

# COMMUNITIES journal of cooperative living

Health  
and Well Being



no. 43

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# COMMUNITIES

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*"Communities as we conceive it is a unique magazine — describing and discussing communes, co-ops, collectives and the concepts, ideologies and theories dealing with our efforts to build a better world — a peaceful one in which all people will be able to live happy, productive lives without exploiting others. Throughout the nation, people concerned with radically changing their lives are shifting their emphasis from communes to community. It will be our intent to encourage this movement, helping community become a solution for the problems of our society. Communities will be a forum for the exchange of experiences, feelings and ideas between people and groups interested in community. This should provide a vehicle for the communication necessary to strengthen the movement."*

This is the opening paragraph in the first brochure put out on Communities magazine in 1972. Now, as we start into our eighth year of publishing Communities, we find that those words still ring true. We continue to strive to be a source of information and inspiration to those of us choosing to lead a more cooperative lifestyle and for many of us Communities is the common thread that binds our lives together.

This is the third issue I have edited on my own. Each time I find it easier and more exciting. Talking to all the folks writing for this issue has been a fine experience. It was especially good to speak with Claude Steiner, an old friend of Communities. Claude has been involved in radical therapy for many years now. Because so

much of radical therapy's core value lies in cooperation it seemed right to expose our readers to this particular view of therapy and some of its techniques.

Hogie Wyckoff, a friend of Claude's and a noted radical therapist herself, offered to write a piece on the Women's Wilderness Retreat and Healing Center she is currently involved in. I hope to meet Hogie in person sometime this year.

A letter from Honora Wolfe brought me in contact with the Rocky Mountain Healing Arts Institute. I have long heard of the Boulder School of Massage and was interested in their approach of healing through massage. As more and more articles concerning healing, therapy, etc. came into my possession, it

began to be clear that a major focus of this issue would be Health and Well Being.

Another fine contact I made earlier this year was with Sy Syfranski, the editor of The Sun. As we sat and talked in his office last Fall we explored the possibility of exposing our respective readerships to each other's magazines. Sy offers us the Sun sampler and Communities will have a section in The Sun in an upcoming issue.

Closer to home for me, is the article on Twin Oak's Hammock industry. Having lived at Twin Oaks for the past 3 years (and having weaved a few hammocks of my own), the business has been both a source of pleasure and dismay to my community. I asked Larry (my good friend and ex-hammock manager) to write an article on the problems of running a business in the context of a community. As we got more and more involved with the actual writing it began to feel that an interview would be a more exciting medium to be working in and ultimately reading. Thus you have the words from both the pen and the mouth of Twin Oaks' now retired hammock manager. I hope that you enjoy the issue.

Mikki

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# IT'S THE COMMUNITY'S BUSINESS



by larry lenske and mikki wenig

*This article is written by two Twin Oaks members. Larry, recently retired Hammocks manager, wrote the first part of this article as a history of the business that supports Twin Oaks Community. Mikki, one of the editors of Communities, interviewed Larry for his personal perspective on the business and his role in it.*

Twin Oaks is 12 years old now, and while it is not a matured community, it is fairly well established. Not too many years ago, we woke up one morning and discovered that as well as being a community, we were also a fair

sized, successful small business. Our net income from our businesses and other sources is a modest \$3,000 per capita, which with 75 members adds up to a sizable \$250,000 annual income. We spend a fair amount of planning energy deciding where to apply these resources, establishing budgets for food, transportation, maintenance, health care, and the 60 or so other managerial areas, and any excess is applied to projects such as building new buildings, buying new vehicles, etc. Each year in the fall we go through a long process predicting our income and allocating resources to the above mentioned areas.

The vast majority of money comes from our earned income industries as opposed to grants or loans. In the early



*Welding takes concentration and skill*

years our income derived mainly from members working temporary jobs in nearby locales at low wages. We called it outside work or by the acronym of OW (appropriately) for it was very aversive work for folks who had moved to the country and community partially to get away from traditional city work situations. And with many members off the farm for long hours, a lot of energy that could have gone into building community instead went into making poverty wages. We were very poor in those days, just trying to survive. We had little use for economic planning as we were living marginally with virtually all our funds going into basic necessities. Only a handful of current members were around then and remember those days of struggle first hand. Over the years we developed our own industries and by 1974 we were able to employ ourselves mainly in our construction and hammock businesses. Both of these ventures were modest, but enough to support the community.

The hammock business began within months of the community's birth in 1967. In its first year we made and sold a few hundred. By 1974 we were selling 3,000 hammocks a year through the continued growth of our rope hammock business. Twin Oaks has grown substantially, in population, land, equity, facilities, etc. The hammock business is the backbone of Twin Oaks' economic base and accounts for two thirds of our income. We make approximately 12,000 hammocks a year. Combined with the hammock business of our sister community, East Wind, we are the second largest and second oldest manufacturer of rope hammocks in the U.S.

Twin Oaks Community, along with being a food co-op, housing co-op, health, transportation, child care, etc... co-op has a number of worker owned, worker managed businesses, the largest of course being the hammock business.

Production truly reflects what happens when the workers really control the day-to-day running of a business. The hammock shop has been a social center for T.O. for many years. It is the largest open space we have that is not used by or devoted to heavy industry (such as auto and wood working shops). It's an environment where 15 people can comfortably work at a time. With wall to wall carpeting in a large room it is less like a factory than a large office area. There is a complex stereo system which allows

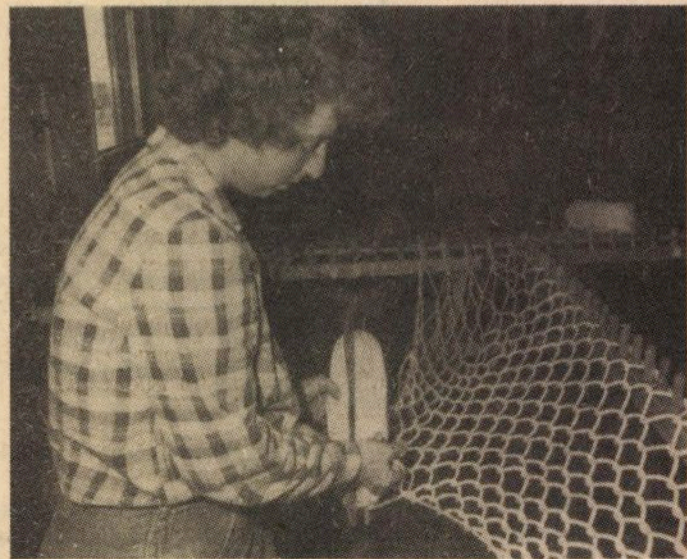
people anywhere in the shop to listen over headphones to a variety of records, tapes, and radio. This system allows the shop to stay quiet for others to engage in conversation, word games, readings of favorite books (a work credited activity). Occasionally there are hammock making parties with live music or some other activity. In the early mornings the hammock shop is a place to be quiet and work in peace. In the afternoons and evenings it's often the place to go hang out and find social contact.

The main step in hammock making is weaving the bed of the hammock and we have developed a jig which allows 2 people to work together, facing each other while working on one bed. It's a good way to spend time with someone while working and more than once a hammock jig has been the catalyst of a relationship. The jigs and looms are set up so that people of various sizes and strengths can comfortably handle the work.

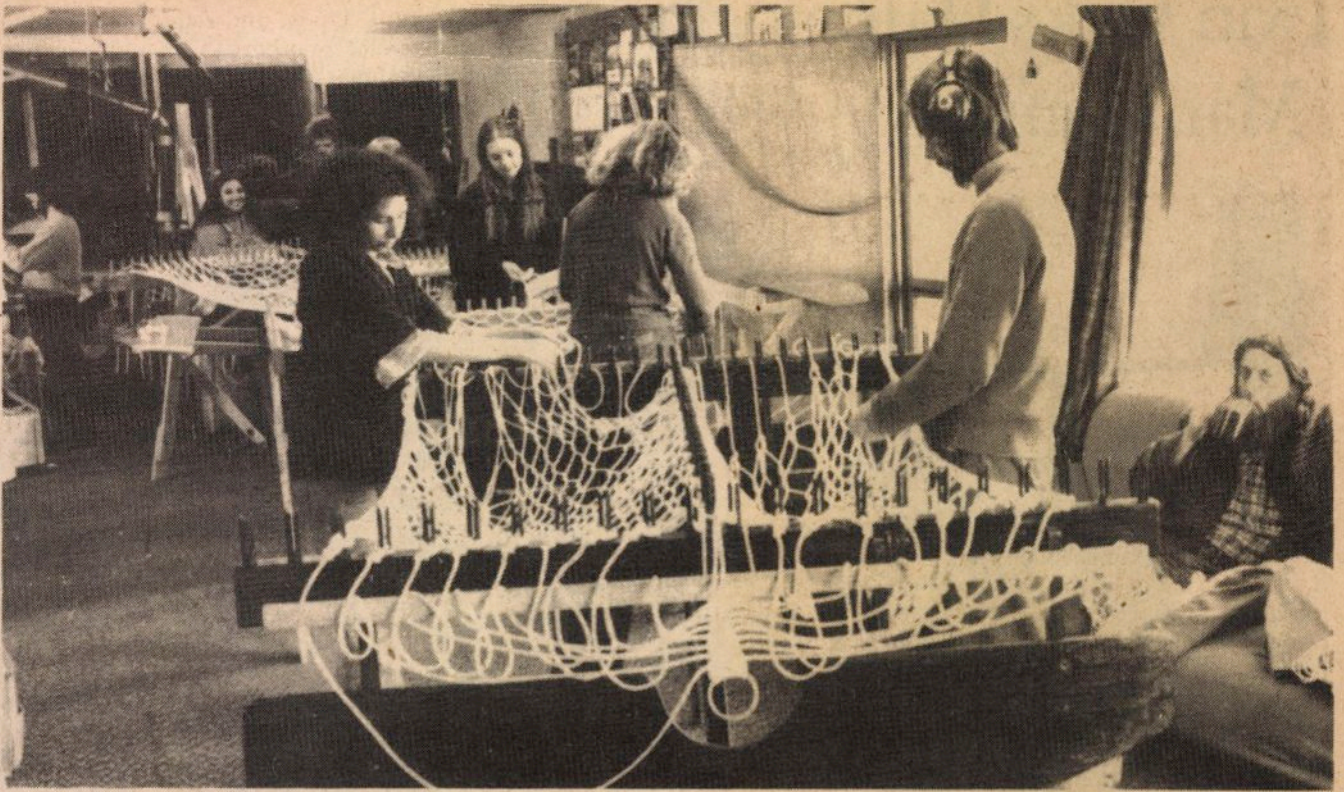
The shop is fairly clean and neat, one of the cooler places around in the hot summer, and sometimes warm in the winter. There is a coffee pot with fresh coffee for the hammock workers. All in all, over the years we've developed a nearly ideal work environment, given the diversity of people who work there. The shop is open all the time, 24 hours a day year round, and folks can put in their hours when they like during the week.

During the earlier years of the community, hammocks were aversive work — some people even preferred outside work to it. Over the years, through input and development by the workers of the facilities, tools, amenities like the stereo system and coffee, and particularly good shop management in the mid 70's, the hammock shop developed into an acceptable work situation for most and highly desirable for some folks.

A visit to the 4 or 5 hammock shops throughout the country would give a graphic demonstration of the comparison between traditional textile factory work conditions which are characteristic of other hammock shops and our own which in many large and small ways demonstrates what a group of folks both in control of their work environment and concerned about productivity can do in creating a fine, efficient, and comfortable work situation.



*Weaving requires patience and practice*



*The Hammock Shop*

From a business perspective, hammocks has had many plusses. The capital investment is low, which was a necessity when we started making hammocks as we had virtually no investment capital in those early days. The tools and equipment cost very little. The main investments are the workspace and inventories of raw materials and finished hammocks that grew over the years as we could afford the investment. Hammock making requires little skill. One can learn to be a productive worker within a couple days of starting. This allows us to efficiently employ our visitors who are here for 3 weeks. Almost anyone who has had a couple of weeks experience can teach others how to do some of the steps and while only 20% of us may know all the steps, that's enough to keep the shop going. Being low skilled work allows for relatively low investment in production management. One or two folks with an overview of the production situation is all we need to keep the shop going. While we try to keep one or two people in the shop at all times who know what's going on, and can train people and answer questions, the shop hangs in there adequately on days when no managers are there.

We take pride in our hand crafted hammocks and follow an ethic of providing a high quality craft item for a reasonable price. We charge enough to cover our costs and provide some excess to build community, without feeling like we are gouging the public.

Although it may seem that hammocks is an ideal business, it has its problems and disadvantages. As people interested in alternative lifestyles, we don't like that we are making a consumeristic luxury product; that it is made from non-renewable resources (synthetic rope); that the work is so repetitive; that our entire economy is based on

one product; and that we've grown to the point where we are doing business heavily in the capitalistic grain. We would prefer providing products and services concerned with basic needs, that use renewable resources, are affordable by people in all income levels, and serve our local population. We would prefer to have a number of enterprises to spread our financial base and to have businesses where a crew of perhaps 5-10 people could be involved on all levels of production, marketing and management. We would like to have many people share responsibility, rather than having one centralized business where it's easy to feel that only the business manager and planning folks have an overview. And we would like to provide work opportunities in income producing areas that are challenging and use our minds as well.

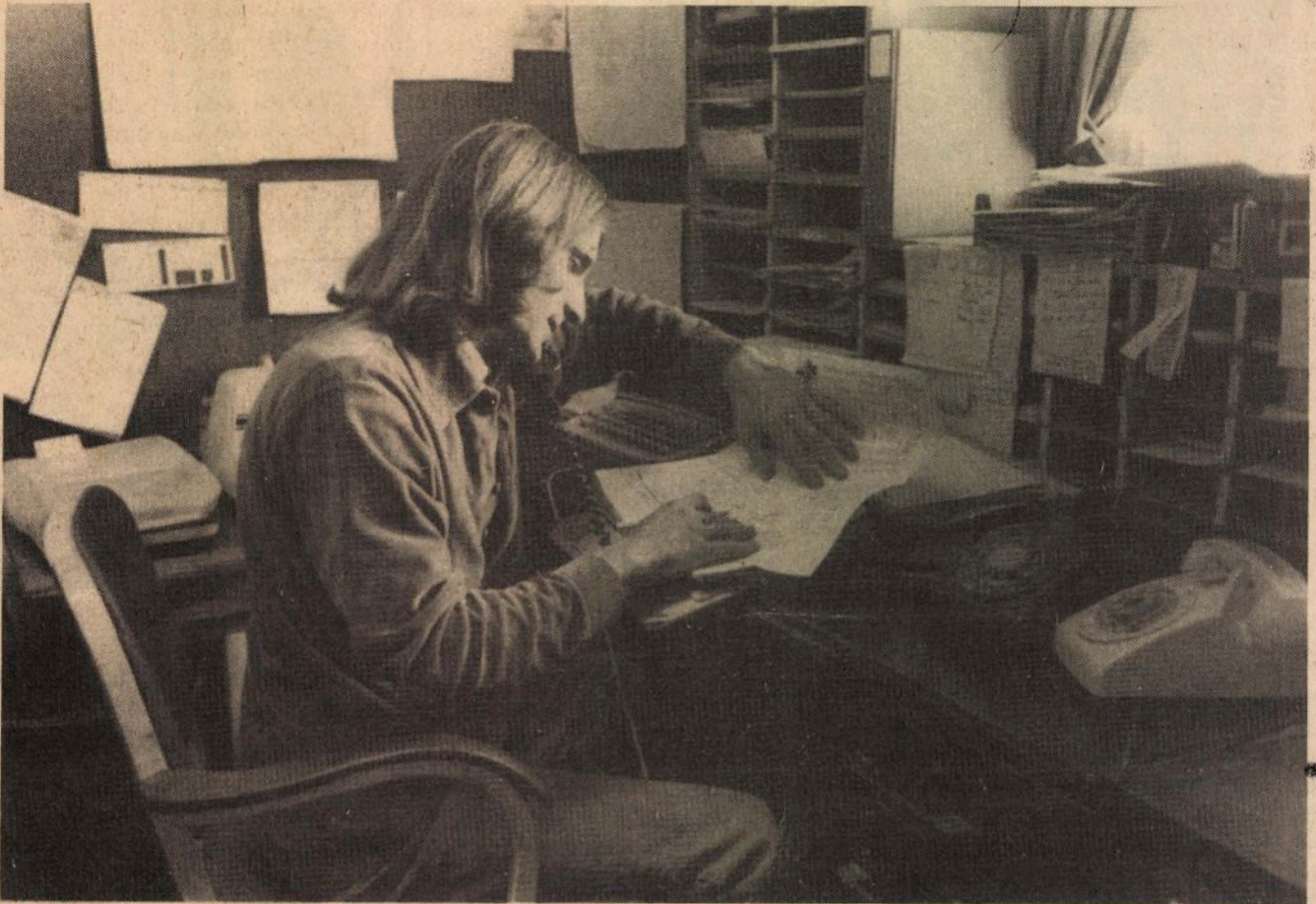
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*In the early mornings the hammock shop is a place to be quiet and to work in peace.*

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We are attempting some diversification, but there are some built-in paradoxes. For example, moving to smaller, decentralized businesses requires more of a commitment from the workers, not only to take responsibility for the business, but to supply continuity in crew membership. These are somewhat unrealistic expectations in a community where membership turnover and abrupt job-switching are facts of life. Nonetheless hammocks remain the best that we have and we continue to enjoy the fruits of the labor it provides.

