

COMMUNITIES journal of cooperative living

COOP. ANTI-NUKE.
COMMUNITY RESOURCES

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REGIONALISM-
Getting it
all together



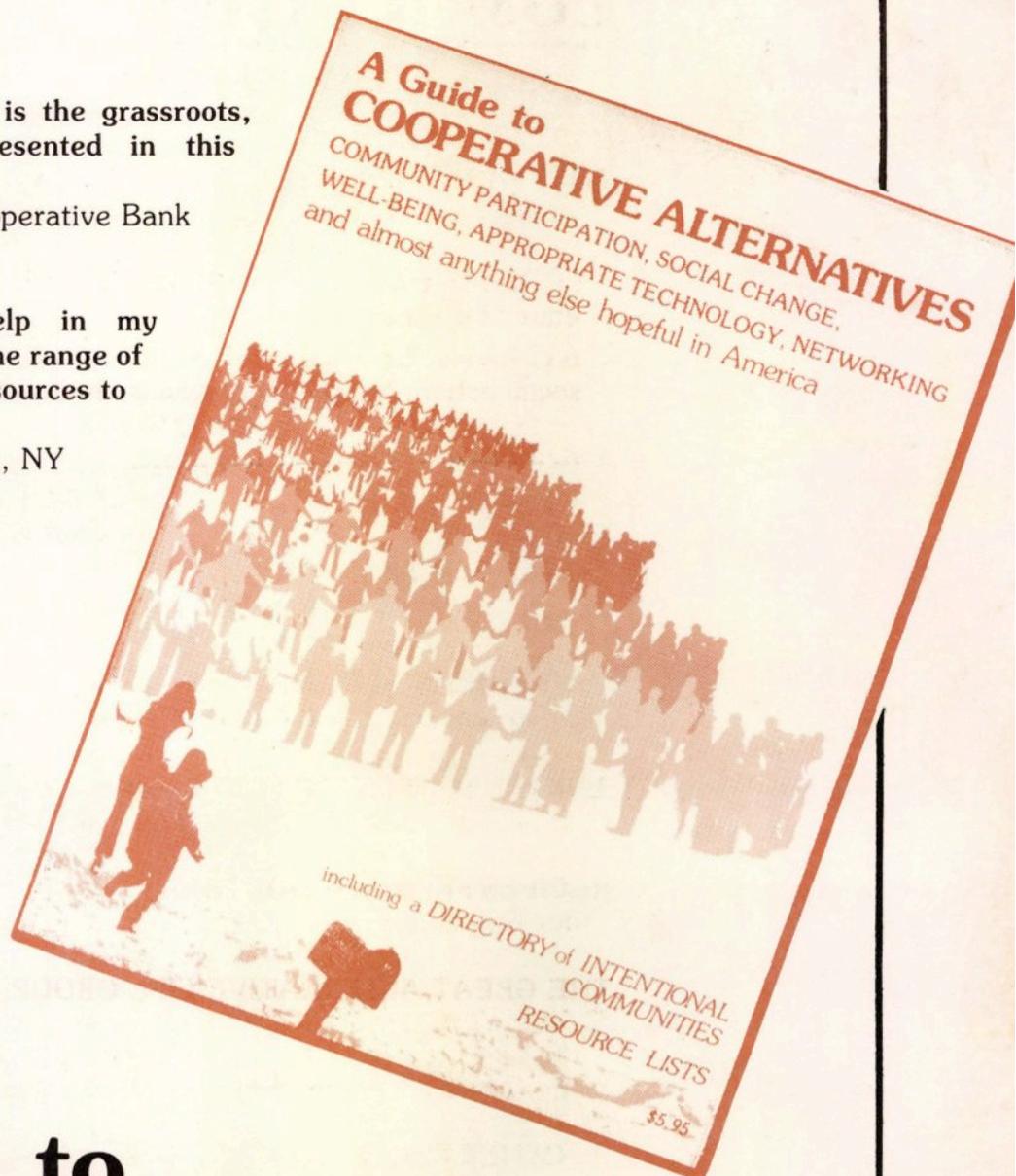
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COMMUNITIES

Regionalism: federations, networks and cooperation



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I welcomed the 80's in Tallahassee, Florida at the annual Miccosukee Land Co-op New Year's Eve party — mostly in a hot tub shared by acquaintances and strangers. I'd previously thought hot tubs were restricted to the West Coast, which is typical of the provincialism this issue should help to correct.

I was down helping Tana McLane with her section on the Southeast. For the several days preceding I'd visited around the area, suitably impressed that all Tana had told me was true.

Which was — that in spite of being mostly ignored, there are interesting doings, *community-cooperative wise* in the South. I'd met Tana in Austin last June, at the Consumer Cooperative Alliance meeting. One story she told me I found particularly appealing:

On a visit to New York City, Tana had been at a gathering of co-op folk. Once she opened her mouth and that southern accent drawled out, she found herself totally ignored. Finally in frustration she interrupted, "I'm here, and I'll find out what you're up to. But you'll never come to Tallahassee, and you'll never know what you could have learned from us."

So in the spirit of regionalism and salvaged opportunities, *Communities* gives you Tallahassee, Florida; also Atlanta, Georgia; Columbia, South Carolina and a sense of the vitality of cooperative community in the south.

As a kind of bonus, we offer several pages of recipes from recently published local cookbooks, Are they examples of regional cooking, or just good American vegetarian food?

As for regionalism and *Getting It All Together*, I had second thoughts about that subtitle too late for the printer. What we actually seem to be saying is that regions mostly exist in map-makers' minds, though they do reflect cultural and geographical similarities. So beyond a convenient way to think about America in units between states and nation, what is regionalism good for? Primarily getting together resources and combining potentials which aren't sufficient on a local basis. The limit is how strung-out and expensive it gets to make and maintain effective contact.

Obvious examples are the food co-op federations, so we've included as many of them as we could identify [thanks to Craig Cox at *Scoop*]. Brian Livingston surveys regional public-interest networks, and NIRS provides contact points for Anti-Nuke organizing.

At Another Place Farm in New Hampshire, a series of regional conferences have created an extended network of regional celebrants. Those who've been to Another Place, in turn, have used their experience to develop community in their localities.

With my recent travels in the Southeast, I've now visited communities and cooperative groups



Tana McLane



in most of the USA. What seems clear is that there are centers and networks around those centers. That goes whether there are several strong cooperative institutions in one town, or several strong cooperative communities in a region. The only potentially *useful* insight I have about regionalism is that beyond our local communities, we need some models of how to relate. Perhaps in our federations and regional gatherings, and in the sisterly respect we are developing for our neighbors, there is a clue to non-bureaucratic relationships between democratically governed entities.

That's assuming enough people care. Watching events of recent months leads me to a speculation that after several years of relative quiet (following Vietnam, Watergate and the 60's) that Americans need something exciting. So many people's lives are confused, and they need something to offer the drama of patriotic common purpose. Unfortunately, at our present stage of cooperative development, we have not made our case. Cooperation, as a significant mode in America, has transcended neither poverty nor

affluence. Last spring's production of *A Guide To Cooperative Alternatives* made the case that something important, but largely unrecognized is happening in America. Challenging that recognition seems an ongoing priority. Onwards!

With this issue we have the conclusion [for the next five years] of *The Great American Life Group in the Sky*, the continuing epic soap opera of New Haven relationships.

The Cadillac Hotel was recommended as an innovative experiment when I was in San Francisco last summer, and I was impressed by the vision and the solid beginnings.

As for the Animal Town Game Co., I ran across *Save the Whales* at the Good Life General Store in Tallahassee. I enjoyed a few games down South, and look forward to introducing it to our house when this issue is done. Also when I called Ken Kolsbun about the article, we arranged to trade a copy of *the Guide* for their new game, *The Peter Principle*. Is that barter [good] or misuse of inventory [bad]?

Almost five years ago, when I first considered editing an issue of *Communities*, I was attracted both by the content and the form of the magazine.

In a society which teaches that only a certain range of choices is possible (competitive success, nuclear families, traditional sex roles for example), *Community* is about the possibility of extending that range in a practical, humane and healthy way. *Community* is people developing the appropriate-size units to work and play; the craft toward shared awareness, agreements and trust. Individually and together it is a long, sometimes painful and often fascinating apprenticeship.



I believe we are in the process of intuitively seeking the re-tribalization of society; that our communities of cooperation are the basis for more hopeful social, economic and political patterns; that out of shared experience come the rituals of respect for ecology and spirit.

As a form, *Communities magazine* is an opportunity for people who are building communities of cooperation to speak truths and face problems. *Communities* is a national forum for sharing our local and regional experience.

It's always satisfying to live up to our ideals. Thanks to Tana McLane for the skill, regional awareness and initiative it took to pull together her excellent section on the Southeast; thanks for helping Communities live up to its ideals.

One more note of appreciation: Chris Collins finished this issue with a broken foot and her leg in a cast. Even without injury it would be worth affirming her grace and consistency.

—PF

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CONTINUITY

Community Publications Cooperative: Mikki Wenig and Chip Coffman at Twin Oaks; Paul Freundlich in New Haven.

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cadillac hotel



The Cadillac Hotel sits on the corner of Eddy and Leavenworth Streets in the heart of San Francisco's Tenderloin, perched dangerously on the edge of society. The Tenderloin, like many of the nation's central cities, is a decaying rot of neglected buildings, crime in the streets and senior citizens trapped in cheap hotels.

San Francisco has seen the decline of the central city residential neighborhood during the last three decades. The buildings that met the needs of generations after the second world war became obsolete. The giant hotels took the tourists, leaving the smaller and older hotels to become filled with low income transients and permanent senior residents.

The elderly are now trapped within the older hotels — trapped by the low rents, trapped by their desire to live independently in the central city, trapped by the elements that prey on them. Simultaneously with the decay, policy makers have become increasingly concerned with the urban problem. Urban renewal has demolished many of the cheap hotels without creating sufficient humane alternatives. Social programs in enormous numbers have been created since the fifties to meet the needs. Instead, a

fragmented trail of benefits is left strewn about, with few comprehensive solutions.

To date, most efforts at a solution have left out, or tried to exclude, one or more of the existing elements. The central cities are populated with decaying structures, low income elderly, hard core unemployed and offers of governmental assistance. Most proposals to better the lot of seniors bring them together with public assistance programs. Many proposals have also taken into account the assets represented in the decaying buildings and attempted to bring three elements together: seniors, public assistance programs and older housing structures.

Reality House West, through the Cadillac Hotel, is attempting to bring together the four elements available in most run down downtown residential areas: seniors, ex-offenders, public programs and old housing. The ex-offender element is the part most often ignored. Or if they are not ignored, the goal is to protect the seniors from the criminals.

Reality House, from decades of experience with ex-offenders, understands that both seniors and ex-offenders in the central cities are economically oppressed. The

elderly population is not going any place. The ex-offenders and hard core unemployed are not going anywhere. The most effective solution must combine these two populations in a positive constellation and include older housing resources and existing public subsidies in a comprehensive manner.

The fixed income seniors in the Cadillac Hotel and more generally in the Tenderloin neighborhood, are an urban paradox. On the one hand they live in the worst of environments from an urban planning perspective. The area has the highest national and regional crime rates and the seniors represent relatively defenseless victims. They choose hotel life and its independent living but inflation continually hurts their fixed and diminishing resources. The neighborhood is physically avoided and politically isolated. The good side however — the hotel existence represents an inexpensive, diverse and potentially daring environment for senior citizens. It is possible to create a human, caring, nutritional and independent living situation that is connected to the world and still safe from predators.

The younger and unskilled ex-offenders re-entering the urban community have another set of problems. The prison policies are increasingly turning to punishment and discounting rehabilitation. Ex-offenders leaving prisons lack skills and economic resources, are often unconnected to the larger community, and lack the self-esteem of having a productive role in society. They need a supportive environment with limits, resources and training opportunities offering an alternative to the criminal lifestyle. Representing an unemployed class, they need an economic situation connected to the mainstream, integrated into the workforce.

The old buildings in many metropolitan areas represent grand opportunities, especially of rehabilitation through employment opportunities for young people. The buildings are often, like the Cadillac Hotel, structurally sound but needing a lot of labor that can be unskilled if supervised by skilled trainers. Not only is the building then rehabilitated, and the elderly provided low cost housing, but training skills and income are also transmitted to youth, seniors and ex-offenders.

Existing government programs provide much of the resources for the people and the programs within the Cadillac Hotel. The multi-purpose project, combining different resources, needs the sum of the programs to be compatible, and not counterproductive. The hotel and its residents relate to dozens of public policies including those for Housing and Urban Development, Social Security, Health, Welfare, Medi-Care, Mental Health, Employment and Training, Aging, drug abuse treatment, police, correctional, recreation and other programs.

ENHANCE THE LIVING SITUATION FOR THE ELDERLY

When Reality House West purchased the Cadillac Hotel there were forty-five tenants, of which approximately forty were elderly. The first week we initiated weekly tenants' meetings to hear complaints and needs, discuss plans for the future of the hotel, and to offer resources from the community. The first requests dealt with security, cost of

rent, simple plumbing and household problems, making a commitment not to raise the rent of the permanent senior residents, and providing better security with twenty-four hour staff coverage and a new electric gate. The tenants wanted less of the street element that stood in front of the building. The street element has been essentially moved from the corner by our efforts and the opening of the restaurant will further positively impact the corner. The weekly tenants' meetings were the focus for solving these problems. Likewise the group provides linkages with dozens of resources as weekly guests of the tenants.

During the next year the Cadillac Hotel will continue to rehabilitate the residential rooms and the greater building to improve the lives of the elderly. The completion of the restaurant will improve the lives of the elderly through nutrition and community activities. Most important, however, is the continuing creation of linkages which connect the seniors to other resources.

Reality House hopes to enhance these linkages by creating more staff to service the seniors. We will help the seniors maintain independent lives, get the services that are available to them and make their voices heard so that their lives will be better.

Senior Residential Program — Operating on the second and fourth floors of the Cadillac Hotel, low cost rooms are provided for independent elderly. There is a capacity for 100 residents. Funding for the operation of this program comes from the low cost rents, averaging \$80 per month, and the San Francisco Commission on Aging.

Men's Halfway House — The men's residential services are provided on the third floor of the Cadillac Hotel. The program has a capacity of forty men and is primarily funded by fee-for-service contracts from the Bureau of Prisons.

Outpatient Services — Located at 324 Leavenworth Street, in a Cadillac Hotel storefront, the Outpatient Services provide counseling to substance abusers and ex-offenders.

Reality Rap Restaurant — The restaurant operated by Reality House is scheduled to move to the corner of the Cadillac Hotel when the remodeling is completed.

Maintenance Company — A small group of laborers provide the maintenance for the Cadillac Hotel. The eventual plan is to develop a company providing maintenance services for Reality House and other facilities.

PROVIDE WORK EXPERIENCE AND JOB TRAINING FOR EX-OFFENDERS

The foundation of the Cadillac Hotel rehabilitation plan is to fix up the building with the efforts of the hard core unemployed ex-offenders by providing them supplies, skilled training and supervision. With over 100,000 square

"People are talking about getting rid of the addicts in the street and the convicts in the street and throwing the senior citizens in the river somewhere. We're saying that they are total resources in the community.



"People are saying there's no work in San Francisco, that there are no industries in San Francisco. There's an industry out there. Outside that door are buildings that need to be fixed up that could create a lot of work that broadens on all kinds of skills — electricity, brick laying, carpentry, plumbing. They could fix up this total neighborhood and the people in this neighborhood could put some money in the bank.



"People think because people live in the Tenderloin that they are poor, they don't have any resources and that they are dependent and it's a contrary view for me. The senior citizens as I know them in this neighborhood and in this hotel are very independent people. They like to be in the neighborhood, they were very resourceful when they were young, and they just like the neighborhood, and I feel it's a crime to tear up a hotel and move them out or raise the rents so high that they cannot spend their last days in some kind of comfort."

feet of space the building represents a tremendous work site. Additionally, the opportunity for ex-offenders and seniors to interact around the issue of improving both their living situations helps both groups and lessens their isolation.

To date we have employed over fifty ex-offenders in the rehabilitation efforts. Some have had no work experience while others have worked in similar crafts within prison and on the outside. For instance, one worker had previous experience in the shop at Leavenworth Federal Prison that built John F. Kennedy's rocking chair. The workers have completed work in the areas of maintenance, painting, plastering, carpeting, electrical and plumbing repairs.

Expert craftsmen have been hired in all of the above skills to supervise, train and to perform skilled tasks. A CETA grant allowed us to maintain a workforce of fourteen ex-offender laborers. After the twelve month grant expired we used rentals and foundation grants to maintain the best workers.

MAKING THE TENDERLOIN NEIGHBORHOOD A BETTER PLACE TO LIVE

The Cadillac Hotel exists within the Tenderloin neighborhood, a neighborhood known for its long history of problems and the inability of public and private groups to have much positive impact. The rehabilitation of the Cadillac Hotel, located on a large corner lot in the heart of the neighborhood, will impact the surrounding area but the physical rehabilitation of one building is only one step in what must be a tremendous effort to reach our goal of making the Tenderloin a model central city residential community. To be effective we must enlist the efforts of the residents, not only of the Cadillac but of all the hotels and apartments in the Tenderloin, as well as the efforts of those involved in businesses, social services and other institutions in the area.

Starting at home, Reality House West has worked to decrease the amount of street criminal activity in front of the building, particularly the corner of Eddy and Leavenworth Streets, by taking out the pay telephones, evicting the liquor store and pin ball parlor, working with the street element to provide them alternatives to drug abuse and crime, involving tenants with law enforcement representatives and being instrumental in forming new organizations to deal with the situation. Reality House West has been a founding member of the recently formed North of Market Planning Coalition, the Ex-Offender Employment and Training Council, the Ex-Offender Affirmative Action Committee of the San Francisco Coalition and the Cadillac Hotel Tenants Association. In the past we have been founding members of other relevant organizations including the San Francisco Coordinating Council on Drug Abuse.

All of this activity has focused attention on the neighborhood, the problems of the residents and the creation of solutions. □

by Richard Livingston

1979

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3 Cooperative Communities in the Southeast

It is a land of diversity and beauty, this Southeastern portion of the United States. Known for its greenery and gentle climate, it is also a land that has seen much human history, both violent and nurturant. The land and the people here have long memories, and they remember Indians, slavery, and war. This was the land of large agricultural plantations and accessible seaports, and a land of storybook mountains that witnessed exploration and harsh, subsistence living.

These days, the Southeast is written about in the mainstream media as the New South, which means that our industry and economics are expanding to keep up with the standards of the rest of the country. We now have large, congested cities where millions live and work. But our labor forces are largely unorganized, with far fewer labor unions here than elsewhere in the country. Our Blacks, our poor, and our women are often considered cheap and accessible sources of labor to be exploited, and in some fields, industry is moving south to take advantage of our Third-World-like situations.

There is an Old South and a New South. And I realize that within this fabric, like new trees coming up through the mulch of both tradition and growth, a new form of society is trying to make it here, too. Cooperativism and other progressive forms of self-sufficient commerce are taking root and reaching toward the light. There are many cooperatives scattered throughout our region now, and much activity toward progressive/radical change. The awareness of the 'sixties and the 'seventies affected this region also, though ours was not so noteworthy except in regards to Civil Rights struggles.

Because of our relative isolation from the rest of the country, we have developed alternative modes of business without much awareness, until the last year or so, of the developments occurring elsewhere. Hence, our co-ops have solved problems in unique ways that we feel might be worth sharing. And as we become more aware of the successes and failures of other regions, we are able to apply the strengths we see to our own endeavors.

When I first talked to Paul Freundlich about my feelings that the Southeast was not being covered by *Communities* or other alternative publications, and that there is much activity down here, I envisioned a really comprehensive look at this region. But, as I developed the concept more and realized the constraints of time and space, I realized that such a project would be too ambitious and a drain on my energies and resources as well. And it would not add up, in so small a space, to a comprehensive look at all, but would result instead in a crazy salad with little form or order. So I played with the concept and kept paring it all down until I got to the idea of streamlining it to cover three of the most highly organized cities in the Southeast, and to concentrate primarily on their cooperative aspects.

So this section "on the Southeast" is a look at the cooperative communities within the cities of Atlanta, Georgia; Columbia, South Carolina; and Tallahassee, Florida. Many people have contributed their time and energy in writing, coordinating information from their communities (intentional and more general), giving me feedback, proofing, providing equipment for its production, and all the other things that go into such a project. Thank you for sharing your time and your skills.

My one regret is that this section does not deal more with the issues of women and minorities. Nor does it deal even marginally with most of the political issues that activists spend their life's blood on in the Southeast. Because I limited its scope, I invite other writers and community organizers, et al., around the Southeast to contact *Communities* and to submit articles about their endeavors. I hope that this first effort somehow opens the door between our Southern communities and others around the country.

Tana McLane
January, 1980



Wintertime pecan grove... These trees are indigenous to most of the Southeast region, and their yield is abundant to the world.

ATLANTA

Atlanta, Georgia is the largest city in the Southeast. Called both the "hub of the South," and "gateway to the South," it boasts the second busiest airport in the world (next to Chicago, another gateway --which will likely be surpassed with the completion of Atlanta's new airport). Its population approximates two million in the metropolitan Atlanta area.

Downtown is space city. Towering modern skyscrapers dominate the sky. And modern, they are. Many of us who are not so old can remember a time before there were any at all. Now they vie for space in the sky, for a view. And

Atlanta is growing.

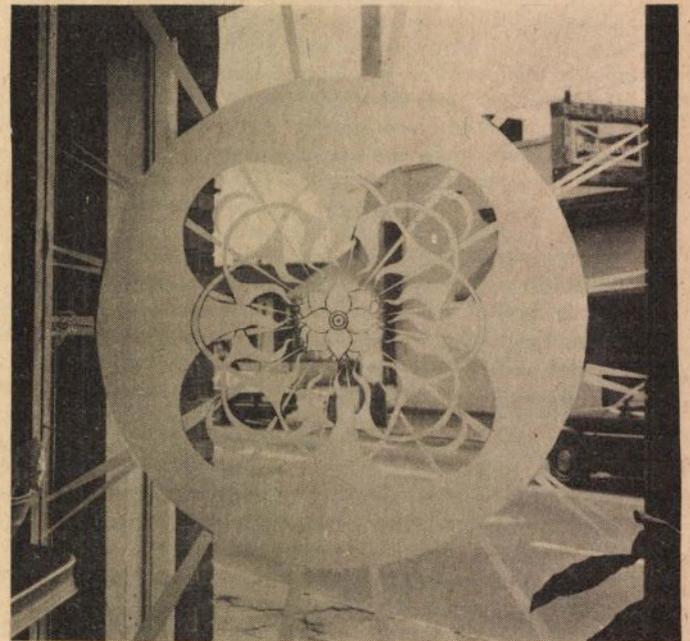
Sounds like many big cities, doesn't it? A major difference between Atlanta and other similar cities is its incredible geographic Southern beauty. One can still revel in its parks, catch snatches of really wild areas interwoven within the urban sprawl.

And within all the inner city texture, there is an old area of Atlanta known as the Little Five Points neighborhood that has spawned most of the alternative/cooperative/progressive endeavors that will be mentioned in this brief view of Atlanta's community.

Sevananda, a new (old) food Co-op

Sevananda, one of the largest and most significant food cooperatives in the Southeast, is remarkable for many reasons. First, it is an organization that has experienced three births -- first as a back porch buying club for natural foods for the Ananda Marga spiritual community in Atlanta; secondly as a storefront for natural foods for the larger progressive community of that city- and finally, as a newly-born cooperative as of only June 4, 1979. Sevananda is also remarkable for its community role in the Little Five Points area of Atlanta. It was the first medium-sized retailer to occupy the Little Five Points neighborhood for quite awhile, the neighborhood having deteriorated drastically to rundown buildings and empty storefronts. The food co-op's growing success, and that of its neighboring feminist bookstore, Charis, recaptured enthusiasm for renovating that bustling corner of the city. Federal community redevelopment funds, the success of now thriving alternative businesses, and turns in the economy have promoted also the restoration and reoccupation of the residential sections of the neighborhood, creating a rather nice environment for humans in an otherwise large, impersonal city.

Sevananda is also unique within the food cooperative movement. First there was the old wave of cooperativism originating during the 'thirties, in which the stores were large businesses providing year-end profit-sharing rebates among the membership; then came the new wave, beginning in the early '70s, whose co-ops rely on working member participation and generally have a "new age" consciousness regarding natural foods and wholistic healing, etc.; and now comes a new definition for the larger, higher volume storefronts that have grown from small alternative storefronts to larger buildings, and offer a wider, more general range of products while still relying on membership participation -- the "third wave". And then we have an exception: Sevananda. This co-op has maintained its natural foods bent throughout its growth (its volume was one million, two hundred thousand dollars for fiscal 1979). Not only does it support the natural foods movement, but its food policies demand natural/organic foods only: no meat, additives, preservatives or sugar. It



was expressed again and again by the collective staff, that the membership understands this policy and indeed expects this, being willing to pay higher costs for organic produce. These food policies continue from longstanding decisions from the early days of Sevananda, and reflect the co-op's politics of changing the world through better food, sound ecology, and support for local, organic producers.

In the spirit of support for local organic producers and suppliers, Sevananda has provided the nurturing atmosphere and the market for quite a few spinoff business in the Atlanta area, including others that will be mentioned in this section on Atlanta.

In the past year, the physical size of Sevananda has enlarged, both on the membership level and in the amount of space in the storefront itself. Their membership rolls list 5,000; they estimate that they have 2,500 - 3,000 active shoppers and 120 volunteer working members who exchange work hours for purchasing discounts. And with several loans, the physical storefront has taken over some vacant space next door and been working on a total remodeling effort that is presently inching its way toward completion.

Sevananda

In restructuring itself from an organization-owned community store to a member-owned cooperative, Sevananda revised its charter and rewrote its bylaws to be in accordance with cooperative requirements. It also formed a new member-elected steering committee (what other co-ops call a board of directors), which is comprised of three sets of three people: 1 set from the community (general) membership, 1 set from the paid collective staff, and 1 set from a mix of these two groups as determined by membership votes. Most decisions are made by the collective of seven fulltime staff, and one position shared by a husband and wife team, but the collective and steering committee are working toward a balance of power. Community member input is being encouraged through participation in committees, where the groundwork for projects and decisions is laid, and which can advise the steering committee and collective as to which directions to move. One such example is the newly-formed product policy committee which will review products carried by the co-op.

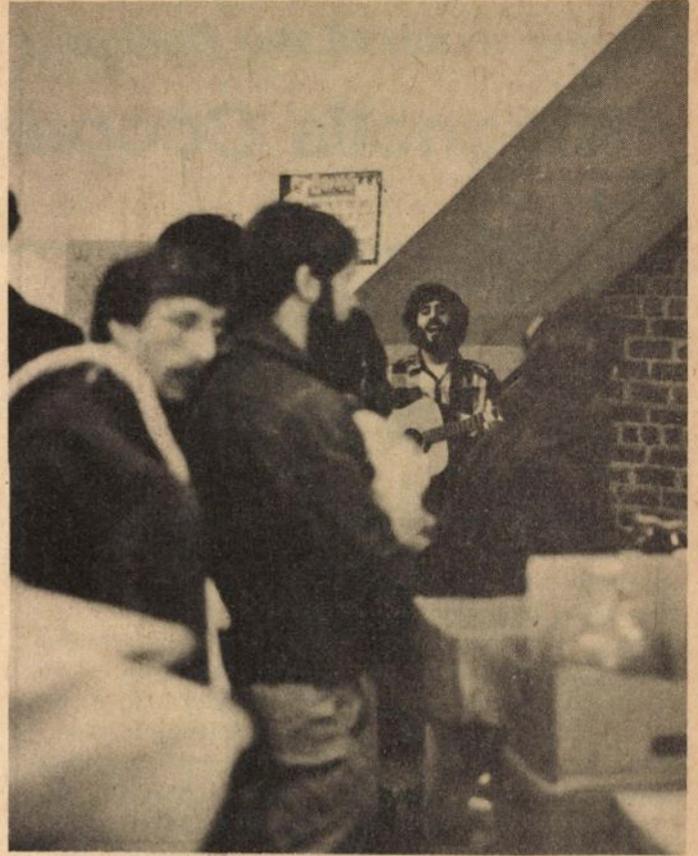
The membership structure for Sevananda is thus: Membership fee for a year is \$7.00 per person. One person per membership. A member can work one three-hour shift in lieu of the \$7.00 fee. There is an additional two-hour shift during the course of the year required in order to rejoin for the next year. Orientation for new members is required, even for senior citizens and handicapped members who receive their membership cards free. If the required two-hour shift for regular members is missed, they are required to attend another orientation session.

The work credit structure is thus: Non-members may shop at 10 percent above shelf prices. Non-working members buy at shelf price. Members who work one 3-hour shift a month receive a 10 percent discount from shelf prices for thirty days. Members who work one 3-hour shift every week receive a 20 percent discount for seven days.

As mentioned before, there are eight collective staff positions in Sevananda. There is no ordained hierarchy of power. But, as in any group, the flows of power are often unequal and invisible. As Kathy Gross, member of the collective staff, said, "There is an inequality of responsibility and therefore an inequality of power. But it feels better now because these differences are stated and steps have been taken to rectify the situation."

There is also a philosophical debate going on within the collective and steering committee concerning staff wages. The staff has always been paid according to need rather than equally for equal work. Those with nuclear families have received more pay because their need for money has been deemed greater than that of single persons. The topic is under discussion now and they are moving toward more equality of pay. "People with families have been paid more than people who are single, so one of the things the single members of the collective did was to reduce their hours," said Kathy.

And concern was expressed regarding the fact that the composition of the collective staff and other paid employees (paid cashiers) has not reflected the



racial composition of supporting members. "In the early days of Sevananda, the staff was comprised entirely of white males. It's taken five years to achieve some level of parity in regards to racial mix and sexual mix. We presently have three fulltime staffers who are women, one who shares a position with her husband, four fulltime staffers who are men, and one who is the other half of the husband/wife team. We have two Black cashiers," said Kathy. And Dee Brewer mentioned later that there were also several cashiers with severe hearing impairments working at the co-op.

Kathryn Liss, a member of the steering committee, emphasized that the most significant aspect of Sevananda right now is its continuing progression to a cooperative consciousness within the organization. She said, "The staff is just now starting to recognize the power and responsibility of the steering committee." She also mentioned that in the spirit of improving process and communication within the decision-making ranks, Sevananda has hired a professional consultant for organizational development who is helping them to work on a statement of purpose and how to realize it practically. They are learning to define needed tasks and then to seek bagholders.

All in all, Sevananda can be seen as a model for cooperative development on several levels. Its political perspective is vital to its growth, and mostly takes the form of food politics (who they support, who they boycott, what they will carry in the store). There is strong emphasis on self-help health with a comprehensive herb section, books and healthy foods. □

Serving much of the Region

Magnolia Cooperative Warehouse

The Magnolia Warehouse, located in Atlanta, is a cooperative-sponsored/cooperatively-owned/collectively-operated natural foods distributor. It is a co-op whose members are food co-ops around the Southeast. Initially, it was a joint project of Sevananda and Magnolia: Southeastern Confederation for Cooperation, the regional alliance of food co-ops.

Magnolia Warehouse was originally derived from a previous warehousing effort by Sevananda before that organization's change to a cooperative structure. Early discussions for Magnolia's organization took place in both the Atlanta community and in planning and skills-sharing meetings at the quarterly Confederation conferences. At a special meeting on October 7, 1978, Magnolia Warehouse, Inc. was born. Within a few months, efforts were made toward moving the inventory and equipment to the newly-rented facility, and on March 12, 1979, business began. Interestingly, three other alternative/new age businesses also operate out of other portions of the building: The Soy Shop, an organic tofu shop; New-Leaf Distributors, a book, magazine and new age general merchandising business; and the newest business on location, C.W. Sprouts, which is currently remodeling their new space and moving in.

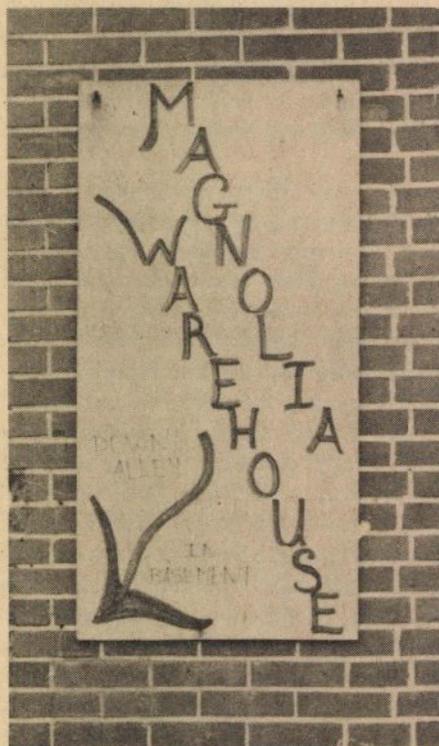
Although Magnolia Warehouse had its early organizational/support meetings at Confederation conferences and took the same name as that of Magnolia Confederation, it relates to the Confederation only by being a member of the regional organization like any other co-op, a point that can be sometimes confusing.

Magnolia Warehouse serves food co-ops around Georgia, South Carolina, North Carolina, Tennessee, Alabama, and in Florida a bit. Half their business is from Georgia businesses, and the rest is from the other areas of the region. Only co-ops are members, although other businesses may obtain food from the warehouse. There is presently a new pricing differential policy to encourage membership among the co-ops presently being served under consideration.

The membership of Magnolia Warehouse breaks down like this: 5 in Georgia, 1 in South Carolina, and 1 in Florida, equalling seven members at present.

There are nine members of the collective staff. Decisions are made by consensus and power is non-hierarchical. Jack Harich describes their decision-making process as "consensual/educational, with an effort made

to enlighten each other as to the wider issues affecting their decisions." Decisions are made at weekly staff meetings and quarterly steering committee meetings. The steering committee is comprised of seven members from food co-ops (there being seven member co-ops at present is merely coincidental) and two from the collective staff of Magnolia Warehouse.



The food policy of Magnolia belies its early affiliation with Sevananda. Like that co-op, Magnolia carries no products with additives, preservatives, sugar or meat. This policy was "obvious, and not seriously discussed" to those involved. Members are basically in agreement with this policy.

Early financing came from a Southern Cooperative Development Fund loan that was underwritten by some of the region's co-ops and from loans from Sevananda. The warehouse business is presently holding its own, but is not making any money, according to Vishvaksenah, one of the original organizers and member of the collective. He adds, "We need more capital to maintain our present level of sales. We're presently trying to maintain our present size, however. We're trying not to grow beyond our present family scale. And we encourage other cooperative warehouse endeavors around the region." □

Dave's Bread, a collective bakery in Atlanta

Dave's Bread makes some of the finest wholegrained bread anywhere. This collective bakery also produces two types of cupcakes, five types of rolls and custom rolls for restaurants, as well as nine types of loaf breads.

The bakery started in 1976 with little money besides one \$1200 loan from Dave's father. Dave had been making bread at home because he couldn't find any bread locally that was wholesome enough. He liked baking, so he decided to start a bakery and quit his job to get the business started. Of course, such an undertaking has been far harder work than was originally expected. But the business filled a need in the Atlanta community, so the bakery appears to be here to stay.

Today Dave's Bread distributes its wares all over the Southeast through a small distribution company. By January, their market will extend to North Carolina. Some of the trucking is done in cooperation with the Magnolia Warehouse, a cooperative warehouse also located in Atlanta. And Dave's Bread sends their own truck down into Florida. Bread is delivered fresh, although some of the stores freeze it to sell, since they are several days away along the route.

The organization is comprised of five major stockholders who hold shares and make decisions collectively. Other workers who are not stockholders have irregular meetings and Dave says his door is always open so workers can come in and discuss their business with him.

In all, there are 12 employees, two of them women.

There have been more women working there in the past.

Dave summarized this way, "We're trying to discover what a new age business is. We've discovered there are no groundrules. But people like working here. They get less money than elsewhere, but feel they have a better job." □

Dave's Bread
"MADE WITH LOVE"
and the finest of "Natural Ingredients"

Sunrise Muffins

Stone Ground Whole Wheat Flour,
Water, Raw Honey, Yeast, Cold
Pressed Safflower Oil, Stone
Ground Cornmeal, Soy Flour, Sea
Salt and Lecithin.

NET WT. 1LB. 1 OZ. (17 oz.)

**MADE BY DAVE'S BREAD INC. A
CORPORATION DEDICATED TO SERVICE TO
THE COMMUNITY. 3664 CLAIRMONT RD.
ATLANTA GEORGIA 30341 404-458-8049**

New Leaf Distributors

Housed in the same building with the Magnolia Warehouse and two other alternative businesses serving Atlanta and the Southeast region, is a new age distributing company named "New Leaf". Dealing in books, magazines and calendars about wholistic lifestyles, as well as other accoutrements of new age living and spirituality, New Leaf has grown, in the five years it's been around, into a respectable business.

New Leaf had its beginning in the mind of Halim Thompson, who, while on a journey for information about Dr. Ann Wigmore's wheatgrass therapy in New England, realized that the books, etc., that he found along his way were not available in the Southeast. So the business was begun to fill that need, and has been growing ever since. New Leaf has recently moved to the shared building in a warehouse section of town.

The distributing company, although organized along a for-profit basis and having only two stockholders (Halim and a partner, Ned Doughdrille), pays its partners and

employees a fairly low salary in accordance with their philosophy of "service" and with the idea that if there ever is a profit, it is used to further more of the new age ideals and projects. Decisions are made informally, usually by those with expertise in a given area, although decisions affecting employees or the overall direction of the company are discussed by all.

New Leaf distributes all over the Southeast, with half of its business coming from health food stores and co-ops. Their latest catalog is a comprehensive, 150-page affair listing countless items, and describing themselves as a company which has established itself but which is still trying to remain "new". Staying on top of things while not taking "political stands," they are opening new lines of books that deal with "right livelihood" and "politics of holism". And they do take a firm position against nuclear power, calling for the total shutdown of commercial and military nuclear facilities and working to expand their selection on energy and self-sufficiency. □

Charis, a feminist bookstore

Charis means grace. Pronounced "care-is," with the emphasis on the first syllable, it also means "gift" and "thanks". *Charis* is Greek and was a name used to address the feminine aspects of God in early Christian writings, where She was referred to as "She who's before all things".

Linda Bryant, one of the founders and a member of the worker collective that manages the feminist/alternative-lifestyle bookstore in the Little Five Points neighborhood of Atlanta, says that *Charis* is an appropriate name for the store. The presence of *Charis* is known in the store, in its philosophy and spirit. Within it abound examples of grace.



The bookstore began in 1974, funded by tax-free gifts of two women who funneled the money through the store's parent organization, Exodus, Inc., an educational organization for Black and inner city high school kids. Being completely autonomous from Exodus on a day-to-day, year-to-year basis, the store was the first alternative business to come to the Little Five Points neighborhood, preceding even the food co-op, Sevananda.

The collective has five members, four of which are fulltime, and one who is a consultant. The collective is made up of women who range in politics and lifestyles from married with children to single with children, heterosexual and Lesbian. Not exclusively any one stripe of feminism, *Charis* provides a sort of feminist crossroads for the women's community of Atlanta. As are most women's communities everywhere, the women's community of Atlanta is diverse in range of politics, approaches to issues, and lifestyles. And *Charis* comes closest to a logical hub of that women's community. The store also connects with children, birthing groups, the Atlanta chapter of NOW, ALFA -- the Atlanta Lesbian Feminist Alliance, the Women's Union -- a socialist feminist group, and KARUNA -- a women's counseling group.

Decisions are made by consensus process by the collective. *Charis* is not a membership organization, but it

does have a large support volunteer staff who receive discounts for their volunteer hours in the store. The feminist community supports the store very strongly and input from these women and other customers is sought as to what to carry.

The bookstore's range of literature includes a wide selection of women's literature, appropriate technology, ecology, occult, and science fiction as well as beautiful greeting cards. These items reflect the store's commitment to alternative lifestyles and the empowerment of individuals in their lives as being in harmony with feminism. However, the feminist books sales support the store. Feminists from all over the region stop by to buy books they can't find elsewhere, even if they have women's bookstores at home.

Charis' community outreaches include poetry readings and other monthly events. They also staff booktables at different local events and help sometimes by selling tickets and aiding with publicity for events that need their support. And they do outreach to schools with non-sexist literature for children.

Charis is a pretty store. There are touches here and there that make it a very homey place. It consists of two rooms, one for feminist literature and the other for the more general literature and cards. Linda says the store is successful on many levels. They never make a huge profit, but they survive. They provide well for the Atlanta community. And they have a growing staff. It's always a pleasure to be there. □

Women's Health in Georgia

Abortion Rights Gains

by Margie Osiason Rawn

Following the cutoff of Federal Medicaid funding for abortions, the state of Georgia also cut off its abortion funding in July, 1977.

This cutback was of major concern to Medicaid patients, OB/GYNs, pro-choice groups, abortion clinics, and women in general. These forces actively voiced their displeasure to their state politicians after this shortsighted ruling.

Earlier last year, Elizabeth Appley, an Atlanta attorney, won state Medicaid money for two plaintiffs. They were Medicaid recipients who had been refused medically-necessary abortions due to insufficient finances.

This set the groundwork for the December 13, 1979 court order that provides state support for medically-necessary abortions for Medicaid patients. The plaintiffs consisted of eleven doctors, three clinics, and two individuals.

Now Medicaid funds apply to abortion as they would to any other medically-necessary treatment in Georgia.

Georgians Against Nuclear Energy

Georgians Against Nuclear Energy (GANE) was conceived shortly after the Seabrook, New Hampshire action of fall 1977. Its primary focus for the first five months of its existence was Barnwell I, the large demonstration and subsequent nonviolent civil disobedience which hoped to turn the South's attention towards the hazards of nuclear waste transportation, storage, and (as the Allied General Nuclear Service's plant was designed for) spent fuel reprocessing. Teach-ins and workshops generated interest that fall and a very successful benefit the following spring just prior to Barnwell elevated enthusiasm and, it appeared, commitment to the cause.

Barnwell I was well organized with a firm base in affinity group training, consensus decision making and solid legal preparation and representation. Yet, in returning to Atlanta and attempting to perpetuate the high, many organizers began to feel a psychological letdown. Maintaining an organization in a city where many otherwise committed members have jobs, families and limited time, proved to be an obstacle to GANE's continuity.

To their credit, the anti-nuclear group of approximately eight turned their attention towards the nuts and bolts of community organizing and coalition building. Boldly (may be it was madness), each of them attempted to hold down as many as three or four committee responsibilities.

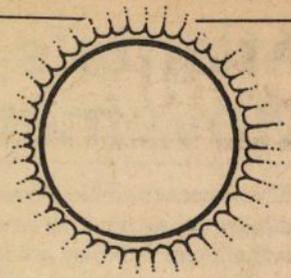
Movies were shown at well-attended monthly meetings, discussion centered around actions at Georgia Power's Hatch and Vogtle plants; a Hiroshima Day vigil was organized for August; and the apparent complicity between Georgia Power and the Nuclear Regulatory Commission (which share the same floor in the Peachtree Center building, a prestigious address in Atlanta) concerning regulation and licensing was the focal point of guerrilla theatre. The transportation of low and high level nuclear waste near and through Atlanta became a key issue via GANE for the City Council and the State Legislature.

But for all this substance, there was hardly any tangible form. GANE has been, from the summer of 1978 to the fall of 1979, little more than a scattering of projects undertaken by individuals with nary a whisper of active creative support. This, despite a concerned and supposedly educated community. Why then the gap?

The future aspirations of GANE are tempered by the resolute voices of experience within the organization. There is broad support for political action of some sort, but it boils down to a matter of degree, timing and a fundamental understanding of the issues involved.

Janet Lowe has reason to feel the frustration of organizing. For the better part of the first eight months of 1979, she plowed through legal papers and spent days helping prepare GANE's anti-waste transport case to the City Council and the State Legislature. While the latter passed legislation concerning the transportation of

no
nukes



by Ward Silver

hazardous materials, the more progressive members of the City Council have been forced to reconsider their position on regulation since the state's jurisdiction, being more flexibly encompassing, is preemptive. Thus, the Council, which has expressed strong opposition to any transportation of waste materials through the city (except for "pickup or delivery," a reportedly regrettable concession) is hustling to strengthen its position. Keep in up with the good ol' boys of Georgia politics can wear down the hardest soul. "It's difficult," Lowe remarked, "to deal on such a critical level with somebody who's made a profession out of acting smoothly." Thus, she has detached herself -- the project is now in the hands of GANE co-coordinators, Danny Feig and Carol Stangler.

GANE is still a small organization but it has taken pains to build around seven committees: Political Action, focusing on the Vogtle plant and Georgia Tech's research work with highly radioactive uranium; Media/Publicity, which is attempting to develop a comprehensive, coherent list of media contacts, the correct form for writing public service announcements, and an effective system for distributing leaflets; Education, which has developed a list of speakers; and Rallies, Demonstrations and Protests, that is working on obtaining march permits, contacting speakers and supporting regional actions (GANE is occasionally tied in with Athenians for Clean Energy in Athens, Georgia).

An active GANE member, Jean Shorthouse, said the group "hopes to further localize and outreach to the state of Georgia (as opposed to national affiliation). There is strong agreement on grassroots education through energy teach-ins, debates and verbal support of national actions." While some members like Janet Lowe tend to favor the affinity group structure primarily for its expediency, Jean Shorthouse suggested that for the past year GANE has, in effect, been an affinity group and that such a structure, although viable, would better complement the larger, more educational organization. She emphasized that, "In the past, there was no real structure for people to get involved in. Now we hope to take people in on a more individual level. We have made a commitment to nurturing new members."

Knocking out a multi-million dollar industry seemed fairly ambitious only a few years ago to those Georgians opposed to nuclear power. Now many of them, wised by experience, are taking new hope that they may see in their lifetime, if not the industry's self-inflicted demise, at least the blossoming of the consciousness geared towards sensible alternatives. To that end, GANE is fast becoming an ever appealing vehicle. □

Atlanta's Movement for a New Society

by Jim Struve

Movement for a New Society (MNS) is a network of small groups around the country working for nonviolent social change. MNSers are involved in various activities, but all share a commitment to convincing others that we in this country need to:

- replace the capitalist system, based on maximizing profits for a few individuals, with an economy based on meeting peoples' needs;
- create an atmosphere which respects the rights and needs of all individuals and of special cultural groups, such as women, Blacks, gays/Lesbians, Native Americans, the young, the old, etc.;
- stop the exploitation of the earth's resources; and
- provide a balance between personal needs and the need for political activity.

One of the things that makes MNS different from other organizations sharing a similar vision is a commitment to making all decisions by consensus (and to developing the skills and tools that will enable us to empower ourselves and others to use consensus more effectively). Although MNS has its historical roots in Quaker activism during the 1960s, our political analysis is not based on any single ideology. We do not believe in a centralized source of authority and we believe that our methods should be consistent with the goals we are trying to achieve -- a society which is nonviolent, and which is free of racism, classism, sexism, heterosexism, and ageism.

The seeds for a local MNS network in Atlanta were planted in the Spring of 1978 when a number of people became involved in protesting against the nuclear reprocessing plant in Barnwell, S.C. Several people living in Atlanta who had previous involvement with MNS groups in other cities found themselves training Barnwell activists in nonviolent civil disobedience skills.

By Fall 1978, this core group had grown to about a dozen people who were meeting regularly to discuss their visions for a new society. Two weekend retreats were conducted in October, providing an opportunity for the group to develop a coherent framework for its work.

Like the other urban-based MNS networks in Philadelphia, the Twin Cities, Baltimore, and Seattle, we in Atlanta see ourselves working for a society where economic production is decentralized and major economic and political decisions are made by workers and by community members affected by those decisions. We want a society where neighborhoods are key social and decision-making units, neighborhoods made up of households who share resources and provide mutual aid in times of crisis.

In the year or so since then, Atlanta MNSers have undertaken what we decided were the first steps that need to be taken if our visions is to be realized. At this point, Atlanta MNS consists of about a dozen people organized into a training collective, a network strategy collective, a

peace conversion collective, a women's support group, an anti-draft group, and a mutual aid discussion group. We live in several adjacent neighborhoods near the Little Five Points area of Atlanta, which has fostered a broad range of counterculture activities for several years now.

The Atlanta MNS community is tolerant of diversity and actively promotes an honest respect for individual differences. There is a balance between the number of males and females involved in the network; some of us are gay, some straight, our ages ranging from teenage to middleage; a few of us are students and the rest of us have a variety of vocational skills; some of us work "straight jobs," some pursue more non-traditional subsistence jobs. On the other hand, the Atlanta MNS network does not yet include anybody from the "grey generation," or anyone who belongs to a racial minority, and only recently did we begin to provide childcare so parents could take part in our activities more easily. We want to grow and achieve a greater diversity, but only at a pace that allows us to maintain a high trust level among ourselves.

A major thrust of our current community-building efforts is a focus on mutual aid -- finding ways to be more supportive of one another and to make our lives more interconnected so that we can cut down on some of our more individualistic habits. Especially since we are living in an urban environment, we know we have to work hard to develop close relationships with other people if we are to resist being sucked into the mainstream of contemporary urban life with its pressures to conform to a consumer ethic.

A more recent focus of our local network-building is an interest in appropriate technology. We are promoting:

- Renewable energy sources, recycling, and a reduction in our dependency on high-pollution modes of transportation;
- Community cooperation, networking and coalitions
- Meaningful work and labor sharing
- Conserving natural resources and minimizing pollution

Although the Movement for a New Society operates in a decentralized network of local groups, the Atlanta network communicates with MNS groups in other parts of the country. We share a formal commitment to help MNSers in other communities in times of emergency and to work with these other groups to facilitate a large-scale nonviolent social change.

Anyone interested in learning more about the Atlanta network of MNS activities in other cities in the Southeast should contact:

Atlanta Movement for A New Society
P.O. Box 5434
Atlanta, Georgia 30307
phone (404) 373-3764, 378-7846

Process:

Alternative Businesses and Communication

by Cheryl Fraracci

Cheryl Fraracci is a group process observer and consultant based in Atlanta. Holding an undergraduate degree in psychology and an MA in speech communication, and having written her thesis on conflict in a group house, Cheryl feels that communication within the alternative businesses and organizations of vast importance, but often overlooked.

She has facilitated process/consensus workshops at the regional cooperative confederation conferences, and is currently linking up with several other Atlantans to form a systems/process consulting group for alternative business (including co-ops) around the Southeast.

Here her concern is the "personal side of businesses and organizations.

Communicating effectively requires a process containing expression of both feeling and substance, of the head and heart. This type of communication is used by those who acknowledge and integrate mind and body. Effective communication depends on mutual trust and self-disclosing behavior, a setting in which one can take a comfortable risk to express conflicts, hurts and positive feelings about oneself and others.

Effective communication is an important goal in any group functioning on a basis of equality. Below, I will address the important aspect of group dynamic in hopes that more alternative businesses will find the courage to improve their group communication.

Alternative businesses use as part of their definition the aspect of equality in management and decision making. It is this power and control vested in the whole staff that, in part, makes non-hierarchical businesses different from traditional businesses.

However, people in alternative businesses bring with them the ideas and not the practices of equality. Indeed, the ideology of alternative businesses has its roots in economic or political arenas, neither of which offer the tools to attain equality -- particularly communication tools. So we bring our communication "baggage" with us from our past lives, and when the business fails or is doing poorly, we blame the idea and not our practice of it.

Recently there has been occurring a slow marriage between alternative businesses and some traditional business practices, such as financial systems, financial planning, and lawyers on retainer. An even slower marriage, indeed barely a courtship, has occurred between alternative businesses and the learning of effective communication.

There are two main problems surrounding communication in alternative businesses. The first are the problems that arise because of ineffective communication. Perhaps the most insidious is latent conflict. Conflict never goes away, and it cannot be ignored. Often conflict arises over power differences in a group.

Sometimes people in alternative ventures think they have dealt with power issues (such as sexism, racism, and ageism) by virtue of the fact that they are involved in the alternative lifestyle. One woman expressed her frustration to me about the men in her food co-op who refused to listen to her when she wanted to talk about sexism in the co-op. They said they had already dealt with their

sexism. Equality, power, competitiveness -- all are sources of conflict. And when there is not a trusting atmosphere in a group, feelings about these issues are not discussed.

The second problem is why we do not change our communication. Two reasons are ignorance and fear. Where do we start with change? How do we discuss communication? Is there a problem with our communication? We all know so much intuitively about communication. It's hard to change old habits. We're afraid to examine our communication habits.

Male/female communication in groups is a study in power and dominance. I have observed groups of people from alternative businesses in which the men spoke proportionately more than their numbers. They interrupted more, too. This information is corroborated by research published in the mid '70s concerning male/female communication. Men and women are fearful to challenge current communication patterns as much as from disclosing their feelings as from the loss or gain in power that would ensue.

Often male involvement in a job is *the* measure of competence and power. And, like their traditional counterparts, people in alternative businesses are known more by their position and duties than by who they are as persons. Building a trusting environment comes from who you are, not from what your duties are, and trust is the basis of an egalitarian work relationship.

Any successful business depends on communication. Besides other political considerations, alternative businesses exist to provide a service to the community and a workplace controlled by the workers. Communication is crucial to an alternative business because of their egalitarian management system and because of the dialogue these businesses must keep up with their patrons. Likewise, effective communication enhances the decision-making process. Many alternative businesses use some form of consensus decision making. The success of this process depends on trust and self-disclosing behavior. In addition, effective communication helps create a position of emotional strength and integrity in the business.

The nonverbal parts of our messages are more important than the verbal part. The nonverbal parts convey a major portion of the meaning in the messages. Make sure you speak to someone face to face in tones loud and clear enough to be heard. Also, try to match the words you use to what your feelings are. Mismatched nonverbal messages (which convey feelings and emotions) and verbal messages confuse your listener and invite inappropriate responses.

Plan your own communication system. You may want to include a log for messages, thoughts and feelings. This would be the written part. Then choose one person on your staff with whom you would like to share your thoughts or frustrations about your job. This person may also serve as a sounding board for working out how you will deal with frustrations. Set aside time during staff meetings to share feelings. Take care not to let this time reduce to a gripe session. With each frustration, you may want to offer a solution. Don't forget to share positive feelings as well. You may want to get an outside, neutral person to help you with this.

In addition to a communication system, you can have someone teach your group communication skills. Two skills in particular, listening for content and feeling, and asking questions for clarification, are necessary for effective communication. Also, skills for dealing with conflict are invaluable in a group.

There are a couple of cautions in remedying your group's communication. First, beware of planning and carrying out the change on your own. You are too close to the problems, or even a large part of them. A person skilled in group process and communication is valuable help in planning and reaching communication goals. Secondly, beware of pop psychology books. They belie the difficulty of personal change. These suggestions for developing effective communication require the same vigilance and planning you give your finances. □

COLUMBIA

So what does Columbia's cooperative community do? It operates two vegetarian restaurants, one of which is a combination restaurant/food co-op. We have two worker collectives, one a woodworking shop, the other a cafe/organization for social change. These organizations support three fulltime staff people who work with the statewide no-nukes organization headquartered in Columbia.

There are two major levels of involvement with these organizations: one is comprised of the people who work fulltime, and the other of the people who consume at and support them (the customers, co-op members, household recyclers, meeting-attenders, demonstration participants, and leafletters). And then there are the growing number of people becoming alarmed at the lack of self-determination in their lives, becoming aware of nutrition and ecological issues.

The progressive community of Columbia, as well as elsewhere in South Carolina, is acutely aware of its proximity to one of the country's nuclear dumps. Perhaps this awareness has helped to synthesize and interconnect the institutions within this community in ways unique to

the Southeast, though our interconnectedness goes farther back than the recent anti-nuke movement.

Everyone I spoke with about our community was convinced that it exists, that they are a part of it, but that cannot easily define it. As Allan Glick of the Basil Pot Restaurant said, "In the past few years, I've really begun to feel a growing sense of community here. There's no way to describe it. The entity is the entity. And we (the Basil Pot) feel a strong part of it."



G. Sanderson

Evolution of Columbia's Cooperative Community

In 1973, two vegetarian restaurants opened their doors for business. The Basil Pot was the first to open, but was followed two months later by 221 Pickens St. (the address and name of the place), "on budgets of shoestrings and sweat," according to one of 221's original partners, Frank Lee.

Before the year was out, 221 became a non-profit corporation, and a food co-op storefront began operating in the premises in addition to the restaurant. One food supplier extended several weeks' credit and the co-op has continued to grow ever since.

The two restaurants' paths diverged early on, the Basil Pot remaining a restaurant and 221 becoming a hub of social activism and community creation, definition, and expansion. "There was never a spirit of competition, but of collaboration," between the two restaurants, explained Frank Lee.

Behind 221, other cooperative/collective endeavors got their early starts. The RP Woodcrafters worker collective (formerly the Red Potato Work Collective) began here before moving across town to its own building, where it now provides space for local automotive tinkerers -- another project begun behind 221.

Grass Roots Organizing Workshop followed in 1976. Now known as the GROW Cafe, this organization was begun to provide the space for an out-and-out organization for social change as 221's increasing work level (due to increased business success) began to cut into its important political function as the hub of activism. GROW metamorphosed from an idea to a discussion group looking for a meeting hall, to a cafe staff with a building of its own in the mill section of town. GROW Cafe now provides space for offices and meetings as well as a cafe featuring vegetarian foods and beer and wine.

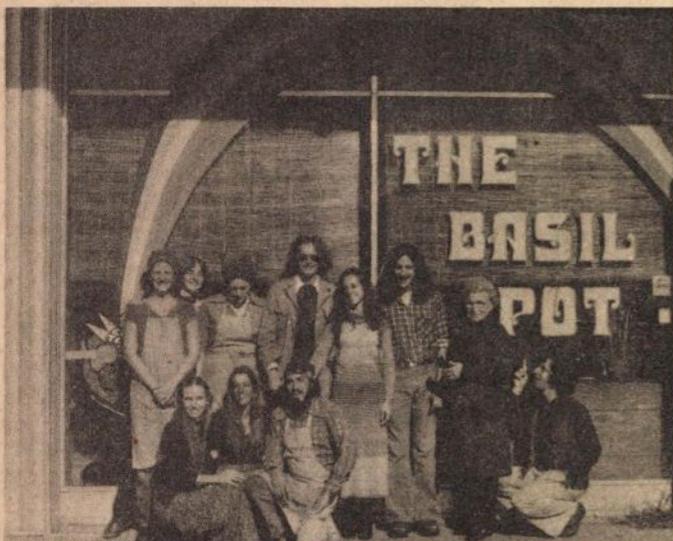
From the GROW Cafe sprang Palmetto Alliance. Initially interwoven with GROW, there grew to be conflict over focus and identity of the two organizations, resulting finally in a separation both by definition and location. Central to the anti-nuclear energy struggle on both the local and state level, Palmetto is staffed by three fulltime staff members who receive their pay from the progressive organizations mentioned here. And Palmetto has been, along with GROW, a strong force in making Barnwell, South Carolina a focus for legislative attention and citizen protest, alerting the region and the U.S. to the fact that the waste dumps, the weapons facilities, and the proposed nuclear fuel reprocessor are deadly to the health and well being of our region.

The Basil Pot Restaurant

This article is extracted from a conversation with Allan Glick, fulltime staff at the Basil Pot vegetarian restaurant in Columbia.

The Basil Pot was started by three young vegetarian-oriented entrepreneurs in the spring of 1973. The Basil Pot has published two cooklets which are selling like hotcakes, and has achieved a reputation for providing some of the finest vegetarian dining available anywhere.

"From almost its inception, it's been felt that every job is important, that there are no menial tasks. And we've always paid equal wages to each employee. We rotate and change jobs regularly. But some specialized tasks (catering coordination, marketing and bookkeeping) are not rotated for ease of operation," said Allan.



The management setup at the Basil Pot started out as kind of an oligarchy, with three investors making the ongoing decisions and deciding future direction. "We recently incorporated and issue stocks and shares and now those who have worked a lot and invested their time and energy have shares as well as the investors.

"We have staff meetings when needed, usually monthly. We discuss issues like pricing and procedures; things like how the silverware is rolled, basic information-sharing. There is input from the staff and initiative, even without seniority. Workers contribute willingly," Allan explained.

There are four fulltime staff members, three parttime, and a couple of other people who substitute on a regular basis.

"Staff meetings aren't limited to business topics. Interpersonal issues are discussed: Our purpose, relating to one another, the spiritual aspects of our work with each other and the shared goals we perceive -- we share a lot of each others' emotions. We want to have a good time. We do have a good time, but it's not frivolous. I think that the staff, for the most part, has some ego/pride. Everyone

who works here absolutely loves the place. The good feeling of doing good work well, enjoying each other's company, the good vibe we've got going here is very important. We've created it. The staff of our restaurant is our main asset.

"We are definitely a business. Our prices are low, our expenses are high. We don't make much profit, so we try to be efficient. We have 100 percent profit-sharing. We do a quarterly review of the books, bringing everything up to date, computing the bills and everything. What's left over is the bonus. We haven't had a bonus in the last year. Instead, we used it to support the Palmetto Alliance. We're still supporting one of the Palmetto staff with free meals. But, our finances are really tight right now, due to the publication of the second Basil Pot Cooklet, so we've cut down on our contribution to Palmetto this quarter.

"There are disagreements, but we try to not let them get out of control. That brings up the whole hiring and firing process. It's one of the most difficult things we do. Now, hiring and firing is done basically by consensus decision of the fulltime staff. At one time, Basil and Ellen and I were heavy-handed about it. I mean, originally we thought that firing someone would never be necessary and for a long time we had nothing but great people working. Now we are very explicit about what kind of person we are looking for before they are hired.

"So how are we part of the Columbia community? In the past few years, I've begun to feel a growing sense of community, that the entity is the entity, and we are a strong part of it. The Red Potato, the Basil Pot and 221 are making payments on the IBM typewriter in the Palmetto office. We have monthly pancake breakfasts, either here at the Pot or at 221, to generate money to pay some of the local chapter's debts. The kitchen facilities are offered at no charge and the labor is donated by community members.

"The 'No Nukes is Good Nukes Roadshow' is a group of six people who are able to perform now and again as a result of the community support we receive. People cover shifts for us, buy our Tshirts and provide encouragement on all levels.

"We eat well and that's important. In a world that's starving, here we are, making minimum wage and we eat like we're in the garden of Eden. And our children are healthy. That says an awful lot.