# Twin Oaks Hammocks Management



*Larry at the Hammocks desk*

*Larry Lenske has lived at Twin Oaks Community for five years. He was Twin Oaks Hammocks' business manager for three years and recently retired from that position to become a worker on the constructions crew.*

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**Q** Larry, I would imagine that being the manager of a quarter million dollar collective industry supporting 75 people would be quite an undertaking. What made you decide to become manager of Twin Oaks Hammocks?

**Larry** Actually, I never made that decision. I had been at Twin Oaks for about a year working as an auto mechanic when I found myself in a personal crisis. I wanted to change jobs to something different and low keyed. There was an opening in hammocks shipping and I took it. Right about that time the community was going through a crisis

## An interview...

of its own. One of the results of that crisis was that the entire hammock management left the community along with some of the better hammock workers. McCune, who was the only person who had any idea of how to keep the day to day operation functioning decided to take a vacation and trained me in about a week to cover the desk work. That was it. I never left the desk and, in fact, became hammock manager for the next couple of years. At first I didn't know what I was supposed to do or how much the job encompassed. I just made sure that everything was covered . . . shipping, production, desk work, and materials supply.

**Q** It sounds like a lot of organization and coordination for someone who only wanted a low key job.

**Larry** Yes, and at the time I started I didn't even know that I had those skills. I didn't see myself as a manager at



all. I never had managed anything — people or things — and I had no standards to go by. For example, the first winter, rope and wood supplies were coming in slowly and I thought the most horrendous thing in the world would be if we had to shut the shop down due to lack of these basic materials. At that point I knew we were trying to recover from a bad year and every day that we couldn't work we would lose \$400 income for the community. That seemed like a lot of money to me. I figured the only reasonable thing to do was to secure the materials we needed, so I spent hours on the phone negotiating and pressuring suppliers. People told me later that it was normal for Twin Oaks to periodically run out of materials. I guess if I had known that I might have acted differently, but not knowing that I said, "This is ridiculous. If I'm any kind of a manager at all, we'll have materials." And we did. We kept the shop open all that winter and we built up inventories of raw materials which before that time we'd never consciously done. We made changes that were at first emergency measures and which later just became part of the organization . . . part of the present system.

**Q** You obviously learned a lot in the years you were a manager.

**Larry** Yes. I always knew how to deal with numbers and concepts. I knew how to deal with people on a "new age" process level. I've learned a whole lot more about dealing with people in the context of the day to day pressures of running a business and the realities of getting a product out. More importantly, I've learned how to run a business in the context of community. It is a much harsher process and it tripped me up a lot.

**Q** Could you say more about that?

**Larry** Sure. There are two levels of the business. There's the production end which is Twin Oaks dealing with itself. We make our own hammocks in our own shop. We are our own workers so on a day to day level our working conditions have to be good enough to keep us making the product. In addition to being the workers, we are also the owners. So the management has to answer to us all.

On the other hand, the business has to operate in the real world. We have to play enough by the rules of the dominant culture that once we make the hammocks we can sell them. As in any business a basic function of Twin Oaks Hammocks is to make money, but **how** we make money is just as important to folks here. That creates a basic tension between the hammock business and the community. For the past 12 years the hammock business has been a focal point for playing out a dance of balancing the ideals of community and the realities of running a business in capitalist America.

**Q** Can you give some examples of that tension?

**Larry** Sure. A simple example of where our ideals clash with the practicalities of doing a hammock business would be in the materials we use. We use synthetic rope to make our hammocks, making them a fossil fuel based product. This is something with which we are all uncomfortable.

We use 50-100 thousand pounds a year of these non-renewable resources while at the same time trying to put more time and money into solar and wood heat. It's a

strange dichotomy. We'd much rather be growing food to sell than growing hammocks and we are exploring ways to expand our industrial base to be more in line with our ideals.

But we haven't been very successful at diversifying and are still dependent upon hammocks as our main source of income. This tension is increased whenever the hammocks management says, "We need to be making more hammocks" or when the community is feeling financially strapped and looks to the industry to bring us in more money. You will often find us weaving hammocks while moaning and bitching about the fact that we're involved in this business. But in fact we are all aware (painfully for some of us) that hammocks is where the money comes from to fund almost all the other community activities — the garden, the child program, our farm, our buildings.

Another tension has to do with labor issues. Small manufacturers that are in a competitive market share common concerns. Reliable service to customers is important: orders from customers must be accepted and filled promptly or customers will go elsewhere for the products. Demand for one's product fluctuates because of factors including competition, weather, the state of the economy, seasonality, etc. and so sales cannot be predicted with much precision. A business struggles to be flexible in production to handle changing demand. A typical capitalist business has simple objectives: make money, expand, and make more money. It has a flexible work force, as it can hire, fire, and lay off workers.

At Twin Oaks the concept of hiring and firing ourselves is irrelevant. We are not employees and our aims as a business are different. We want just the right amount of sales to bring us in the amount of money we decide each year we will need for our sustenance and growth. This varies from year to year.

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*A basic function of Twin Oaks Hammocks is to make money, but how we make that money is just as important . . .*

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Ideally, from the community perspective, the hammock business should adjust its size to accommodate the latest desired tradeoff between money making and all the other uses Twin Oaks has for its labor. But we can't turn the business on and off, especially as the hammock industry has gotten very competitive in recent years. From a business perspective, hammocks should always have enough labor to keep its customers satisfied and other community activities should make-do with whatever labor is left over. So there exists a continuous tension between the needs of the business and the availability of labor from the community.

**Q** Then you see maintaining those balances in money and labor as the significant differences from outside industries?

*Larry* One way of looking at Twin Oaks is that the most important part of being an alternative is not the way we make our money, but the way we distribute it. Our better working conditions, less offensive sales policies, and worker participation in decisions, while being important, are far overshadowed by the significance of distributing the fruits of our labor equitably to all of us. It is not so

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*At Twin Oaks the concept of hiring and firing ourselves is irrelevant.*

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important that the business is worker **controlled** on every level, as that the financial return is all worker **owned**. I agree some with this perspective. I could never have done the work I did if the money had been going into my own pocket. What kept me going through a lot of the conflict and frustration was the knowledge that in fact the money was all going to all of us to build a community I really believe in.

*Q* What is the most difficult problem Twin Oaks Hammocks faces today?

*Larry* Competition and management. We were really lucky in the early years to fall into one of the nooks and crannies of the American market place where there was no competition. Up until a couple of years ago we had to do very little in the way of marketing our hammocks. Whatever we could make we could sell. Now hammocks have become big business and require marketing. A lot of folks are now fighting for their share of the hammock market and we are just one voice among them. This has presented us with a number of problems, the most significant one being that none of us really know anything about selling or marketing. Kat Kinkade, who was one of the founders of Twin Oaks, once said that Twin Oakers were congenitally incapable of selling anything. While that's somewhat of an exaggeration, the people at Twin Oaks are certainly not oriented towards sales and marketing. Those are probably the last skills you'd tend to find on a commune. What skills we now have we've had to develop. It's been a struggle both to find folks to do it and to get the support of the community for the activities which competition and marketing in the marketplace force us into.

*Q* Another conflict area?

*Larry* Yes, and in this case between the community and the hammock business, and between Twin Oaks Hammocks and the outside world. It is one of the more difficult positions for management; one that takes the most communication and skill. A couple of examples will clarify this. One is advertising.

We decided that we were going to put an ad into a trade journal which handles casual furniture. This particular journal is sexist, classist and slick in the worst definition of the word. A typical photograph is a bathing beauty model in a piece of lawn furniture and the quality is Madison

Avenue stylized four color separation. That is what our customers are used to seeing and our task is to come up with an ad that is an alternative to that, and yet is also something that they will respond to. We want to create ads that will bring us customers and at the same time not offend us. In the end we came up with something we think is reasonable, tasteful and doesn't have a lot of hype to it. A soft sell approach. But it's definitely an amateur job, an ad that one of us designed while taking the input of whomever happened to be around or interested.

This approach is good for community in that we feel good about doing things ourselves and we like to feel everyone's input is being taken into account. But it's not very satisfying to the designer and doesn't always produce something that management thinks will be effective.

*Q* Does it end up pleasing the community?

*Larry* No, because in the end we won't put a bathing beauty on the cover but we will select pictures of men and women (mostly women) who are well dressed and groomed. For some folks here that is still too sexist and classist. And for other folks our amateur job is considered too slick. So it is a compromise which makes us feel more in touch with our ideals without really satisfying anyone completely.

Another example of the internal conflicts marketing has forced us into is our appearance and presentation in the furniture marketplace of America. A typical **non** Twin Oaks salesperson or buyer is well dressed in the latest fashion, and is used to flying, taking taxis, having expense accounts. Wining and dining clients is a part of their standard approach. The casual furniture business tends to attract very traditional people with very traditional values and we have to deal with them.

At Twin Oaks we have a few folks who are willing to do marketing. That is, they find it as aversive as the next communitarian but they will do it because it needs to be done. There are members who don't understand that these folks need to have support for what they are doing; that they need to have the right clothes, the right transportation and expense budget. They end up being resentful that \$200 of community resources has gone into affording this standard of dress and comfort.

*Q* How much do you think this is envy and how much is it, "We really wish we were not doing this kind of stuff?" and "We want you to remember where you came from?"

*Larry* I think it is a combination of the two. There is a real strong equality ethic here . . . "Thou shalt not have more." Taking buses and hitch-hiking are our usual levels of transportation; therefore it should be the same for our salespeople. Clothes several years out of style are normal for us . . . it should be for them as well. It is an interesting issue in that the \$2,000 we spend on the trip itself (booths at fairs, etc.) is never questioned. And the hammock manager is stuck with both needs; the needs of the sales people to feel supported and the needs of the members of the community to be informed and have the equality ethic protected.

*Q* How do you find yourself ameliorating these situations? It seems that you or any hammock manager would need to

have excellent communication skills.

**Larry** A cynical answer is 'yes.' Most of the communication is not to sell what we are doing to the outside world but to the community. The biggest problem is to create trust, which is what communication is all about. When I didn't have enough energy to do anything more than 60 hours a week necessary for doing the basics of running the business, communication would not happen. The community would feel alienated from me and I would feel alienated from the community.

We are a real diverse community. We don't hold a singular viewpoint, have one vision or have a guru to lead us. We can't agree fully on anything. If there is anything of a controversial nature we will have 50 differing opinions and we all expect to be heard. We are also an egalitarian community so dealing with criticism, self criticism, cross criticism and working it all out requires an amazing amount of process.

It is ironic the ways in which I did not feel trusted by the community. My integrity in the business was never questioned. The assumption was that I (and other management folks as well) was honest, that I told the truth and that the bookkeeping was impeccable. I always felt that I could go to the treasurer and have co write a check for \$10,000 or order materials worth \$30,000. In terms of traditional business stuff, I was just left alone. The issue of trust came up in much smaller matters.

**Q** I have a sense that these issues were things that were of a more tangible nature than a purchase order for \$30,000.

**Larry** Yes. For some reason people believed that I would do my best to find the best deal on rope and I could go out and buy \$20,000 worth of materials. But I could not buy myself a typewriter if I felt the present typewriter was inadequate. I could not go out and get a phone system for the hammock shop when I felt the existing one was inadequate, and I could not build myself an office that separated me from the rest of the shop so that I could think and hear straight. The most ridiculous example of all was that I could not go out and pay \$6 for a haircut to go on a sales trip without getting hassled by at least one member of the community. All these things threaten our sense of equality and our sense of group process, so we want to talk about them. After a couple of years of management I realized I was really a broker; a broker between Twin Oaks Hammocks and Twin Oaks Community and a broker between Twin Oaks Hammocks and the American business world. Often my clients were very different. Their lifestyles were different, they spoke different languages, and my job was to interpret, facilitate and coordinate these different entities. Being a hammock manager is a highly skilled job. One needs to be good at planning, marketing and communication and there is no one in the community capable of all that.

**Q** It sounds like one of the hidden costs of the success of the hammocks business is the toll it takes on management.

**Larry** Yes, that's true. What doesn't tend to survive well is our management and that is a problem in cooperative businesses everywhere. It's a problem that needs a lot of concern because we need to keep as many people as

possible involved and committed to the cooperative movement, be it in or out of community.

It's just horribly inefficient to set up systems where we last for two or three years and then burn out. We really need to learn how to recycle ourselves. Whether it's doing it for two or three years and then taking a year off or moving to a non-management position. If we are in this business of cooperative ventures for a lifetime then we've got to learn to do that.

**Q** Wouldn't it be more appropriate to just make conditions in the business good enough so that you could stay on for more than two or three years? I'm not sure how much sense it makes to have you learn all the ins and outs, and at the same time make conditions so difficult that they burn you out?

**Larry** Well, I do think conditions could be improved enough to reinforce managers for staying with a managerial position for a few years. But we strive to be egalitarian and there is the potential that a few people could end up with too much power, get entrenched and lose perspective. I'm an idealistic communitarian but there was really no way for me not to lose some perspective after a time. My job was Twin Oaks Hammocks and for a while my life became Twin Oaks Hammocks. I wouldn't want to subject anybody to that for too long a time; you really do start to change, you really lose touch with the values of the community and get sucked into some of the values of the dominant culture.

A system I like is the Kibbutz system where you may hold a managerial position for only three years. The system takes care of finding you teachers and finding your replacement. After three years you go into the kitchen for a year or to a position of less responsibility. Then you get recycled back into a different managerial position.

At Twin Oaks we have problems with managers lasting even a year and in my situation I had to teach myself. I felt the well being of the business resting on my finding and training a replacement. I was emotionally needing to



*Larry gets carpentry tips from co-worker*

leave the job long before it was practical. But I'm glad I stuck it out and was actually able to divide the job into parts so that now three or four people share the responsibilities and pressures. It is a gentler if less efficient system.

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*It is horribly inefficient to set up systems where we last for two or three years and then burn out.*

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**Q** What are you doing now?