"The Co-op and the Pot work together. We share some warehouse space and we had a booth together at the State Fair this past year for the first time. We play together.

"We had a few community brunches (we posted notices and said there would be a meeting and that's how it happened) last year and that's an important part of the evolutionary process. We've endured six years. That in itself is success, the sustaining energy. We're going to be around for awhile," Allan summed up. □

221 Pickens Restaurant and Food Co-op

by Richard Schwartz

221 Pickens originated as a private business with four partners. After one year the owners, not without friction among themselves, established a non-profit educational corporation including the newly-formed co-op food store.

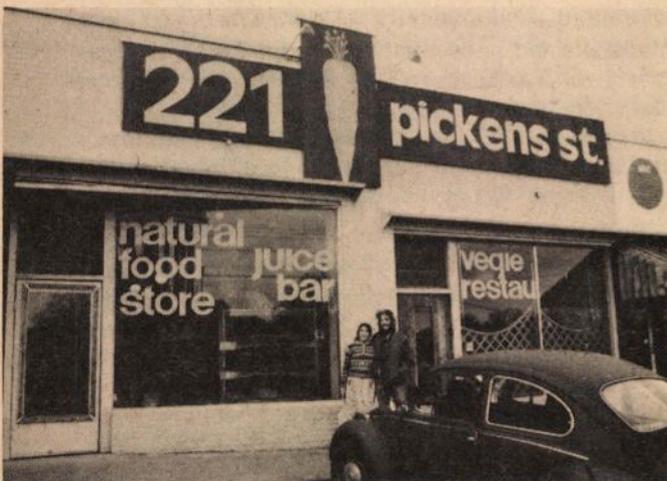
There is presently a fulltime staff of ten. Seven work full shifts in the restaurant, two in the food store, and one person concentrates on bookkeeping, ordering, and management functions.

There are two categories of members, working and non-working. Working members pay ten dollars annually and work two hours a week or eight hours a month in either two, four or eight hour shifts. There are 156 working members of which about forty are current on their work requirement.

We initiated the non-working member category this past summer and now there are four members who pay a fifty dollar annual dues. The benefits that members receive are pre-ordered produce on a weekly basis and reduced prices in the store.

Our prices work this way: Non-members -- shelf price plus 10 percent; non-working members -- shelf price; working members -- shelf price minus 15 percent.

Individual work benefit structures can be and are worked out according to a needs philosophy. The worker who brings our spring water from Pelion (thirty miles away) receives \$5.00 per week free store goods, 20 percent off shelf price on other goods and free meals at his discretion in the restaurant for him, his wife and children.



So far there has been no need to reevaluate this exchange from either end. Our knife sharpener does not put in two hours a week, but he keeps our knives sharp. He gets regular worker benefits with the dues waived. One of our workers does our printing as his work requirement, another does artwork. There are a couple of lawyers on retainer, so to speak. Basically, the above examples are just to illustrate the flexibility our guidelines are subject to.

There are weekly staff meetings on Thursday afternoon. We close the restaurant on that evening. When we can keep it together, there are monthly membership meetings

on the last Thursday of the month. Last year was the first time we have tried this and we made it nine out of twelve months.

Decision-making power resides in the membership, but it is invested in the officers of the corporation. In practice, these offices have been merely titular, and the fulltime staff at the Thursday meeting is the day-to-day, ongoing decision-making body.

All meetings are open. We conduct our meetings using the consensus process. Long meetings are the norm, but we are getting better with process. Focus on the issue being considered is our catalyst for good meetings, in my opinion.

In the first four years of 221, meetings were held only when needed. Frequently, this meant that each meeting would be a blow-out with strained working and living relationships being exposed and exploded. We've been meeting on a weekly basis for about a year and a half and we are on a more even keel as a result. We have made contact with the counseling bureau of the university and a husband-and-wife team will begin conducting gestalt group meetings once or twice a month for interested staff and members. We are working on getting a clearer sense of ourselves as a group and this is one thing we are using to that end.

Co-op work requirements are generally fulfilled either in the restaurant or in the store. We also are working some land about fifteen miles outside of Columbia that belongs to James Roof, a third generation organic farmer. It has been less than a year since the farm became a reality, and it will take some time yet before it reaches its potential.

Staff members are paid according to need with an understood ceiling of \$400 a month. In practice, it is unusual for anyone to actually take that much.

People can wash dishes during a meal and get a meal in return.

One of our objectives that we are meeting is to get food to people at reasonable prices. At the same time we are working to educate ourselves and others in areas as diverse as iridology, reflexology, meditation, baking, natural healing, herbs, sprouting, natural birthing, and birth control. It has been awhile since the last set of classes was carried out, but I think this year will see more classes and on a more regular basis than ever before.

We've had visits in the past month or so from people in Barnwell (local residents, not anti-nuclear activists) who have started a co-op, and a group from Camden who are starting a co-op. We let them order with us from our distributors and help them in any other way we can.

Our scope of operations keeps getting more extended and our organizational efforts are always about a half-step behind. When you consider that no one used to count the money at the end of the day, and that now we have just about caught up on our back taxes from those halcyon days of wild and crazy hippiedom, we're coming right along. □

Grass Roots Organizing Workshop

by Brett Bursey

The Grass Root Organizing Workshop (GROW) is a non-profit human service organization dedicated to the liberation of ourselves and society.

GROW started in 1975 with the notion that an activist organization must concern itself with both the theory and practice of progressive change. In 1976, we leased a large building in the textile section of Columbia, S.C., started a cafe on the first floor and opened offices upstairs.

The cafe serves as a source of funds and a meeting place. The offices were instrumental in getting the anti-nuclear effort rolling in South Carolina. The Palmetto Alliance started here to focus specifically on energy issues and gave the entire Southeastern region a boost by hosting a demonstration against nuclear waste in Barnwell, S.C. in May 1978.

GROW presently has a fulltime staff of fourteen. Ten of us work as Community Consultants (with the help of a VISTA grant) on a program we designed to help poor South Carolinians gain a greater degree of self-reliance. This "Program for Economic Democracy" focuses on four general areas of concern: Energy, Food, Housing and Human Affairs. We are helping to establish food cooperatives for elderly and minorities with some help from the local Housing Authority. We have a meditation and yoga program for prisons and continue doing energy-related work with the emphasis on conservation and practical, appropriate technology.

Conversation with two of the G.R.O.W Cafe collective:

Carol Silver and Dale Eady

Carol: We are a non-profit venture dedicated to social change, according to our bylaws, and we are incorporated as an eleemosynary organization in our state charter, which is a fairly common classification.

There's basically an upstairs and a downstairs. Both are incorporated in the same charter, but one is mostly the Cafe, and the upstairs is mostly Brett in the office and the VISTA volunteers. There is a GROW meeting every Wednesday night to discuss popular political issues. The Cafe staff has meetings about once every two weeks. There are five fulltime staff members at the Cafe. Each works three shifts and then some. GROW serves a vegetarian grill menu and beer and wine.

I work on housing issues in the VISTA program, not just restricted to Olympia (the area of the city where the Cafe is located), but Wheeler Hill and Evans Street, as well. It is slow going. Community organizing is not the sort of thing you can do in a day.

The GROW staff shares a house with the rent, utilities and food paid for by the corporation. Since the last

Barnwell Demonstration in October, 1979, the staff has been getting about \$10.00 a week.

Carol: Before Barnwell, our business was really good and our salary was nearly triple that. It depends on the business. It's nice to have money in your pocket, but this is really political work even though we're running a bar, and that is satisfying.



Gay people work here, also. In the straight world, they would have to be working undercover just to keep their jobs, and wouldn't be able to express themselves. Here, they have personal freedom and the job is more fulfilling.

Dale: Whoever calls the staff meeting has something to say. If there's nothing for discussion, there's not a meeting. They're not regular.

Carol: When we encounter problems in situations, we usually work them out and resolve them without the need for a meeting. There's enough give and take so that we usually don't need a formal meeting. There's a rapport among the five of us who work in the downstairs cafe. We're informal as much as possible. It works better. Brett is invited to all our meetings, but since he doesn't work downstairs and since most of our topics are business-related, he usually doesn't come. Unless there is some debate expected, then he usually plays the facilitator/mediator. We use the consensus process.

There are so many reasons for this place to be. It's an experiment in collective living and working. It's a meeting place where people come to discuss ideas, not just a place to hang out. When you live and work together, it establishes an atmosphere. It's not easy and requires a lot of work, but it's worth it. It's creating a family. Working in a place like this is a growing experience. It's not like you can leave your problems at work and go home and forget about them. It's a challenge to accept the good and bad in people and still love them.

It's like a community marriage, but it's a family instead -- realizing all of somebody's faults and still loving them. One thing we've talked about and are trying to do is to not bitch when we find something not done, just to go ahead and do it.

If you're in a bad mood, you're going to bitch anyway. But it's something we try to keep in mind and so long as we do, it works.

Dale: In a job like this there is no one really to answer to but yourself. I mean, if you're really slack, someone will call your hand. But you finally only answer to yourself. Since you've got more responsibility, you become more responsible. □

Palmetto Alliance

"The support from the anti-nuclear community, specifically the Basil Pot restaurant, allowed me to begin organizing fulltime on the nuclear issue. I had searched for funding to do this type of work and, as one might expect, found that struggling anti-nuclear organizations could not afford even a subsistence wage for staff. The Basil Pot wanted to support anti-nuclear work and decided to put that commitment into action by supporting a staffperson for the Palmetto Alliance. They approached me with this idea and we came to an agreement about what resources they could offer and what I could live on. This start-up money was essential for enabling me to seek out other ongoing funding. The Basil Pot and other community-oriented businesses continue to offer free use of their facilities for fundraisers, discounts on products, volunteer labor for different projects, and a spirit of shared purpose that helps Palmetto keep going." Bebe, staffer for Palmetto Alliance.

by Richard Schwartz

The Palmetto Alliance in Columbia devolved from the weekly discussion groups at the GROW Cafe. For a period of a couple of years, the weekly meetings were devoted to GROW topics one week and Palmetto Alliance topics the next. Neither organization had a charter or bylaws during this period, and this lack of definition was a cause for much discussion and brou-ha-ha. Rather than spending every week analyzing which was which, it was decided to make the distinction clear. Though this was accomplished in actuality more than a year ago, it has only been since the Palmetto office has been in a different location that the press and maybe even we who were involved with both have been able to accept the two organizations as distinct.

The local chapter of Palmetto has weekly meetings throughout most of the year which are conducted with consensus process. We are structured into affinity groups, some of which are task-based and others which are focused on ideology or common interest of the members.

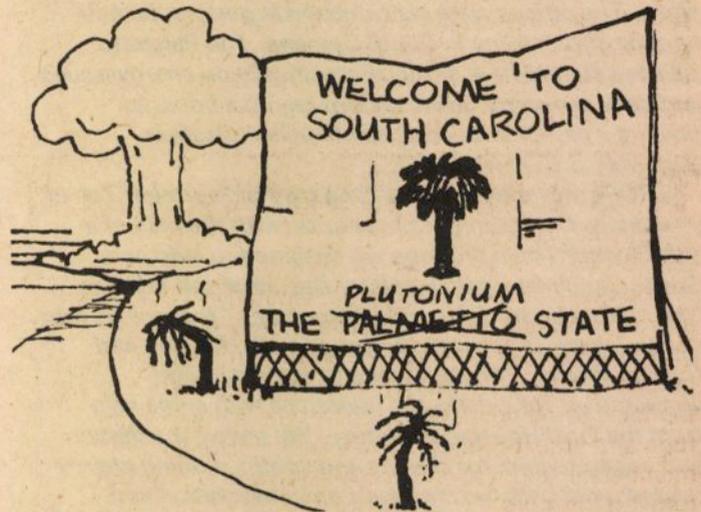
The "No Nukes is Good Nukes Roadshow" is a skit performed by the affinity group of the same name. It is a twelve-minute presentation which highlights the major issues in the nuclear controversy while maintaining a humorous tone.

The affinity groups from the Basil Pot and 221 have concentrated their efforts of food provisioning at the anti-nuke rallies.

The staff of the state office is now using funds received from the MUSE Foundation to pay salaries. But for the past six months, they have survived on private contributions and the generosity of the Basil Pot, 221, and the Red Potato, all of which have made substantial contributions to the support of the staff members.

"The Palmetto Alliance, not unlike Athena, sprang from the head of GROW," remarked Frank Lee. Fervently active against nuclear power and never adequately funded, the Alliance makes sure that the community is aware of the real struggle.

"The Alliance is making great strides in whipping community action from an apathetic, listless South Carolina. To get one Carolinian involved in the anti-nuke movement is equivalent to getting 50 in the Northeast," continued Frank.



The staff is not directly accountable to the local chapter and hiring and firing of the staff is handled internally. The structure is thus, as proposed and accepted by the state council of the Palmetto Alliance: The members of the state council are to be spokespersons from local organizations, one per affinity group or three per chapter of at least twenty people. Dues are regarded as the criteria for membership. There is an executive committee whose responsibility is to act as the council between meetings. The members of this council are selected by the state council by vote. There was also a finance committee written into the bylaws, but since it had never met as of the last state council meeting, it will be proposed that the treasurer be required as part of his duties, to attend the executive committee meetings and that the concept of a finance committee be dispensed with.

The Alliance is now at the point where it has achieved some credibility in this state. The Charleston chapter orchestrated the passage by city council of a transportation ordinance banning the transportation of commercially-produced radioactive materials. The Governor's Office is receptive to input from the Palmetto Alliance staff and has solicited information on several occasions. So, though we are poised before the dragon's mouth and though we can see into the belly of the beast, we are confident that we will turn the corner against nuclear power here in Columbia and South Carolina for good. □

TALLAHASSEE

Snuggled up against two of the state's universities and the state government, Tallahassee's progressive/cooperative community is widespread. More and more consumer needs are being met on a for-people/not-for-profit basis. The community has a large food co-op, a book-and-record co-op, a land co-op, a general merchandise co-op, and two newly-forming cooperative endeavors: an artist co-op and a credit union.

There are also other progressive projects going here, notably Catfish Alliance, an anti-nuclear activist group; the Center for Participant Education, a truly free university which is sponsored by the state university system; the Florida Clearinghouse on Criminal Justice, which works against Florida's newly reinstated death penalty; and the Feminist Women's Health Center, which provides low-cost/high quality abortions and other healthcare

The Leon County Food Co-op

by Larry Teich

The Leon County Food Co-op, located in Tallahassee, is a large and changing cooperative endeavor. Housed presently in an old, medium-sized supermarket building and interwoven into the community's cooperative fabric, the food co-op provides members with a broad array of food and other products as well an opportunity for membership input in decision making and energy into running the store.

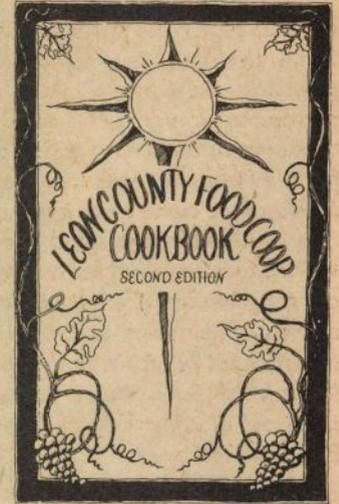
But why does the food co-op exist, where do we stand legally, philosophically or politically, what are our policies and internal structures, what is or is not sold, and generally, what makes our store a co-op?

The Leon County Food Co-op (LCFC) is legally incorporated as Community Interests, Inc., a not-for-profit corporation which was formed to provide services, goods and education which are beneficial to both members and to the general public. The co-op exists to provide an alternative source of goods and food at a level of quality and at a savings of cost not otherwise available in our area. The co-op also offers a center for any member of the community to engage in cooperative endeavors with other individuals or families concerned with fulfilling basic human needs. Hopefully, this will happen without perpetuating the traditional inequalities of distribution by the profit motive, and through the spirit of cooperation, participation and sharing of the work load.

LCFC does not legally qualify for tax-exempt status, but net profits (when there are any) go directly back into the operation of the storefront and, in accordance with its charter, cannot benefit any individual or group. The co-op is member-owned and -operated. This means when someone pays the \$5.00 membership fee, they become a part owner of the business and provide the energy, either of money or work, for maintaining the daily functioning of the store. Anyone can make purchases, but non-members

needs of women, and which has just won a five-year legal case against six local OB/GYNs who were charged with conspiring to boycott the clinic, fixing abortion prices, and interfering with the clinic's ability to work with local physicians.

Tallahassee's climate varies from hot, hot summers to mild-to-cold winters. Some years we even see a few flakes of snow. It is a hilly town with trees, vanishing canopied roads, rural surroundings, and friendly people. The progressive community is multi-layered, with many Left-oriented groups, extended households and pockets of back-to-the-landers in the surrounding countryside. People have found that they can live quite well here, cooperatively.



pay higher prices. All items are marked at the store's cost, then the appropriate percentage of a total sale is added on according to status. Non-members pay 35 percent above cost; non-working members pay 25 percent over; 2-hour-per-month workers are charged a 15 percent markup; and 4-hour-per-month workers are at 10 percent. Assistant coordinators who work a 2-hour-per-week schedule, Coordinators who are salaried, and special project workers buy at cost. Members of the board of directors and senior citizens shop at 15 percent markup. Basically, this translates to the more you participate, the less you pay.

The worker usage and credit system is one of the unique aspects of LCFC and other food co-ops using LCFC's prototype in the Southeast. Suggested by a woman at an early membership meeting to streamline procedures, it solves one of the basic problems of all co-ops -- getting the work done consistently. Each day is divided into two hour shifts which overlap (10-12, 11-1, 12-2, etc.). The daily store operations are performed by 150 volunteers called assistant coordinators (ACs) who fill weekly 2-hour slots, running the cash registers, putting out stock or produce, or doing cleanup.

Other AC categories are special projects (carpentry, repairs, newsletter, etc.) and information (someone to be available at the front desk to answer questions, sign-up and renew old memberships, give assistance, answer the phone, etc.). ACs can purchase \$125.00 worth of food, etc. per month at shelf price (which is wholesale plus store costs, like shipping, refrigeration, spoilage, etc.) for the whole household (of up to four unrelated adults living in one house, or a family). This system works well for the most part with people usually available to cover for any holes in the schedule. The coordinators know the daily priorities and pass them on to the assistant coordinators

continued on next page

LCFC



who are in charge of keeping the 2 and 4 hour volunteers busy and accomplishing the tasks of the day.

Since the Southeast was considered a "cooperative wasteland," it has been isolated from the cooperative movement nationally, has had few models in developing systems and has not had "experts" to consult for guidance. This has led to many unique, but still new wave/participatory methods of operation. Another example is in decision making.

There are currently eight members of the board of directors who are elected by members at quarterly general membership meetings. They are responsible for setting basic policies, hiring and dismissal of paid employees and general supervision of the corporation and its financial situation. It is up to the board and the general

membership, through consensus process, to decide all important matters of philosophical nature and the future direction and tone of the co-op. The coordinators (five at present) make all day-to-day decisions concerning the efficiency and functioning of the storefront. They also have an equal voice at board meetings, which are conducted by a modified consensus procedure. The coordinators are in effect a worker collective who have divided their work load equally according to their own needs and discretion, and are non-hierarchical, have equal status and title, and receive equal pay.

The bylaws attempt to define a circle of authority with the membership, the BOD, and the coordinators at equidistant points. Any major decisions affecting all members or any grievances can be introduced at any point and must be discussed at all the other points until the circle is complete. Bylaw changes, major expenditures, storefront procedural changes, etc., must complete the circle twice with final authority resting with the general membership.

In general, political policies and decisions of what is sold are made in the same way. Since our membership now exceeds 5,000 households, no one political ideology or nutritional decision would represent a majority view of members. In most cases, no political statement is made by LCFC as a whole, but many avenues of expression are available to individuals or groups for representation of their views. The store carries any items requested by a sufficient number of members to warrant a demand, unless there is an obvious detrimental effect on other members. It is up to each member to monitor the goods sold in their co-op and voice any objections or suggestions they have. Committees are formed to realize the goals of education of both members and the general community.

One of the most important aspects of the food co-op is its role as a social institution. Everybody eats. LCFC has become a crossroads for many lifestyles. Tallahassee is a

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small city of 100,000 people. Most have heard of LCFC, and some wouldn't set foot in there. To some, it's a funky little supermarket with weird food and weird people. To others, it's home away from home, an oasis in a desert of capitalism and propriety. It's a meeting place for friends, families, and travelers, and an information center for all alternative and progressive groups. It has an unbelievable potential for community-oriented activities. All it takes is an idea and cooperation to provide a service or fill a need.

Membership meetings are covered-dish gatherings which sometimes include speakers, movies, music, swimming, or games. We have finally (after five years) started an orientation program to familiarize members with the other-than-grocery-store aspects of the co-op. Other food co-ops have been attempted in Tallahassee, but have so far have been unsuccessful. One of LCFC's goals is to foster the creation and growth of any kind of co-op with whatever technical or financial assistance we can.

The biggest issue we face now is our impending move to another location within fifteen months when our lease is up. The new owner/speculator of our building will certainly raise our costs and lessen our security. We've moved before and can do it again, but this time we can do it with plenty of foresight. Here is an opportunity to generate more interest and participation from our vast membership with multitudinous skills and energies. Here is a chance to philosophically and politically evaluate our history, our impact on the community and what it could become, and explore a self-definition. Now we can consider all the options and prioritize physical needs,

financial possibilities, time frames, practical procedures, etc. -- all with the intent of establishing a form of security in maintaining the co-op idea.

What would Tallahassee be like without the Leon County Food Co-op? Where would the Good Life General Store, a fledgling co-op, go when the building they are renting free from LCFC is no longer available? How will the local natural foods restaurants, the buying clubs from as far away as Panama City and Alabama, and other co-ops in Pensacola and Gainesville obtain the bulk goods at lower prices that LCFC now purchases and warehouses? What will the credit union, now forming, do for members since its common bond is membership in LCFC and other local co-ops? What would SPECTRUM, the local alternative/cooperative newspaper/magazine, do without the largest distribution point and readership source? Where would people shop for food where they could also play a guitar or sing, have a play area for children, climb on top of coolers to take pictures, scream telephone messages across the store, or feel the same amount of trust as at LCFC?

The Leon County Food Co-op is constantly growing and changing. Original founders have moved on, personnel are periodically replaced, internal systems and goals must always be updated and a co-op's role in society has never been clarified. A true picture of what the co-op is can best be obtained through personal experience, but a commitment to positivity and a respect for our planet should help make a definition of the Leon County Food Co-op become evident. □



The idea for SPECTRUM actually existed a year or more before its first issue. Its embryonic form, *The Leon County Food Co-op's Newsletter*, had been coming out on a monthly basis, quick-printed on folded 8½x11" sheets.

Feeling that the small size of the *Newsletter* and its focus on just the food co-op was too limiting, several of its originators began to think bigger.

Tallahassee's unique for a town its size, in having a food co-op, a book and record co-op, and a large land co-op, as well as an active progressive and alternative community.

Tana, the person mainly responsible for the *Newsletter's* existence, began to approach these other co-ops. The response was enthusiastic. SPECTRUM would be a medium for all the voices that don't usually get heard. A communication tie between the cooperatives and progressive groups. Political disagreements, burning issues and personal statements could now be presented to the whole community.

Birth of a Cooperative Newspaper

by Vicki Mariner

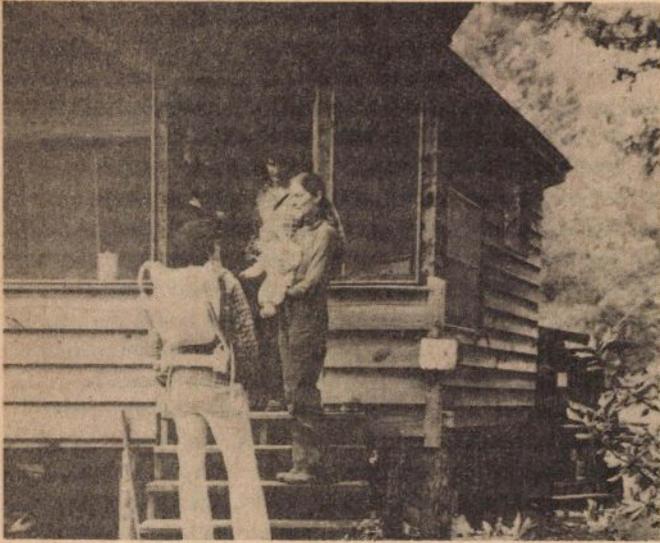
Money for the first issue was raised gradually. The co-ops made loans and donations. Advertising was sold (difficult when there's nothing to show yet). A small group of five or six got together to create the first issue.

We've been doing SPECTRUM for a year now, getting together once a month for the marathon pasteup weekend. Most of the same few "core" folks are still with it.

In some ways, our goals still elude us. We had hoped that the skills required to put the paper out could be shared more. It has been difficult to try to teach interested people typesetting and pasteup when we have only two days' access to the equipment every month.

Criticism is often paradoxical. One group calls us unpolitical while others say we are depressingly political and rhetorical. We do not have a writing staff, but collect articles from many sources, so the writing is frequently uneven. It has taken some time for readers to understand how we differ from the local commercial newspapers.

In SPECTRUM's second year, we want to seek out more writers and editorial collective members. Looking ahead, we all want a cooperative newspaper that will continue beyond any individual's energy. □



from the MLC Membership Pamphlet

The Miccosukee Land Cooperative is a community of 92 families or individuals who together own 280 acres of land nine miles east of Tallahassee, Florida. Unlike a commune or land trust, MLC members privately own their own homesteads, which range in size from one acre to ten acres each. A total of 90 acres is preserved in its natural state as Common Land, owned collectively, and enjoyed by the entire membership.

The membership is a diverse group whose occupations include nurses, carpenters, librarians, musicians, small business owners, professors, dancers, and computer programmers. Ages range from newborn infants to retirees, but most of the adults are in their 20's and 30's. MLC members are drawn together by a common desire to live in a rural environment where natural land features are respected and interaction between neighbors is more frequent and less superficial than in the average suburb. All activities are purely voluntary, allowing each person to choose the level of sharing and socializing he or she prefers.

The Land Co-op began as the dream of a non-profit group called the Small Change Foundation. Early in 1973, the Foundation obtained the original 240 acres, and 50 small signs announcing the idea of a land cooperative were placed in local shops. The message spread by word of mouth also, drawing a quick and enthusiastic response. Prospective members began to meet regularly to develop the co-op's ideals and explore the land. By July 1973, almost all of the "private" acres had been sold. In 1974, an additional 40-acre tract located 1 1/2 miles from the 240 acres was added to the Miccosukee Land Co-op, and promptly named the "Northwest Kingdom".

Significant decisions were made during those early membership meetings. Working from a preliminary draft submitted by the Small Change Foundation, the membership debated in "town meeting" style, developing the community's principles and precepts. Most of the co-op members participated in the planning of the property and were able to select their own acreage according to personal preferences. (The natural features of the land were varied -- some areas are hilly, some open, some

Miccosukee Land Co-op

Private Ownership and Community

heavily wooded in hardwoods, some partly wooded in pines, some low and wet, with a few creeks and one small lake.)

All persons joining the Miccosukee Land Co-op have agreed to a set of codes designed to protect both individual rights and the environment. These codes are framed in a legal document called "MLC Declaration of Covenants and Restrictions". Provisions of the restrictions limit the number of dwellings that can be built on a single homestead and the number of trees that can be cleared from the land, and establish the maximum size of a homestead at ten acres, with the minimum set at one acre. Actions expressly prohibited include hunting on any land, the operation of obnoxiously loud vehicles, the renting of any structure or land as a profit enterprise, and business ventures not approved by the governing board of the Land Co-op.

The Covenants and Restrictions also establish voting rights for all adults named on contracts or deeds, shared ownership and equal rights of easement of the Common Land and roads and the powers of the governing board which is known as the "Town Council".

Group meetings provide the opportunity to socialize and share ideas. Most groups begin their meetings with a covered-dish supper. In addition, there are general meetings of the entire membership at least four times a year.

A bi-weekly newsletter, *Alternate Current*, also helps to keep the membership informed. Regular features include minutes of the Council meetings, land transfer transactions, and members' address changes. Various articles are also submitted by members and friends.

Very few of the co-op's houses are conventional. There are three geodesic domes and many other original designs built by the owners themselves. Several solar water heating systems are in use. Electric power is available from a local rural electric co-op. Water and sewage are the responsibility of the owners, with local regulations mandating septic tanks and wells. Many members share "cluster" wells with adjacent neighbors, with a large tank and pump supplying enough water for three or four families.

The Land Co-op is an official wildlife sanctuary and commonly-sighted wildlife include quail, rabbits, possums, snakes, whipporwills and owls. Wild plums, blackberries, dogwoods, pecans, magnolias and many types of wildflowers grace the various parts of the 280 acres.

The Land Co-op is by no means a utopian "best of all possible worlds". It has had its share of problems,

including voter apathy, money hassles, and neighbor personality conflicts. Much of the time, however, a spirit of cooperation, enthusiasm, and active participation prevails. At various times, volunteers have been actively involved in the work of committees and special groups such as the Tree Protectors, Zero Waste Project, Shelter Helpers (formerly the Architectural Control Committee), Bookkeeper's Helpers, Community Orchard Committee, Tractor Mothers, and the *Alternate Current* staff.

The recently incorporated MLC Volunteer Fire Department was begun by co-op members, although it now includes volunteers from nearby communities as well. This group has raised enough money -- with matching funds from a Federal grant -- to purchase a rebuilt

firetruck, and has already begun an active program in fire protection and firefighting training.

Because membership in the Land Co-op is based on land ownership rather than social acceptance or ideological agreement, there is a wide diversity of people and interests. Private ownership of property encourages each household in its own individuality and provides financial security of money and labor invested into homes. It also provides a base for choosing the degree of involvement one wishes to have in community activities and sharing.

As such, social harmony and general agreement as to our goals and values are not easily obtained. It is felt that these things must grow organically within the community, with the daily experiences of life, rather than conforming to a certain way of life or philosophy.

The Land Co-op is part of an overall movement towards a decentralized society. Communes and intentional communities, whether centered in a religious/psychological/political ideology or not, are all experiments in social organization. They are the forerunners of the society to come (if we make it through the next 20 years), the spearheads of social development. Cities today no longer have the functional relevance they once had as the mass factory system which supports the urban system through mass employment rapidly becomes a thing of the past.

The transition from the competitive, urban environment to a cooperative, rural one requires changes in attitudes and lifestyles. Yet, if communities demand radical changes as preliminary to becoming a member, they will never attract a great many people from the larger society. Even so, many who are attracted are often more into exploring alternatives, rather than living in them and making a significant commitment of time, labor and money toward making them work.

The Land Co-op is no ideal community, but it has many advantages in the sense that it allows diverse people to gather together in a cooperative arrangement without giving up their individuality. One can grow into cooperation and sharing rather than being forced into it by rules or ideal expectations of other community members. Still, there is no guarantee that individuals will become cooperative, sharing, and service-oriented in life activities. The Land Co-op arrangement only makes the chances higher -- through neighborliness and help in times of

trouble, mutual childcare, common activities, participatory decision making, and owning land in common.

Some drawbacks of the Miccosukee Land Co-op (in particular) may be avoided by other communities-to-be wishing to create a similar type of arrangement. One problem is related to getting enough money together to pay for the land (mortgages). By the time the Land Co-op was parcelled out and sold to individuals, there were only about five acres of common land fit for agricultural purposes (the rest is a swamp forest, natural preserve). This could have been avoided to some degree had there been a stronger advocacy of self-sufficient community life (rather than a residential community) in the beginning; that is, advocating more common land be reserved for agricultural purposes.

The layout of the land could also have been parcelled out in such a way as to facilitate neighborhoods. For decision-making purposes, the Land Co-op was divided into six neighborhoods (each selecting a representative), but geographically, only two of these are distinct. The others are arbitrarily divided up. The two neighborhoods within the Land Co-op which are geographically distinct tend to be more unified and have certain tangible common interests (i.e., road maintenance, gardening, etc.) In a small community of sixty or so households, such a division has beneficial effects and the layout of the land should reflect this, perhaps by setting a number of households in certain areas and leaving natural or open spaces between each neighborhood.

-Roger Peace



A Personal View of Living at the Land Co-op

by Rose Van Oss

When I first moved out to the land six years ago with my husband and daughter, I was filled with pioneer spirit. We lived without water and electricity in a small shelter for a few months. We and other co-op members who came out to visit were struck by the peace and beauty of the place.

Gradually, as each well was drilled and electric lines spanned the land, there was a sense of loss of that pristine early life, a sadness for the trees cut in the process. But refrigeration and music are nice, and living without them for awhile taught us a great deal -- we are on guard now that we do not abuse/overuse this power for which our environment pays so high a price.

As more and more people began to move out to the land, we lost the feeling of living in a national park and gained neighbors and a sense of community.

A son was born, a garden grew and flourished and our shelter began to take the shape of a house/home. Now we dealt with the social aspects of community more and more as the numbers of people living on the land continued to increase.

A third child was born at home, and we experienced a sense of fullness. There are many children close to his age living on the land now, and we have formalized childcare with a structured preschool program and rotational childcare persons.

An overriding feeling that I experience today is that our community is a healthy one, even though I can't name what we will be doing next year with our common land or our community shelter or our new firetruck. To what do I attribute our health?

Foremost in my mind is the fact that we are a land cooperative. As in a food co-op, an individual pays a membership fee (cost of the land), agrees to covenants and restrictions, and participates as s/he chooses to. There is

no membership committee or process whereby a prospective member is judged worthy, and this fosters a feeling of equality. Thus, there is no hierarchy and there are no leaders.

Each of us encourages the other to facilitate an effort that is important to her/him. Over the years, many people have acquired skills in organizing and communication based on the fact that if you want something to happen, you've got to help make it happen. There is the feeling in the community that we are all powerful, capable people.

I have heard and read that many alternative communities frown on private ownership of land and home. In our community, because we are so diverse, it is a blessing that each of us has a high degree of self-determination. We are not forced to interact because we live together on shared land or in a common house. When we interact, it is because we want to, and there is great joy in this freedom.

Each of us has learned great lessons in the process of building our own homes. Often we have worked together on the building or have included our neighbor's works of art and craft in them. There is an easy flow from one household to another because of this, and our children have the sense that the whole community really is their home.

As we watch the walls go up, the windows go in, we are satisfied and full of excitement for those people who are experiencing this progress and it becomes a part of each of us.

After a few years together, I have found that we need not fear private property, individuality and diversity in community. Rather, these aspects lead to a wholeness, an organic building process that fosters stability in a very rich life. □



WETUMPKA FARM

by the active members

Wetumpka Farm is an intentional community located in the rolling North Florida countryside near Tallahassee. Founded in 1970, ten people currently live on the 150-acre farm although numerous other members and friends are involved with the community. Of the 150 acres, approximately 25 acres are cleared with the remaining land wooded.

Wetumpka Farm is owned by a corporation whose stockholders make up its "members". Members are responsible for the operating policies, corporate spending, decisions on prospective members, and the overall management of the Farm. A person does not have to be a "member" to live on the Farm. If space is available, non-members are permitted to live on the land as renters or as prospective members.

The corporation owns all the land at the Farm, but members are permitted to own their homes. Of the sixteen structures presently on the Farm, ten are in group ownership and six are private residences. Two

Wetumpka

more private residences are in various stages of construction. To build a private residence, a member must receive site approval from the majority of the corporate body and then must lease land for the house from the corporation.

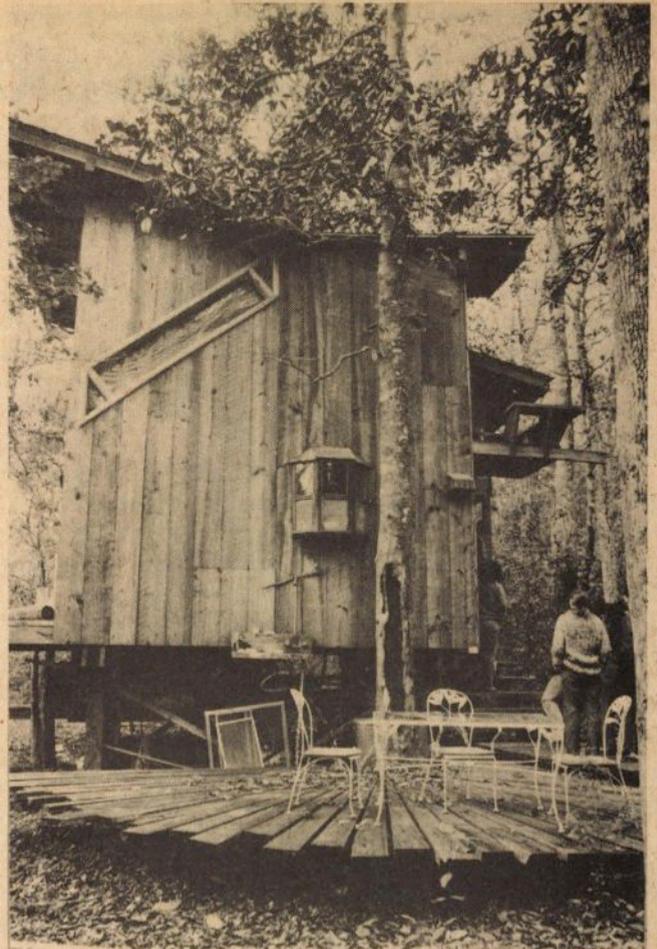
The corporate-owned structures include a commons house where most meals are eaten, a sauna, a library/sewing area, a woodworking shop, a pottery shop, a crafts area, and a general facility including laundry, freezers and storage.

On the Farm, the cooperative spirit is best manifested through food production and cooking. Vegetables are grown in a cooperative garden in which each resident takes responsibility for several crops of their choice. The building of the garden's soil, raising, harvesting, and preserving of fruits and vegetables have proven to be cooperative work experiences enjoyed by all. Food not obtained from the garden is purchased either from the Leon County Food Co-op or local supermarkets. Two members of the community work each week at the Food Co-op.

A cooperative eating program where cooking and cleaning duties are shared has been established. Participation in the program is voluntary and eight of the people currently living at the Farm eat together daily. One person is responsible for shopping and everyone else is responsible for cooking one dinner meal per week. The cook is also responsible for cleanup, although he/she usually receives a lot of help. Individuals are responsible for preparing their own lunches and breakfasts out of the community food supply. Our meals are mostly vegetarian, although local seafood will appear on the menu. Occasionally, meat grown by the community or wild meat will be served. All of us have proven to be fairly good and creative cooks, thereby providing an incredible variety to our diet. Each "food collective" member who cooks and works in the garden is assessed \$12.00 per week, while non-workers (visitors) are assessed \$16.00 per week. This amount covers all food-related expenses (chicken feed, garden supplies, etc.) as well as gas for the stove and hot water heater. The food collective has been in operation in its present form for about 2½ years and runs very smoothly with little organizational effort.

The community at large is essentially managed at two levels. Everyday decisions are determined largely on an ad hoc basis by the individuals involved. Community-wide decisions and decisions to spend any sizeable amounts of money are determined at monthly corporation meetings. Those decisions are made through the democratic process of simple majority rule. Decisions of major impact (e.g., voting on new members) require 3/4ths majority vote.

The overall direction of the community is toward becoming more self-reliant in the future. Although we desire to produce more of our food and to



minimize our dependencies on external sources of energy, we don't feel it is honest to say we are striving to become totally self-sufficient. All members and residents have economic, social, and/or cultural ties to the Big Bend Region, and none of us wish to break all these ties. And, as a community, we all wish to be integrated with, rather than isolated from, the activities of the region.

Currently, no one earns his/her living entirely at the Farm. The current residents are employed at a variety of jobs ranging from botanist to carpenter, from graphic artist to psychiatrist.

The managing of the community's direction is more of an evolutionary process based upon need, circumstance, and self-evaluation rather than an attempt to fit into a predetermined mold. The relatively few people and large tract of land allows us the luxury of growing in this manner.

We have found that the weaving together of community functions, such as construction, food production and sharing the evening meal, and private dwellings with a relatively small group of people, has allowed residents to maintain their individual identities while living in a closely-knit community.



Co-op Books and Records

by Hartmut Ramm

Tallahassee's Book and Record Co-op is a rare beast. It is a business dedicated to social and political change. Even more remarkably, it is dedicated not just to this or that particular ideology to the exclusion of all others, but to all points of view on the Left. Businesses without politics are everywhere; sectarian bookstores promoting a narrow line in the Left spectrum are to be found in most large cities. But where is there another non-sectarian, full-spectrum business?

The co-op was founded in late 1970/early 1971 by a group of students, faculty and others (mostly from the Florida State University community) whose demand for radical literature was not being met by existing bookstores. The seed capital for the store consisted of a thousand dollars in membership dues and lots of donated used books.

In the beginning, the bookstore depended entirely on volunteer labor. Remuneration of volunteers took (and continues to take) the familiar form of discounts on purchases. The backbone of the store was a small group of people who donated to it large pieces of their lives.

In three years, the starting capital had been parlayed into a store with many different kinds of books (including the Southeast's best collection of Movement literature). Records were added as a sideline and quickly eclipsed book sales. Thanks mainly to the revenue generated by record sales, wages could begin to be paid to some of the key staff people.



In March of 1974, Co-op Records was spawned as a separate, neighboring storefront. By mid-1976, our general manager had parlayed the record business into a record distributorship called Looking Forward Distributors. During the last three years, the combined sales of the two stores and the distributorship have neared the \$2,000,000 mark.

At present, there are only four volunteers in the record store and none in the distributorship. The secret to their success has been price competition. As a result, profits on their sales have been smaller than one would ordinarily expect. But in recent times, profits have been large enough to permit the purchase of a large warehouse and the financial support of progressive groups and activities on a local, national, and international scale through loans and outright grants.



The co-op is governed by a 12-person board of directors, elected by the general membership. Early in 1978, the co-op's bylaws underwent a thorough revision, designed to stabilize policy formation, insulate the co-op against takeover attempts, and to insure the presence of representatives of oppressed groups on the board of directors. Previously, there had been nine board members, all elected at a yearly general membership meeting. The new bylaws mandate a 12-member board with 18-month terms of office, with a minimum of six seats reserved for women and four by members of oppressed national minorities. Terms of office are staggered, with four seats coming up for election every six months.

At present, the Book and Record Co-op has around 450 members. Needless to say, not all of them identify closely with Left politics. But the co-op has other attractions. It is not only the sole alternative bookstore in Tallahassee, but it is the only bookstore that caters to the university community's non-textbook needs.

But most importantly, heavy users of books and records are able to realize large savings as members and especially as volunteers.

Membership can be bought for \$5.00 or four hours labor. Members receive a 10 percent discount on all new materials in the bookstore. One-hour of volunteer labor per week entitles the volunteer to a 20 percent discount in the bookstore and 10 percent in the record store. Two hours of labor per week entitles the volunteer to a 30 percent discount in the bookstore and a 15 percent discount in the record store.

The coming recession is sure to put the Book and Record Co-op to severe test, for books and records are leisure items, the first to feel the effects of reduced spending power. Predictably, the co-op will find it necessary to rely more and more on volunteer labor to reduce its operating expenses, and on community support to ensure it a large, if not growing clientele. □

Tallahassee Area Co-ops: A Counter Economy

by Jerry Johansen

The cooperative movement in Tallahassee and the rest of the Southeast, for the most part, grew out of the development of the "counter culture" of the late '60s/early '70s. I need not expand on this much because *Communities* itself is an outgrowth of, and its readers are probably identified with, this counter culture.

Briefly, however, I see the counter culture as a really tenuous coalition of sub-cultures, joined by a common rejection of a mainstream culture, which is seen to be alienating, hierarchical, earth-defiling and morally/spiritually bankrupt.

The Tallahassee area cooperatives demonstrate this coalition. Co-op Books and Records was founded to guarantee an outlet for a "full spectrum" of Left-oriented literature to help in political struggles. The Miccosukee Land Cooperative presents itself as a more ecological and communitarian alternative to urban and suburban living patterns. The Leon County Food Co-op offers an alternative of healthful and fresh food with a minimum of packaging and promotion.

These endeavors are not-for-profit and member-controlled, two major counter-cultural values. The first is that the focus of the endeavor should be on the quality of the service provided rather than the quantity of profit gained from its provision (as it is with capitalist businesses). The second value, member control, says that the users of the service, locally-based, should determine its policies rather than a geographically-remote corporate board of directors whose devotion is only to the bottom line and not to the community's well being.

Recently, Tallahassee was blessed with a new cooperative, the Good Life General Store, formed partly in response to the increasing demand for the food co-op to carry more non-food items. In order for the food co-op to maintain its integrity as a food store, Good Life was started to expand the concept of not-for-profit, member-controlled merchandising to clothing, fertilizers, toys and other tools for appropriate living. It also provides a market for local craftspeople much as the food co-op provides one for local food producers. The existence of these markets allows more people to opt out of the mainstream "nine-to-five" and develop "right livelihood".

I maintain that much of what we, as a counter culture reject in the mainstream culture, is directly attributable to the unfortunate occurrence that a transnational capitalism emerged in the U.S. as the dominant economic force in an otherwise democratically-inclined culture. Capitalism, with culture and values determined by those with the capital, must be transformed into a cooperativism that puts people and their communities before profit. We as a counter culture must consciously build a counter-economy, based on cooperativism and right livelihood, which reflects our values.

To build our counter-economy, however, we will have to replace mainstream capital with our own. Our cooperatives do this by reducing overhead through the use of volunteer labor. But to start co-op laundromats, housing, and childcare, and the other services we need will take money. Mainstream businesses, such as developers who devastate our communities and transnational corporations, get their capital from investor capitalists, usually in the form of banks. Our money is in those banks which we do not control, so we end up financing many of the very things that we are struggling against.

Clearly, we need to build our own not-for-profit, community-controlled financial institutions as a further step in the development of a counter-economy. In the Tallahassee area, we are taking this step by forming a credit union for the members of local consumer cooperatives. Credit unions are cooperative organizations where members save money together and make loans to one another for provident purposes. The accounts are similar to any savings account in a regular bank. The point is that by removing our money from the mainstream economic system (banks), and putting it into our credit union, we can control its use.

Once the credit union is established, there are other things that we can build to further develop our counter-economy. One is to establish a "social investment fund" which would offer a return on investments, much like investing in stocks, except that the money would be used to capitalize not-for-profit cooperative business ventures. Hopefully, we could encourage liberal-minded people to withdraw their money from the capitalist system and invest it in socially-beneficial projects. The businesses so funded would have to be carefully chosen as those able to repay the funds as well as kick in an extra percent or two to keep it going. Although this fund is just a liberalization of capitalism in a way, I am speaking here of nonviolent transformation. A capitalist economy cannot survive without a source of capital for growth and replacement. As we divert capital from the immoral corporate world to our own socially-beneficial endeavors, we hasten the extinction of capitalism as an economic form.

Another possibility is to establish a fund to finance those projects, such as SPECTRUM, our cooperative newspaper, and health services, etc., which the community deems important but that cannot support themselves (usually because they are being provided free or at a low cost). This fund, controlled by the community, could be generated by a voluntary-refusal community "tax" collected on transactions at local co-ops and other counter-economy businesses (such as has been done in Eugene, Oregon and elsewhere).

We need not smash the state. We need not smash capitalism. We simply need to replace them with our own nonviolent, non-hierarchical, ecological counter culture and counter-economy. We can make it happen.

The Magnolia Confederation Story

by Richard White

There's just something about cooperatives that seems to draw people together. And as soon as the people within the individual co-ops are drawn together, people in them start trying to draw the co-ops together.

In the Southeast, this second kind of drawing together has not been particularly easy to accomplish. The very first storefront food co-ops in the Southeast got off to a shaky start in late 1973. The first SE co-op conference was held barely a year later, in May 1975, in Tallahassee. Eleven co-ops from Florida, Georgia, and the Carolinas were represented. The main purposes of the conference were to exchange information and to publicize an attempt by Leon County Food Co-op to warehouse to other co-ops in the Southeast. Little of lasting consequence came from this meeting. Another conference of Florida co-ops, held the next year in Tampa, had similar results.

The broken thread was taken up at a meeting called by tiny People's Foods (co-op) in Athens, Georgia in November 1977. This meeting was not a one-shot affair like the others. Representatives of fourteen co-ops laid the groundwork for a warehouse to be owned by SE co-ops, and for a continuing federation of co-ops for information exchange and education.

The folks at the Athens conference had a particular warehouse in mind, too. They wanted the co-ops to buy into the existing P.R. Sarkar, Sons and Daughters Warehouse, then operated as a part of Sevananda Natural Foods (co-op) in Atlanta. They have now done this in the form of

Magnolia Warehouse, which is owned by seven member co-ops.

In the meantime, the "Southeast Federation" as it was then called, continued to meet as a forum for warehouse discussions and educational workshops. Slowly this federation began to take on the trappings of an organization itself. A second conference, held in Atlanta in February 1978, saw the establishment of a newsletter, adoption of Articles of Agreement which included reciprocal membership benefits to travelling members of SE co-ops, and election of a secretary to coordinate communication and keep records.

A third conference, which drew seven co-ops to a meeting in Pensacola, Florida in June 1978, was the formal designation of a treasurer and establishment of a federation membership fee and monthly assessment based on a percentage of gross sales. Prolonged bylaws discussion occurred at Pensacola, but at the next conference, in Tallahassee in September 1978 (attended by 20 co-ops) the process seemed to fall apart. There was not enough information about legalities or incorporation or how the charter and bylaws would affect ability to purchase co-op label goods or borrow from the National Consumer Co-op Bank.

Much of the confusion was a result of competing views as to the purpose of the federation, which was renamed "Magnolia: Southeast Confederation for Cooperation". After this conference, those who had warehousing as a major goal continued to work separately

as a "Georgia Warehouse Committee". Through a series of meetings in Atlanta, they went on to create Magnolia Warehouse. Those most interested in the educational aspects of the Confederation, the bulk of whom were Florida people, formed a bylaws committee which created bylaws giving the Confederation a participatory governing structure made up of committees, and made it a not-for-profit cooperative education organization incorporated in Florida.

Southeast co-op warehousing, particularly in Florida, has been strongly affected by the presence of a "workers collective" warehouse in Sarasota. Established in November 1976, Bingo Distributors operated successfully until early 1979, when the burnout of its original collective combined with revolution by some of its other employees to cause an unstable management situation and severe cash flow problems for this grossly undercapitalized warehouse. Longtime efforts of Florida co-ops to purchase Bingo, which had been renamed Southwinds Trading Company by the warehouse revolutionaries,

culminated in mutual mistrust, and the company was sold to one of its newest employees for a token sum. It has been recently reorganized and renamed Gulf Coast Trading Company, and is now a thoroughly conventional natural foods distributor with declining finances and severe out-of-stock problems.

Given this warehouse situation, Florida co-ops again took up the warehouse question at a conference attended by 16 co-ops and held in Columbia in August 1979. Here it was learned that Magnolia Warehouse was not interested in expanding its operations into Florida, but that it would provide support for a depot in Florida and technical assistance if Florida co-ops decided to undertake the creation of a warehouse.

It looks like meetings in the near future of the Confederation will center around the perennial questions concerning tightening up of assessment payments to the Confederation and other internal organizational goals, and an attempt to set up a Florida Co-op warehouse.

Contact Magnolia Confederation at: P.O. Box 20293, Tallahassee, Florida, 32304. □

Southern Cooperative Development Fund

The Southern Cooperative Development Fund, Inc. (SCDF), is a "development bank" that lends money and provides technical assistance to limited-resource cooperatives and community-controlled organizations in the South. Its funding is from the Community Services Administration of the U.S. government, and to a lesser extent from various cooperative and charitable organizations around the country. The SCDF is cooperatively organized so that ownership will eventually pass into the hands of its borrower-members, which currently number about fifty. Its primary focus since it was established in 1969, has been to assist low-income agrarian producers, but it has also assisted groups as diverse as a fishers' co-op, an oysterers' co-op, and a rural area storefront food co-op in Appalachia. Urban-based food co-ops in the South are beginning to look toward SCDF as a possible source of financial assistance since SCDF rendered major assistance early last year to create Magnolia Warehouse, a cooperative natural foods distributor in Atlanta.

Contact the SCDF at: P.O. Box 3885, Lafayette, LA 70501, (318) 232-9206.

Barnwell Prison Support Group

Community of Necessity

by Jim Bodie

October 1, 1979 saw a three-site anti-nuclear demonstration in the Southeast. Three regional facilities, outside Barnwell, a small town in South Carolina, were the scenes of this action because of their important position in regards to nuclear waste. For years, the military has been manufacturing weapons-grade plutonium at the Savannah River Plant. Then came the Chem-Nuclear Services' low-level waste dump. And now there is an almost-ready fuel reprocessing plant, which could likely be turned into a "temporary Away From Reactor storage site" for high-level nuclear waste. The Autumn '79 action was a regional effort, in organizing and in demonstrating, to call the nation's attention to this deadly neighborhood.

The Barnwell Prison Support Group formed out of the need for prisoner support during the Barnwell I anti-nuclear action in May of 1978. Almost three hundred demonstrators were arrested in that action, but only twenty-four refused to post bond for their release. When it became apparent that prison support was not built into the organizing around this action, the no-bonders bailed out in order to do support work for their own trial scheduled a week later.

At the trial, ten people were found guilty. The other original no-bonders stayed around to do support for the fifteen-day sentence. These hard times forged a bond between the people involved throughout the Southeast. Since then, we have worked together to form an anarchist voice in Southern Mobilization for Survival and the Southeastern Natural Guard (the organizing structure for the following Barnwell II action of October, 1979).

The Barnwell Prison Support Group was active in planning Barnwell II, building prison support right into the action. During the plenary stages of the action, new ties were formed with people throughout the Southeast and

the support support group grew. When the surprising bond solidarity was agreed upon by the prisoners shortly after they were arrested at three demonstration sites, we were there keeping track of over a hundred prisoners in ten county jails of South Carolina, trying to get them what they needed even within the walls of prison, and staying on top of things until everybody was free again.

A community of necessity grew during the time people were in jail. Having at first two headquarters, one a house and the other a support/rally site near the nuclear facilities, we drew together to accomplish the work at hand -- that of seeing the prisoners through as safely as possible. This community, not often in harmony with itself and operating on insufficient funds and other resources, nevertheless managed to keep most of the wires uncrossed. Right from the start, we managed to get a couple of supporters into the armory where the booking of arrestees was taking place. By doing this, we compiled an accurate list of who was going where, if they had any emergency needs, and who was planning to come out that night or the next day. Huge lists were coordinated back at the house and support site, creating a hub for support drivers with cars to receive instructions and supplies and money before heading out to do support work or transport new bonders back to the site or house.

Maintaining some active sense of design was the hardest thing to do under the pressure we dealt with every day during the week no-bonders were still in jail. It caused poor communication and hasty decision making. The state played games with the prisoners and continues to even at the trial stage of the action. But the ties between those involved with the prison support group were forged during those days and remains a loose network of friends around the Southeast, outside the mainstream of the anti-nuclear movement.

Current projects include the Prisoners' Press in New Orleans and the Equinox Dance Collective, also in New Orleans. Equinox performed a Christmas show at the Parish Prison in that city. And the Kamalla Miller Defense Committee has formed to support Kamalla, who kidnapped her own child, who was taken from her by the state of California for political reasons. The Support Committee is trying to obtain Kamalla's pardon from Governor Jerry Brown and to return her six-year-old daughter to her custody. Donations for the Support Committee can be sent to: 2115 Esplanade, New Orleans, Louisiana, 70119. □



Game Company

the company. By choice, we do most each game to getting out and selling "grades" so we can better understand what makes the whole operation more

sufficient, we got into this business to normally stacked up on the shelves of games (including boardgames) and toys competition and distort human values. mobile culture; space exploration; TV and movie celebrities. Rarely will MOTHER NATURE, peace, artists, trying to help reverse this trend. Our mission, simplicity, self-sufficiency, condensed "good life." We design them to be as fun for both adults and children. We wish to encourage individuals and families and toys or purchase do-it-yourself kits to get away from the TV and play years ago. Recently a poll found that a week alone with their sons. Another youngsters preferred watching TV to — particularly cooperative games — between the adult and child. Enough play, every one of our games at the subject matter each game deals together and play these entertaining underlying thoughts involved and make



design, manufacture and assemble how, we just want to do a good job and games that will be enjoyed and trea-

game-playing goes on before the final an idea of the process, here's a rough developed. After several months of re- sive ideas — with a lot of help from my back and forth until the first formal ne concept doesn't work, so we start (12), Tuesday (10), and Dawn (8) — er, asking questions all the while (not ments). These steps take us from

children's friends, our neighbors, and helpful comments. Finally, after 20



or 30 sketch plans of the game, the wrinkles get ironed out.

While formulating our visual ideas for the gameboard and other elements of the game, we write the rules (the most difficult part) and the information booklet, and get them ready for the typesetter.

Meanwhile, we scout for game parts we cannot make ourselves (such as dice). During all this time, we are also compiling a huge list of possible names for the game, which we finally narrow down to two or three. Then the family votes on one.

We make a trademark search of the name at the Patent and Trademark Library to make sure the name is original.

All these activities take us through May.

While all this is going on, we keep our eyes open for the "right" artist to make the final drawings. Once he/she is selected, we establish a close relationship so each can draw on the experience of the other. We want the artist to express his/her ability in the drawings, yet still be able to incorporate our feelings and images. The final color drawings are completed sometime in July. The design for the game button is also finished and sent off to a button manufacturer for production.

By August, a printer is selected. While the printing goes on, we design the game box and have some manufactured. By October, the game is ready to be assembled — providing everything works out properly. And that is where our children pitch in once again — making it a real family project.

Our final step is to file the copyright and trademark applications with the U.S. Patent and Trademark and Register of Copyrights offices. We then have a celebration with our friends who helped us with the game.

Then there's the financing — the toughest nut to crack. We started out with very little money. When we created our first game — **Nectar Collector** (the bee game) — we made only 500 sets. These sold well, so we began the second game, **Back To The Farm**. We felt both were good, so we mortgaged our house to finance full production of the farm game. (Banks would not give us a loan; they told us we had to be in business two or three years first!) Meanwhile, Jann worked part-time so we could meet basic living expenses.

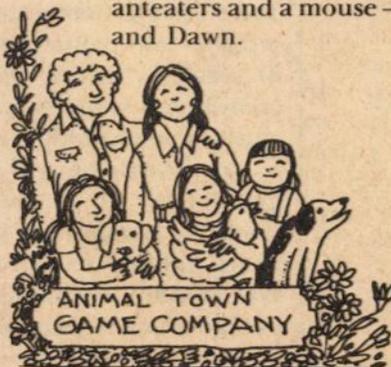
Now that our other three games are also on the market, **Save The Whales**, **Dam Builders** and **The Peter Principle Game**, we are looking forward to our sixth. People are ordering by mail; we are also receiving reorders. During Spring, Summer, Fall and the Christmas season, we attend various energy and arts and crafts fairs to sell our games. This also gives the whole family a chance to vacation. These fairs are valuable because they give us a chance to find out firsthand what folks have to say about our inventions. Their comments are extremely helpful.

Last, but not least, our company trademark — consisting of two anteaters and a mouse — was drawn by our three children Holly, Tuesday and Dawn.



Thank you for your interest,

Ken Kolsbun



P.O. Box 2002
Santa Barbara, CA 93120

RECIPES FROM THE SOUTHEAST

Taken from three recently, regionally produced and published cookbooks: The Leon County (Fla.) Food Coop Co-op Cookbook (2nd edition) available from Leon County Food Co-op, 649 West Gaines St., Tallahassee, Fla. 32304, \$3.25) and the First and Second Basil Pot Cooklets (Ellen Snyder, The Basil Pot Restaurant, 2721 Rosewood Drive, Columbia, SC 29205, \$3.00)

Supersoup

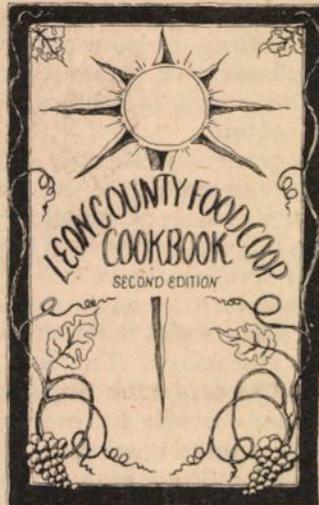
- 2 c. (16 oz) tomato sauce
- 3 c. (24 oz) stock or water
- 1 carrot, chopped
- 2 stalks, celery, chopped
- 1 onion, chopped
- ½ c. macaroni, uncooked
- black pepper to taste
- 1 t. salt
- ½ c. green peas or lentils
- ¼ c. pinto beans, dry
- ¼ c. kidney beans, dry
- ¼ c. black beans, dry
- 1 bay leaf
- ½ t. marjoram
- 1 t. oregano
- ½ t. rosemary

Soak the dry beans together overnight. Combine all ingredients. Bring to a boil. Simmer 2 hrs. over low heat, covered, or 8 hrs in crockpot on low.



This is a thick, wintry stew.

Amy Jacobs & Frances Melton



Cheddar Chowder

- 2 med. potatoes, diced
- 1 med. carrot, sliced thin
- 1 stalk celery, sliced
- ¼ c. chopped onion
- ½ t. sea salt
- dash pepper
- ¼ c. unbleached flour
- 2 c. milk
- 8 oz. cheddar cheese, shredded

About 30 minutes before serving: In 4 qt. saucepan over high heat, heat to boiling first 6 ingredients and 2 cups water. Reduce heat to low, cover and simmer 15 minutes. or until potatoes are tender (Do not drain.) In cup, stir flour and ½ c. milk until smooth. Pour flour mixture and remaining ½ c. milk into vegetables and cook, stirring constantly until mixture is thickened. Stir in cheese until melted. Makes 6 main dish servings.



We suggest these herbs: ½ t. oregano, ½ t. thyme, ¼ t. "Spike" (herb mixture).

Linda McAllister



Introduction to the 2nd Edition

This second edition of the Leon County Food Co-op Cookbook springs from our respect for food as a necessity, our joy in cooking as an art and our unfailing **delight** in eating. Food Co-op members contributed the recipes herein from among their favorites. Most of the recipes in the first edition have been retained. Over thirty new recipes are included.

All tasks of the project, except typesetting and printing, were performed by Food Co-op member volunteers. The Taste-Testing Committee kitchen-tested over 50% of the recipes from the first edition. The group critiqued recipes at weekly "tasting parties." Committee members also contributed valuable suggestions, quotes, bibliographical entries and appendix material.