**Larry** Recovering. When I stopped managing hammocks six months ago I was burnt out . . . too much responsibility, too much pressure. Since then I have avoided stressful work situations with a passion. I feel semi-recovered now and imagine within the next year I will take on some demanding work. These days I spend most of my time learning carpentry and also doing some economic planning. Both situations are personally challenging and rewarding, while being low on stress. Other folks are taking the leadership roles and making the hard decisions.

**Q** What amazes me is that given the kind of cooperation and compromising that seems to be necessary, Twin Oaks Hammocks is, none the less, one of the best examples of a successful worker owned, worker managed business. How does it survive?

**Larry** One key to survival is balancing our ideals with a lot of practicality. We are the folks from Missouri who say "show me": real skeptics on a day to day level. If someone here comes up with a proposal to spend substantial community resources it better be well researched for it to fly. Our big decisions tend to be well thought out and for the vast majority of the people of Twin Oaks a real basic point is the survival and well being of Twin Oaks. That is not very much in question. At the point where people really believe something is necessary, we do it. Hammocks are necessary, so we do them.

Another reason that Twin Oaks Community is still a viable alternative and why Twin Oaks Hammocks is a successful business is because we keep things in balance. The struggle between the ideal and the practical is really the struggle that the whole community engages in to keep the balance level.

**Q** What do you think would happen if those forces got out of balance? If the community decided that making money was more important than the ideal of equality . . . of if the community decided that the ideals of non-renewable resources was more important than making money?

**Larry** If we chose to go with our ideals then obviously we would make and sell less hammocks and we as a community would have much less of a financial base. Our standard of living would go way down and we would stop being able to expand. At the extreme we would go bankrupt and there would be no more Twin Oaks. That is certainly what happened to a lot of beginning communities

and cooperative businesses. They didn't take care of the practicalities of finances.

On the other hand, if we became more oriented towards being a capitalist business we could run into a situation where people would just refuse to work anymore. In that case the business would be forced to negotiate with the people striking . . . only the demands would be different. They wouldn't be wages, they would be values. If the strike went on forever the business would go as would the community.

I believe 100 years ago Oneida Community had that problem of balance. The community finally failed and now we have Oneida tableware . . . a regular business with a cooperative tradition. Twin Oaks could conceivably become that but it is hard to conceive of that happening unless forces from both inside and out of the community hit us at once. I think we're pretty solid now.

Ultimately the business survives in the same way that Twin Oaks Community survives. It took some skill at the beginning, a hell of a lot of hard work and some pure dumb luck. Now inertia and tradition keep us going. Twin Oaks is a strange combination of crazed idealists. Who are we? A tiny minority in the country. But like the folks who believe that we can stop nuclear power, like the folks who believed we could stop the Vietnam war, we believe we can build a community and a business to support it. Along with the tension and frustrations we have some real faith, a basic optimism that we can do it . . . and so we do. □



# 1980 COMMUNAL LIVING CONFERENCES

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Explore communal living as an approach to social change. The Federation of Egalitarian Communities will be co-sponsoring a series of conferences and workshops during the spring and summer of 1980. These events are designed to broaden awareness and understanding of intentional communities, to help more people find a communal alternative, and to celebrate our own communal lives.

Conferences last for 3 days, offering participants a look at communal life, its rewards and problems, through workshops and presenta-

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And this year Dandelion will also be hosting a 10-day General Training Program in non-violent social change, with trainers from the Movement for a New Society.

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May 22 — 28	Walden II Week	at Aloe
May 30 — June 1	Conference on Communal Living	at Aloe
June 27 — July 4	Communal Living Week	at Twin Oaks
July 1 — 10	Non-Violence Training Program	at Dandelion
July 18 — 25	Communal Living Week	at Twin Oaks
July 26 — August 1	Walden II Week	at Dandelion
August 1 — 4	4th Annual Conference on Communal living	at Dandelion
August 29 — September 1	Conference on Women in Community	at Dandelion

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## Registration Fees:

Conferences — \$30 (includes meals and a place to camp)

Communal Living & Walden II Weeks — \$25 — \$35 (depending on host community) plus a \$25 — \$35 contribution to the communal treasury

Non-Violence Training Program — \$75 (includes meals and a place to camp)

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Write for more information:

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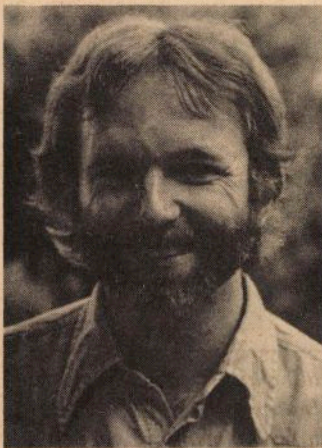
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# Touching Is HEALING

by DENNIS R. DUBÉ



Touching is a sensitive subject in America. Americans have spent the better part of the 19th and 20th centuries struggling against traditions, taboos, and superstitions concerning human health and sexuality. Following the example of Victorian England, Americans seized the scientific spirit early on and became completely involved with the idea that sickness and disease are elements that invade the body from outside, and that "cures" come from the administration of drugs from the outside.

The combination of scientific method and religious sexual repression have combined to give our culture an abhorrence of personal contact. For the most part, men shake hands. Mothers hold their children, but feed them from bottles, not breasts. "Contact" sports become highly ritualized, elaborately costumed. People bob and weave drunkenly down crowded sidewalks, risking anything but the embarrassing shoulder brush with fellow pedestrians.

In this unhealthy environment, where human contact is prohibited and wellness regarded as a mechanical balance between disease and drugs, it is not surprising that those who do touch other people are regarded with some suspicion. But there is an organization in Boulder Colorado that has been trying to reintroduce touching. The Rocky Mountain Healing Arts Institute (RMHAI) is a group founded on the surplus energies of the Movement to battle both traditional stereotypes about health and traditional attitudes about touching.

The Healing Arts Institute traces its origins back through Boulder's Community Free School. Started in 1968 by the student government at the University of Colorado, the Community Free School quickly became independent of the university and spent nearly a decade spawning controversial organizations.

The school offered thousands of courses in all areas to the Boulder people for years, especially after Honora Wolfe became the class coordinator in 1972. On her way to New Mexico for a job, Honora became stranded in Boulder and soon was guiding the Free School's program. Under her direction the number and quality of courses related to the body and healing increased.

She teamed up with one of the Free School's teachers, Christine Sells, and formed a project within the school called the Natural Healing Center. With the approval of the Free School's board, they applied for, and received a state license to open a school of massage.

Opening in 1975 as an independent corporation, the Boulder School of Massage Therapy was an instant hit. In 1979 the Rocky Mountain Healing Arts Institute was created to form an umbrella corporation for all the activities surrounding the school.

The Institute encompasses the Boulder School of Massage Therapy (BSMT), which offers a 1,000 hour program leading to a state massage license, and is regulated by both the Colorado State Board for Community Colleges and Occupational Education, and the American Massage and Therapy Association. The program includes massage, physical therapy, body sciences, and business ethics. The only licensed massage school in the state, BSMT has over 100 full-time and several part-time students, and an admissions waiting list several months long.

Students in the school study four basic types of massage — (Swedish, Reflexology, Shiatsu, and Neo-Reichian) as well as anatomy, physiology, hydrotherapy, pathology, nutrition, body centered therapy, and clinical practicums. The students also receive training in personal integration, relating to themselves and their professions, and business ethics.

The Healing Arts Institute sponsors the annual summer Rocky Mountain Healing Arts Festival, a two-week intensive celebration of healing held high in the Colorado Rockies, usually in rustic surroundings. Well attended by people from all over the country, the festival features

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*Dennis R. Dube', 30, is a generalist and writer living in Louisville, Colorado. He is a graduate of the University of Colorado School of Journalism, and is former Executive Director of the Community Free School, Inc. in Boulder, and is currently an advisor to the Free University Network.*

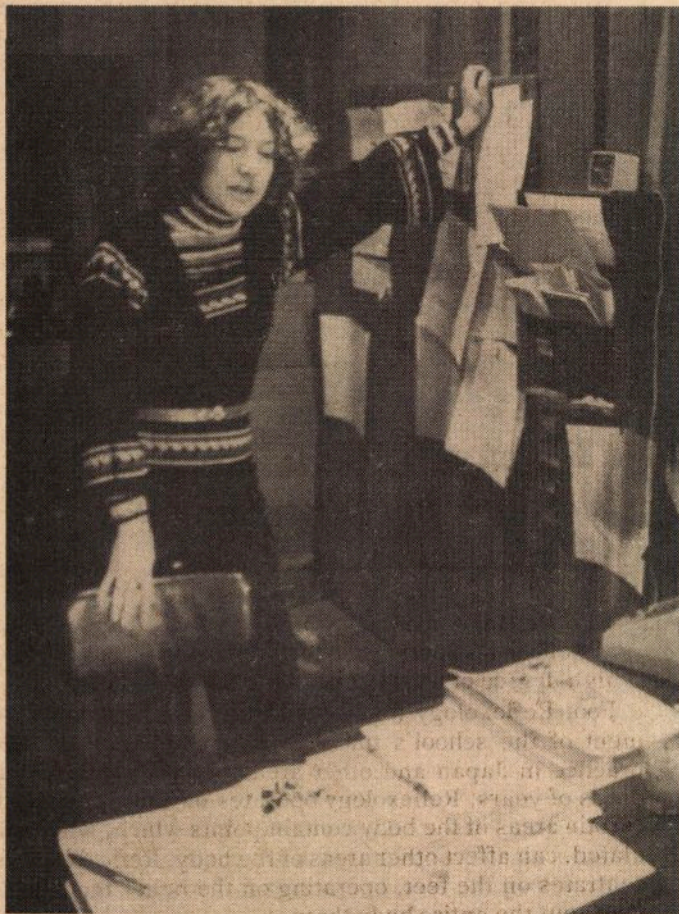
healers, medical experts, massage and therapy practitioners, nutritionists, psychic healers, color therapists, and "anybody interested in healing".

In addition the Institute operates an intern program for the BSMT students, placing them in clinical learning situations around the Denver metro area, ranging from chiropractic offices to the Boulder Hospice.

"The main point of the Institute is to teach people to remain healthy", said Honora Wolfe, founder and director of the organization. She shares a belief with many that traditional western medicine too often relies on the most radical forms of treatment. "In Eastern medicine, surgery and drugs are reserved most often for last resorts", Honora said. "In Western medicine, however, surgery and drugs are the most common forms of treatment. We want to teach people to be more self sufficient".

Self sufficiency in health is perhaps the overriding doctrine of the school. Preaching not only personal health awareness, but global environmental awareness as a precursor to health, the school's faculty strives to give the student body of over 100 adults a basic understanding of the relationship between massage and the planet.

Honora feels that the school is more a part of the global community than the local one, and she tries to get the students to see this also. But it is not an easy task. "Our attitude toward our planet is equivalent to our state of health", Honora said. "I didn't see the distinction before, but now I believe it must be a part of our education". A participant in the Desert Dance survival program in 1978,



*Honora Wolfe, director*

Honora felt her opinions about health and the environment crystalize while soloing in the Mexican desert. "I realized that our consumer habits are not independent of our health" she said, explaining that she used to think that attention to one's own health was sufficient. "But it's not. We are not healthy because our environment is not healthy. And they reinforce each other. We have a careless attitude about our planet because we have a careless attitude about ourselves, and vice versa".

That sentiment became the theme of the 1979 Healing Arts Festival. "We are not separate from the earth", said Rex Weyler of the Greenspace Foundation, one of the lecturers at the summer gathering. "Our bodies do not stop at our finger tips, the air does not stop where it meets the earth, the earth does not stop where it meets the water, the water does not stop where it meets the air. There is only one living system, and all the entities are interdependent. There is only one body, only one blood", Weyler said, "and when we speak of healing ourselves, we must include every living thing and biological process in the concept of our selves".

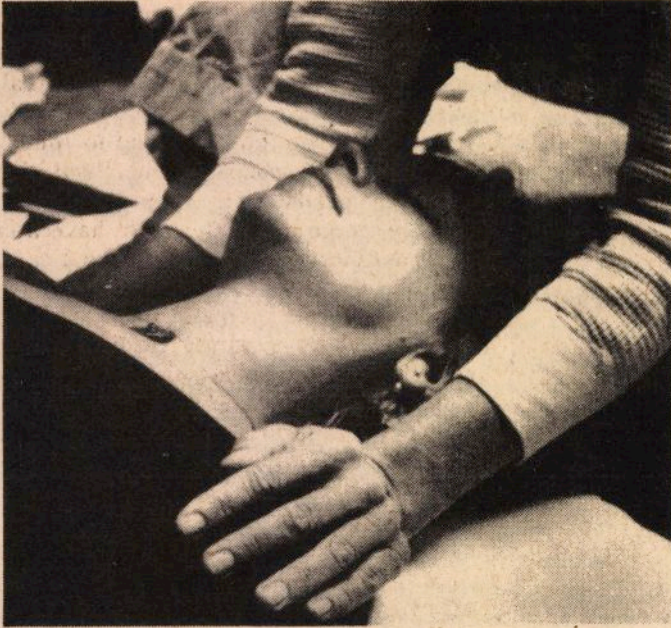
There is no doubt that the Healing Arts Institute is a "New-Age Organization". A formal Colorado corporation with a Board of Directors and a Board of Advisors made of community pillars (including a dentist, a Rolfer, two MD's, a psychologist, an acupuncturist, and a chiropractic naturopath), the organization has a well-defined hierarchy (with Honora at the top) and an efficient internal communications system that seems to keep everyone involved in the decision-making process. Regular staff meetings with Honora and co-Director Barbra Wakshul keep political problems from becoming evident, and the students periodically engage the faculty and administration at rap/feedback sessions. "We even had a string of friday afternoon get-togethers for a while", said Pam Budd, the school's office manager, "and as a result of that the students elected a couple of representatives who work to keep the communications channel open".

But the routine problems of dealing with day to day affairs are inconsequential next to the school's primary function — teaching. "We see (the school) as a catalyst for energy and information," Honora said, "one that will allow people with different sets of information about healing to come together and share products of their knowledge with as many people as possible". The school exists to give the student the right training and the right frame of mind to go out and serve the public in an ethical and professional way", she said. The school's official course catalog echoes that sentiment. "The curriculum is designed to enable the student to view this occupation within a larger context of health care and the healing arts. Students are trained to recognize massage as a vital component in an expanding definition of health which can enhance personal responsibility for positive wellness".

"We've tried to set up the conditions for things to teach themselves to people, rather than a situation in which people are taught about things", Honora said. "People are here to experience healing, and not just to hear about it".

That's what makes the whole Healing Institute tick, the belief that touching is healing. The origins of therapeutic massage are rooted in the common instinctual response to hold and rub a hurt or pain"; writes Bob Flaws, a graduate of the school and sometimes faculty member.





"As an instinct, this response is founded on an efficient and effective series of principles. Therapeutic massage is found in all cultures as an integral part of health care and maintenance. Hippocrates, the "Father" of western medicine, considered massage of prime importance in any health regime". Flaws also noted that Galen and the Romans also greatly prized the healing benefits of massage. With the re-emergence of holistic health theories and therapies, Flaws reasons, there is once again a renaissance of massage in the country, and it is regaining its rightful place among health care practitioners.

The resistance to massage in the United States is legendary. Once the realm of beefy health-spa attendants only, massage parlors spread slowly from the hot-water resorts to the urban health and athletic clubs. Always cloaked in an assumed sexuality and mystery, massage establishments suffered an image setback in the 50's and 60's as organized prostitution began creating dummy massage parlors as fronts for illicit sex.

But this image problem is almost unique to the western hemisphere. Massage centers are widespread throughout Europe, and it is well known that various therapeutic forms of touching form the very basis for much of eastern medical practice.

The actual physiological role of massage and touching in healing is subject of much speculation and some research by the American medical establishment, but Wolfe and the practitioners who form the school's core faculty are not impressed by the lack of knowledge at the American Medical Association.

"We have to be careful", Honora said, talking about the potential conflicts between natural practitioners and regular medicine. "There's a lot of potential for confusion. We have no dogma to spread. We only want to show people alternatives to where they are right now. We just want people to be healthy".

The school's curriculum is designed to give graduates a balanced understanding of the relationship between wellness and massage. "The massage is not the end-all to healing, it in itself cannot 'cure' your dis-ease" Honora said. "But it is an integral part of treatment".

"The fact is that people need a piece of paper to be able to touch other people's bodies", she continued. "Registered nurses, physicians assistants, and other health care workers are applying to the school as a way of being able to get help to people".

"Once a person is licensed to do body work, and can get in touch with his or her patient directly, then it's possible for them to branch out into many various kinds of treatments, rather than being confined to the use of drugs".

The use of massage as a treatment for disease was developed in unknown times through observation and trial and error. Arising independently on several continents, in several forms, massage treatments have become intrinsic to many medical treatment philosophies.

Swedish Massage, for example, was developed formally in the late eighteenth century by a Swedish fencing master based on European folk massage along with some 'Oriental' techniques. It was designed to facilitate the free circulation of blood by stimulating and stretching the tissues and muscles and the blood vessels in them, theoretically helping flush waste material from the tissue by increasing circulation.

"Swedish massage shortens recovery time from muscular strain by flushing the tissue of lactic acid, uric acid, and other metabolic wastes", according to one practitioner. "It improves the circulation without increasing the heart load. It stretches the ligaments and tendons, keeping them supple and young".

Often prescribed as a treatment for stress, Swedish massage is enjoyable and relaxing, and has many specific clinical uses in medical and remedial therapy.

Neo-Reichian massage, also offered at the school, deals with massaging the body in such a manner that energy can be released down and out of the body. Using the breath as a primary tool, Neo-Reichian massage allows for more "expansion" and "surrender". Developed out of the work and ideas of the great contemporary psychologist Wilhelm Reich, the treatment works on the belief that the body stores past emotions and psychological trauma in localized areas. Such trauma results in the blockage of the vital life force which, according to Reich, is called Orgone. The therapist can allow energy to flow freely to the blocked areas, which is usually accompanied by the psychological release of that trauma from the psyche.

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*People are here to experience  
healing, not just to hear about it.*

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Neo-Reichian massage often involves emotional and psychological experiences during treatment, and requires a high degree of trust between the therapist and client.

Foot Reflexology (or Zone Therapy) is a popular segment of the school's massage program. Widespread in practice in Japan and other areas of the orient for hundreds of years, Reflexology operates on the principle that certain areas of the body contain points which, when stimulated, can affect other areas of the body. Reflexology concentrates on the feet, operating on the belief that the feet map out the entire body through a reflex mechanism. The

hands and ears are other areas of the body which have similar reflex maps inherent in their structure, but the feet correspond to the energy levels of the organs, according to practitioners.

Periodic deep massage of the feet in a systematic manner can have beneficial results in clearing up deep-seated metabolic irregularities and malfunctions.

The fourth type of massage offered at the school is Shiatsu, or acupressure, massage. It is based on the ancient Chinese theory of the circulation of subtle energy through the body. Called Ch'i, this energy runs through "meridians", or axis lines, which run through and over the body and which ultimately govern the internal organs and thus the entire metabolism.

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*The fact is that people need a piece of paper to be able to touch other people's bodies.*

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Situated along the meridians are points, the same as those used in acupuncture, where the energy can be effectively manipulated by the therapist. Although the foundation of this massage is deep pressure exerted upon these specific localized points, this system also includes a wide variety of stretches, rubbing, hacking, and other common massage techniques. It is used as a complete system of health maintenance and also for simple stress reduction, relaxation, and improvement of muscle tone and feeling.

More than just teaching the system of massage, the school also gives students a firm grounding in the scientific aspects of the body. Anatomy and physiology are required subjects for all students, as well as pathology (the study of symptoms of disease), body-centered therapy (the relationship between body and mind), hydrotherapy (water treatment), and business ethics.

The business ethics class, and the personal counseling given by both the staff and faculty, all help the student understand what their role is going to be out in the world. "The professional understands that he or she is operating in a tense atmosphere", Honora said. "It's important for the student to get the experience of working on members of both sexes during their training, because they have to understand that there will be tensions with their clients — social tensions, sexual tensions, and public pressures that the professional must always be sensitive to".

"It's really important to have experience", she said, explaining that students work on each other in class, and are often placed with clinics and other agencies around the community to give them the vital experience before they go public.

Part of that sensitivity deals with prostitution. Boulder, like most American cities, has prostitution disguised as massage parlors. The local papers have been filled for years with the continuing story of the state legislature trying to regulate prostitution by cracking down on massage.

BSMT instructor Hal Paris is explicit when telling students about the problem of sex. "Working on strangers requires a professional attitude", he writes in his course handout. "Massage is sensual, not sexual. Standards must be upheld to change the public image of the 'massage parlors' to one where a wholesome, healthful image is projected. Working on friends is quite different from working on the general public".

As part of giving their students as much experience as possible, the school has become involved in a pilot program with the Boulder County Hospice. "The neatest thing we are doing now is the internship program with several community service organizations", Honora said. "Besides the Women's Safehouse, the People's Clinic Prenatal Clinic, and the Mental Health Center, we are working with the Boulder County Hospice to help both patients and families deal with death."

The Hospice utilizes a holistic approach to treating the terminally ill. Beau Bohart, the Executive Director of the Hospice, said that it took a while for the benefits of massage to be seen by the staff at the Hospice. "We started by having the senior staff members massaged", she said. "After they had been massaged a few times the acceptance of its value began moving downward through the staff, to administrators, and nurses, and finally to the team members themselves. After just about everyone on the staff had been involved, it was finally suggested that we try to use it on the families of the patients, and we finally got around to trying it on the patients themselves".

The Hospice cares for the patient and his/her family as a unit. The main problem is dealing with the grief that follows death, Beau said. "Statistics show that there is better than a 50% chance that there will be another death in the family within one year", she said, "and our concern is to follow up the family for up to a year and help them deal with the bereavement".

The future looks good for the art of massage in America, at least to Honora and others at the school. "It's just like Three Mile Island", Honora said. "The worse the environment gets, the greater the demand will be for the holistic health movement".

Supporting the prophetic truth of that statement is the history of the Boulder organization itself. Unthinkable in the 1950's or earlier, a school devoted to healing and teaching massage is the product of another revolutionary area in American life. □



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Portions of this article were excerpted from *Tofu & Soymilk Production: The Book of Tofu, Volume II* by William Shurtleff & Akiko Aoyagi (c) by the authors 1979. Reprinted by permission of New-Age Foods Study Center. For ordering information, see Resources, in this article.

Bill and Akiko are also authors of *The Book of Tofu*, *The Book of Tempeh*, *The Book of Miso*, and *The Book of Kudzo*, all available from their Center.

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# TOFU

## EATING HEALTHY IN COMMUNITY

by WILLIAM SHURTLEFF  
AND AKIKO AOYAGI



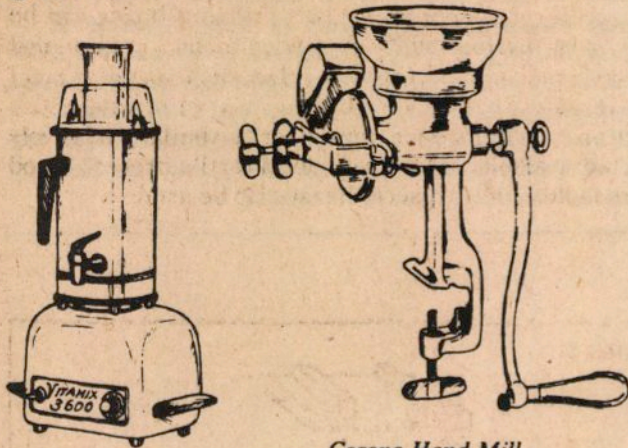
Fig. 1 Making Tofu at Farralones Institute

Community tofu shops and soy dairies are popping up like mushrooms all over North America. In a recent trip around the U.S. we visited lively and innovative shops at the Farallones Institute and at Ramagiri (home of the authors of *Laurel's Kitchen*) in California, Sunbow Farm in Oregon, The Farm in Tennessee and various of its sister farm in other states, and numerous others.

People around the country are discovering what people throughout East Asia have known for centuries: tofu is an ideal source of protein. Inexpensive and remarkably versatile, it comes in ready-to-eat cakes that resemble soft white cheese or very firm yogurt. Unlike most other protein foods, tofu is entirely free of cholesterol and low in fats — especially saturated fats such as those found in animal products. Tofu is a complete protein, containing all of the essential amino acids, and the quality of the protein is as high as that found in chicken. Excellent also for dieters, it contains only 72 calories per 100-gram serving.

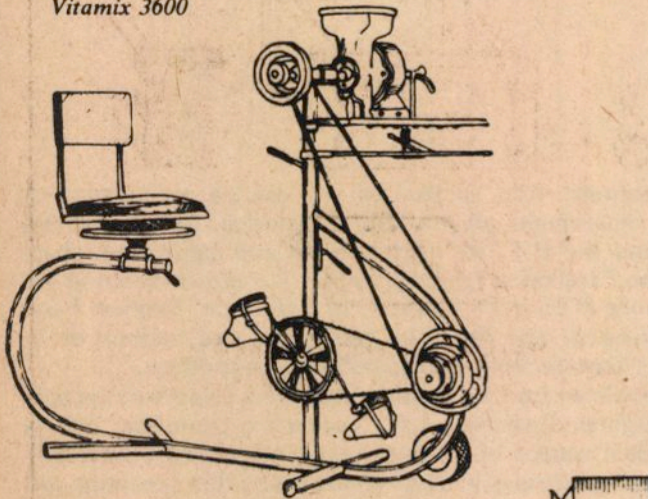
In community tofu shops, people are discovering that they can now produce enough tofu to serve as the protein backbone of the community diet for only about 12 cents a pound: this is doubly important in the many communities that eat a meatless diet and want to keep food costs under control. Making tofu is a beautiful art, a daily joy to practice . . . much like the art of baking fine breads. And the tofu can be served in a tempting array of American style preparations from tofu burgers and tofu sandwiches to creamy tofu dressings, dips, and mayonnaise. Hundreds of such recipes are given in our *Book of Tofu*. Finally, many community shops have found that they can set up their shop and start production for little or no money if they have a large blender or Corona hand mill and a large cooking pot. The rest of the equipment can be improvised. Typical community shops use 3 to 12 pounds of dry soybeans per batch to make 9 to 45 pounds of tofu or 3 to 10 gallons of dairylike soymilk. Most shops are set up to operate in the community kitchen during off hours; some shops in larger communities are housed in a separate small building of their own.

Figure 2

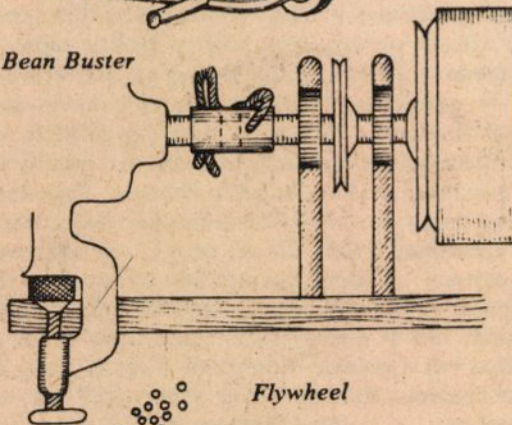


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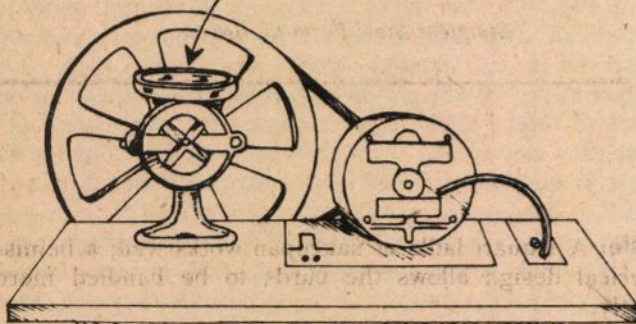
Corona Hand Mill



Bicycle Bean Buster



Flywheel



Motor-Driven Mill

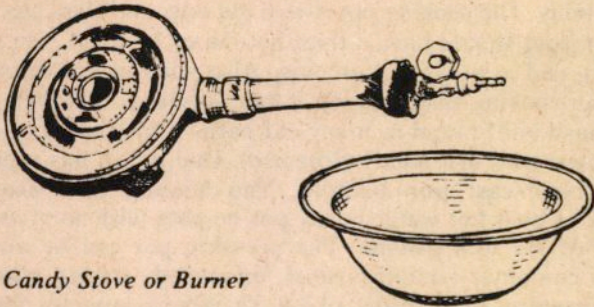
## Assembling the Basic Equipment

The key pieces of equipment you will need are listed alphabetically below. To keep costs at a minimum, get used equipment from second-hand suppliers (look under Restaurant Equipment and Supplies in the Yellow Pages of your phone book) or attend used restaurant equipment auctions.

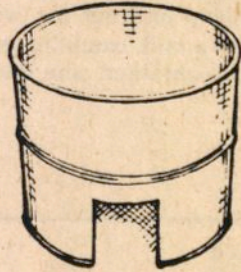
**Blender or Mill:** A large, 1-gallon, stainless steel Waring commercial blender (CB-6) is ideal; it is fairly expensive (\$475 in 1979) yet durable and powerful. A Vitamix 3600 blender/juicer with a  $\frac{3}{4}$  H.P. motor and dome and spout for continuous operation (\$225), though slightly smaller (10 cup capacity), is just as powerful and good. An inexpensive Corona hand mill (\$18-\$22), with steel — not stone — grinding plates also works well, requires no electricity, is reputed to be the best hand/grain mill made, and works best when driven at fairly high speed, either by pedal power or a small motor. The pedal arrangement for a "Bicycle Bean Buster" shown in the May 1976 issue of Organic Gardening magazine involves attaching a small black sprocket (about 33% to 40% the diameter of the main bicycle sprocket) and a flywheel (a brake drum welded to a pulley) to the handle end of the mill shaft; one revolution of the pedals should cause  $2\frac{1}{2}$  to 3 revolutions of the mill. The basic construction is shown in Figure 2. For the motor-driven mill, fit a 14-inch-diameter v-belt pulley in place of the mill handle and connect it with a fan belt to a 2-inch diameter pulley driven by a  $\frac{1}{2}$ -horsepower washing machine motor; this reduces the 1725 rpm of the motor down to 246 rpm for the mill. Either design grinds about 1 pound of dry soybeans (which have been soaked) per minute. Use a small hopper for best results. A Champion juicer (or Norwalk food mill) with a continuous feed hopper and the straining screen removed, a sink or industrial (Hobart) garbage disposal, or a Cuisinart, also work fairly well. If a nearby natural food distributor or food processor has a VCM-40 (vertical cutter mixer; 40-quart capacity), that works superbly but is expensive if bought new.

**Burner:** A hot water burner (salvaged) connected to a propane tank, a candy stove or burner (\$160 wholesale), a crab pot cooker, stove burners, an inverted oven broiler, or even a wood fire, each make a good heat source. Setting the heat source inside a cutoff oil drum with the cooking pot set over the mouth (Figure 3) minimizes heat losses and ensures faster cooking. Boiling time for 6 gallons of water is 10 to 15 minutes and fuel gas costs are about 15¢ per ten pounds of tofu.