The development of the Cookbook parallels that of the Co-op itself. In a few years, as LCFC membership and resources continue to grow, we hope a new group of co-ops will add to and refine our work in a third edition. We heartily encourage a continuation of the tasting parties which we learned from and enjoyed so much.

Call It Anything, But It's Ours!

- 1 medium acorn squash, cooked
- 2 eggs, beaten
- ½ c. cooked navy beans
- ½ c. cooked green peas
- ¼ c. chopped parsley
- ¼ c. raw sunflower seeds
- 1 small onion, chopped
- salt & pepper to taste
- sliced provolone cheese

Mash squash. Stir in the other ingredients, except the cheese. Pour into a greased one-quart casserole dish. Top with sliced cheese & sprinkle with more sunflower seeds if desired. Bake at 350 about 20 minutes. Serve hot. Makes 4 servings.

Amy Jacobs & Frances Melten

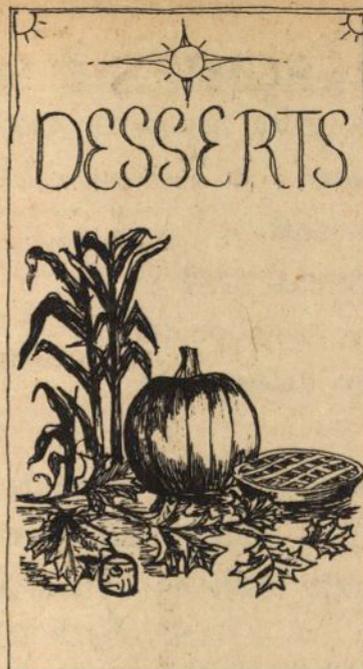


Quick & Easy Salmon Patties

- 1 can (15-16 oz) pink salmon
- 1 egg
- ½ c. minced onion
- ½ c. flour-unbleached or whole wheat flour or wheat germ
- Oil for frying

Drain salmon, set aside 2 T. of the juice. In a medium bowl mix salmon, egg, & onion until sticky. Stir in flour. Add baking powder to salmon juice, stir into salmon mix. Form into small patties & fry until golden brown (about 5 min.) in hot oil. Makes 6 to 8 patties.

Linda McAllister



Peanut-Carob Nut Candy

- 1 c. peanut butter
- 1 c. honey
- 1 c. carob powder
- 2 c. powdered milk
- 2 c. coconut

Add any or all of the following

- 1 c sesame
- 1 c sunflower seeds
- 1 c chopped cashews

Mix first 5 ingredients til smooth. Add nuts or seeds as you desire. Press ingredients into pan and chill. Cut into squares for a delicious, nutritious snack.

Selde's Carrot Tzimmos

- 1 extra large carrot, grated
- ⅓ c. packed brown sugar
- ½ c. finely chopped nuts (brazil, walnut and/or almond are perfect)
- ¼ c. shredded coconut (adjust to your taste)
- ½ c. water
- 2 T. margarine (or butter or oil)
- cardamon to taste

Put all ingredients together in a pot & quickly bring to a boil. The idea is to boil down the water until the mixture thickens & becomes "fudgey". This may take 15 min. of good boiling. Keep uncovered. The cardamon fragrance will keep you company. When completely thickened & quite gooey (but nowhere near burnt or caramelized), pour into a special dish & allow to cool before serving. When a day old, this dessert is amazingly delicious!

Selde Reed

Summer Squash Soup 4 to 6 servings

- 1 1/2 pounds yellow squash or zucchini
- 1 large onion
- 2 teaspoons salt
- 1 tablespoon dill weed
- 1/2 teaspoon curry powder
- 1/2 teaspoon celery seed

Wash squash, cut off the ends and cut into thick slices. Peel the onion and cut into eighths. Place squash and onion in a pot which has a tight fitting lid. Add water to just cover the vegetables and bring to a boil. Then cover and lower the heat. Cook until the squash and onions are tender,

about 20-25 minutes. Place the vegies, cooking water and seasonings in a blender (this may have to be done in batches, mixing them all together afterwards) and puree. Serve hot or well chilled with a sprinkle of paprika on top.



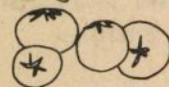
Spinach Tarte 6-8 servings

Crust: prepare the crust recipe on page 2. Press the mixture into a 10" pie plate and bake about 10 minutes in a preheated 450° oven.

Filling: 2 pounds of fresh spinach, cleaned, chopped and lightly steamed or
2-10 ounce packages of frozen, chopped spinach, thawed
1 medium onion, minced
1/2 teaspoon salt
1/4 teaspoon ground nutmeg
dash of black pepper
1/2 pound hard ricotta cheese, grated
1/2 pound cottage cheese

- 1 cup half and half
- 1/2 cup parmesan cheese, grated
- 3 eggs, beaten

Drain the spinach and squeeze out the excess water thoroughly. Set aside. Sauté the onion in a bit of butter till tender; add the nutmeg, salt, pepper and spinach. In a large mixing bowl combine the cheeses, half and half and eggs. Mix thoroughly and add spinach mixture - blend well. Pour into the baked pie shell. Bake in a preheated 350° oven about 50 minutes or till top is lightly browned. Remove from oven and allow to sit for 10 minutes before slicing. Garnish with tomato slices.



Peach Ice Cream about 10 servings

3 cups half and half

1 cup whipping cream

$\frac{3}{8}$ cup light honey

1 teaspoon vanilla

Combine 1 cup of the half and half with the honey and the vanilla. Mix well to blend the honey thoroughly. Add the remaining half and half and the cream and stir it all together. Chill until needed.

8 cups ripe peaches, peeled and chopped

$\frac{1}{4}$ cup light honey

$\frac{1}{8}$ teaspoon salt



Mash the chopped peaches and stir in $\frac{1}{4}$ cup honey and the salt. Mix well and chill until needed.

About 30 minutes before serving, begin churning the cream mixture in an ice cream churn. Once the cream is partially frozen, add the fruit mixture and continue churning until thickened.

Other fruits may also be used: figs, berries, bananas.

Agnes' Banana-Sour Cream Bread

3 loaves

$1\frac{1}{4}$ cups butter or margarine

$2\frac{1}{2}$ cups honey

5 eggs

6 cups bananas, well mashed

$1\frac{1}{4}$ teaspoons vanilla

$1\frac{1}{4}$ cups sour cream

5 cups whole wheat flour

$2\frac{1}{2}$ teaspoons baking soda

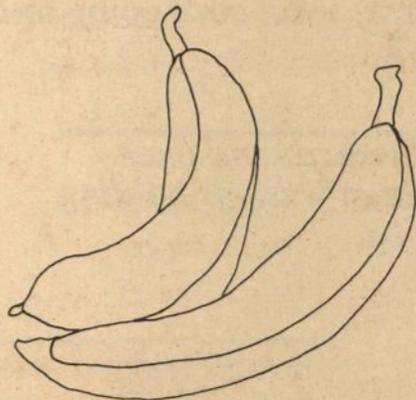
$2\frac{1}{2}$ teaspoons baking powder

$\frac{1}{2}$ teaspoon salt

Flour and friends into banana mixture, stirring just enough to blend. Pour batter into greased bread pans (use glaze on page 18). Bake at 325° for 1 hour or until a toothpick comes out clean. Let cool 15 minutes before removing from pans.

This bread freezes well if properly wrapped (plastic or wax paper and foil).

Cream butter until light and fluffy. Gradually add the honey and mix well. Beat in the eggs, one at a time. Add the bananas, vanilla and sour cream. Sift together flour, baking soda, baking powder and salt. Fold



PART 2

THE GREAT ALTERNATIVE LIFE GROUP



Peter

Donna

Gail

Ruthann

Steve

Paul

IN THE SKY Five years later

We've always been there through crisis for each other in ways I've never experienced with anybody before.

I was terrified when my lover moved out. I thought, "Oh my Goddess, what am I going to do now?"

You got liberated, and once again, the man was left holding the definition.

What I needed was the discipline to deal with my own mistakes.

I think for the rest of my life I will be totally unable to operate in a coupled relationship that's ongoing.

Neither of us were born yesterday — being hubby and wifey and live happily-ever-after — but we found ourselves wanting that.

I've tried to wait until the possibility of greater commitment or intimacy grew out of what was already happening.

Part one of *The Great Alternative Life Group in the Sky* appeared in our last issue. In it we brought six characters [myself included] who had been closely related five years ago through our kids, relationships and our social/political community...up to date.

Is that confusing? Let's try again: Five years ago, six of us [and a few more] who were parents [and more] sat down to discuss our lives. We talked about our relationships within the context of a social and political, urban, alternative, New Haven community in which we all felt strongly involved.

We all went our somewhat separate ways...particularly as the cooperative school, *Morning Sun*, which most of our kids attended folded, and as several communal houses and relationships ended.

Reconvened after five years, six of us found ourselves represented by no new children, two marriages, one

non-married couple living alone, one person strongly involved and living communally, one single person living communally, one single person living alone with a roommate. Although we were inescapably three men and three women, we could also be reviewed as one gay and five straights.

As we talked, it became clear that all of us had some idea of the path we were on, respected certain limits around what we had come to see as essential to our characters, and looked with relative acceptance and curiosity at each other.

In the first section, covering fifteen pages of *Communities*, December, '79, we told some of our stories and discussed commitment, sexuality and flow. In this issue we conclude with our sense of future possibilities for relationships, both personal and social, and a few thoughts about parenting. Peter was not at the second conversation.

— Paul Freundlich

The Future

RUTHANN All we can do is our best for now. We can't transcend any of the problems: we can acknowledge them, and try to work our ways of dealing with them. Always knowing it's going to change and that we can learn something new from each other.

I feel that in my lesbian community there is a sense of family structure and love and closeness. If you have kids you help each other. We do rituals together, learn about witchcraft, talk about moving away and living on the land maybe.

I guess a lot of it happened from necessity. We knew we had to count on each other, because we couldn't count on any of the other structures out there to support us. As lesbians we're outcasts; not acknowledging the patriarchal system, we remain threats to that system.

So we've built, literally, a society within a society. There are times where that feels really comfortable for me, and there are times when I get really scared. What if I didn't have this? What if I had to move somewhere? Or if I didn't have this circle of friends?

I find it very hard to deal with that world out there. Watching TV, going to the movies, reading books doesn't acknowledge that I exist. It says that I should be relating to a man, and then maybe I could fit in.

In my ultimate world I don't say that we should aim for a world where men are eradicated and there are only women. Right now, that's what I choose to do.

I feel that as I eradicate my own personal pain, then I can work on mass pain. And I couldn't look beyond myself five years ago. I think I'm making incredibly good progress. I'm doing things that are making an impact. Five years ago, people couldn't even hear me because I had so much personal pain around relating to men.

I think each of us should eradicate as much personal pain as possible, and then go out and do our work. Maybe

we won't come together for another five years, but knowing that each of us is doing what we need to toward the ultimate goal of getting things better than they are now. Even if there's nothing more specific agreed than making things better than they are now.

PAUL I think it takes a long time to build a new culture. Maybe not different than has ever been done in human history, but this is a strange society we've grown up in. I've been on this tribal kick for the last few years — and I think we're trying to recreate a tribal culture within a mass, technological society, and it's an incredibly ambitious thing to do . . .

RUTHANN It's impossible.

PAUL Well, it may be impossible, but we're sort of doing it. In our own half-assed way we're doing it. We're drawing little boundaries about ourselves — in one case lesbian, in another communitarian — whatever the hell they are, we draw those little boundaries and we say, "Within these boundaries we're going to get it together." I think that's part of the change that's been happening. "Okay, we can't take on the whole world. We'll back off and take care of our piece of it, and make it better." And that doesn't mean being just wrapped up in our own selves.

GAIL It's not a village. It's not a collection of separatist communities in Ruthann's terms, because the different affinity groups aren't important to me. People are out there doing their own things. Everybody's got their own friends, and they combine. People can move around to the extent you've prepared yourself and you want to.

STEVE It's fascinating to me how we think differently, yet we share so much. The relation of variety to continuity is such a different balance for each of us. The role of

continuity in my life is more scary to me than sexuality. It's like the Beatles' song, "Who'll take care of me when I'm 85?" One friend, when he and his wife split up, told me his image was he would wind up as a Bowery Bum in New York. I don't think I'm worried about that, except at a deep level . . .

RUTHANN One of my visions is when I'm sixty-five to drop everything I'm doing and open an old dykes' home. And just have this resort run by old dykes, who have lived most of their lives without men. I want it to say, "Old Dykes Home" on it so it will be clear to everyone that they can come. It will be open to women and children, a real blending of the generations. We have that with our kids some, but we don't have it with our parents yet. There isn't that gap being bridged. That's exciting to me.

I would like to have an older woman I could go to and say, "How did you do this part of it? What did this feel like?" And there aren't any, or if there are, they're still in the closet. I'm not in the closet and don't want to be.

DONNA Where Phil and I started was that we would grow old together. We would sit on the front porch of the house and rock together . . .

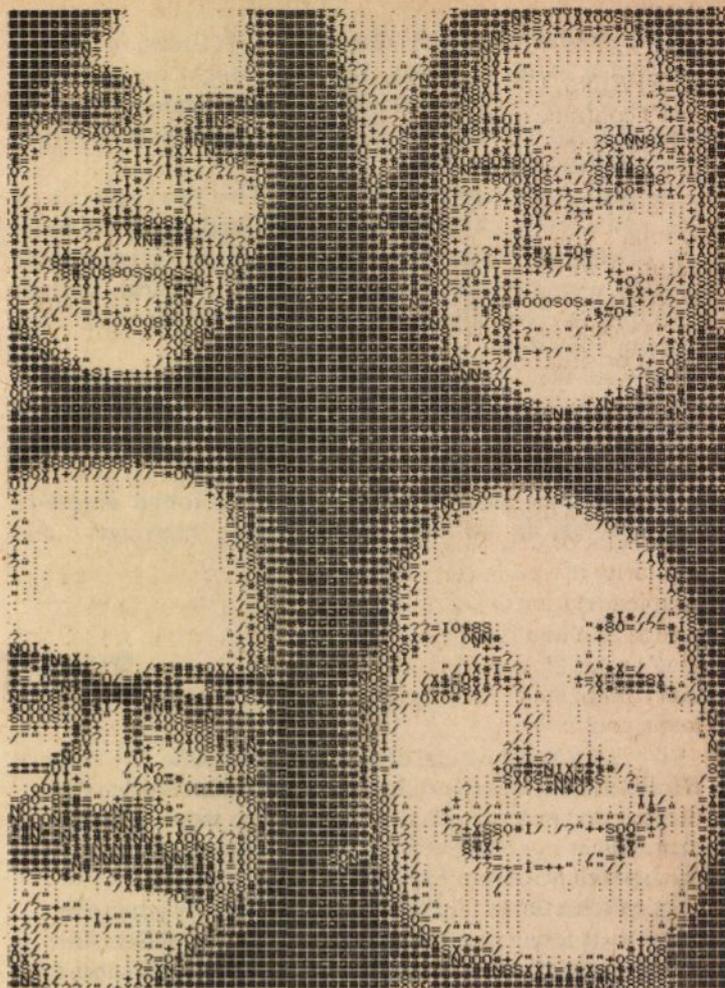
RUTHANN Teresa and I used to talk about the same thing . . .

DONNA It's been a real important image. Not that it's going to actually happen . . .

RUTHANN I still believe that Teresa and I will be rocking on the front porch of the Old Dykes Home together, but we just need the space in our continuity. I said to her before we moved in, "There's going to be a point where I don't want to do this." And she said, "Okay." We knew about that even before we moved into that intense relationship.

GAIL Jeff assumes that we'll be rockin' in rocking chairs, but that's never been my number. I can't get into the Old Dykes Home, but I do want to go to an Old Ladies Home. And that's where I go back to community or the network of friends. That's my fantasy of the end of the road. It's not with Jeffrey, although that might happen. We might be in it for the long-haul. I don't know whether that's my fear of permanence — my not letting myself get that locked-in because that means dependency, and whenever you get dependent you get shot down . . . and something awful happens . . .

PAUL It's just that dependency isn't a healthy state to be in. It seems to me that was our conclusion five years ago. That's what we learned out of our first round of married relationships. All of us were married. All of us came out for them. And one of our conclusions was that dependency was not *right* — spiritually, emotionally — it just doesn't work. So we came up with a lot of relationships which were not that deeply connected and not dependent. We put our energy into creating a larger context of community that was dependable; that we could explore within.



Part of what we've been working on these past five years is relationships which are more deeply connected, committed but still not dependent . . .

I don't want to live outside of a community of friends. I don't want to live by myself. (I did that.) I don't want to live in a couple. (I've done that.) I expect to continue living in some kind of community or communality the rest of my life, as I have been for the past ten years, because that's how I like to live.

I hope that the kind of friendship I have with Steve, particularly out of the people here, is a good part of what defines my life. I know how rich that is for me.

My question is more, given that, what can I have within that which looks like partners, coupling, marriage? But it is, will be, I hope, two people or more as a family core, who recognize themselves, their connections, and their work . . . Steve loves his teaching; Donna's excited about the anthropology; Ruthann loves the Women's Center; I'm into community and communications; Gail's got the Food Coop. These are really strong themes. That's what we're doing on this planet . . . this time around.

STEVE I don't hear any of you saying that your close relationships require you to be precisely aligned. But I don't know what happens in close relationships if they aren't. I just don't know what the future of ongoing, intimate relationships is.

PAUL Well, here we are folks.

STEVE No, I don't think it's a mystery. I think that they can't continue in the same way. Traditional intimate relationships are defined out of existence because we're not in sync with them anymore. Gail is not doing what we were afraid to do five years ago: she's doing something else. Donna's doing something else. Hearing Gail say, "My future is with some sort of community, and I don't know whether it will be with Jeff or not," is not what I think any of us would have said five years ago. It was much more an either/or situation.

GAIL All this reflects for me being unwilling not to learn from the past five years. As hard as it is sometimes. As burdensome as it has been, there are some things I am unwilling to forget and mess up again. And I'll stand by that. A lot of that has to do with the tendency toward insularity in a coupled relationship; the tendency to use a coupled relationship to avoid your own self-growth. As nice as that relationship is, it doesn't do the trick. And that's what I learned about communal houses . . . about everything; that there is no single answer to avoid having to make your own way.

RUTHANN I really feel that the ills out there stem from the fact that men are on top. Men oppress women, other men, blacks . . . I believe in separatism. Not as the ultimate goal, which is for us all to be together, but what needs to happen for a time. All the different groups of people need to get their respective analysis, theories, love relationships, intimacies, definitions together first. Then we can begin to inter-relate.

It's been very important for me to define who I'm going to put energy into, and who I'm not, and respect those boundaries. I think it's important for women to do it — for blacks — for Chicanos — for men. Men need to teach other men. Then we've learned what we need to, try to come back together.

I know that's probably an impossibility, but that's what I've tried to do. I want us to get through this separatism to a stage of equality.

I think we'll figure out how to live . . . as families, as women and men when we get to that point. I don't have an *ism*. It's not going to be capitalism or socialism. It's going to be our lives.

I've begun to do that with my friends. There are five or six of us who have keys to each others' homes, where there's that sense of family. You can't figure out who you are unless you can trust who you're with . . . because you're always on guard.

GAIL I find that I develop a trust and affinity with the people I'm working with. It's based on shared work. I probably work with more men than women, and I don't find the man-woman difference crucial. I trust people's work and their commitment. Some people I don't, and those are the people I have trouble with.

I'm not sure I do have a vision of how things should play themselves out, except to say that when people work together they learn an awful lot. For me, it's really been

It's not going to be capitalism or socialism. It's going to be our lives.

through building and making environments — when you have all the abstract and concrete questions to deal with — what you want that environment to look like, and the compromises you have to make. And the process of doing that has brought me closer to liking and understanding people I've been involved with. Like with the Karate or dancing I develop an understanding and a camaraderie with the people I physically work with. Unloading a truck and the kind of banter I get into is stronger than any other way. I love the mix of working physically with people, then sitting back in meetings and having to plan.

PAUL What I hear you moving toward is that if we find the contexts which are wide enough to include us as working/thinking beings, the relationships will follow. That within those contexts we'll learn enough about each other. That's how you met Jeff. The relationships will follow and will be part of it and within it, won't dominate it (though they might transcend it) and it will all fit together and we'll figure it out.

GAIL Yeah, that's about what I see.

PAUL Okay, then we have the separatism piece and the work piece. Steve and Donna?

DONNA I have a fantasy about a piece of land in the woods which I share with people, especially adults, about whom I really care. And what we would share is happiness, politics, subsistence and work. Money can't be taken out of that fantasy. I know I'll have to have some money to make that land a practical possibility. I want that land to be a unifying force, stabilizing . . . I could count on it. The other side is that I want to travel a lot. I want to be able to go, and know that my home is back there in the woods. The traveling part has a lot to do with why I went into anthropology: I feel there's so much in the world I can learn from. I want a way of accepting that outside world.

The people who I'll be sharing with I think will have something to do with education and learning: that we can take what we learn in our outside work and share it with each other.

I don't see myself as a traditional anthropologist, observing other people. I'll find some way to share what I've learned while I'm learning from other peoples; finding some way to contribute to their situation.

PAUL So, Donna, from you I hear the necessity for certain aspects of preparation. Having the resources, both people and finances, to create some kind of rural community which has to do with learning. And when you hit some critical mass of people and resources, whatever it is, you can go ahead and do it.

DONNA Yes, but it doesn't exclude the possibility that a few people could get together and start and other people could join. Or even more practically, that we, whoever we are, would go join some existing community. I do want to see what other people are doing. If it seems right to me, then I'd join that.

I also expect that the political situation will remain difficult. That's in my future. Over the next forty years, it's going to stay difficult.

PAUL It's interesting when you drop in another whole level like what the political climate might be. It's easy to stay focused on our own individual and even collective changes — but we obviously have something to do with what's going on in the rest of the world.

I have two scenarios. First is that the society holds together. Within it, and within the city of New Haven, we live in an invisible village. It has some of its own institutions, and we know most of the people. How does

Parenting

GAIL I had an irrational fantasy when I joined Morning Sun (the school and daycare cooperative) that I was somehow going to be relieved of this child I didn't know what to do with. I didn't just make that up: it was supported by our rhetoric. And that was wrong. No matter how close other adults became, that was still my kid. We had history. It wasn't all going to get supplanted or wiped out.

I think it was the same as with the relationships with the adults. There were limits on how crazy you could be and impose that craziness on other people who were friends, but maybe not family . . . and they had their own problems. That was true of the kids, too. We didn't talk about limits very much; when it was okay to say I don't want to deal with this child anymore, and when it wasn't.

There was all this feedback, "Do this, do that." And the impression that somehow all these adults were going to do it for me, and I was just going to watch? It wasn't my way. Nina wasn't Sara Beth or Michael. She was who she was, and part of that was because she was my kid . . . and her father's kid. There was no serious feedback. Nobody said to me, *You've got to deal with her father because she spends weekends with him.*

I'm not negating the importance of what Nina learned: She's benefited immeasurably from all of it. There's a richness of experience which she's internalized and which continues in her friendships with other kids and adults which she never could have gotten otherwise.

Nina has maintained the same friends since she was two in spite of me. She knows that if you want to keep friends you've got to call them up or see them, even if they've been taken out of your life because their adults are doing something different. She and Michael, Ruthann's son, are still best friends, and that's been just wonderful.

What we've done is spend an incredible amount of time, and thoughtful time, reflecting on what growing up is about . . . what parenting is about. Most people don't take that time to recognize changes in the world and changes in themselves . . . what their own childhood was like. It's hard to take that time when you're raising a kid, and we've done that. In the daycare and the school and as that social life continued into our houses, we created the space for our kids to develop the social sophistication to understand us as adults. Our kids know, in a way I've rarely encountered in other kids.

what it means to be a grownup. They know their parents as grownups, and love their parents as parents.

PAUL Part of what we did was create the space for kids to design and control their own world. Not everything, but we did say, *Within this space, it's your game.* In the whole five years of Morning Sun, the kids only came up with one rule: no threatening. That covered everything from teasing to physical violence. The penalty was isolation backed by adults, and it worked.

Those kids were confident of their own ground. One time with a bunch of the seven year olds I lost my patience at the end of the day and threatened one of my carpool riders with leaving him. The whole crew turned on me for breaking the rule, and I had to apologize. Sometimes it was a pain to argue with them about what we knew in our wisdom was right, but we got what we asked for: empowerment. Our kids have space of their own, and from that space they can make a choice to love us . . . respect us, anyway.

GAIL My mother thought I was cracked. I'd be going through this rap with my kid about *why*. But there's a part of it she did hear when she was two years old.

PAUL All they really need to hear is that it's a potentially understandable world. That's an incredibly important understanding for a kid.

GAIL One thing that bothers me about Nina is that I have known her to be sneaky, to lie. Little things like, "Did you brush your teeth?" "Yeah, I brushed my teeth." Then you go in the bathroom and the toothbrush's not wet. And I know kids who couldn't do that. She can do it with a straight face.

I've admitted to myself in the past two years that I could do that straightfacedly. It's not that I wouldn't have admitted it before, I didn't know it. I didn't know I was adjusting things, exaggerating or being sneaky. I know it now so I can stop myself from doing it.

What I'd like to see Nina be able to do is live with people being angry with you, and not liking the choices you make, and live with your own mistakes. I'd like her to learn it at an earlier age than I was able to. Whatever pain you think you're feeling, you can stand it. It goes away. People will mostly accept you.

I worry about her concern for the moment, because I think that's what hurt me the most; not wanting the hassle or rejection now, no matter what it costs later. But that's got to come from her.

our village grow?

There have been times in the past few years when I felt our village would fragment by its own internal contradictions. I think that's what Peter sees. He sees people abandoned by the village . . . But that hasn't become true for me, and I don't hear it for the rest of us. The village is changed, but still there.

In this more optimistic scenario the village keeps getting stronger. People don't forget their politics or their connections. Our experience over the years informs how we relate to each other and how we relate to other people. Perhaps for a while particular communities within the village withdraw themselves as in Ruthann's vision, and get themselves together. So the village (which doesn't exist) is a set of people, cultural understandings and institutions where we can grow up together. It provides a safe channel for interacting with the rest of the city and the world. Within it there become increasing options to live in couples, singly, in tight communal houses, or compounds. What it looks like is less important than the structural support and sense of cooperation, interdependence and mutual respect; willingness to work hard together for what we want and believe, in whatever combinations are necessary. Rather than being exclusive of the larger city, we will have been working through our own separatist phase and convictions. And that's the vision which pretty much keeps me satisfied.

Ruthann's vision of separatism has something to do with why I picked the metaphor of "community" for my own involvement in the world. Because it's not just New Haven. There are political and social communities like ours in Eugene, Austin and Minneapolis. There are intentional communities like Twin Oaks and New Alchemy. There are community businesses like Hoedads and Consumers United Group. Each one is similar, yet special and different. Complex environments, organisms. I love being in them, learning from them. They . . . we, are idiosyncratic and characterological . . . human.

That's the major scenario. That's the one I work on in my life.

The other scenario is if things fall apart economically. In that case, we've had some really solid experience in how to be poor. In a crisis there are a lot of people I could move real fast with; people I don't have to call on ordinarily, but with whom trust has already been built over the years. If it comes down to shared money or housing or emotional support or political energy, we have the background to cooperate strongly.

In either of those scenarios, I think we have the potential to relate in a tribal kind of way, with an increased sense of ritual and connection. I want deep loves and long-term, committed family. All of that is extrapolatable out of my present life with hard work, intentionality, intelligence and love.

STEVE I think the best I can do as an individual is to seize whatever momentary continuity seems to make sense — part of that sense is the extent it's in tune with the larger units of America.

What does that mean? Like Donna, every once in a while I think of land somewhere. Preferably it would be within a two hour radius of New Haven so that we could go up there once in a while without damaging our continuity in New Haven. I see it as a place where as kids and adults we can learn the next steps of what we need to know. I need that learning environment because I don't think I'll ever arrive at a *format* that I'll stay in for very long. What enables me to maintain a steadiness is my acceptance of all the changes in format that will continue to occur. There is no format I can count on.

I feel very dark about how bad things are likely to become in this country. I feel like Paul does to some extent: thank God, I'm in New Haven with a lot of people I can count on or hopefully who can count on me. Including kids. A lot of kids.

I appreciate the flexibility of people like those in this room. Our readiness to change. I guess the biggest symbol in this room is Ruthann's separatism, because it's such an accepting thing.

I'm really curious to follow up on everyone.

PAUL Next meeting is in five years.



How can community happen, or be encouraged regionally? Many regions of the country have regular conferences and celebrations [often on the solstice or equinox] which bring people together.

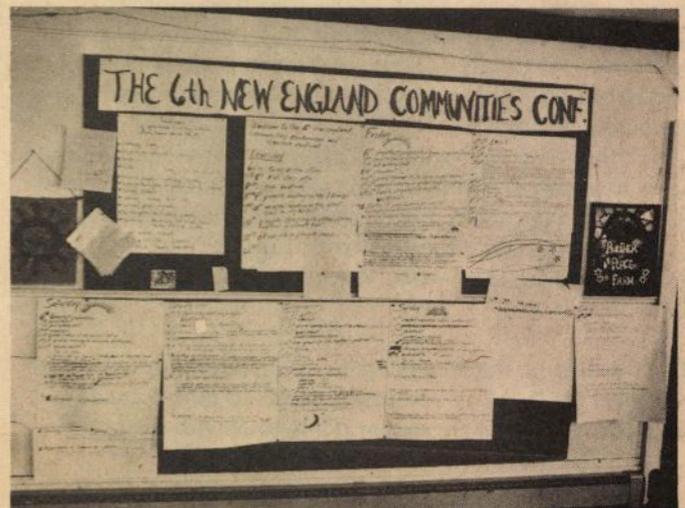


Coming into a weekend for the first time is anything from a homecoming to a mindblowing, depending on your background. There are people cooking in the kitchen, three or four taking their turn, with one supervisor to provide continuity. A guitar and flute are jamming in the dining room around the woodstove. In the Great Hall a movement workshop has a dozen forms dancing in front of several bemused children. Upstairs, personal items have been rolled into corners while small groups use the bedrooms to argue the merits of consensus decision-making; speculate on the meaning of dreams; share healing techniques; recount the non-violent battles of Seabrook; explore options of work and play.

In the attic, the scent of coconut and lemon oil permeates the air, while massage relaxes the stress of weeks and months. In the basement, kids are playing in older and younger groups, cared for by participants putting in their work shifts. On the sideporch, people are setting up for an evening concert. In the backfield there are two sweats going.

It could be any of a hundred gatherings over the past five years, but it's probably Saturday afternoon, and definitely Another Place Farm.

Another Place



Another Place Farm is a conference and networking center in Greenville, New Hampshire. It hosted the first New England Communities Conference in September, 1975. Since then a regular schedule of conferences has included healing, right livelihood, alternative education, appropriate technology, spiritual paths and massage, as well as rentals.

Centers like Another Place encourage regional community in four ways: **First**, they provide a concentrated experience of community, where equality, the sharing of work and sex roles, cooperation, honesty and playfulness are both the ethic and the practice. **Second**, through workshops people learn skills which they can take back to the communities in which they live. **Third**, the understanding that there are people and institutions within the region committed to a cooperative lifestyle and politics reinforces people on their path, and affects their conception of what is possible. **Fourth**, the option of returning to other gatherings makes Another Place a home for a kind regional tribe, all of whom have shared similar rituals.