Figure 3



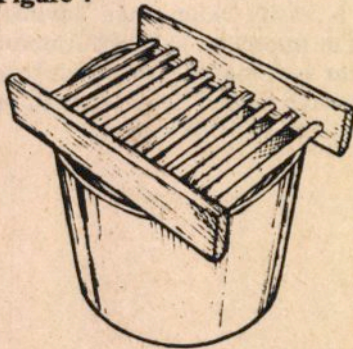
Candy Stove or Burner



Cut-Off Oil Drum

**Colander:** Use any sturdy metal colander large enough to be set into the mouth of the pressing pot. The perforated insides of a salvaged washing machine or wringer may also be used. Or construct a wooden pressing rack as shown in Figure 4.

Figure 4

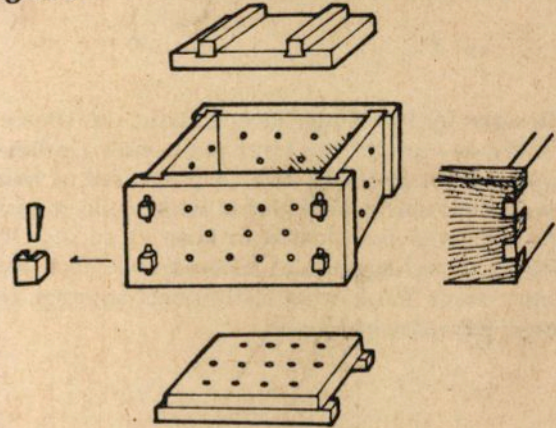


Pressing Rack on Pressing Pot

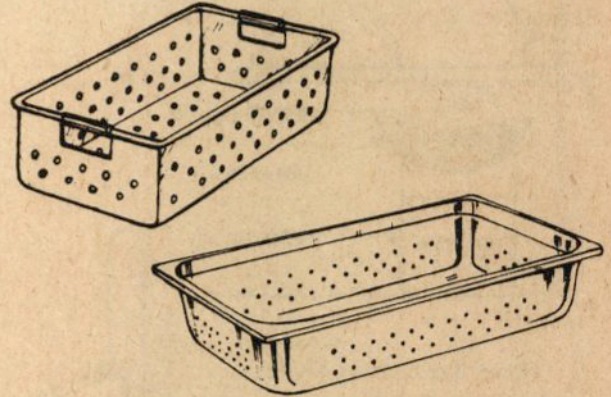
**Forming Box and Cloths:** A detailed design for a good wooden forming box (11 by 11 by 5 inches deep) is given in Figure 5. Good woods to use are maple, Philippine mahogany,

vertical grain douglas fir, pine, cedar, cyprus, or cherry. Join the sides with joints, dowels, or ring-shafted boat building nails. More sanitary forming boxes can be made from perforated food service pans, institutional dishwasher silverware trays, or other such stainless steel trays (Figure 5). Line the forming box with unbleached 44/36 cheesecloth, open muslin or a similar, relatively open fabric available from your local textile broker. Wood cheese molds and cheesecloth may also be used.

Figure 5



Wooden Community Forming Box

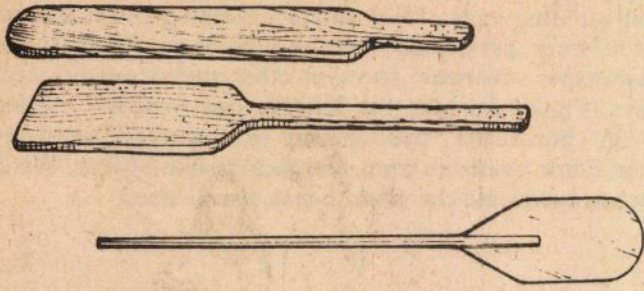


Stainless Steel Forming Boxes

**Ladle:** A 1-quart ladle or saucepan works well; a hemispherical design allows the curds to be handled more gently.

**Paddle:** A 20-inch-long metal or wooden paddle or a long wooden spoon.

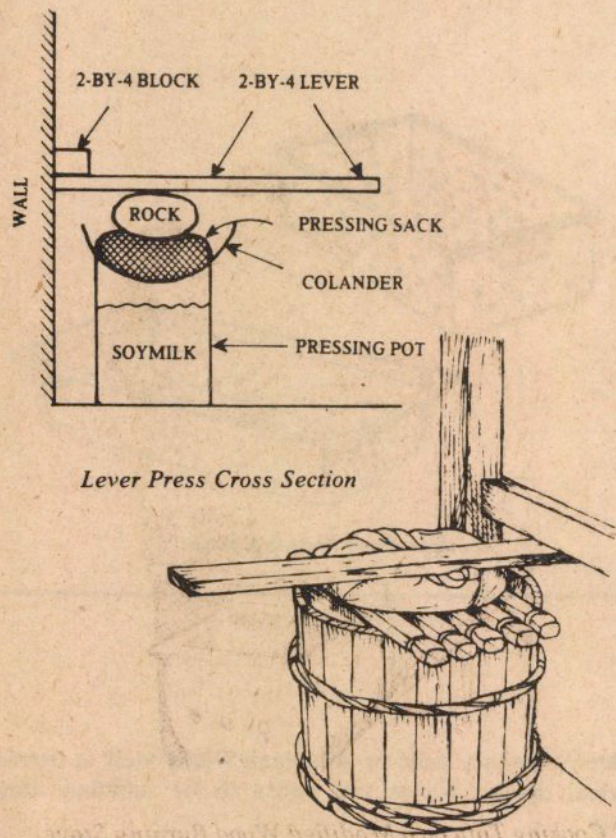
Figure 6



Paddles: Wood and Metal

**Press:** Designs for two simple lever presses are shown in Figure 7. We now prefer the lever press with a colander used in place of the pressing rack. A purchased or home-made apple-cider screw press (used with apple pressing cloths) presses well but is hard to keep clean and may buckle from the hot soymilk. A Korean-style jack press (see Steam Cooker Shop) or an institutional squeezy-type mop wringer have also been used.

Figure 7

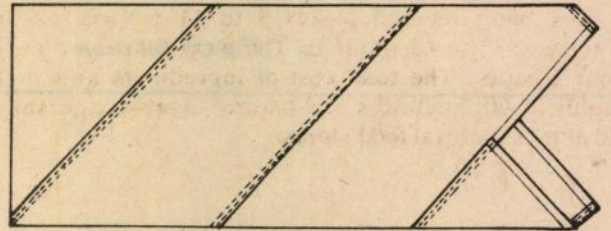


Lever Press Cross Section

Simple Lever Press

**Pots:** These pots are found in most community kitchens or can be purchased used from restaurant supply houses or at auctions. The cooking pot (6-to-8 gallons, stainless steel or cast iron) should have a thick bottom or be used over a heating pad to prevent scorching. Also good are caldrons used for cooking maple syrup, rendering lard, or cooking hog mash (still found in many old barns and junk shops; sand blast then disc sand before use). One group has used a porcelain/cast iron bathtub. The heating pot, used simply to heat hot water is any pot or pots with total capacity of 3½ to 4 gallons. The pressing pot can be any sturdy container (stainless steel, enameled, strong plastic, or wood as a last resort) of 8 to 15 gallons capacity that is fairly deep and not too wide. If you are grinding the beans with a mill, catch the puree (called 'go' in Japanese) in a puree container, any bowl or bucket of 2 to 3 gallons capacity.

Figure 8



Pressing Sack

**Pressing Sack:** The standard Japanese nylon pressing sack, available at low cost from Bean Machines (see Resources, below) is vastly better than anything we have been able to find or improvise in North America. A small, course-weave flour sack makes a moderately good substitute. The cloth weave should have 14 to 20 openings per linear inch. The size is 20 by 48 inches.

# MAKING TOFU

## IN A COMMUNITY

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The following method makes 9 to 11 pounds of tofu, enough for 25 to 45 servings. The work takes one person about 2 hours. The total cost of ingredients and fuel is roughly \$1.60. Soybeans and natural nigari coagulant are sold at most natural food stores.

8 cups (3¼ pounds) **whole dry soybeans**  
5½ gallons **water**, approximately

**Coagulant:** 10½ teaspoons coarse granular (or 8 teaspoons finely ground or moist) **natural nigari**; or 10½ teaspoons **Epsom salts**; or 8 cups **fresh sea water**; or 1¼ cups **lemon or lime juice** (freshly squeezed); or 1 cup (apple cider) **vinegar**

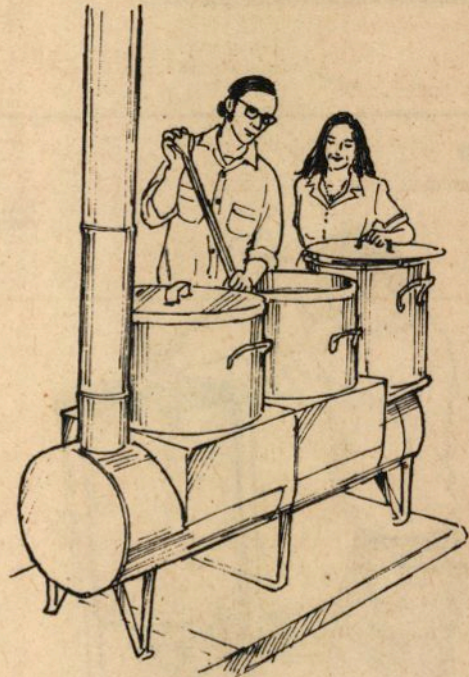
Prepare in advance (the night before). Wash and rinse soybeans and soak in about 2 gallons water for 10 to 12 hours.

1. Run 2½ gallons (hot) water into a cooking pot and 3 gallons water into heating pot; cover both and bring to a boil over high heat. Meanwhile place pressing pot near stove and set colander into pot. Moisten pressing sack and line colander with sack. Moisten cheesecloth or a light cotton dishtowel and use to line inside of forming box. Place box in or near sink.

2. Drain, rinse, and re-drain beans. If using a 1-gallon Waring blender, divide beans into four equal portions (about 4.8 cups each). Combine one portion with about 5.5 cups boiling (or very hot) water from heating pot; cover and puree at high speed for 1½ to 2 minutes, or until very smooth. See that blender does not overheat.

(If using a Vitamix 3600 or other large blender, divide beans into 5 equal portions; puree each portion with 4.4 cups boiling water.)

Figure 9



*Cooking Tofu on a Modified Wood Burning Stove at Sunbow Farm in Oregon*

(If using a food or grain mill or a juicer, grind beans without adding water during grinding and increase water in cooking pot by 22 cups. Catch puree from mill in any large bowl and transfer to cooking pot.)

**Figure 10**



*Sunbow Low-Cost Car Jack Press*

Add puree from Waring blender to water boiling in cooking pot, then reduce heat under pot to low and recover. Puree the remaining three portions of soybeans each with 5.5 cups boiling water in the same way and add puree to cooking pot. Rinse out blender with  $\frac{1}{2}$  cup (hot) water to retrieve any puree and add to cooking pot; fill blender with cold water to soak.

3. Stir slurry briefly in cooking pot (it will not be boiling), then pour contents of pot into sack in colander. Using a rubber spatula, retrieve any slurry remaining in pot and transfer to sack. Quickly rinse out cooking pot with cold water and return pot to stove.

4. Twist closed mouth of sack. Place a heavy clean rock (30-50 lbs.) atop sack and allow to press for 3 minutes. Then press with lever press for about 1 minute to extract as much soymilk as possible. Open mouth of sack wide in colander, stir solids (okara) briefly, then measure out 1 gallon boiling water from heating pot and pour over okara. Stir okara again, twist closed sack, and again press with rock and lever. Now shake okara into one corner of sack, twist further closed, and give a final strong pressing to extract any remaining soymilk. (Put on rubber gloves and "milk" out remaining soymilk if desired.) Pour soymilk

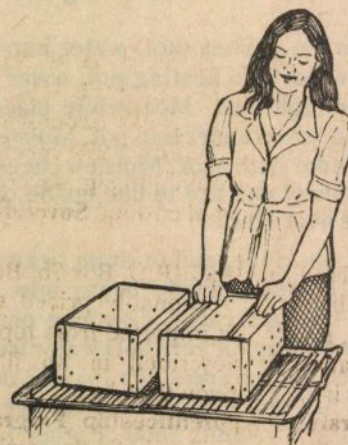
into cooking pot; reserve okara, which should be quite dry, for use in granola, breads, sauteed vegetables, etc. or at least for compost or pet food.

5. Bring soymilk to a boil over high heat, stirring bottom of pot frequently, then reduce heat to medium and simmer for 7 minutes. During simmering, measure coagulant into a dry 2-quart container and set aside.

6. Remove pot from burner. Add 8 cups (warm) water to coagulant in measuring cup (unless using sea water); stir until coagulant dissolves. Using a 20-inch-long paddle or a long wooden spoon, stir soymilk to form a swift whirlpool and, while stirring, pour in roughly one-third of the coagulant solution from several feet above the soymilk so coagulant penetrates to bottom of milk. Stop spoon upright in soymilk and wait until liquid movement ceases; lift out spoon. Sprinkle another one-third of the coagulant solution over surface of soymilk, cover pot, and wait 3 to 4 minutes while curds form slowly — from the bottom up. Use this time to wash utensils, first in cold water.

7. Stir remaining one-third of the coagulant solution. Uncover pot and, while very slowly stirring upper 1-inch-thick layer of curdling soymilk, sprinkle coagulant solution a little at a time over milky areas. (If soymilk has completely curdled, do not add more coagulant; proceed to Step 8.) Cover pot and wait 3 minutes. (Wait 6 minutes if using Epsom salts.) Uncover pot and stir surface layer again slowly for 20 to 30 seconds, then gently push paddle down edge of pot to bottom in several places to free any soymilk that may be trapped below curds; stir again until all milky liquid curdles. Large delicate curds should now be floating like white clouds in the pale yellow whey.

**Figure 11**



*Community Size Forming Boxes at Sunbow*



Figure 12



*A Lever Press at Ramagiri Built by the Authors of Laurel's Kitchen*

(If any uncurdled soymilk persists, dissolve one fourth of the original amount of coagulant in 2 cups water and sprinkle over uncurdled portions; stir in gently until curdled.)

8. Place cooking pot near forming box. Gently press a large, fine-mesh strainer into curds and whey so that whey collects in strainer and curds are held out. Ladle all whey out of strainer and over cheesecloth in forming box so cloth clings smoothly to sides of box. Repeat until most whey is removed from curds, then set strainer aside. Reserve whey for pets, fertilizer, compost, etc.

9. Now using a large ladle or a 1-quart saucepan, gently ladle the fragile curds — and any remaining whey — into forming box. Fold edges of cloth neatly over curds, place lid atop cloth, and set any 8-to-16-pound weight on lid to press for 15 minutes. (For firm tofu, use a 25-pound weight for 20 minutes.)

10. Fill a large basin or sink with cold water. Remove weight and lid, and submerge tofu-filled box in water. Slowly invert then lift out box, leaving cloth-wrapped tofu in water. Gently unwrap tofu under water then cut tofu into 8-ounce cakes. Leave tofu in water for 3 to 5 minutes, until firm. Meanwhile wash all pots and cloths, first in cold water. For best flavor, serve tofu immediately; if left in cold water, the prized subtly sweet flavors are gradually lost. For longer storage keep immersed in cold water; change water daily. □

## Key Resources

Over the past years, many of us working to bring soyfoods and more natural, traditional meatless diets to the West, have tried to develop basic resources to make it as easy as possible for those who want to start tofu shops and soy dairies (or miso shops or tempeh shops) to do so. There are now five basic resources to help you:

1. **The Soycrafters Association of North America** (305 Wells St., Greenfield MA 01301) is a basic source of information that holds annual 3-day nationwide workshops (320 soycrafters attended the July 1979 meeting in Amherst), promotes communication among soycrafters, and publishes a quarterly journal entitled **Soycraft** (\$15 a year subscription).

2. **Bean Machine, Inc.** (P.O. Box 76, Bodega, CA 94922) offers a full line of reasonably priced tofu and soymilk equipment, much of it imported from top Japanese manufacturers and all described in an illustrated catalog that makes it easy for you to order.

3. **Soycrafters Apprenticeship Program** is a 1-month program designed to give both theoretical and practical "hands on" experience with craftsmanship and business management to those who want to start tofu shops, soy

dairies, or tempeh plants. Offers daily on-the-job work experience. Contact Luke Lukoskie, Island Spring, Inc. P.O. Box 747, Vashon, WA 98070. Tel. 206-567-4205.

4. **Tofu & Soymilk Production; The Book of Tofu, Vol. II** by William Shurtleff and Akiko Aoyagi is a craft and technical manual that tells you everything you need to know about how to start and run your own tofu shop and soy dairy on any of seven scales as described below. The book is 336 pages, 8½ by 11-inch large format, 430 illustrations. \$17.95 paperback or \$22.95 hardbound plus 85¢ postage. Available only from **New-Age Foods Study Center**, P.O. Box 234, Lafayette, CA 94549.

5. **List of All Tofu Shops and Soy Dairies in the West:** Free from New-Age Foods with each purchase of **Tofu & Soymilk Production**.

# A FEMINIST WILDERNESS RETREAT

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# HEARTLAND

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by HOGIE WYCKOFF

*Hogie Wyckoff has taught Cooperative Problem Solving in groups in Berkeley, California, for ten years. Her book, Solving Women's Problems, describes how to develop intellectual and intuitive power; mental, emotional and physical well-being; and cooperative relationships. She has written numerous articles on her work, is editor of Love, Therapy and Politics, and co-author with Claude Steiner of Scripts People Live.*

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Yes, dreams do come true. In fact, it seems that if you wish very, very hard for something it may come true in a larger way than you could ever have imagined. At least that's what happened to me.

Ever since I was a kid growing up in the country I have longed to own some land and build a cabin. But economic necessity and political interests kept me in the city. I never had enough money to buy a piece of land for myself, nor did the idea of being isolated on my own 10 or 20 acres appeal that much.

The pressure to get away from urban stresses was strong. I began investigating what was available. A friend and I even bid on a 320-acre parcel but decided it was not what we really wanted. Another friend heard about a large ranch for sale and got involved in designing a scheme for a cooperative ownership. Round Mountain Ranch, with 3400 acres, was subdivided. 1000 acres in the far west end of the property was sold for cash which was a major part of the down payment on the whole ranch. In late 1977, my friend asked me to take over responsibility for an 800-acre parcel in the middle of the ranch. Wow!

Of course, I could not refuse such a wonderful opportunity! It took a while to be able to wrap my brain around such a large project. Suddenly, it was up to me to find

others to join me and form a collective of owners. The name "Heartland" came to me. It fit like a good pun because the land was in the heart of the ranch and my heart was there, too. This land is about 125 miles North of San Francisco near Ukiah, California. It is captivating, with rolling hills and meadows, springs, creeks, a pond, and abundant wildlife.

Making a commitment to this land has been a joy as well as a challenge. It is like a loving, nurturing friend. From the start my vision was for it to be homeland for our owner members and for Heartland to be a safe wilderness retreat for feminists. It is a perfect place for women to learn outdoor skills such as carpentry and gardening. I always envisioned Heartland Center as an ideal setting for workshops and seminars on feminist healing arts. Dreaming of creating it has been an inspiration while dealing with the material realities of Heartland's survival.

One of our early blessings was finding a feminist real estate lawyer who believed in Heartland. She advised that the simplest legal package for joint ownership is a limited partnership. This meant a maximum of ten persons could own Heartland cooperatively.

It felt good to develop a practical plan. I was fairly confident about working collectively with others because of my ten years of work teaching and practicing Cooperative Problem Solving in groups. But what did not compute — what truly frightened me — was the financial responsibility. As the organizer, the initial economic survival all depended on me.

My lower middle class background and ambivalence about money did not prepare me for being a business woman. I had never learned to wheel and deal bucks for my personal use. This challenge of making the payments over a five and a half year period for somewhere around \$140,000 shook me to the bones. I remember waking with my heart pounding, wondering what I was doing.

Probably the hardest part for me was asking friends for money. I was delighted when a co-worker I liked a lot decided to join the collective. We made an attractive brochure and did outreach work.

A major concern for us was that we be very legal. The help of our real estate lawyer has made it safer for others to join and for investors to lend us money. We have managed to always make our payments. It was the beginning that was most difficult but we had grown to five collective members within a little over a year. I was relieved to let go

of my leadership position. We also were blessed by investors who believed in the project.

Creating a set of bylaws was crucial to feeling secure as an organization. The basic principles of unity that we share are feminism, cooperation, and ecology. In the bylaws we outlined specific agreements about ownership, development, and dealing with difficulties that might arise. Our lawyer advised us not to attempt to second-guess every possible issue but rather to work out the process of how to deal with problems. Cooperation is our solution.

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*... it seems if you wish very, very hard for something it may come true in a larger way than you ever could even have imagined.*

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By cooperative we mean that we assume that each collective member has equal rights and an equal share of responsibility. Although we may contribute various types of work, no one is expected to do more than others. We agree to keep open communication, being honest (avoiding lies and secrets) and exchanging constructive criticism and compliments. We reject power plays which are a competitive misuse of power. When conflicts arise we will work out fair solutions. We are meeting regularly to make ongoing decisions about the project and collectively develop our by-laws and legal agreements.

Our cooperative process has served us well. We made a plan to sell a 100-acre strip on our north border to our neighbor, Round Mountain Cooperative Community, a project in the front of the ranch. Through cooperative negotiations we were able to develop a fair agreement. This sale benefited Heartland by generating income to help make our payments.

Another issue in cooperatively owning land is how active members want to be. One member has requested resting membership status because at present her time is committed to building her business as a machinist. Having a clear contract about our commitment to the project avoids resentment, misunderstanding and guilt.

Our political stance is unique. We are in an unexplored middle ground, as we are neither traditional heterosexual couples nor lesbian separatists.

We actively promote freedom of choice not limited by sex role stereotypes. Sexism restricts full development and awareness in all of us. By feminist we mean that we work against sexist power arrangements, not that we are anti-men or separatist.

We are frequently challenged to put our feminism into action. We don't turn to the "experts" (i.e. men) when a vehicle gets stuck in a muddy spot on (or off!) the road. We may have been trained to relate to troubles with machinery by "helping," like how men "help" their wives with childcare. But we discover our own competence as we take responsibility for our tools.

Heartland women will be faced with the opportunity to develop the necessary survival skills to live on this land.

It's up to us to grapple with the road, to develop the two year-round springs into a water system, and to make power of the renewable resources of sun and wind.

Heartland is feminist and woman owned in order to counter the prevailing sex roles of traditional country culture. In equalizing power between women and men we find it is necessary at times to focus on women. Men at Heartland see themselves as feminist and thus value the benefits of holding back, listening, and being receptive. They gain from this change in role by a lessened burden of responsibility and by a chance to know women as capable beings.

As women work together we face the effects of sexism in our own lives. The hills north of Ukiah sometimes witness rituals of chest-beating and howling as we find and release our creative energies! We are doing tasks and bringing to life dreams which challenge the role restrictions common to women.

Right now we are negotiating about the special concerns of some gay women who are interested in us. We want to ensure in concrete ways that Heartland will be a comfortable retreat for a variety of people. Members so far are primarily white, heterosexual and bisexual feminists in their thirties. We want our collective to include lesbians, women of color, and women of all ages and class orientation. In our development as a collective we want to avoid any splits along any lines. Thus, in working things out to respect the needs of lesbians, we have decided to have "women only" times on occasion at the Heartland Center or at rituals, but we will not designate a portion of the land to be separatist. Although we want women to take charge, we do not want to act in a reverse-sexist way with feminist men who are friends or family of our members.

Heartland Center is being organized for training in cooperation and self health skills. I have already taught two intensive training workshops there. I loved working outdoors. The day after the first workshop, we had a great time putting a large culvert in the road. We did a fine job and had fun, too.

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*Our political stand is unique . . . as we are neither traditional heterosexual couples nor lesbian separatists.*

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The Spring and Fall weather is good and the beauty of nature is a healing complement to the work I have done for so many years indoors. I teach cooperative problem solving skills, which are effective in teaching people to define issues, share feedback and constructive criticism, give support, make decisions and commitments, and plan strategies for desired change. Emotional and physical patterns are worked on through bio-energetic deep breathing which promotes the release of long held feelings and tensions.

This Spring and Fall we are planning a series of intensive training workshops. I will teach Cooperative Problem Solving and body work. Kay and Pat, Physician's Assis-



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*Heartland women will be faced with the opportunity to develop the necessary survival skills to live on this land.*

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tant with extensive experience in women's health, will be facilitating workshops in Self Health. Women will learn to examine their own cervixes and interpret what we find. Aging and menopause will be discussed, and we will increase our awareness of our rights regarding our medical treatment. Through learning about our bodies we gain confidence in our ability to control our own health

Heartland structures now consist of a small trailer, a cab-over camper and a compost privy. This Spring we will build a barn and a temporary center for shelter and workshops. Kay, a nurse, and her family plan to move out there this year. She may change from being a visiting nurse to working in a local Alternative Birth Center. Our friend Darca, who is organizing the Cooperative Health Center in the front of Round Mountain Ranch, is also helping set up that Birth Center. A top priority for us is putting in a water system. And we are working on the dirt road, which Kay claims is a great opportunity for learning new skills, and for working off (does it really exist) excess energy.

We are dedicated to preserving the precious raw beauty of this wild, delicate land. We are using appropriate and soft (low impact) technology while developing it. Use of solar and wind energy is a priority.

This feminist park is designed to protect people, animals, and vegetation. Members and visitors can enjoy hiking, swimming and camping as well as watching and photographing the many wildflowers, deer, and small animals. We can play and be naked if we like without concern. Heartland provides a perfect environment for a safe wilderness experience. □

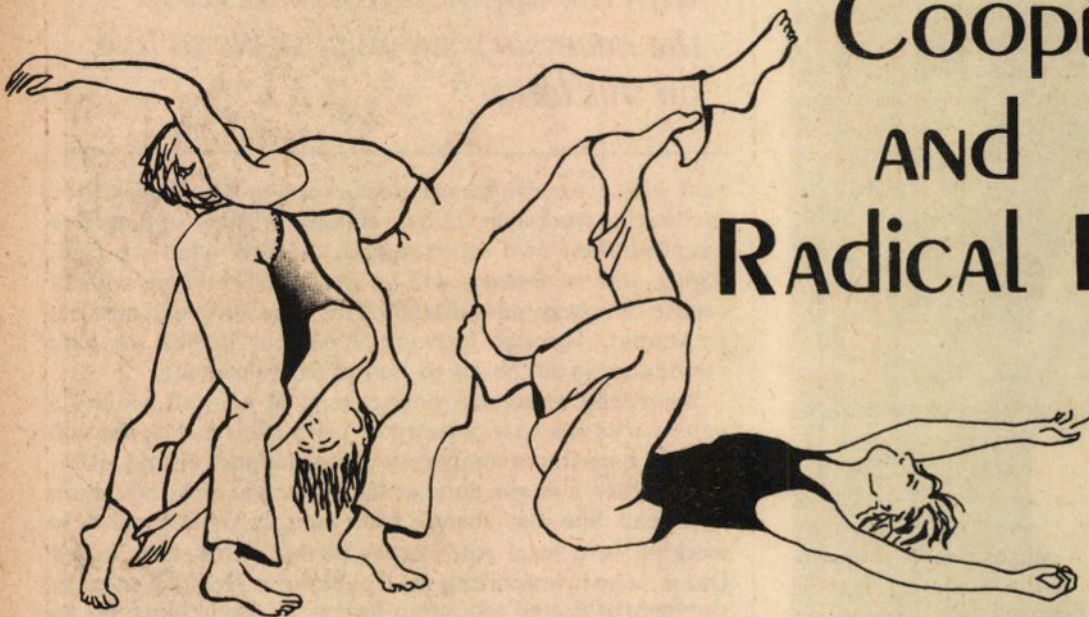
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*We appreciate your telling others who might be interested in Heartland workshops, membership, or feminist investment.*

*Please write for information if you are interested:*

Hogie Wyckoff  
P.O. Box 5265  
Berkeley, CA 94705

# COOPERATION AND RADICAL PSYCHIATRY



Radical Psychiatry which originated in Berkeley in the sixties is a movement dedicated to the radical transformation of the practice of psychiatry. It began as a series of classes which I, a clinical psychologist, gave at the Free University and which culminated in the writing of the Radical Psychiatry Manifesto which I nailed on the door of the American Psychiatric Association's national meeting, in San Francisco, in 1969.

At first, Radical Psychiatry was nothing more than a deepening awareness of the extraordinarily oppressive nature of establishment psychiatry as it was practiced at the time, and I had little more to offer than a series of complaints and demands. At the RAP Center (Radical Approaches to Psychiatry) of the Berkeley Free Clinic, within blocks of People's Park, the University of California's Sproul Plaza, myself and others had our first opportunity to practice a radical approach to soul healing, as we worked with spaced out flower children, junkies, and alienated high school and college students. We believed that long term one-to-one psycho-therapy was wasteful, elitist, and representative of oppressive, unequal relationships. Consequently, we practiced psychiatry in groups using one-to-one meetings in emergency situations only. We believed that diagnostic labels were harmful mystifications of psychiatric ignorance and did nothing other than to insult a client and separate him from the therapist. We refused to supply diagnoses for other agencies or institutions. We militated against the use of psychiatric drugs, shock therapy and psychosurgery. We believed and practiced the belief that a counselor/therapist who remains neutral in an oppressive situation becomes part and parcel of the oppression which causes the psychiatric difficulties in the first place. We became advocates of the people we worked with in their fight against the various forms of

oppression, madness and addiction. As the Radical Psychiatry movement attracted new people from different walks of life, our therapy and practice grew.

Hogie Wyckoff, a radical feminist, and a philosophy student introduced her knowledge of sexism and Marxism. We began to see that emotional disturbance is a form of alienation very similar to the alienation which people suffer in relation to their work, as described by Karl Marx. Mass production, monopoly-capitalism and exploitive wages separate people from the joys of work and the products of their labor creating a sense of impotence and worthlessness in them. Likewise, other oppressive influences in our daily life separate us from other important facets of our selves. The capacity to love, the capacity to think and the capacity to feel our bodily feelings are all affected and suppressed and the loss of each of these faculties generates the alienation which we experience as depression, madness and addiction.

Sexism, we quickly discovered, was at the root of many people's complaints. Of the many women who were seeking help, a good number were older and showing the long term ravages of sexist relationships with their mates and their children.

Joy Marcus, a high school drop out and poet with a background in political organizing joined us and we realized that in addition to being counselors and therapists we were political organizers. We had as a purpose the desire to teach people our ideas where they might be useful. We wanted to facilitate their use in such a way that there would be no elitist or professional hierarchies built into our teachings and so that anyone could learn and eventually teach what we were learning. We were learning about the harmful effect the power hierarchies, elitism and professionalism have on people's souls.