Any successful cooperative venture (and almost any other kind) has a core of people who see it as *ours*. In many successful conference centers are helped by a religious affiliation to spread the word, and to maintain local concentrations of interest (Pendle Hill/Quaker, Rowe/Unitarian). The rituals of community and the seasons shared at Another Place, and the development of local centers of alternative community (like cooperative dances, food co-ops, intentional communities, restaurants and wholistic healers) provide some of the structure and content for a regional network/tribe: Another Place sees part of its evolving purpose to be a network/tribal home. Within the past year, the regional network of those involved in Another Place has begun to be formalized.

Within the past year, the regional network of those involved in Another Place has begun to be formalized. Another Place is moving from a staff collective determining policy toward a membership cooperative selecting a board of trustee. This has been part of

a restructuring which will see the heavy debts that had accumulated paid off, and an almost total staff turnover. Whether this new structure will be successful depends on the validity of the service Another Place performs through its conferences, and the need for regional networks.

After winter renovations, the new program begins with the Equinox gathering (March 21-23) and will be followed by a full schedule of conferences and rentals. This summer, week-long, adult/family camps will be initiated — one will be the first East Coast co-op camp (modeled on Circle Pine and Camp Sierra). □

by Paul Freundlich



REGIONAL CONFERENCE CENTERS AND COMMUNITY GATHERINGS

Another Place, Greenville, New Hampshire 03048
(603)878-1510

Circle Pines Center, Delton, MI 49046 (616)623-5555.

Dandelion Community, R.R. 1, Enterprise, Ontario KOK 1zo, Canada (613)358-2304.

Equinox Gathering, c/o CAREL, box 1492, Eugene, OR 97401 (503)485-0366.

Healing Waters Indian Hot Springs, box 847, Eden, AZ 85535 (602)485-2008.

Highlander Research and Education Center, box 370, RFD 3, NewMarket, TE 37820 (615)933-3443.

Interface, 63 Chapel St., Newton, MA 02158 (617)964-7140.

Koinania, 1400 Greenspring Valley Rd., Stevenson, Md 21153 (301)486-6262.

Omega Institute, Abode of the Message, box 396, New Lebanon, NY 12125 (518) 794-8090.

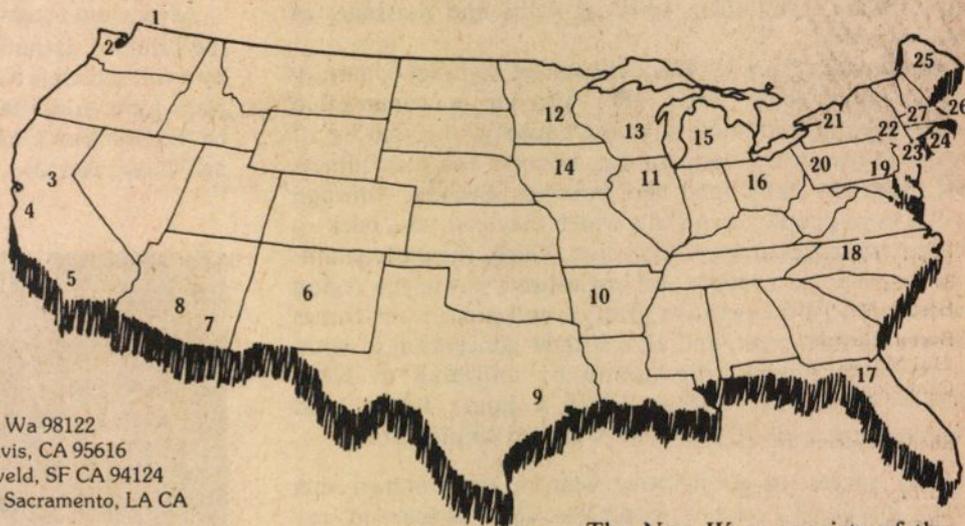
Pendle Hill, Wallingford, PA 19086 (215)566-4507).

Rowe Conference Center, Rowe, MA 01367 (413) 339-8376.

Sirius, box 388, Amherst, MA 01002 (413)256-8015.

regionalism

Federations and Alliances of New Wave Co-ops and Warehouses in North America



1. Fed Up, 304 East First St., Vancouver, BC
2. Provender Alliance, 1505 10th Ave., Seattle, Wa 98122
3. California Federation of Co-ops, box 195, Davis, CA 95616
4. San Francisco Co-op Warehouse, 155 Barneveld, SF CA 94124
5. Southern California Co-op Community, 2022 Sacramento, LA CA Los Angeles, CA 90021
6. Blue Sky Alliance, 632 Agua Fria, Santa Fe, NM 87501
7. Tucson Warehouse, 1716 E. Factory, Tucson, AZ 85281
8. Arizona-New Mexico Federation of Co-ops, Tempe, AZ 85281
9. Texas Federation of Co-op Communities, Austin, TX
10. Ozark Co-ops, 401 Watson St., Fayetteville, AR 72701
11. GIP-C, 719 West O'Brien St., Chicago, IL 60607
12. All Cooperating Assembly, box 6022, Minneapolis, Mn 55406
13. Intra Cooperative Community, Gilson St., Madison, WI 53715
14. Blooming Prairie Federation, box 486, Iowa City, IA 52240
15. Michigan Federation of Co-ops, 731 Genesee, Lansing MI 48915
16. FORC, 320 Outer Belt, Suite D, Columbus, OH 43213
17. Southeastern Federation of Co-ops, box 20293, Tallahassee, FL 32304
18. Appatlantic Federation, 112 E. Hunter St., Madison, NC 27025
19. Delaware Valley Consumer Co-ops, 201 N. 36th, Phila PA 19104
20. Consumer Co-ops of Pittsburgh, 5474 10th Ave., Pitt PA 15206
21. NY State Co-op Federation, 622 Fellows Ave., Syracuse NY 13210
22. Hudson Valley Federation, 13A N. Front St., New Paltz NY 12561
23. Federation of Co-ops, 465 Grand St., NY 10002
24. Connecticut Co-ops, Hartford, CT
25. FEDCO, box 107, Hallowell, ME 04347
26. New England Co-op Network, 639 Massachussets Ave., suite 316, Cambridge, MA 02139 (617) 491-0590.
26. NEFCO, 129 Franklin St., Cambridge MA 02139
27. Western Mass Federation of Co-ops, box 387, E. Hampton MA 01027

thanks to Craig Cox of ACA



The *New Wave* consists of the networks of food co-ops which grew from a few scattered examples at the beginning of the 1970's to hundreds of stores, thousands of buying clubs, and nearly two dozen regional federations at the end of the decade.

By the beginning of the 80's, there exists in the U.S. an aggregation of cooperatively organized, natural foods distribution networks which geographically encompass most of the country. In little more than a decade, the New Wave food co-op movement has come a long way; it also has a long way to go.

The accomplishments of the New Wave cooperators are clear and substantial:

- † contributing to the greatly increased public awareness of the substance and significance of food quality.
- † increasing the availability of high quality food.
- † beginning to reverse the recent historical process of isolating people from the production, processing and distribution of their food.
- † contributing to the slight increase in public awareness of the oligopolistic-imperialist nature of the U.S. food system.
- † serving as a working, semi-independent model of commercial enterprise pursuing the objective of community service by democratic and ecological means.

— Phil Kreitner

In the remainder of an article to be printed in a future issue of Communities, Phil argues that the tension between political and ecological ideals; purist food and affecting a wider spectrum of consumers; internal process versus efficient management have confused and weakened the movement. He calls for a serious attempt to cooperate and prioritize our political, ecological, economic and social goals.

— Paul Freundlich

Anti-Nuke Regional Contacts



Energy Policy Information Center
3 Joy St.
Boston, MA 02108

Boston Clamshell
2161 Massachusetts Ave.
Cambridge MA 02140

Rhode Islanders for Safe Power
63 Boon
Narragansett, RI 02282

Clamshell Alliance
62 Congress St.
Portsmouth, NH 03801

Safe Power for Maine
box 774
Camden, ME 04843

Connecticut Citizens Action Group
130 Washington St.
Hartford, CT

New England Coalition on Nuclear Pollution
box 637
Brattleboro, VT 05301

Vermont PIRG
26 State St.
Montpelier, Vt 05602

Sea Alliance
324 Bloomfield Ave.
Montclair, NJ 07042

Shad Alliance
339 Lafayette St.
New York, NY 10012

Safe Energy Coalition of New York State
box 2029
Albany, NY 12220

Syracuse Peace Council
924 Burnet Ave.
Syracuse, NY 13203

Three Mile Island Alert
315 Peffer St.
Harrisburg, PA 17110

Coalition for Nuclear Postponement
2610 Grendon Dr.
Wilmington, DE 19808

Chesapeake Energy Alliance
333 E. 25th St.
Baltimore, MD 21218

Virginia Sunshine Alliance
c/o Richmond Alternative Energy Committee
box 25007
Richmond, VA 23260

West Virginians for a Non-Nuclear Future
17 Gallatin
Ravenswood, WV 25164

Carolina Environmental Study Group
854 Henly Place
Charlotte, NC 28207

Palmetto Alliance
18 Bluff Rd.
Columbia, SC 29201

Georgians Against Nuclear Energy
box 8574, Station F
Atlanta, GA 30306

Potomac Alliance
2105 Autumn Lane
Tallahassee, FL 32304

Safe Energy Alliance
1530 Monto Sano Blvd.
Huntsville, AL 35801

Catfish Alliance
362 Binkley Dr.
Nashville, TN 37415

Catfish Alliance
315 Williams Ave.
Oxford, MS 38655

Paddlewheel Alliance
2226 Payne St.
Louisville, KY 40206

Western Reserve Alliance
1223 West 6th St.
Cleveland, OH 44113

Bailey Alliance
box 2427
Gary, IN 46403

Safe Energy Coalition
17736 Five Points
Detroit, MI 48240

Great Lakes Energy Alliance
1619 Broadway
Bay City, MI 48706

Citizens United for Responsible Energy
1342 30th St.
Des Moines, IA 50311

Badger Safe Energy Alliance
box 68
Durand, WI 54736

Northern Sun Alliance
310 N. First St.
Minneapolis, MN 55404

Black Hills Alliance
box 2508
Rapid City, SD 57701

Headwaters Alliance
box 7942
Missoula, Mt 59801

Prairie Alliance
box 2424 Station A
Champaign, IL 61820

Missourians for Safe Energy
811 Cherry St., rm 319
Columbia, MO 65201

Nebraskans for Peace
430 S. 16th St.
Lincoln, NE 65808

Wolf Creek Nuclear Opposition
Route 2, box 83 B
Burlington, KS 66839

Oystershell Alliance
7700 Cohn
New Orleans, LA 70018

Dogwood Alliance
box 182
Russellville, AR

Sunbelt Alliance
1532 East 3rd St.
Tulsa, OK 74120

Armadillo Coalition of Texas
box 15556
Fort Worth, TX 76116

Rocky Flats Truth Force
1315 Broadway #1
Boulder, CO 80302

Wyoming Outdoor Council
box 1184
Cheyenne, WY 82001

Moscow Crabshell Alliance
502 S. Asbury #1
Moscow, ID 83843

Cactus Alliance
253 S. 600 East
Salt Lake City, UT 84102

Palo Verde Truth Force
1322 W. Roosevelt #6
Phoenix, AZ 85007

Southwest Research and Information Center
box 4524
Albuquerque, NM 87106

Sagebrush Alliance
704 W. McWilliams Ave.
Las Vegas, NV 89106

Alliance for Survival
5539 West Pico Blvd.
Los Angeles, CA 90019

Abalone Alliance Clearinghouse
452 Higuera
San Luis Obispo, CA 93401

Peace Education Project
1918 University Ave.
Honolulu, Hawaii 96822

Trojan Decommissioning Alliance
215 S.E. 9th Ave.
Portland, OR 97214

Crabshell Alliance
1505 10th Ave.
Seattle, WA 98122

Alaska PIRG
box 1093
Anchorage, Alaska

The Nuclear Information and Resource Service [NIRS] is a non-profit, national clearinghouse for information about nuclear power. NIRS receives requests by phone and mail and gives out information, advice and materials to help people organize against nuclear power and in favor of safer forms of energy.

NIRS maintains a Distribution Service of over 100 articles and reports useful to safe energy activists. As an introduction to the issues, NIRS offers a basic packet for \$3 which provides an overview of nuclear problems. A small fact sheet with accompanying materials is available for \$1. The Distribution Service includes information packets on nuclear waste, radiation, transportation, economics, the uranium industry, and plant decommissioning.

NIRS publishes a monthly resource bulletin, **Groundswell**, which includes updates on energy news, feature articles on various aspects of nuclear power, and announcements of new educational resources and upcoming events. Subscriptions are \$15 for individuals and non-profit groups.

For further information and a list of items available through the Distribution Service, contact:

NIRS
1536 16th St., NW
Washington, DC 20036

Regional Public-Interest Networks

compiled by Brian Livingston, Cascadian Regional Library

New England

Another Place Conference Center, rt 123, Greenville, NH 03048, [603]878-1510. Another Place sponsors or hosts as many as 40 conferences a year at their retreat center in New Hampshire.

New Roots, box 548, Greenfield, MA 01302, [413]774-2257. *New Roots* is a bi-monthly journal (\$8/yr., \$12/inst.) published by the Northeast Appropriate Technology Network (NEAT-NET). Aside from publishing, they also engage in a variety of organizational projects, notably their involvement in the U.S. Dept. of Energy's Small Grant Program in Region I.

New York

Citizen's Committee for New York City, 3 W 29th St., New York, NY 10001, [212]578-4747. Formed a few years ago with a deep concern for New York's survival, the Citizen's Committee works with an area whose population is larger than many regions with 100 times as many square miles. Some of the committee's activities have included support of block neighborhood groups and seminars on grants and fund-raising for community organizations.

Southeast

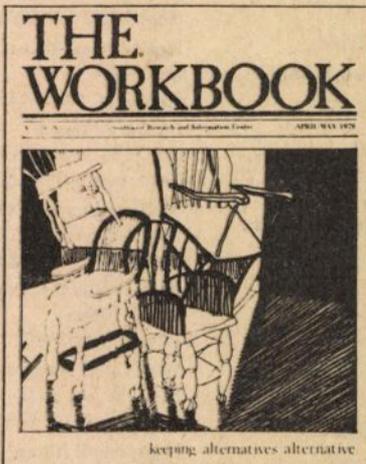
Southern Regional Council, 75 Marietta St, NW, Atlanta GA 30303 [404] 522-8764. The Southern Regional Council has been working in the South since 1944, primarily on issues related to civil rights and social equity. They publish *Southern Changes* ten times a year (\$20/ye., \$30/inst.) and research government, health, economic and rural development in the 11 states of the old Confederacy.

Institute for Southern Studies, 604 W. Chapel Hill St., Durham, NC 27701, [919]688-8167. The Institute publishes *Southern Exposure* four times a year (\$10/yr.).

Great Lakes

Guild Communications Center, 920 W. Nine Mile Rd., Ferndale, MI 48220, [313]835-4426. The Center

organized the Detroit Symposium on Humanity in 1979, which was successful in bringing together thousands of participants from the upper Great Lakes region, in contrast to the relatively poor turnout for its sister event, the World Symposium on Humanity in Toronto, Los Angeles and London.



North Central

All Cooperating Assembly, box 6022, Minneapolis, MN 55406 [612]376-8357. The ACA is a federation of non-profit and cooperative organizations in the North Central States. They are affiliated with *Scoop*, a monthly publication (\$5/yr, \$10/in.), and sponsor a regional conference for members.

Central Plains

Citizens Action Research Group, box 1232, Ames, IA 50010. The Iowa CARG publishes *New Criteria*.

Ozarks

Ozark Institute, box 549, Eureka Springs, AR 72732 [501]253-7382. The Institute publishes *Ozarka*, and works with the special character of the Ozark region straddling northern Arkansas and southern Missouri.

South Central

Southern Resource Center, 322 E. 6th St., Austin, TX 79701 [512]474-9775. The Center publishes the *Guide to Texas Foundations*, and works with groups in the South and as far away as North Dakota.

Northern Rockies

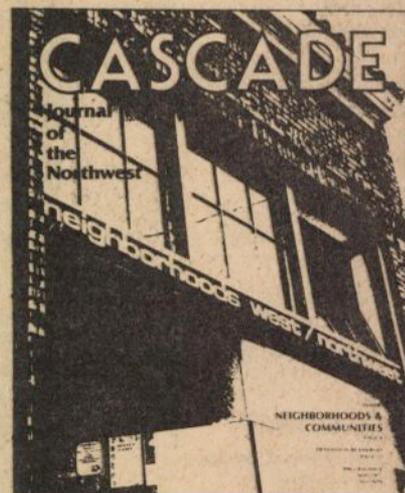
Northern Rockies Action Group, 9 Placer St., Helena, MT 59601 [406]442-6615. NRAG Primarily works within the mountain states of Montana, Idaho and Wyoming, but staff also work with the New School for Democratic Management and consult with other groups around the country.

Southwest

Southwest Research & Information Center, box 4524, Albuquerque, NM 87106 [505]242-4766. The Center publishes the *Workbook* nine times a year (\$10/yr., \$20/inst.) a resource guide to public-interest groups and publications around the country. The Center is also involved in citizen opposition to the siting of permanent nuclear waste disposal in salt deposits in the Southwest.

Pacific

Winds of Change, box 428, Winters, CA 95694 [916]795-2719. *Winds of Change* is an appropriate technology newspaper covering roughly the Federal Region 9 states of California, Nevada, Arizona and Hawaii.



Northwest

Cascadian Regional Library, 1 W. Fifth Ave., box 1492, Eugene, OR 97440 [503]485-0366. CAREL publishes *Cascade: Journal of the Northwest* six times a year (\$12/12 issues) organizes regional conferences, and works on public-interest issues. Each spring, CAREL sponsors the Equinox Conference for community-based enterprises, and other conference topics have been health, food, education and appropriate technology. □



reach

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

★ March 28-30 Decentralized Anti-Nuclear Actions will take place across the country on this first anniversary of the accident at Three-Mile-Island. Contact your local anti-nuclear group for details or contact Mobilization for Survival. MFS is a coalition of over 250 peace, environmental, religious, women's, labor, and community groups working for the goals: Zero nuclear Weapons, Ban Nuclear Power, Stop the Arms Race, Meet Human Needs.

Mobilization for Survival
3601 Locust Walk
Philadelphia, PA 19104
(215) 386-4875

★ **INTERFACE**, a nonprofit educational association, provides a broad range of educational programs in health and healing designed to introduce and nurture holistic awareness in the New England region. Interface's purpose is to help people assume responsibility for their own well-being — physically, mentally, emotionally, and spiritually — to recognize their innate capacity for self-healing and self-evaluation. The programs range from introductory overviews to more in depth

professional trainings. Cost of individual programs range from \$5-\$100. All events are held at Interface.

- February 11 — Spiritual Psychiatry
 - 15 Wonderchild Family Sing-along Storytell
 - 16-17 Chi Workshop (breathing techniques)
 - 23-24 Therapeutic Touch
 - 25 Nutrition and Disease
- March 1 Principles of Energy Conservation and Solar Energy
 - 1-2 Grammar of Spontaneity: The Feldenkrais Method
 - 2 The Power of Awareness: Health Through Insight Meditation
 - 3 Body Mechanics, Structural Alignment and Rolfing
 - 5 Applied Nutrition in Holistic Health
 - Feldenkrais Body Awareness and Psychomovement
 - 8-9 To Be Whole in a Fragmented World
 - 10 Healing in the Treatment of Modern Medicine
 - 14-16 The Experience of Healing
 - 17 Biofeedback
 - 18 Stalking the Wild Pendulum, Part I: The Evolution of Consciousness
 - 21 An Evening Concert with Sumitra
 - 22 Concepts in Biofeedback
 - 22-23 Centering Home: Music as a Bridge
 - 23 Insight Meditation: A day of Silent Awareness
 - 24 Yoga, Anatomy and Public Health
 - 25 Stalking the Wild Pendulum Part II: A New Model Universe
 - 28-30 New Dimensions in Cancer Counseling

INTERFACE
63 Chapel St.
Newton, MA 02158
(617) 964-7140

★ April 26 — No Nukes Mass Action.

The Coalition for a Non-Nuclear World is composed of safe-energy, environmental, peace, labor and citizen groups and individuals, working to bring together citizens from across the United States for mass actions in Washington, D.C., and in Phoenix, Arizona on April 26, 1980. There will also be comprehensive lobbying on Capitol Hill, mass non-violent civil disobedience at the Department of Energy on April 28, and concurrent actions elsewhere in the nation and around the world. These actions will show our national leaders that we are concerned about increasing American reliance on military and commercial nuclear technology. Nuclear reliance prevents real progress in assuring long-term energy supplies, world peace, full employment and human rights. The Coalition is now building a national network to create the base of support necessary to build this movement and to hold the largest anti-nuclear rally in the history of this country. By promoting five goals: Stop Nuclear Power . . . Full Employment . . . Zero Nuclear Weapons . . . Safe Energy . . . Honor Native American Treaties — we will show that many of our nation's problems are interrelated through the central force of nuclear power. The Coalition is organized into 15 geographic Regions and more than a dozen Task Forces, with a national office in Washington.

Call (202) 484-2599 or 234-2000 or contact your local no-nuke group.

★ Circle Pines Center is entering its fifth decade as a center of cooperative culture, cooperative education and co-

operative recreation, where young and old, of whatever land or race or calling, may join in common pursuit of a healthier, happier world community based on justice, mutual interdependence, participatory governance, peace, and a shared vision of a more hopeful course for human evolution. For details on the following programs, to register, and to determine the exact cost, contact Circle Pines Center.

Feb. 22-24, 29-March 2 — Cross-country ski weekends. Bring your own. 2 nights lodging, 5 meals for \$33.

March 15-16 Co-op Leadership in the 80's. How can co-ops play a creative role in developing a new national and global economic order that feeds the starving, shelters the homeless, shames gluttony, and reclaims our ravished skies, and demoralized spirits? What is to be done? \$25/night, 4 meals.

March 28-30 and April 4-6 Maple Syrup Weekends

April 12-13 Homesteads of the 80's. Discussion of the details of setting up a homestead and making it work. Co-sponsored by the School of Homesteading.

April 26-27 The Co-op Arcology. An Arcology is a home for more than one family — a total living/working, community structure that incorporates appropriate technology. Non-cooperative proto-types include Arcosanti and New Alchemy. Weekend will explore technological, organizational, social and public policy aspects of the co-op arcology. \$25. night, 4 meals.

Circle Pines Center
Delton, MI 49046

Groups Looking

★ Bass Creek Commune, located on a mountainside in the Bitterroot Valley, is looking for more members. Two adults and 3 children (15, 14, and 1 years) presently live here. The commune has been in existence for 11 years. We are open to new ideas and new structure within broad guidelines. Our purposes are to encourage the

cooperative use of resources, energies and abilities, to promote a reasonably equitable distribution of wealth, and to seek constructive alternatives to the sexist social structure in a non-competitive manner.

We are on a mountainside. Sometimes the road snows closed in the winter. We garden, but there is a limited water supply. We are building a large solar-heated building to provide workspace for members.

Missoula is 30 miles north of us and Hamilton 30 miles south. Interested people would write and schedule a visit.

Mary Billingsley
Bass Creek Commune
Stevensville, MT 59870

★ Land is more expensive here, but with a year-round growing season, ocean views, and wonderful neighbors, the Island of Hawaii is a perfect place for homesteaders and communities. Our loose confederation of families is looking for like-minded individuals and families to come settle here. \$4.00 covers all costs to print up our 64 page booklet describing our experiences, current real estate prices, much more information.

Good Karma Farm
Box 772
Captain Cook, Hawaii 96704

★ There are six major significant factors which have to be programmed by each individual and here they are...

1. Single adult family, No or Yes;
2. Nuclear family, No or Yes;
3. Extended family, No or Yes;
4. Celibacy, No or Yes;
5. Fidelity, No or Yes;
6. Infidelity, No or Yes.

These are the necessary question that begin the whole issue of sanity or insanity, and these questions are essential.

In Kerista Village we answer these questions as follows:

1. Single adult family, No;
2. Nuclear family, No;
3. Extended family, Yes;
4. Celibacy, No;
5. Fidelity, Yes;
6. Infidelity, No.

There it is!

This is the relationship to sanity that Kerista Village has chosen to offer to the readers of Communities Magazine.

We are a village of cooperative artists and writers. Each of us is a SILISPU (Sovereign independent lone

individual as social production unit). We join together as an experiment in cooperative living and place ourselves at the disposal of readers of Communities Magazine in order to see if we are right in seeing ourselves as being on the frontier of human experimentation with the ideal of cooperative living.

We introduce to humanity a new family structure, the B-FIC (Best-Friend Identity Cluster) and the U LAB (Utopian Laboratory). We offer a whole complex of literature timed to justify our intellectual choices in the world of individual liberty. First goes the individualist... the SILISPU and next comes the ideal of cooperative living because vital to all economic factors is the context of surplus income sharing.

Kerista Village
942 Stanyan St.
San Francisco, CA 94117
(415) 566-6502

Groups Forming

★ Nearly all of the Great Religions tell us of a time when our earth was a Paradise. They keep alive for us an awareness of the time we lived in a world not unlike the Garden of Eden, when God was with us, where all creatures lived in their own perfections, and where our life was one of Joy and Peace.

Because of our increasing selfishness and materialism we become separated from God, and from the divine part of ourselves, from Heaven, and from the spiritual side of nature. Consequently, we fell into error, discord, division, sorrow, and pain.

The Holy Teachers have shown us the Way to regain The Kingdom of God to overcome the separation between Spirit and Matter. Their teachings have varied according to their particular histories, cultures, and mythologies, but their primary and common purpose was to help us overcome selfishness and materialism.

However, the religions and churches (which in reality belong to the world) have distorted and changed these holy teachings in order to accomplish their worldly ambitions. They have often used religion to accomplish unreligious and even anti-religious purposes.

We overcome The Great Separation and find our way back to Paradise by putting down selfishness and materialism, and by: (1) Repentance of the world and its ways, (2) by practicing righteousness in all practical affairs, (3) by spiritually (transcendentally) re-establishing our connection with God, (4) by the discovery of the divine self through meditation, and (5) during meditations, by the perfection of the Self in Heaven with Christ in God.

The teaching and practice of these Truths, as preparation for the reception of the Kingdom of God on Earth, is the first purpose of our Cities of Light — our Cooperative Communities of Righteousness — now being established by The Aquarian League.

For additional information about this practical and religious alternate life which is now open to you, write:

The Aquarian League
Rt #1 Box 94-C
Blue Ridge, Georgia 30513

★ At age 49, after 30 years of being in business for myself, I have decided to devote all of my energies to helping the intentional community "movement" happen.

With this in mind I have spent three years studying "community", past and present, and have talked to hundreds of people who have been involved in cooperatives, communes and other types of partnerships. The success factor of cooperative efforts is not encouraging, but in learning a lot about what not to do, I have learned a lot about how successful groups could be put together.

I firmly believe that it is most important to encourage successful co-ops and intentional communities that are aimed at self-sufficiency because it is the only legal, ethical, and moral means by which people can off-set the ruinous effects of inflation and the other very serious problems facing our society today.

Toward this end I want to help build a regional or larger service oriented group that can function as a resource — training — assistance or parent-type facility to help the cooperative, intentional community or communal (or call it what you will) thing happen and happen with a good chance at success.

The only way this kind of an organization is not necessary, is if we can believe that our economy is going to right itself and that we really don't have any

energy problems because they are only a conspiracy of the big oil companies to raise prices and that we will always have plenty of food in this country and that our leaders are capable of solving all of our problems, both social and economic. If you believe this we are not really talking the same language anyway.

I hope to find a few people that see the importance of intentional community as I do and have the resources, time, energy and enthusiasm to help build this resource organization.

I have more ideas on the subject but I need to hear yours. This "thing" is far too big to be "my organization", even if I was ten times smarter, richer and had that much more ability. It has got to be the product of a lot of serious and dedicated people. I would very much like to hear your thoughts on the subject.

John E. West
Box 86
Capitan, NM 88316

People Looking

★ I am a 17 year old woman presently attending Goddard College. Most of my life I have been in learning institutions. Now I'd rather be learning through practical living experience. I'm looking for a community, learning center, or "place" where I can work on rounding out and centering my life as well as others.

I have been dancing since the age of 5 and have recently been studying the dance in primitive cultures, as well as other forms of primitive art. I am a fairly diversified artist who is stronger in some mediums than others. I do dance, jewelry, leatherwork, pottery, stone sculpture, quilting and sewing, and also some wood carving and furniture making. There are still many skills I would like to learn.

The qualities I am looking for in a living/learning situation are: a strong emphasis on creativity, and specifically dance (I would like to join or form a dance company and be able to take dance classes), motivation and hard work toward energy and food self-sufficiency (I have some garden and herb experience), simple living, self-sufficiency, and a size of 50-200 people.

Relationships and religion should be left to the individuals. Governance should be non-hierarchical and participatory.

I am a strong believer in circles, rounding out, centering, and wholism. I wish to be with people who have faith in the power of the mind and body as a whole and in all life as a whole. Please send helpful information to:

Lorena Pope
819 Hillcrest Rd.
Ridgewood, N.J. 07450

★ Seeking other Gays interested in establishing a Spiritually oriented, Gay, rural commune.

The Spiritual Nature tends to have a more binding effect for a deep love and understanding of each other. There should be a genuine Spiritual Atmosphere, but nothing dogmatic. We must realize that interpersonal relationships are a most important matter.

I am just beginning to search for land, but prefer to share this experience and decision with those of us working together to establish such a community. Currently my thoughts are to locate in a warm climate, perhaps Florida, where it is more conducive to farming. Eventually some type of self-supporting industry will evolve.

All should share in responsibilities and decisions. The type of government would be determined by those working to initiate the community. Walden II is a great source to draw ideas from.

I invite my Gay brothers and sisters to share your thoughts and feelings with me. Hopefully in the coming months we can get together for discussions to unite our thoughts and work toward making such a community a reality.

Ron Carpenter
11244 Temple Ct.
Seminole, Fl. 33542

★ I am searching for a community of active retirees interested in privacy, mutual help, companionship, food gardening, solar cooking, A.R.E., etc. Vegetarian; preferably in south-east USA. Many thanks and good wishes.

Miss Molly Carr
289 Bellvue Dr.
Marietta, GA 30060

★ We have bought 80 acres in Southern

Oregon and are looking for people to help us homestead and pay off the land contract. The land is wild and beautiful, with a year-round creek. We would also appreciate ideas and advice especially from those who have had experience, positive or negative, doing this. Write us at

P.O. Box 643
Newberg, OR 97132

★Aware Vegetarian Chef with two years seminar/retreat cooking experience is available for community, restaurant, or seminar program. I seek a community that has created a balance between cooperation, communication, and individuality. I am open to cooking or manifesting my energy in other ways.

I am a 27 year old single, Leo, male. My life includes meditation, stretching, quiet, and moments of real-eye-sation. I would like to share my calm energy and wisdom with similar minded people. Write when it feels good, maybe we can come together.