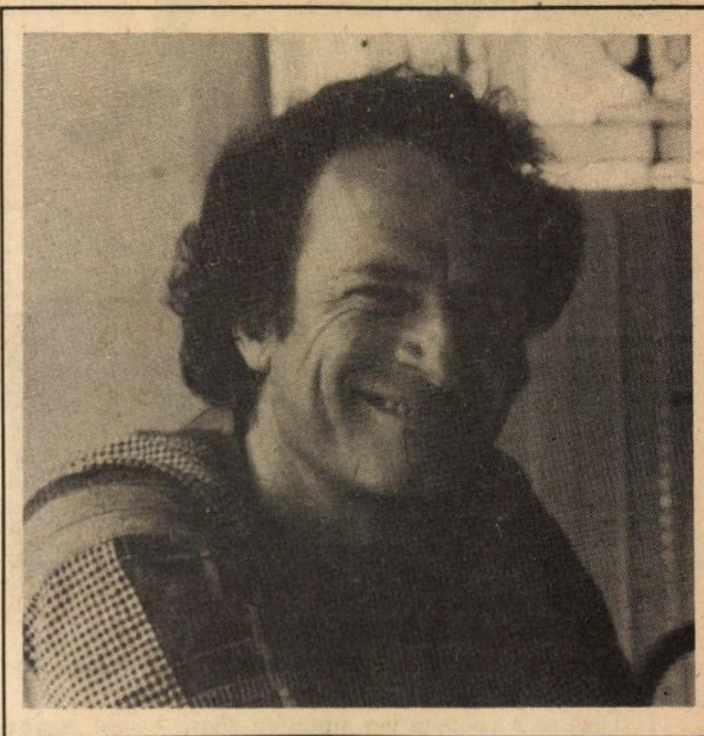
At one of our meetings Bob Schwebel introduced a series of cooperative games to demonstrate that it is possible to have fun and play without being competitive. We began to discern that in addition to sexism and hierarchies (along with racism, class prejudice, and ageism) competition was a major source of alienation and psychiatric difficulty amongst people. We believed that people are capable of living in harmony with themselves, each other and nature and it was becoming more and more clear that it was the oppressive institutions which destroyed our capacity for getting along. Competition is a specifically harmful institution taught us since early childhood and reinforced at every step of our education and work life. Cooperation, as a way of life, began to emerge as the only way in which people could escape the ravages of the social setting in which they lived.

To develop a cooperative way of life we needed to first understand its antagonist, competition. We saw that competition is a highly valued life style in our society, assumed to bring many rewards. But we saw that except for a few lucky winners, most people suffer from its impact on their lives. It isolates people from each other and hardens them against feelings for others. It causes people to feverishly pursue narrow self-interests to the detriment of their health and physical well being. It causes them to compete with each other for the favors of bosses, managers and others and to forget their own well being.

In its purest form competition is faithful to the original meaning of the word: "striving with." When struggling alongside another competent person we both tend to excel. When competing against rather than with, our performance may improve but we are diminished as feeling, loving beings.

Destructive competition is practiced on the basis of power plays such as "Intimidation", "All or nothing", "Lies", "Gossip", "Passivity" and so on, which are used by people to get what they want. One specific competitive relationship is the relationship between the Rescuer and the Victim. There is a role that people play called "rescue" which, unlike a legitimate rescue, is harmful, rather than helpful, to the recipient. A true rescuer such as a fireperson or lifeguard has an effective, helpful function. The "Rescuer" while appearing to be helpful is in fact harmful to the victim. The "Rescuer" assumes the victim has no power and sees himself as one up and capable while the victim is one down, incapable and incompetent. The "Rescuer" operates out of competitive egotism ("see how good I am?") rather than out of love and a cooperative sense of shared difficulties. A "Rescuer" is likely to discount another person's capacities and do more than her share, thereby forcing the persons she is helping into a passive role. The "Rescuer" is often not really wanting to do what he's doing and will eventually respond with anger and persecution. Likewise, the victim becomes aware of the oppressive nature of the Rescue and will eventually respond with anger as well. Thus, it is the inevitable outcome of a Rescue-Victim relationship that persecution and violence will follow. The relationship between Rescuer, Victim and Persecutor can be made graphic by placing the three roles on a triangle which exemplifies how the three go round-and-round Persecuting and Rescuing each other and becoming each other's Victims.

It is hard to see, at first, how the tendency to play the roles in the rescue triangle is closely allied with competi-



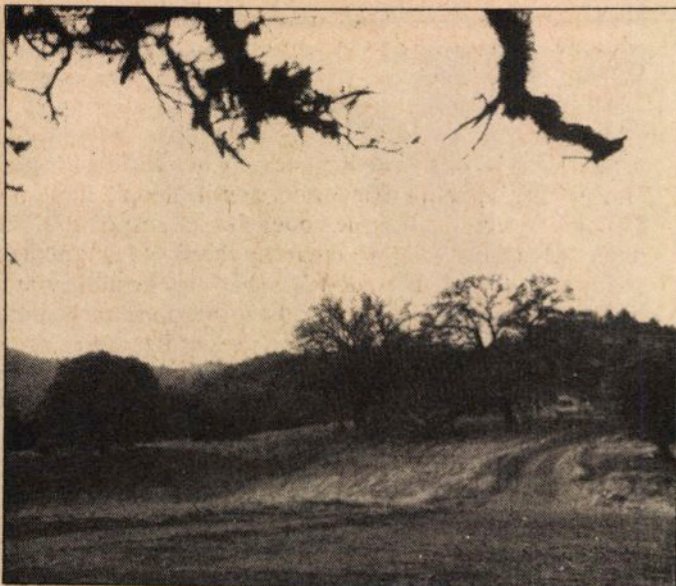
## by CLAUDE STEINER

tion. The role of "Rescuer" is a highly respected role as is, of course, the competitive role. But it is precisely the effect of the "competitive drive" to assert his superiority that corrupts the nurturing, cooperative, loving quality of true help. He may reassure himself and others that he holds his victims in high regard, but close scrutiny will show that is not the case.

**Enter Cooperation** We realized that cooperation was the powerful antidote to the alienation that people felt from each other due to their competitive, sexist, racist, ageist training and behavior. We wanted to cooperate with each other. We saw the need to develop a concrete set of behavior guidelines which defined cooperation in a practical, usable manner.

Until recently, "cooperation" has been defined vaguely, as an ideal. It hasn't always been clear when a person was behaving cooperatively and when a person was not, and we thought it effective to try and delineate these matters a little more closely. As a result, I postulated a set of guidelines which seemed like a good beginning towards cooperative human behavior, as follows:

First and foremost one must assume that to live cooperatively people must be granted equal rights. Further, it is necessary that there will be enough of what everyone needs (shelter, food and strokes or human affection) since scarcity is the major stimulus for competitive behavior. Scarcity is the result of a few people's competitive greed depriving many of what could be shared equally and with satisfaction for all. Believing that scarcity is unnecessary, though possibly not for long, makes it reasonable to ask for all of what we want all of the time and hoping that everyone else will do likewise so that a fair distribution of what is needed will follow through negotiation. Following



*Round Mountain, Claude's home*

this basic assumption of equal rights to sufficient resources, three simple guidelines were proposed:

1. That in a cooperative situation there be no power plays.
2. That in a cooperative situation there be no Rescues.
3. That in a cooperative situation there be no lies.

People would be expected to express every relevant or important need, feeling or thought since not to do so would be a lie by omission. Further, people would also be expected to do only what they wanted in response to people's desires, lest they Rescue. Instead of power playing each other, people would ask for what they wanted from people who would only do that which they wanted to do. The outcome of the use of these three guidelines would be constant negotiation with each other instead of the competitive jockeying for advantage that is the custom. This approach might sound endless and tedious at first, and it is initially hard to learn and keep to. Cooperation does require more meetings, more discussion, and more thoughtfulness than a hierarchical, competitive structure for two reasons. First, we know how to compete but have to learn how to cooperate. It takes time to become skillful in the gentle art of cooperation. Secondly, in a hierarchical situation, one or few persons express their ideas and wishes while most just go along. This takes less time and seems more "efficient". The issue is efficiency vs. human rights, and in cooperation, rights come before efficiency.

We proceeded to apply these guidelines to our own personal lives and work. We practiced not lying and we found it extremely difficult, but we gave each other feedback when we saw lack of truthfulness. We discovered that an important part of the attempt to live cooperatively is to be open to criticism and to be self-critical. We continued to live our lives, to have our relationships and to do our work but we struggled to do it in a cooperative manner. We found when we constantly Rescued each by doing things that we didn't know what we wanted or felt. Regardless of our good intentions to negotiate we found ourselves powerplaying out of a sense of fear that we wouldn't get our fair share. We found ourselves violating our guidelines almost constantly.

### **Held Resentments and Paranoid Fantasies**

We developed two important techniques which were short-term remedies for the ongoing violation of our guidelines. One of these techniques was the clearing of held resentments and other feelings at the beginning of meetings. Before getting down to work at the many gatherings which are so essential in a cooperative situation (where decisions have to be made democratically rather than by a few) we routinely asked the whole group whether there were any feelings of held resentments which might interfere with the purpose of the meeting. This was an opportunity for anyone who had failed to be truthful about their feelings to come clean. In order to facilitate that process we asked the person with the held feelings to express them in a very simple and concise form by filling in the blanks for the following incomplete sentence. "When you \_\_\_\_\_ (did such and such) I felt \_\_\_\_\_." The recipient of this held feeling was simply expected to hear it, understand it and not to respond defensively.

We discovered that two major errors were being made on the part of the complainant. At times she had difficulty stating what the other person **actually** did. Example: "When you showed your disrespect for me" instead of "When you put your feet on the table", or "When you attacked me" instead of "When you called me irresponsible". The other mistake was that in saying how this action made them feel people replaced feelings (such as anger, hurt, shame, or sadness) with thoughts, analyses or theories. Instead of "That made me feel angry", people would say, "That made me feel that you are sexist". Or instead of saying, "That made me sad", they would say, "That made me feel that you dislike me".

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*I have observed that in every case of paranoia there was always at least a grain of truth to justify it.*

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On the other hand, the recipients' most common mistake was to become defensive and try to explain why they acted as they did, or to nitpick over some detail rather than just to hear the held feeling and its source. It is because of this that we believe that the appropriate response to a held resentment is silent acceptance.

In addition to exchanging held resentments we also practiced the exchange of what we called "paranoias". When we failed to be truthful about our feelings and perceptions and we let suspicions and paranoid feelings accumulate we learned to unload these at the beginnings of meetings, expecting in response, some sort of validation. The Validation rather than discount of our feelings is a very important cooperative process. I had observed that in every case of paranoia there was always at least a grain of truth to justify it. People are not paranoid without reason because, as I am fond of saying, "paranoia is heightened awareness". It is true that invalidated paranoia can be blown completely out of proportion so that eventually some of us become convinced that great malevolent schemes are being perpetuated against us personally. Yet the everyday, garden variety paranoias are often right



on the mark and extremely unlikely to be completely false. The recipient of a paranoid feeling is expected to find within himself the grain of truth that explains the paranoia. In the majority of the situations this process clears the air of the little lies, power plays and Rescues that have gone unnoticed.

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*We believed that long-term one-to-one psychotherapy was wasteful, elitist, and representative of oppressive, unequal relationships.*

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Over the last ten years we have constantly practiced our desire to cooperate as equals by refusing to lie, or to power play or Rescue each other; through self-criticism and openness to criticism; by expressing our held resentments and paranoid fantasies; and by accepting them openly and without defensiveness. This has led to development of a facility in us which can be called "emotional literacy" so that we are easily aware of what we and others feel, what we want, what we don't want and what we are willing to compromise on. We are developing a capacity to accept people's criticism and change things which we agree need to be changed, in ourselves. We are learning to develop the skills for "loving and confrontation" which communicate our criticism and feelings without insulting or hurting others. All of this is manifesting itself in what appears to be improved cooperation between us.

We have developed a small cooperative subculture within which we can expect certain basic ground rules to be followed. When we meet at a conference or party or on an intimate basis we can assume a number of things from the outset. After agreeing that we want to relate on a cooperative basis we can assume that to say how we feel will be acceptable, that we will not be power played and that if we are, our criticism will be heard. We can object to the people who do more or less than their share, we can assume that truthfulness will be expected and appreciated rather than punished, we can expect that people will want to hear our feelings. These assumptions, when followed, vastly facilitate and improve our relationships whether they be intimate friendship or long or short term working relationships.

One more important process which we use to facilitate our cooperative struggles is the process of mediations. Becky Jenkins has developed mediations into an extremely powerful aid for the reinstatement of harmony when cooperation breaks down and hostilities between members of a cooperative group erupt. One of the assumptions when making a cooperative contract is that everyone will be willing to participate in mediations as well as criticism when cooperation breaks down.

In addition to the many people in the radical psychiatry core group in the Bay Area, there are also many scattered in the United States and in Europe who are practicing this form of cooperation. One example is the Round Mountain Cooperative Community in Ukiah, California, where the three major goals are cooperation, ecology and health. Co-

operation of the sort outlined here is expected among permanent residents. The Cooperative guidelines are in our by-laws so that everyone who comes to live with us permanently is expected to accept them and act accordingly.

After almost a decade of use it appears that the three original guidelines — no Rescues, no lies, no power plays, are holding up as practical and useful. People have most difficulty accepting the one about Rescue, especially when it isn't clear just what we mean by them. A few people insist that to Rescue is something that they actually want to do and something which needs to be done more rather than less. On the other hand the idea of Rescue is not entirely worked out as there are some situations where people's behavior is hard to classify.

These three guidelines are clearly not the last word on cooperation, however so far they have proven to be extremely effective and needing little if no revision. Undoubtedly, as time passes, new and more effective ways of being cooperative will be developed either by ourselves or others. For the time being I recommend these ideas as proven and extremely useful to bring us nearer to our dream: harmony with ourselves, each other and the environment in which we live. □

## NOTES

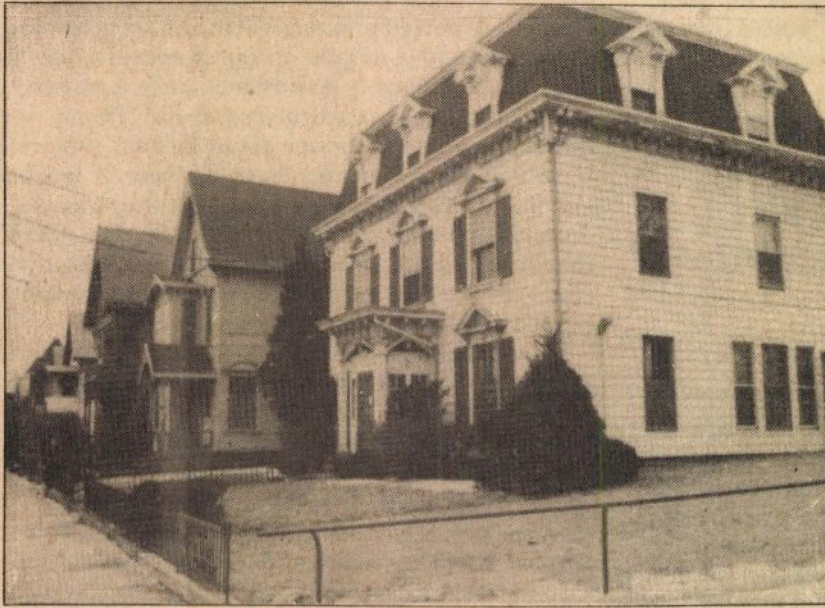
1. The manifesto and a series of other, early, radical psychiatry papers are available in book form. **Readings in Radical Psychiatry** (C. Steiner, editor) is a collection of articles by Joy Marcus, Bob Schwebel, Hogie Wyckoff, myself and others. (Grove Press, New York, 1975) This book and all the books mentioned below are available from **Issues in Cooperation and Power** (formerly **Issues in Radical Psychiatry**) Box 5039, Berkeley, CA 94705 for \$4.95. Include \$1.50 for postage and handling with an order.