Dancing
P.O. Box 1008
Middletown, CA 95461

★We are Bob (43), Rita (31), Robin (girl,3) and Gaelan (boy, 1). Bob is buying an old house which we share and are renovating. Bob is a construction estimator, Rita does the housework and childcare and keeps the books. We have 30 hives of bees and sell honey and bee supplies. We are looking for a single parent or a couple with a pre-schooler to build an intentional family; to share meals and childcare; to work towards self-support with beekeeping; and to have time for individual interests. We are non-smokers, Libertarians, NeoPagans (Wicca). Have 1 dog, 1 cat, prefer no more pets. The first priority is to finish rebuilding the house, freeing time and capital for bee business.

Vallejo (pop. 74,000) is about 30 minutes north of Berkeley. Mild climate, rainy winters, warm windy summers. Our bees work almost year-round. OUR lot is large enough for garden, chickens, rabbits, etc. If your dreams are close to ours write:

638 Maryland
Vallejo, CA 94590

★Hi — I am looking for a small cooperative community of people to live

with, share fun projects and responsibilities with. I work in Carmel, N.Y., as a psychologist and would like to live near there, if possible.

I enjoy gardening, hiking, swimming, playing with children and adults, and learning to relate on new levels. Please write:

Margot Kopley
22 Carthage Lane
Scarsdale, N.Y. 10583

Help Wanted

★Farallones Institute Rural Center
Staff position open for a new office manager. We are a small, non-profit research and educational group developing alternative energy systems. Applicants must have organizational and management abilities, spoken and written communications skills, and familiarity with the concepts of appropriate technology and/or environmental education.

Duties include typing, poster layout,

coordinating publications department, Visitor's Center, some bookkeeping, answering letters and telephone inquiries.

Room and board and a small salary will be provided. Send resume to:

Reny Slay
Farallones Institute
15290 Coleman Valley Rd.
Occidental, CA 95465

★Management Opportunity: Director of Circle Pines Center, a 41-year old educational cooperative in southwestern Michigan. Responsible for overall operation of childrens' camp, family camp and year-round conference center. Facilitate good working relations with resident staff using democratic decision-making techniques. Develop educational programs, conduct promotional activities, oversee business aspects and maintenance of forty buildings. Protect ecology of 286 acres. Direct inquiries and resumes no later than January 31, 1980 to

John Robbins
1115 Spring St.
Ann Arbor, MI 48103

Twin Oaks Community is selling the 87-acre property on which its Merion Branch was located. Situated in the mild climate of central Virginia's Piedmont area, the property is unmistakably rural, yet lies within 100 road miles of Washington, D.C., and less than 40 miles from Richmond. Most of the property is gently sloped woodland, bearing timber professionally estimated in excess of \$10,000. Of the approximately 10 acres which are presently cleared and tillable, the garden portion has been strictly organically managed for at least the past 8 years. The land adjoins a year-round creek, and abounds with deer and other wildlife.

Buildings on the property include a 6-bedroom house, large barn, and several small cabins (all with electricity) in addition to various sheds and outbuildings. The main house has an oil-fired hot air furnace, 2 chimneys for woodstoves, gas kitchen range, kitchen sink, bathroom tub/shower and sink, a well, septic system, telephone, etc. The property fronts on paved, all-weather State Route 646.

We are asking only \$80,000 for this property — complete — because of two principle factors that hold down its otherwise greater value among potential middle-class purchasers: the highway frontage is short (less than 100') and the house, though structurally sound (built ca 1930, extensively enlarged 1972) does need remodeling, including major plumbing work.

A communal group or other purchaser willing to accept those two principle liabilities can obtain an excellent value in this property by contacting:

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

CCA Institute '80

Cooperative and Communities: People in Motion

June 17-21, 1980

Howard University, Washington, D.C.

The 1980 CCA Institute is being planned for June 17th through June 21st, in Washington, D.C., on the campus of Howard University. Following in the 50-year old tradition of CCA, Institute '80 will rely on its vast network of more than 200 affiliated cooperatives and cooperative federations in the United States and Canada in developing the theme of the Institute, **Cooperatives and Communities: People in Motion**, and will represent the first major effort of the consumer cooperative movement to coalesce with representatives of both low income and ethnic minority communities from all over the continent, to share resources, experiences, and perspectives in developing more common consumer cooperative and community development strategies.

The CCA Institute is above all an educational experience and the workshop program is the heart of the Institute. Workshops are being planned along two levels. Identified resource people are being asked to write papers to comprehensively address issues within the following areas: arts, community infrastructure, food and nutrition, housing, ethnic diversification, economics and finance, management, communication, energy-transportation and other natural resources, health care, and education. These papers will be distributed to participants prior to the Institute and used as the focus of large topical forums. Complementary workshops are also being planned in each topical area.

Co-sponsored by Howard University, Institute '80 is dedicated to broadening ties between the cooperative movement and both low income and minority communities. Howard University, founded in 1836, is one of the oldest and foremost predominantly black institutions of higher education in the United States. Members of the University faculty and staff are working closely with Institute organizers to plan the Institute and to strengthen the links among the consumer coop movement, low income communities, and minority communities.

Set in Washington, D.C., the Institute will reflect the unique nature of this city. Washington is a center of political, social and economic power, a metropolis rich in culture and history, and home to a broad international population. The Institute will utilize these resources, inviting as participants representatives from outside the cooperative movement, from government and public interest groups and particularly from community development organizations. Also in the planning are presentations from the Canadian Coop Movement, lobbying efforts related to consumer cooperative legislation, and workshops on how coops can best use the National Consumer Coop Bank's (NCCB) resources.

Washington is also a cultural center of art, theater, film, dance, and music. The Institute schedule will allow time and special opportunities for participants to take advantage of these activities, including the opening of a silk-screen exhibit with entries from silk-screen collectives all over the continent.

There are drawbacks to setting the Institute in Washington. As any city, Washington, is bristling with future shock for those unused to the vagaries of metropolitan life. The sheer density of people and cars can be staggering. The public transportation is very good (by the way). Washington is also one of the most expensive cities in the United States, which is a serious consideration to all of us of limited means. Group rates are being arranged at Hamboree House Hotel, near the Howard University site, and there will be limited accommodations available in local housing coops. It is earnestly recommended that everyone planning to attend Institute '80 start saving now. A more detailed account of the estimated costs for the Institute will be listed in the next CCA Newsletter.

**Attention Coop Regions:
CCA Networking Strategy
for Institute '80**

Over these next months the Institute Organizing Committee will implement

a networking strategy to promote the Institute. The focus of the CCA networking strategy is to complement already existing efforts instead of duplicating them, and is as follows:

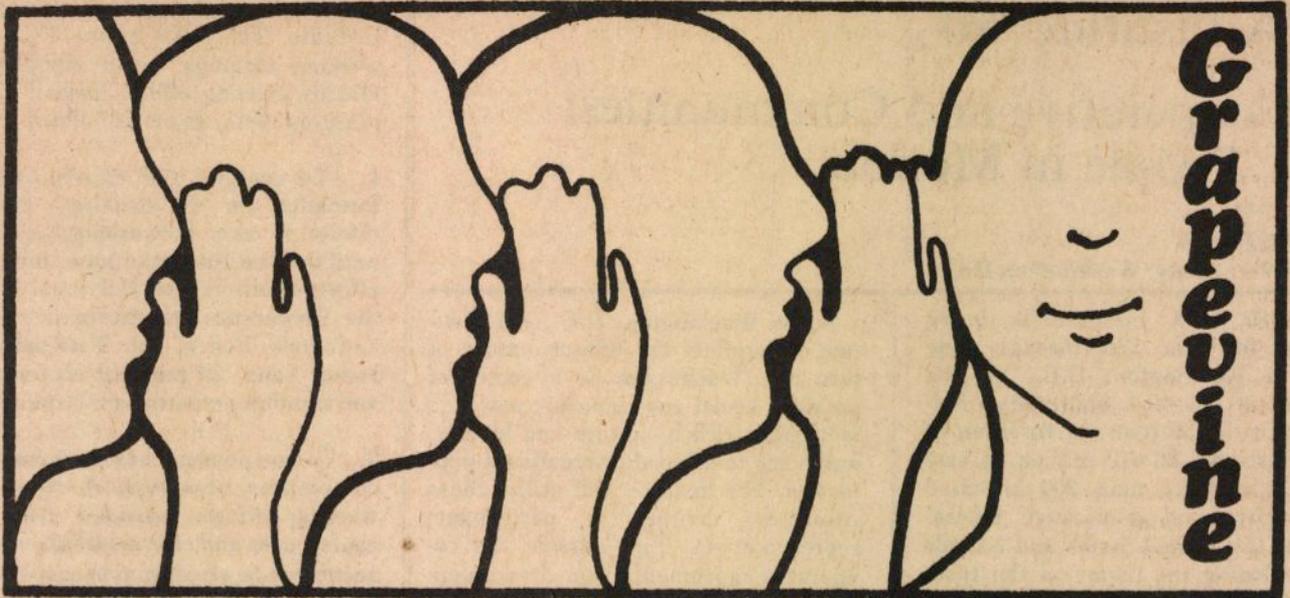
1. To compile and disseminate information on all existing, planned efforts at coop networking from now until the Institute next June, including efforts sponsored by Universal Coops, the Conference on Alternative Local and State Policy, the National Consumer Bank, all regional conferences, and all other networking efforts;

2. To co-sponsor any regional coop conferences and support other networking efforts provided that said conferences and efforts include a multi-sector range of consumer cooperatives (arts, food, housing, health, education, energy, etc.); and, are willing to address the issue of cooperatives within the context of the interests and needs of low and moderate income and ethnic minority communities. CCA will co-sponsor regional conferences and support other networking efforts in the following ways:

a. provide materials and workshop formats; b. furnish resource people and provide contacts for community development and ethnic minority community groups in the respective region (including available assistance from NCCB, Community Services Administration, USDA, Howard University, land-grant colleges, coop extension, other interest groups in various fields paralleling coop endeavors and other regional organizations); c. provide leads on related fund-raising efforts.

The CCA coop-and-community networking is an exciting new adventure, culminating in the 1980 Institute which promises to be a time of learning, teaching, reunion and celebration. The Institute Organizing Committee welcomes all suggestions and comments on the planning for the Institute. And we hope to see y'all there. For further information or comments, please write:

**Institute Organizing Committee
North American Consumer
Cooperative Alliance
c/o 1825 Monroe St., N.W.
Washington, D.C. 20010
(202) 265-9399**



Kibbutz Federations Merge

"On June 21-23, two of the biggest Kibbutz Federations held conferences on the subject of unification. The conference of the Kibbutz Haneuchad met at Kibbutz Naan (1250 members) and, at the same time, the delegates of the Ichud Hakvutsot Vehakibbutzim met at Yifath (520 members). After three days of discussions the two conferences decided to merger their movements. The founding conference of the United Kibbutz Movement took place in October, putting the finishing touches on a process years old. 154 kibbutzim will be affiliated with the new movement (90 Ichud and 64 Meuchad). This number means around $\frac{2}{3}$ of the entire kibbutz movement. Let us remember that 3.67% of Jewish Israelis live in kibbutzim."

A sketch of the kibbutz movements' history of unity and separations follow this introduction in the September '79 issue of Kibbutz Studies. Full of proper names cumbersome to the non-Israeli, the article outlines how kibbutzim divided over centralist versus decentralist ideology. When times passed, and the second generation of kibbutzniks came back from the army, more attention was given to regional cooperation — which did not follow the lines of ideological separation. Both

sides shed their illusions about each other and found points of consensus. Recently the loss of the kibbutz-supported labor party in the election gave further cause for unity among the various kibbutz movements.

These last paragraphs of the article by David Twersky point out the importance of this merger to the other 96.33% of Israel.

"And why should all of this interest anyone else, the great majority of Israelis who are, alas, not kibbutz members?"

Kibbutz, as a symbol, is an important part of the legacy of the labour movement and still carries great moral authority within the movement, despite the friction with development town works and the tendency at the top to reduce everything to a question of "political chairs".

Kibbutz finally means 70 years of communal existence by voluntary agreement, a socialism without force or coercion. That which strengthens it will perforce have a profound impact on the most fundamental questions about Israeli society: where is it going? What assumptions will characterize its social vision? Contrary to the conventional wisdoms, Israeli society as a whole needs answers to those questions no less than the kibbutz."

For those interested in reading in more detail about the merger, 8 of the 12 pages of the September 79 issue of Kibbutz Studies elaborate. This was

the first issue of Yad Tabenkin research institutes' English publication. To obtain a copy or to subscribe, inquire to:

Kibbutz Studies,
Yad-Tabenkin, EFAL —
Overseas Dept.
P.O. Ramat-ÉFAL 52 960, Israel

Wall Street Under Siege

This news report appeared in the November 79 issue of Peace Newsletter. While the Wall Street Action was gleefully reported in this and other alternative publications, people who rely on the "straight" press for news probably missed it. A recap/reprint follows, compliments of the Peace Newsletter (published monthly by the Syracuse Peace Council, 924 Burnet Ave., Syracuse, N.Y. 13203 — a non-profit, community-based, antiwar/social justice organization.)

We go to press with the PNL 56 hours after the return of six syracuse activists who took part in the October 29th Wall Street Action; a non-violent civil disobedience street blockade of the NY Stock Exchange. The highly successful

action was the culmination of three months of planning by the Manhattan Project, a broad coalition of over 100 anti-nuclear, gay, feminist, labor, minority and disarmament groups. The action occurred on the 50th anniversary of the Stock Market crash and called for stopping the "Profits of Doom." A rally in cold drizzling rain the day before featured Daniel Ellsberg, an array of politically consensed speakers including SPC's Donna Warnock, and Pete Seeger and Charlie King's Bright Morning Star Band. A parallel action in Washington D.C. on the 28th and 29th titled No More Nuclear Victims lent a spirit of solidarity.

The Action's symbolic goal of shutting down the exchange served as a highly effective means for bringing national attention to the coalition's demands that the 61 corporations involved in the nuclear power and weapons investments be delisted from the exchange. The non-violent direct action sit-in, in which over 1,000 people were arrested (the largest mass arrest in NYC history), brought into sharp public focus Wall Street's collusion with the nuclear industry. To use Ellsberg's analogy, Wall Street is to the financial infra-structure of nuclear power and weapons what the Pentagon and the U.S. DOE are to the planning, strategizing and deployment of them.

The Coalition's organizing and resource and training materials presented the state of the art in comprehensive anti-nuclear politics.

Tactics employed by affinity groups on the pavement that morning consisted of confronting stock exchange workers and raising consciousness through denying entrance to the exchange.

The Black Hills Alliance

Community Action is a newsletter and a network whose objective is to serve as an international platform for information exchange among community action groups. Although it is a small and primarily European newsletter, the following article about a situation in our own country merited space (and

international attention) in the October 79 issue. (Community Action Newsletter is printed irregularly. Community Action can be reached via Salecina, Orden Dent, CH-7516 Maloja, Switzerland. Tel. 082-43239. There is no set subscription price but please send a donation to cover the substantial cost of paper, printing, and postage.)

The Black Hills Alliance supports science and technology which furthers the positive development of mankind. This development must be defined as change which furthers the cause for a quality human existence.

Development such as that planned for the Upper Great Plains of North American Continent, which initiated the formation of the Black Hills Alliance, may ultimately lead to the downfall of civilization as we know it today. The technology of centralized energy production and supply is based on inhumanity — promoted not for the elevation of the human race, but for the greed and satisfaction of the "powers that be."

People of many races have come together in an area known for racial tension. The Black Hills Alliance evolved earlier this year to confront the destruction of the Black Hills region from exploitive resource development. This development includes massive strip-mining of coal and subsequent consumption of great quantities of water for powerplant cooling and transportation via coal slurry pipelines; taconite (iron ore) mining and possible steel production in the Black Hills; and massive uranium mining to fuel the nuclear death cycle and nuclear weapons proliferation. The radon gas released by radioactive mill tailings blows in the wind until it falls to the earth in the Breadbasket of the World as Lead. The grains which absorb this radiation are then transported around the world for consumption by people of all nations.

This development violates international law in other ways. Much of these upper Great Plains were forever guaranteed to the native people by the 1868 Ft. Laramie Treaty, but the right to sovereignty has never been respected by the United States Government. Indian title to this land has been validated by the U.S. Government offers to purchase the Black Hills

from the Sioux Nations.

The Black Hills Alliance will host an International Gathering for the Survival in 1980 near the sacred Black Hills where Native People have gathered for traditional ceremony and prayer. The Gathering for Survival will focus on alternative to the centralized ways of the corporate powers, with ongoing demonstration projects of appropriate technology and agriculture. As a focus of the various activities of nations, tribes, and organizations, several corporations preparing for exploitation of the Black Hills will be placed "on trial" where citizens from throughout the world will testify to the corporate impacts on their existence. This testimony will then be presented to the world community as evidence of corporate degradation of humanity.

The Black Hills Alliance invites the participation of science and technology in projects that will increase the independence and stability of the worlds people. We look forward to participation from the Third World Countries as we seek to improve the quality of the human habitat. We must work together as we reach into the future.

Black Hills Alliance
P.O. Box 2508
Rapid City, South Dakota 57709
(605) 342-5127

On Diversity and Community

The following is excerpted from "On Diversity and Community" by Even Eve of Kerista Village. The article appeared in the autumn 78 issue of Utopian Eyes Vol. 4, issue 4. It got lost in a Communities' paper shuffle, and although it's dated, it still has ideas worthy of consideration.

Diversity has become an almost dogmatically accepted premise of most people in the New Age and communities movements. The idea of diversity is not a new one to me, nor is the fact that so many people regard it with such pious faith. Certainly as an advocate of alternative lifestyles, I am pro social

tolerance, which means respect for diversity and freedom of choice. And there can be no question that, as an artist, appreciator of nature, and a polyfide, I love variety, which is practically the same thing as diversity in most meanings of the words. Yet in spite of all this, something about the religious allegiance to diversity rubs me the wrong way.

It is clear to me, the communal movement has to take as a given the idea of social tolerance. This ideal is only reasonable, logical and just. Within this given, there will naturally be different choices groups of people will make as to how they want to live their lives. The problem begins when, rather than seeing the long-range purpose or value of diversity, people focus their attention on it as an end in itself.

When I talk about the ultimate value and purpose of diversity, I mean that in freedom, through freedom, truths can be arrived at in a form of natural social selection that closely imitates natural biological selection. In other words, in time, the best systems will prevail, by virtue of their efficiency, effectiveness, and ability to satisfy important needs people have. So, for instance, family structures that are unstable and thus can't provide adequately for the raising of children may in due time phase out as people voluntarily gravitate towards family structures that do have stability, and work well for bringing up children. We may not know yet exactly what such a structure of family would be, so it is presently in all of our interests to have a diversity of experiments to look at.

If this were at the root of the religious adulation of diversity, I would have no problem with it at all. What disturbs me is that I sense an underlying wishy-washiness beneath the surface of the diversity arguments. Many of the people I've talked to who wave the banner of Diversity do so not so much because they grasp the natural selection notion I just mentioned as because they are afraid — yes, afraid — of coming out with a strong statement of their own personal beliefs about controversial subjects. It's a kind of a smoke screen. By shouting "Diversity", a person can often effectively cover up the fact that she/he is unsure of what to believe about something. Sexual practices and religious beliefs are two prime topics that frequently get overlooked in favor of Diversity.

There is nothing wrong with being unsure or unresolved about sex, religion, or anything else. What is wrong is the implication that people who do feel certain and confident about their points of view on such matters, and consequently want to surround themselves with others of like mind, are committing some sort of crime against the Spirit of the New Age. The name of the supposed crime is Judgement. It has become deplorably "in" these days for people to mouth the doctrine of non-judgement. This is rather paradoxical, since the non-judgement people are obviously judging that to judge is bad. The implication is that if I am most stimulated by being surrounded with people who are most harmonious to me, who share my beliefs and ideals very closely, and who want to live almost exactly as I do, then I am being closed-minded.

It is ironic that this sort of thing should surface often within the communities movement, where unity and togetherness are supposed to be primary themes. This is what I was trying to get at earlier when I said that social tolerance for diverse lifestyle choices should simply be understood as a given in the communal movement. There is so much social fragmentation around today that to make Diversity the word on our banners seems to me rather self-defeating. The themes should be unity, and openness to new ideas, to change. We need to surrender to the idea that we want to follow the path of righteousness as it opens up to us. To do this we have to be open to selling and being sold — not in terms of money, but in terms of ideas, values, practices. We all have to be willing to try to persuade others on the things we believe in. To cop out behind non-judgement is to be indifferent to friendship and to the ideal of truth itself. Only through such rigorous work-outs will the best solutions to common problems and needs to be tested and become clear. Obviously, there may be some areas in which what's right for one person isn't right for another. But remember, social tolerance for such differences is a given! What would happen if, instead of presuming that people will differ in most things, we presumed we could agree on most things? And were open to being sold on new ideas, without being contrary? If we approach it with the right spirit and attitude, it could point to an ultimate time, many years in the fu-

ture, when, through the exercise of free choice, an agreement as to what lifestyle systems work best will have been reached, and a true Utopia — earthly paradise — will exist for one and all.

NASCO Institute '79

Ann Arbor, IM — The North American Students of Cooperation (NASCO) held their 3rd annual Cooperative Education and Training Institute here on October 19, 20 and 21. Over 300 cooperators attended, coming from as far away as Berkeley, California and Montreal, Quebec. Consumer advocate Ralph Nader and Gray Panthers founder Maggie Kuhn kicked off the weekend with speeches Friday evening.

In his speech Nader decried the present economic system, saying, "It is out of control and not meeting the fundamental needs of the American people." What is needed, he said, is community intelligence in the marketplace. And, he said, "Cooperatives are the structure of community intelligence." Nader went on to say that a two-fold approach to co-ops is necessary: the micro- and the macro-approach. The micro-approach is making sure co-ops are properly managed and that the members are informed. The macro-approach is addressing the ultimate purpose of an economic system.

Maggie Kuhn emphasized the coming of a new age, an age of convergence, where different liberation movements come together, including cooperatives. Kuhn stressed the need to decentralize power and resources, and that co-ops can be the vehicle to do this. She described four mediating structures that co-ops should relate to and use: families; neighborhoods; religious communities and voluntary associations. "Using a broad base of shared leadership," she said, "cooperatives can have a large social impact that can help heal our society." ciety."

Nader and Kuhn were hosted at an open cocktail hour and press conference prior to their speeches. Registration and tours of Ann Arbor co-ops took place during the day Friday, as well as NASCO's Board meeting. The

Board set up a study team to investigate a possible merger of NASCO with the Consumer Cooperative Alliance (CCA). NASCO also conducted its annual meeting on Friday. A session on member input resulted in two suggestions for NASCO's future involvement: lobbying and incorporating co-op education into the schools.

Friday concluded with a well-attended wine and cheese reception. John Comerford, temporary President of the National Consumers Cooperative Bank, gave a short extemporaneous speech, thanking everyone who worked to help pass the Bank Bill. He also told cooperators that the Co-op Bank has a number of positions open, and that interested people can contact himself or Pru Pemberton at the Bank's Washington, D.C. office.

Workshops were conducted throughout both Saturday and Sunday, 50 in total. The workshops were broken up into seven tracks, with each track covering a specific area. Tracks included Co-ops for Elders, Starting Co-ops, and Democratic Leadership, among others. Generally all the workshops were well-attended, particularly sessions on the Co-op Bank and on the financial aspects of managing cooperatives.

A high point for the faculty at the Institute was a Faculty Lunch at which Canadian cooperator John Jordan made a presentation on the Cooperative Future Directions Project. The Project's aim is to help Canadian co-ops get a better grasp on their environmental setting, and clarify desired future directions for cooperative evolution.

The Institute's Saturday evening banquet featured speaker Ann Evans, Consumer Cooperative Specialist with the California Department of Consumer Affairs. Evans addressed her theme, "Lessons from the '70's", by stressing three points that cooperators should keep in mind: change occurs very slowly; change happens at the grassroots level; and change is a very political process. Evans emphasized that co-ops should not be afraid to get involved politically, using the success of the Co-op Bank as an example.

The conference also offered lunch discussion groups on various topics, special meetings, showings of films and slide shows on co-ops, a coffee-house with entertainment, and party and free child care.

Conference attendees ranged in age from infants to seniors in their '70's, dressed in everything from suits

to faded jeans. Their general reaction to the Institute was positive. "I was most inspired by the conference," said Johnny Haag from the People's Food Co-op in La Crosse, Wisconsin. "It's just what a nearly-burned out

co-op coordinator needed to raise my spirits and my repertoire of skills." Another participant added, "I was really impressed with the caliber of the resource people. When is the next one?"

COMMUNITIES/LIFE WEEKEND

An exploration of the richness of living

A seminar/workshop designed to provide an intensive, enjoyable look at why some communities blossom when most fail; why some people shine when most do not; why no community can genuinely flourish unless those who comprise it are in tune with Life.

The weekend will include a slide-show of the world's foremost intentional communities, amongst them Findhorn, Sunrise Ranch, Oroville, The Farm, Twin Valleys, The Love Family, Sunburst Farms, Ananda Cooperative Village, King View Farm, The I AM Communities, Twin Oaks, Edenvale, Glen Ivy, Arcosanti and Clear Water.

Follow-up opportunities will include visits to communities, access to speakers and resource people, and further seminars, workshops and classes.

EASTER, APRIL 4-6, 1980
at BRACKENDALE, BRITISH COLUMBIA

(50 miles north of Vancouver)

presented by

LINDSAY RAWLINGS

International new age speaker and founder of the Genesis Community

and a team of 25 speakers/resource people, including

RON POLACK (founder, Edenvale Community, BC), MORA MACLACHLAN (Genesis and Glen Ivy Communities, California), DALE MARANDA (viable city communities, Vancouver), GEORGE and PAT BULLIED (founders, Twin Valleys Community, Ontario, and Life Centered Learning Hospice, BC), CARL RICHMOND (coordinator, 100 Mile Lodge Community, BC), RICK and SANDRA DUNN (founders, Stillmeadow Farm Community, Oregon), GRANT CLARKE (director, Willows Life Education Center, BC), GEOFF TISCH (founder, Educo Outdoor Adventure Schools, BC and Ontario), DAVE THATCHER (community networking worldwide).

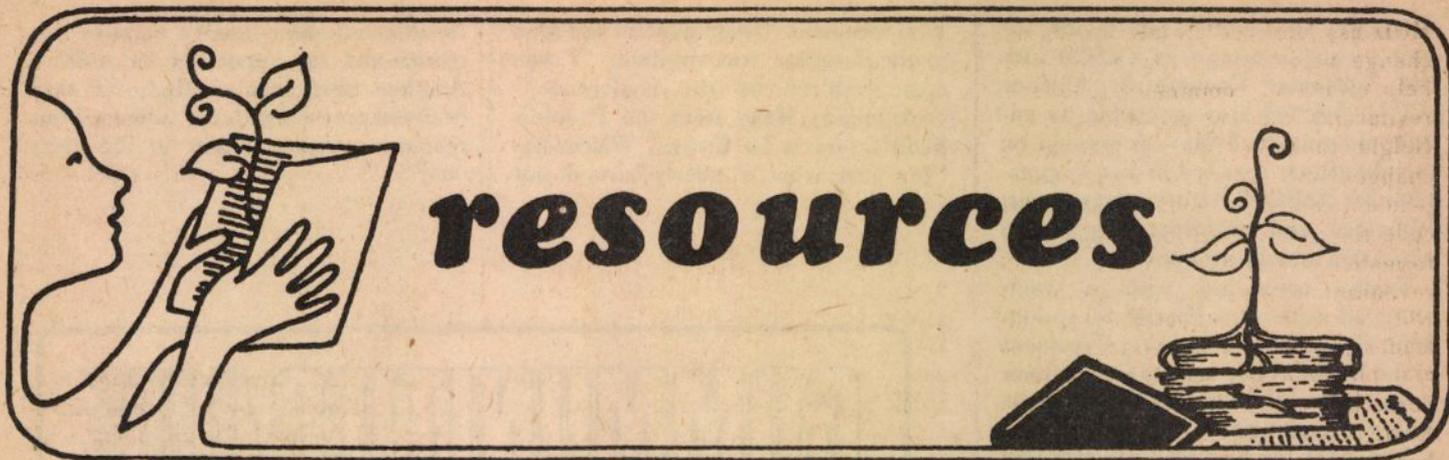
Maximum 100 participants. Pre-register now!

Cost: Can\$95.00 per person, including meals and accommodation (Can\$75.00 per person, meals included, if using own camper or R.V.). Can\$30.00 deposit (half refundable before March 15). Accommodation: Comfortable bunks in small dorms. Timing: Workshop starts Friday, April 4 with Registration 4:30 pm, Dinner 6:00 pm, Opening Session 7:45 pm. Workshop ends Sunday, April 6 at 4:30 pm.

This weekend is designed to provide the basis for an ongoing experience of the richness of life, an opportunity to interact with many others around the world who are exploring beyond their present horizons.

Applications and Inquiries

WRITE TO: COMMUNITIES/LIFE WEEKEND, P O BOX 9, 100 MILE HOUSE, BRITISH COLUMBIA V0K 2E0.
OR CALL: (604) 395-2633, 9:00 AM - 3:00 PM, MONDAY - SATURDAY.



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.

Publications

★The Communal Grapevine Newsletter is the monthly publication of the Communal Grapevine, a support and communication network of intentional families in the San Francisco/Oakland area. Its "most basic purposes" are to help individuals explore ways of living with others, to facilitate establishment of intentional families, and to enhance the quality of the shared living experience.

The 8 page publication features a quantity of contact items akin to Communities' "Reach" column. Notices of future rap groups and reports on past discussions testify to the regional character of the organization. (They actually see each other — face to face — most unlike the experience of writing columns for Communities.) With the publicity aid of Communal Grapevine Newsletter, a few services have stepped out of the proposal stage into reality: a communal facilitation service, a resource library, and a ham radio network. An innovative column

called "Bloopers", which hopefully will survive the recent editorial change-over, capsulizes the "colossal blunders, gross errors, painful goofs, and fatal mistakes" of a communal living experience into an amusing, amazing, and enlightening tale, complete with a "What I learned" conclusion.

Above and beyond the brief and timely information, each issue features a topical article such as "a cooperative relationship contract", "the single owner household" and "food shopping". These articles are available as reprints for the cost of duplication; a list of topics is repeated in each issue.

All in all, it seems as if the Grapevine is doing a commendable job of connecting the many, many small cooperative households in the area. The Communal Grapevine Newsletter gives evidence of a lively network. Subscriptions are \$10/year and arrive by first class mail.

Grapevine
1715 Gouldin Rd
Oakland, CA 94611

★The Third International Cooperative Community Guide is now available. This book has fourteen hundred listings of free land, free press, farms that need people, people that need farms, businesses, etc. This can be your guide to the world's alternative resources. The Guide is divided into ten sections and is further broken down into Communities, individuals, healing artists and last year's communities. In most regions there are listings within a very short distance of each other. You can receive a copy by sending your

name and address with a three dollar contribution (more or less will also get you a copy) to

Michael John
4117½ E. 72nd St.
Tacoma, WA 98443

★The following two notices appeared in the November issue of the Cooperative Housing Bulletin, the publication of the National Association of Housing Cooperatives. The Bulletin provides a monthly update on legislation, grants, court decisions, conferences, activities on the national, state, and local levels, energy management, and more. For more information about this non-profit, tax exempt association, write:

NAHC
1012 14th St., NW #805
Washington, D.C. 29995

The NAHC Conference included a workshop on Newsletters, led by Dean McKennon of Northridge Co-op, and Marlene Cooper of the Southeast Association of Housing Cooperatives. Out of that workshop has grown a newsletter exchange, which permits co-ops to share their newsletters with other co-ops, and to use the newsletters of co-ops nationwide as resources for their own newsletters. To be included in the exchange, send the name and address of your newsletter/editor to

Dean McKennon
74 Northridge Rd.
Beverly, MA 01915

HUD has launched an information exchange network to support the self-help efforts of community groups in revitalizing their neighborhoods. The Neighborhood Information Sharing Exchange (NISE) will function as an independent center, with its own staff, to collect, organize and disseminate information on successful neighborhood revitalization projects and programs. It will enable neighborhood group leaders, city officials, private business and philanthropic sectors, and other concerned citizens to share their community-based solutions to neighborhood problems. Contact

NISE
800 424-2852 (toll free)
293-2813 (Washington, D.C. area)

★D.C. Tenants' Survival Guide provides information renters need to know. Areas covered include: repairs, rent control, evictions, tenants' organizations, leases, security deposits, condominium conversions, incorporating your organization, how to buy your building, and agencies — who to call for what. The Guide outlines the laws in understandable language and lists resources in an organized way. The material was prepared by

The City Wide Housing Foundation
1419 V St., NW
Washington, D.C. 20009
737-3703

★Shelter Publications is an educational corporation formed for the purposes of providing research, design and education in the fields of housing and the building crafts; cataloguing and preserving traditional as well as innovative construction techniques; maintaining a network of contributors and disseminating information to the public by publication of directly related literature.

Shelter Publications
P.O. Box 279
Bolinas, CA 94924

★Several alternative groups are offering 1980 calendars for sale as fundraising projects.

People's Energy 1980 — The No Nukes/Sane Energy Wall Calendar is a 22 color extravaganza of culture, poli-

tics, education, and inspiration. Mail order \$5, or 3414, post paid.

Syracuse Peace Council
924 Burnet Ave.
Syracuse, N.Y. 13203
(315) 472-5478

'80 Lunar Calendar — Dedicated to the Goddess in Her Many Guises. Large format 12x18", 31 pages, includes all phases of the moon, moonrise and moonset times, the lunar transits of the houses of the zodiac, the solstices, equinoxes, and cross-quarter days. This calendar/book is a forum for art, graphics, photography, poetry, and prose. \$9.20 including postage, each. Available in bulk at 40% discount for fundraising.

Luna Press
Box 511, Kenmore Sta.
Boston, MA 02215

1980 Peace Calendar — 80 Years of Political Art in the U.S. Chronicling in pictures people's struggles for peace and justice — suffrage, Jim Crow, the Trusts, the cold war, independence movements from Native America to Puerto Rico, and more — this calendar is 128 wirebound pages. \$4/each, 4/\$15.

War Resisters League
339 Lafayette St.
N.Y., NY 10012

Education

★Do you want more space, land, and nature around you? Do you want to raise more of your own food? Do you want to be active in a good neighborhood or community? Do you want to distribute the wealth of the world more fairly? Do you want to be an active part in your "media" and government?

School of Living provides adult education for improving attitudes, habits, and lifestyles; for protecting the environment; and for humanizing social, economic, and political institutions. The School of Living • maintains a 36-acre homestead headquarters, • publishes a monthly, *The Green Revolution* — "voice for decentralization since 1943" and other books and pamphlets • probes toward solving the major universal problems of living

• holds weekend and longer conferences for study and action • offers a 9-month School of Homesteading, • sponsors a coalition of new-age, decentralist groups.

The following information can be obtained from:

The School of Living
RD 7, Box 388A
York, PA 17402

A four-page, introductory brochure, 25¢; a sample copy of *Green Revolution*, \$1.00/ on inflation, on agriculture, on community, on the city, on health, on Borsodi, or on land trusts; *Go Ahead and Live*, M.J. Loomis, \$1.00; *A Decentralist Manifesto*, Borsodi, \$1.00; *This Ugly Civilization*, R. Borsodi, \$17.50; and *Seventeen Problems of Living*, Borsodi, \$10.00.

★Alternative Schools Network is a coalition of 45 alternative schools in the Chicago area. The schools are alternative in that they reflect parental involvement, . . . offer a more innovative and socially conscious curriculum and a more open and personal learning environment. (Average teacher student ratio is 1:10.) The schools in the network are mostly inner-city and include pre-school, grade school, high school, and adult programs. They are non-secular, non-discriminatory, and seek to address educational and community needs not being met within the public systems.

The Alternative School Network acts as 1) a supportive structure that facilitates exchange of information, experiences, interests, and resources; 2) a source of funding information and assistance; and 3) a clearinghouse and service organization, helping to inform the public about alternative schools while also working to make public schools more responsive.

For more information write:

Alternative Schools Network
1105 W. Lawrence Ave.
Rm. 210, Chicago, IL 60640

★The New England School of Acupuncture is the oldest licensed acupuncture school in the U.S. The school is offering an intensive two year program in Traditional Chinese Acupuncture, Moxibustion, and Herbs. The program includes: the theoretical foundations of Chinese medicine, advance concepts in Chinese medicine,

technique of acupuncture, technique of moxibustion, Chinese diagnosis, Chinese herbs, ear acupuncture, precise location and treatment of all points, six divisions of yin and yang, five element theory, clinical observation, treatment theory, clinical internship, and case studies. For a catalogue and or additional information contact

The New England School
of Acupuncture
5 Bridge St.
Watertown, MA 02172
(617) 924-7900

★ **Activist Coloring Book Tales.** Three little coloring books, published by Ocean Beach Community School, have stirred up some attention in San Diego. Rather than depicting Peter Rabbit, Yogi Bear, or Superman, they tell about a community WIZARD that fights against a Giant Corp, a GHOST in a nuclear power plant, and a SQUIRREL who gets her rent doubled. By discussing these issues in a fanciful and enjoyable way children (and some adults) become more informed and hopefully more optimistic about how collective action can make a difference.

As story books they get children thinking and asking questions. As coloring books they offer active involvement with the characters. For adults, the books provide some background information and include a few subtle points and puns.

Bookstores or groups wishing to sell these coloring books for fundraising can receive reduced bulk rates. Wizard and Ghost books 1-4 copies \$1/each; Sally book 1-4 copies, \$1.25/each.

Ocean Beach Community School
P.O. Box 7423
San Diego, CA 92107

★ **Children's Creative Response to Conflict Program** — A joyful classroom adventure for children and teachers in finding positive relationships with one another and with their social environment. CCRC is concerned with helping children to develop positive feelings and ways of behaving toward others. It is concerned with cooperation, communication, affirmation, problem solving, and conflict resolution.

Children learn these skills through the use of pantomime, puppetry, role-playing, class meetings, games, exer-

cises, and storytelling. This approach has been found effective because it involves the children in an exciting classroom adventure and it applies immediately and directly to the daily problems they face.

CCRC offers a 1-2 hour demonstration workshop, an intensive one-day teacher workshop, a weekend workshop, in-service or special 2 hour workshops each of 8 weeks, a 15 week college credit course, and teacher consultation services. They also publish a quarterly newsletter, (\$2/year) and a teacher's handbook "The Friendly Classroom for a Small Planet" (\$5). For more information:

CCRC
15 Rutherford Pl.
N.Y., NY 10003
(212) 982-9288

★ **Performing Arts Social Society (PASS)** is an educational, non-profit corporation whose focus is "intentional alternative childcare". Kerista Village (see Reach groups looking) is using theatrics, graphic arts, publications, music, seminars, pamphlets, and workshops to communicate their insights, techniques, and discoveries about childcare.

Their particular kind of childcare is described as follows: "Intentional" — The child is ideally planned 5 years prior to birth by a woman and other adults with whom she had developed solid relationships. All the adults and adolescents take a comprehensive training program covering all aspects of parenting from diapering to children's games. "Alternative" — PASS is concerned with extended family living. They will help a person with general and specific information about their options. "Educational Childcare" — Learning starts at birth. Children learn all sorts of things from basic social skills and values to scholastics, sports, and vocational skills. The teachers are the same adults who comprise the extended family.

The programs which teach about intentional, alternative, educational childcare use the artistic talent and energy of PASS volunteers and are available for free or at a very low cost to interested people. For more information:

PASS c/o Kerista Village
P.O. Box 1174
San Francisco, CA 94101
(415) 566-6502 or 566-5640

★ **Teaching Human Dignity, Social Change Lessons for Everyteacher**, by Miriam Wolf-Wasserman and Linda Hutchinson, is a collection of essays, histories, and lessons written by women and men committed to making the American educational system relevant to our lives. It tells how people can begin to change themselves and society through their work in schools.

Articles on labor studies, white ethnic studies, Third World and women's studies, death and dying, gay and lesbian culture, and on the classroom process can be adapted to the traditional curriculum and help students see relationships between their studies and their culture. Published by the Educational Exploration Center, a non-profit organization, Teaching Human Dignity costs \$8.50 in paperback and \$15.95 in hard cover (post paid).

Teaching Human Dignity
P.O. Box 7339, Powderhorn Sta.
Minneapolis, MN 55407

★ **Sangamon State University** is offering Studies in Social Change through their Individual Option Program. The Studies in Social Change option consists of both a collection of courses and of other resources which would be available to students designing their own degrees. Courses range from "American Labor History", to "Organizing for Social Change", to "Marxism, Leninism, and Maoism" to "Women's History", and more. SSU offers small classes, innovative programs, and personalized instruction to the student with tuition money and the desire to pursue a college degree. Financial assistance may be possible. Write:

Bob Sipe
SSU, Dept. of Labor Studies
Springfield, IL 62708
(800) 252-8533 (toll free)

Cooperatives ~ Cooperation

★ **The Industrial Cooperative Association** is a non-profit organization that develops worker-owned and operated

businesses. By ensuring the rights of individuals to shape their workplace and share the benefits of their work, industrial cooperatives represent a unique approach to community economic control.

ICA responds to initial requests for assistance from community organizations wishing to create local cooperative enterprises, and from employee groups fearful that their factories are about to shut down. Explorations to determine the feasibility of a worker buy-out or start-up require a great deal of time and result in few actual enterprises.

When ICA does help to establish the worker-owned and operated business, they continue to help solve a welter of problems. ICA does not simply structure and finance worker cooperatives, but stands with them helping them to build the internal capacity to survive in a complex and competitive business world.

The ICA Report is the quarterly bulletin which updates members and supporters on projects successes. In the October '79 issue, 2 out of 6 pages were devoted to progress reports, 1/2 page to new requests for assistance, and the balance to introducing the staff and explaining the structure, purpose, and funding of the organization. ICA is funded by foundations, churches, fees for service, and individual membership contributions. Associate members receive ICA Report and other educational materials free. Fee is \$25/regular and \$12.50/low income and students. For more information about ICA:

The Industrial Cooperative Association
2161 Massachusetts Ave.
Cambridge, MA 02140
(617) 547-4245

★Multinational Cooperatives? Jam Today, California's Journal of Cooperation, carried a 3 part series on the role of multinational cooperatives. June '79 covered "Monopoly Capitalism Today", September's was titled "Multinational Cooperatives Today", and December finished up with "The Potential of American Cooperatives." It is encouraging and instructive to read of cooperation among East and West European cooperatives, to read of concern of including less developed nations' co-ops in international trade, and to read a comparison of European

and American co-ops' development. One unfamiliar, but promising resource was cited: a 1976 book by Jack Craig called *Multinational Cooperatives, An Alternative for World Development* (Modern Press, Western Producer Prairie Books, Saskatoon, Saskatchewan, Canada) which stressed the different character of multinational cooperatives versus multinational corporations. Due largely to elements such as local ownership and control and representative decision making, Craig argues that the power of multinational cooperatives offers a positive alternative.

Subscriptions to Jam Today are \$5/year/6 issues. Back issues (should you be interested in reading the whole series on *Multinational Cooperatives*) are \$1/each.

Jam Today
P.O. Box 195
Davis, CA 95616

★Cooperative Vistas is the new journal of the Blue Sky Alliance of Cooperative Living. With recent organizational changes, the Communications Exchange of this federation of southwestern cooperatives separated business communications from discussion of cooperative topics into 2 separate publications.

Cooperative Vistas carries discussion of topics that affect the lives of cooperators. The focus is on activities within the Southwest, along with coverage of national and international subjects of interest.

The premier Summer '79 issue featured "Productive Work and Right Livelihood". The presentation consisted of excerpted selections from various writings chosen for inspiration and insight. Only 2 of the 26 pages of written material were devoted to the theme. Graphics of the 16th and early 20th century trade symbols redeemed this lack somewhat.

On other pages, consensus, cooperation, and member involvement were defined intelligently by co-op members who gave evidence of knowing what it takes. Extracts from reports, and reprints from other newsletters yielded reports on the National Consumer Cooperative Bank and the Consumer Cooperative Alliance Association, an article on nutrition from Diet for a Small Planet, and a report on planning

educational programs for the children of Yakima Indian Nation. (The latter reveals the southwestern focus.) Original articles and poems covered community land trusts, chemical farming, and housing issues.

Cooperative Vistas does not have commercial advertising, but welcomes cooperatives to write about what they produce and how the way they do it contributes to the cooperative movement. Food co-ops, alternative book distributors, and non-nuclear organizations are among those who have benefitted from the exposure offered by Cooperative Vistas.

This new tri-annual publication is off to a shaky financial start and would welcome annual subscriptions at the rate of \$4.50.

Cooperative Vistas
P.O. Box 890
Tempe, AZ 85281

★The following listing is reprinted from *Ways and Means*, the bi-monthly publication of the Conference on Alternative State and Local Policies (see "Resources" in *Communities* #39 and #40 for descriptive and subscription information).

Coop Bank Publications Available

Four new publications on the National Consumer Coop Bank designed to maximize the bank's potential as a financing source for innovative, community based cooperatives are available from the Conference. The Self-Help Development Fund: Will Its Promise Be Realized? (\$6.00) outlines how the bank might use its Self-Help Development Office as a creative, development finance tool, particularly in low-income communities. The Coop Bank and Housing (\$2.00) describes the bank's potential for supporting neighborhood-based housing programs focusing on the twin problems of abandonment and displacement. Energy and the Coop Bank (\$2.00) argues that the bank can play an important role in financing energy cooperatives. Low Income Cooperatives and the Coop Bank: Critical Policy Questions (\$4.00) analyzes the Federal Interagency Task Force's proposed rules and regulations as they affect low income cooperatives. For copies of these publications or for general information on the bank, write:

The Coop Bank Monitoring and Assistance Project at the Conference

Women

★ What is a tampon made of, and can it cause . . . ? There is a current move to require manufacturers to list the materials used in making tampons on the label. Women Health International is urging all women who think this is a good idea to express their views to

Dr. L. Yin, Director
FDA Division of Obstetrical and
Gynecological Medical Devices
8757 Georgia Ave.
Silver Springs, MD 20910

with a copy to WHI
Peat O'Neill, Director
14600 Homecrest Rd.
Silver Springs, MD 20906

If you have any relevant information or would like to participate in the data collection and research, please write WHI at the above address.
(NTFP News Sept/Oct '79)

★ "Hysterectomy" is a pamphlet written by Susanne Morgan in collaboration with the Feminist History Research Project and the Boston Women's Health Book Collective. The author presents the results of 2 years of her research, as well as her own experience. The 20 pages cover definition, indications (reasons for having one), procedure, complications, psychological research, hormone therapy, and sexuality. The information is expressed simply, avoiding excessive medical terminology, explaining what terms are used. The author notes that hysterectomy is sometimes a result of "surgery for profit", a view which she supports with statistics, but which is not overemphasized.

The pamphlet was written to make information easily accessible. Gaps in the present research and questions about the attitudes and assumptions of many writers are mentioned. Susanne Morgan is working on a longer book which will go into more detail and which will include the voices of many women.

To obtain a copy of "Hysterectomy", send \$1.25 (includes postage) to

Susanne Morgan
2921 Walnut Ave.
Manhattan Beach, CA 90266

★ NTFP News is the bimonthly newspaper of the National Task Force on Prostitution. Readers are exposed to revolutionary and feminist thought on the "oldest profession". Statements like — "Most of the problems associated with prostitution are really associated with prohibition" and "Laws in the area of direct sale of sexual services are concerned not with keeping women away from sex, but away from money" — are eye-opening and thought-provoking in the context of the factual and insightful articles in NTFP News. Racism, sexism, and exploitation are pinpointed in society's dealings with and attitudes towards prostitution. Pornography is differentiated from prostitution. National laws are proposed.

Sample copies and membership are available from NTFP News. Membership dues are on a sliding scale \$5-low income, \$15 and up regular.

NTFP News
P.O. Box 26354
San Francisco, CA 94126



★ "Ferity" is Hawaii's Free Feminist Newsjournal. It is published monthly by the University YWCA, but does not necessarily represent their opinions.

Each issue is strongly thematic. Articles focus on various aspects of the theme, e.g. the October issue on Motherhood features a discussion of the factors affecting the decision to carry an unplanned pregnancy to term or to abort; an examination of the cultural and cross-cultural treatment of mothers-in-law; a presentation of the positive side of single motherhood; and related cartoons. A sampling of other themes include Women in Utopias — past, present, and fantasy (June), Women and the Arts, Women and Clothing, and Women and Sports.

Beyond the thematic content, Ferity prints feminist book reviews, a legal, column, fiction, poetry, notices of local events, letters, and a few ads. The letters and articles articulate such diverse opinions and attitudes, each issue is

an education and a starting point for arguments. To relegate this publication to regional distribution would be a loss to the rest of the country. Subscribe! Only \$3/12 issues/year is unreasonably cheap.

Ferity
YWCA of Oahu, Univ. YWCA
1820 University Ave.
Honolulu, HI 96822

★ "Women's Lives/Women's Work" is a series of books about American women's contributions to our culture and history. Through biography, documents, fiction, narrative, poetry, art, and photographs, the books illuminate the variety of women's experiences in highly readable terms. The first 4 books of the 12 book series are now available:

"Rights and Wrongs" — Women Struggle for Legal Equality (\$3.25); "Women Working" — An Anthology of Stories and Poems (\$5.50); "Out of the Bleachers" — Writings on Women and Sport; "Black Foremothers" — Three Lives (Add 75¢ for postage and handling).

These books are published by the Feminist Press, a 10 year old non-profit, educational corporation. Its structure is democratic and non-hierarchical. For a full look at the Feminist Press, see "Resources" in Communities #33, A Women's Issue.

The Feminist Press
Box 334
Old Westbury, N.Y. 11568

Boycotts

★ "Red Coach" label iceberg (head) lettuce is the subject of a boycott by the United Farm Workers against the third largest producer of lettuce, Bruce Church, Inc. A December message from Cesar Chavez reminded people that agribusiness still treats farmworkers as if they are not important men and women. The buses and trucks in which they are transported are old and unsafe. The fields are carelessly sprayed with dangerous pesticides. The laws that do exist are not enforced. Starving wages and inadequate or non-existent medical and retirement protections have long been the norm.

The UFW's democratically-run union was striking and was still trying to negotiate a contract when "the grower pulled in strike breakers — scabs to beat our strike", Chavez said. In order to force the grower to negotiate in good faith, the UFW called for a boycott of "Red Coach".

The Boycott is a tried and trusted tactic in the UFW's non-violent struggle to overcome poverty and oppression. Contributions are needed to support people on the picket lines and to take the boycott message to people across North America.

In another UFW boycott action, United Brands has made a satisfactory contract settlement, ending the Chiquita Banana boycott. United Brands is one of California's largest lettuce growers.

For more information or to make a donation, contact:

United Farm Workers of America
La Paz
Keene, CA 93531

★The following boycott news is taken from *Spectrum*, a monthly cooperative newspaper for the Tallahassee, Florida community. *Spectrum* emphasizes events, developments and activities in the "alternative" or "progressive" culture. Subscriptions are \$5/10 issues regular; \$2 low income.

BOYCOTT TO HELP FARM- WORKERS ACHIEVE A DIGNIFIED LIFESTYLE

by Association of Migrant
Organizations (AMO)

Farmworker families labor between nine and twelve hours a day, yet the average household earns less than \$3000 per year. The corporate structure of agribusiness continues to contribute to this exploitation of farmworkers by refusing to participate in negotiations for betterment of wages and working conditions.

In the Midwest, the farmer, grower and canning company form a triangle of irresponsibility. The companies insist that they have no responsibility for the plight of farmworkers and that the grower is the employer. The Farm Labor Organizing Committee in Ohio argues that the company is ultimately responsible for the worker's conditions and must work together with the grower to bring about economic change

for the worker. The farm Labor Organizing Committee has been boycotting the Campbell's Co. for the past year because of their unwillingness to participate in negotiations. They request your support in this boycott. Please do not buy the following products:

Libby-McNeill-Libby

All Nestle's products (Nestles is the parent company of Libby-McNeill-Libby). All vegetables, fruits, meats and juices with the Libby's label.

Campbell's

Campbell's soup, Swanson prepared dinners and meats, V-8 Vegetable juice, Efficient food service products, Recipe pet food, Hanover Trail restaurants, Franco-American products, Lexington Garden retail garden centers, Pepperidge Farms products, Granny's soups, Bounty canned chili and entrees, Godiva Chocolates, Pietro's Gold Coast Pizzas, Delacre cookies and pastries, Herfy's Restaurants, Kia-Ora food products, Vlasic.

★The infant formula companies have begun an intense promotion campaign in the world's poor countries. Bottle feeding is praised through mass advertising, while mother's milk, the perfect food, is degraded as a food source. The campaign reaches women in hospitals, urban slums, and villages. Many babies die when pure water cannot be found, when formula is diluted to make it last, and when refrigerators to preserve it do not exist. Infant Formula Action Coalition (INFACT) has organized a nationwide boycott of all Nestle products as part of their strategy to educate the public about the issue and lower the infant mortality rate in Third World countries.

JOIN THE BOYCOTT!

National INFACT

1701 University Ave., S.E.
Minneapolis, MN 55414

★The J.P. Stevens boycott continues. In August '79 the National Labor Relations Board hit Stevens with unprecedentedly stiff penalties for illegal anti-union activity. Stevens was ordered to recognize the Amalgamated Clothing and Textile Workers Union as the

workers' representative in 2 plants, and to pay the union for the expense of the organizing drive.

What follows is an explanation of the J.P. Stevens boycott which appeared in this column, #32, May/June '78.

It originally appeared in the Jan/Feb '78 issue of *The Workbook*, a fully indexed monthly catalogue of resources of information about environmental, social, and consumer problems. The *Workbook* is published by the Southwest Research and Information Center, P.O. Box 4524, Albuquerque, N.M. 87106. Subscriptions: \$10/9 issues.

J.P. Stevens is the second largest textile company in the U.S. Workers there have tried through the Amalgamated Clothing and Textile Workers Union (ACTWU) to obtain higher wages (now 31% lower than national manufacturing average) and to improve health and safety benefits. Cotton dust levels in plants are at different times 3 to 30 times higher than federal standards. Brown lung disables thousands. Racial and sexual discrimination is a major issue for the 44,000 workers (23% Black, 42% women). J.P. Stevens has refused to negotiate with the union or respond to citations by the National Labor Relations Board. Hoping to levy economic pressure to force the company to deal with worker demands, the ACTWU has organized a boycott. For more information contact:

ACTWU
15 Union Square
N.Y., NY 10003

J.P. Stevens name does not appear on their products, but the following names do: Sheets and pillowcases — Beauti-Blend, Beauticale, Fine Arts, Peanuts (comic strip figures), tastemaker, Utica, Utica & Mohawk; Designer Labels: Yves St. Laurent, Angelo Donghia; Towels: Fine Arts, Tastemaker, Utica. Blankets: Forstmann, Utica. Table linen: Simtex. Carpets: Contender, Gulistan, Merryweather, Tastemaker. Hosiery: Big Mama, Finesse, Hip-Lets, Spirit..

★The following notice appeared in *New Women's Times*, a bi-weekly feminist newspaper published in Rochester, N.Y. NWT is operated by an all volunteer collective and is reviewed in "Resources" Communities #33 and #41. The newsservice credited

at the opening of the notice, Her Say, is also reviewed in #33.

(HER SAY) — A two-and-a-half year boycott against some of the United States' major record companies has been ended.

The boycott was originally called in 1977 against Warner Communications Incorporated by the Los Angeles-based Women Against Violence Against Women. The anti-violence organization had charged that Warner Communications, which owns Warner Brothers, Atlantic and Electra/Asylum Records, allowed women to be depicted as sex objects and objects of violence in its advertising and on record albums.

One particular target of the boycott was the Rolling Stones Album, "Black and Blue", whose jacket depicted a woman who appeared to have been beaten up.

Women Against Violence Against Women charged that Warner's ad policy was irresponsible in light of the number of women who are actually beaten up and sexually molested in the U.S.

The boycott was called off in Dec. after Warner Communications issued a formal advertising policy statement saying the corporation would, in the future, "strongly discourage the use of images of physical and sexual violence against women" in its advertising and on LP covers.

★ A Florida "Tourist Boycott" has been initiated by the National Coalition Against Death Penalty and the southern Coalition of Jails and Prisons. The boycott is seeking to exert public pressure on Governor Graham through letters and postcards expressing indignation over the state's policy and actions. It is also focusing national attention on Florida as the "death penalty state", a reputation it has earned because it is the first state in more than a decade to put a man to death against his will and because there are more people awaiting execution on its Death Row than any other state in the country. Finally, the boycott is seeking to build an anti-death penalty sentiment, drawing in new constituencies especially in this period before executions become routine.

The FOR has designed a basic brochure to promote the boycott that includes a picture postcard to be signed and mailed to Governor Graham. The postcard says:

"As long as your state remains committed to carrying out legal killings I will refuse to visit or vacation in Florida.

"Please use your power of clemency to grant life, not death."

Copies of the FOR postcard are available at 10¢ a copy; 100 or more 9¢. Order from:

FOR
Box 271
Nyack, NY 10960

Miscellaneous

★ New Day Films is a distribution cooperative composed of women and men who are independent filmmakers. New Day distributes films with a fresh perspective on a broad range of subjects: marriage, growing up in America, masculinity, sexism, women as workers, women as mothers, women as creators, living alone, families, aging, history, societal values. New Day films can be viewed as discussion starters, and evening's entertainment, or as classroom teaching aids. For the New Day Films catalogue, write:

New Day Films
P.O. Box 315
Franklin Lakes, N.J. 07417
(201) 891-8240

★ The November '79 issue of Eagleville Eye, the newsletter/journal of Eagleville Hospital and Rehabilitation Center, presented several articles examining punishment and treatment in prisons. Viewpoints represented were: judge, psychologist, social critic, prisoner advocate, criminologist, x-con, and directors of Eagleville. The

mix resulted in a newsletter which thoughtfully examined the failures and enigmas of the criminal "justice" system and which suggested some remedies and different approaches. Eagleville Eye's perspective is not so broad nor so radical as to propose (much less demand) the abolition of prisons. It does not assert that a "prison is just sort of a home for poor people" like the type publication usually reviewed in this column, but . . . educationally, the publication is worth reading. It's free. Write:

Eagleville Hospital and
Rehabilitation Center
Eagleville, PA 19408

★ Kamalla is a working class mother involved with the Industrial Workers of the World (IWW). She was arrested recently for kidnapping her own daughter from her parents. The many alternative groups publicizing Kamalla's plight (IWW, Movement for a New Society, Women Against Violence Against Women, the War Resisters League, and others) believe the custody decision which gave guardianship to the wealthier grandparents — while charging the husband/father with full child support — was a classist decision which persecuted Kamalla and Arthur J. Miller for their political beliefs. The trial will be held in Orange Co., CA. Money is needed for lawyer's fees. To donate or to obtain more information write:

Kamalla, c/o Bayou La Rose
2115 Esplanade
New Orleans, LA 70119

This information came from a report in "Bayou La Rose", a periodical co-edited by Kamalla and Arthur Miller.

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Bhagavan Das

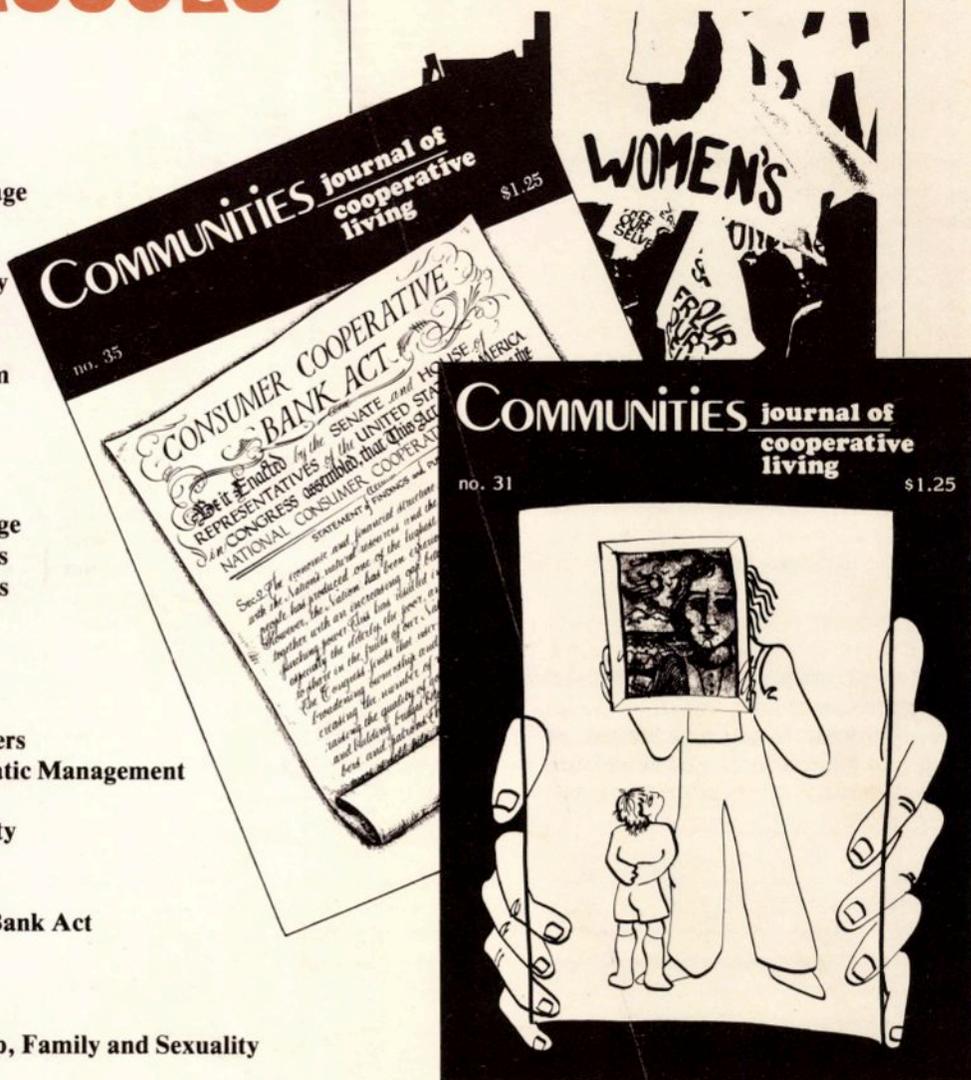
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