2. A detailed analysis of Rescue is available in **Love Therapy and Politics** edited by Hogie Wyckoff. Grove Press, 1976. \$4.95. This book is a collection of articles from the first year of **Issues in Radical Therapy** and contains the first writings on radical psychiatry-style cooperation.

3. **Constructive Criticism** by Gracie Lyons (IRT Press, Berkeley, 1976. \$3.50) is a manual outlining the theory and practice of criticism and criticism for use by cooperative groups.

4. **The Constitution, Guidelines and Visitors Policy of the Cooperative Community** are available from: Round Mountain Cooperative Community, 1201 Parducci Rd. Ukiah, CA 95482 for \$2.00 (postage included) The community has a few openings for permanent residents; as of Spring 1980 we are looking especially for older and gay people, women and third world people.

5. A more complete treatment of the subject matter of cooperation is available from **Issues in Cooperation and Power** in pamphlet form. (\$2.00) from **A Manual on Cooperation** by C. Steiner.



# 'IN THEIR OWN

# FAIR HAVEN COMMUNITY HE

When "Communities" invited me to write an article on the Fair Haven Clinic and to answer such questions as 'How did we get where we are?' 'Are we truly an alternative institution?' 'Have we been compromised by public dollars and the myriad forms required by the bureaucracies?' I thought it would be easy to describe a health center and a community I am very familiar with. I had not anticipated the issues it would raise in my own mind such as: How much have we compromised? and Should I be the one writing the article? I realized however that this article is not meant to sound like a prescription for success, but rather a description of some important, positive forces that I feel are essential if a community health care institution intends both to continue to exist financially as well as meet the health needs of its community.

I also realized that similar to the grants that the Clinic submits for funding, I have the technical skills to articulate what we are all asking for. It is the same with this article . . . I am writing for all of us, over the years, who have worked to make the Fair Haven Clinic a special place — special because it is a good place to work and special because we are able to provide exceptional health care in a community that otherwise would have no medical facilities.

The Fair Haven Community Health Clinic began in 1971 as a free clinic in response to the complete lack of medical services available within Fair Haven, an inner-city neighborhood of New Haven, Connecticut. Spearheaded by A Puerto Rican anti-poverty agency, community groups and individuals joined together in a coalition with local New Haven doctors, nurses and college students. Toget-

her, they dreamed of a community organized and controlled health center that would serve the people of Fair Haven — in their own neighborhood. The dream began in a local elementary school with volunteer doctors seeing sick folks one evening a week. That first year the entire budget for the clinic was \$5000.

In a television culture that glamorized hospitals and doctors who can spend an entire week caring for one patient, in a society that supports medical schools that reward research and sub-specialization, and in a work world that encourages administration and growth on a profit-making, 'bigger is better' scale, it should not be a surprise that a poor pregnant woman can rarely get decent prenatal care, or that a retired person cannot get someone to treat and monitor her high blood pressure and diabetes, or that a working class community is left with no accessible health services.

For many of us, the early 70's allowed us to dream and taught us to struggle and to fight against something: anti-war, anti-draft, anti-institutions and anti-establishment. The struggles were painful but clear; it was one thing to demand 'health care is a right; not a privilege', but quite another when we were confronted with the reality of actually providing health services. Free clinics, alternative institutions, community controlled health centers sprang up by the hundreds throughout the country. Professionals worked with community people to bring patient care back to the forefront of medicine. Alternative health care became associated with such things as collective decision making, hippies, wholistic health, relaxation techniques, herbal medicines — often serving the very groups of peo-

# NEIGHBORHOOD'

## ALTH CLINIC

by KATRINA CLARK

ple most alienated from the main stream of America. By the mid 70's many of these institutions, caught in the squeeze between economic survival and the refusal or inability to compromise to the excessive demands of public funding, were forced to close.

The Fair Haven Clinic also began as an alternative — as an alternative to the big city hospitals which included long waits, high expenses and the frustrations of fragmented care. People were asking for a health center to call their own, a place they could afford to go when they were sick, a place that would treat them with dignity. The Clinic began seeing increasing numbers of families in the early years with problems such as sore throats and stomach aches and requests for basics such as family planning, pre-natal care, immunizations and care for their chronic problems such as hypertension and diabetes and arthritis. Much of the work was outreach work, and helping people to get appointments and to get better housing and welfare assistance. It is more important to get heat in an apartment than to continue to treat a variety of respiratory complaints, or to help a family move to a new apartment than attempt to 'cure' lead paint poisoning.

We knew we had to grow and change if we were to meet the demands of the community. We wondered if we could hire clinicians and increase our services without losing the sensitivity to patients that our volunteer doctors and other workers had provided. We asked if a health center can maintain its integrity as the creeping paper work, fiscal responsibilities, intrusive forms and more government regulations conspire to compromise its very foundations? We answered: "YES." We needed our own building, we

needed public monies to expand, we wanted to be reimbursed by the welfare department and we did not want to be seen as a charity institution.

We also knew that there were innovative ways to grow: we used our family planning monies to begin a pre-natal program with midwives; we hired a family nurse practitioner to treat our elderly patients with their chronic problems; we found doctors and specialists in the private sector who would see our patients on referral; we worked with our Health Systems Agency to get approved as a Health Manpower Shortage Area so we could apply for National Health Service Corps clinicians. We received funds from a variety of sources and convinced the General Assembly of the State of Connecticut to buy us a building. Hard work, politics, taking risks and having a clear vision of what we wanted to become have been the driving forces.

From that original \$5,000 and 1,000 visits during that first year, we have expanded during the past 8 years to have an operating budget of over \$500,000 with 17,000 patient visits a year, our own building, and a satellite clinic at an elderly housing complex. We have been able to add to the basic primary health care services with exciting educational and support programs such as the Women Infants and Children (WIC) Nutrition program, child birth preparation and parenting education classes, self-care education and counseling and outreach services.

The Clinic currently has a staff of 22 full-time employees, supported by a varied arrangement of federal, state, and city grants, as well as by fees that are generated by patients through medicaid, medicare, private insurance and out-of-pocket on a sliding scale. For many of us who work at the Clinic, our salaries are somewhat lower than what they would be in a 'straighter' institution; our hours may be longer, and the social and medical problems sometimes more frustrating. But the rewards are greater also: the reward of working with a young couple about to deliver its first baby and encouraging and supporting the father so that he will participate in the delivery and help take care of the baby; the reward of helping a battered woman leave a bad situation and make a new start; the reward of knowing that we are providing excellent medical care, with an innovative and energetic staff of doctors, nurse practitioners, administrators, nurse midwives, and neighborhood workers. The reward of knowing that it feels good to work in a place where people respect one another's opinions, that the clinicians learn that what they see behind the closed door of an exam room is only part of the larger picture that the community workers help to fill in with the family history and the 'news from the street.'

And how do you run a place that continues to feel comfortable? We realized that the models for 'truly alternative institution' such as collective decision making did not answer the type of problem that was brought home to me one day when we were discussing the importance of confrontation and communication between staff members. A community worker turned to me and said: "But you don't understand, how can I confront a doctor when this is the first time in my life that I have ever even called a doctor by his first name?" Collectivity is a wonderful intellectual goal, but we have had to accept the fact that our staff comes from very different backgrounds, and by choice and necessity will assume different levels of responsibility. Perhaps more important is sensitivity to the fact that the great ma-

jority of our staff has families and children. When the children get sick, or there are school holidays the Clinic can be flexible to their needs: the kids can come to work, people cover for each other. We have weekly staff meetings that are a very important part of clinic operations — problems get aired and raised and the chair rotates each week so that a different person takes the responsibility for being in charge.

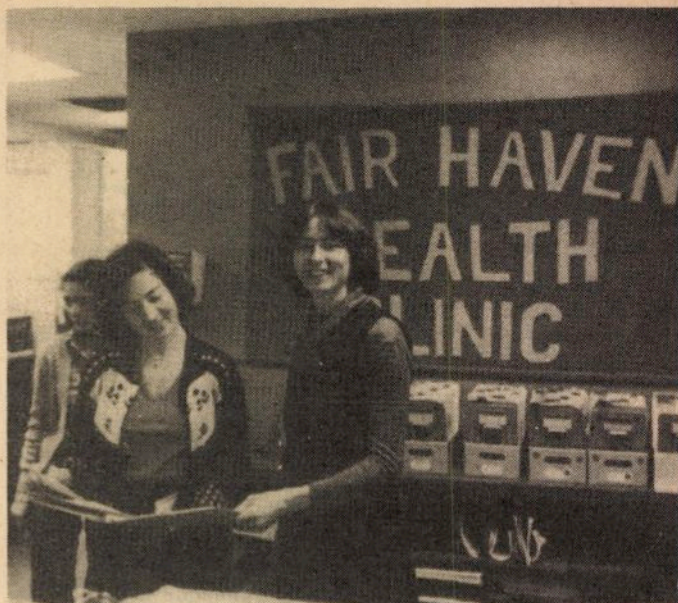
We also realized that in our community, where we are serving a clinic population comprised of 40% Spanish-speaking, 20% Black, and 40% ethnic White and working class people, our patients expect stability and professionalism. Fair Haven is a well established and relatively stable community. One of our Italian neighborhood workers lives in the same house she was born in 46 years ago. Half of our staff (11 out of 22 people) has been employed by the Clinic for over 6 years (and most of the other positions have been created within the past 5 years.) Our Board of Directors is a strong and positive policy making body where 10 out of the 18 members use the clinic as their main source of health care. This is a community where people stay and expect to see the same faces at their neighborhood health clinic. It has been important to try to give good salaries, to have the staff stay, and not 'burn out.'

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***Being alternative does not mean  
being inefficient or sloppy.***

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Being alternative does not mean being inefficient or sloppy. That is important when it comes to writing charts, or doing lab tests, or collecting bills or writing reports for the government. We have had to accept the fact that it is not cost efficient to have the director type all her own grant proposals or have the clinicians answer the phone or make all their own appointments or send out the bills. But that does not mean that those jobs are less valued, or those individuals less respected for their opinions about the way the phone should be answered or how decisions should be made for the clinic.



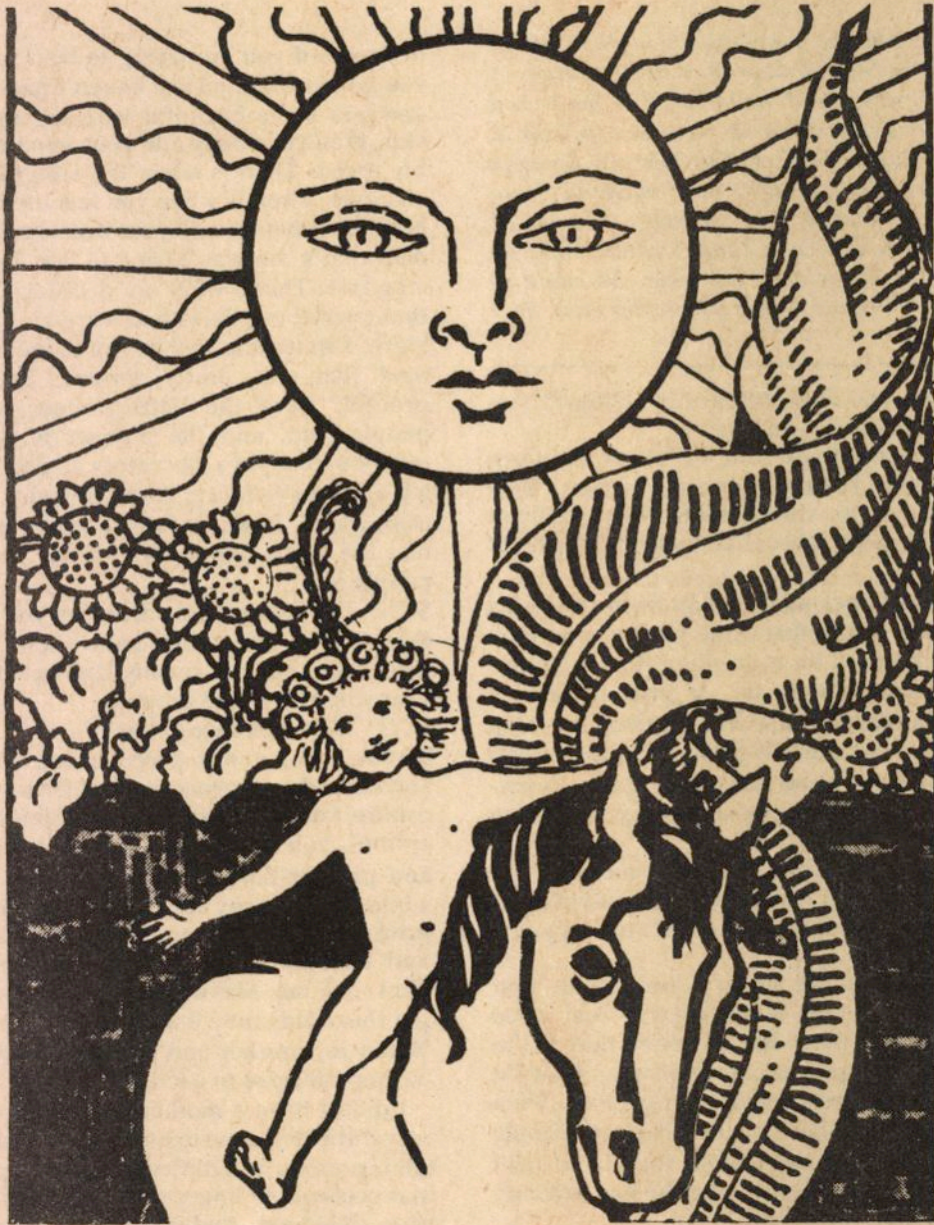
*Katrina Clark (on right)*

Within one small health care institution, we have not been able to rectify all the inequities of a socially unjust society. We feel though, that we are attempting to minimize them — we provide good health care because we have a good staff that cares. We have good partnerships between the clinic and the community, between the community workers and professionals, between staff and the Board of Directors and between the administration and the health care providers. Fiscal viability, creative administration and good patient care are not mutually exclusive, in fact it is the combination of them all that is essential for a community health center to survive in the 80's. □

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A Sampler

# THE SUN



a magazine of ideas

# TALES FROM INSIDE

## Jimmy Santiago Baca

*Jimmy Baca knows what he's writing about — he spent five years in Arizona State Prison on a drug charge. A native of New Mexico, he'd never read a book and didn't know how to write when he went into prison at the age of 21. He taught himself English and Spanish while he was there. Last month, the Louisiana State University Press published his 56-page volume of poetry, *Immigrants In Our Own Land*, written while he was in prison. After his release last year, he came to Hurdle Mills, N.C. because of his friendship with poet Virginia Rudder.*

SUN: How did you deal with 30 days in solitary? You can't write or read in there, can you?

BACA: No. I'd try to think. I would walk back and forth and think about how I could overcome prison. How could I best take out its cornerstone. Some brilliant thought occurred to me in there that made me laugh out loud.

My intention was to get as far away from prison as I could, and how can you do that while you're in prison? You have to learn to stand for everything that is the opposite of what prison stands for. If prison elevates strength, then you have to be weak. If prison elevates violence, you have to be kind. If prison elevates group conversations, you have to be silent and alone. Everything opposite. And if prison praises this, you have to be that. Which I did.

I got cursed, spit at, had piss thrown at me, had lies told about me, and I wasn't allowed to do anything. I went to the vast, vast extremities, of what stood against prison.

If I'm going to write the truth, I believe in first living it out. Oh, you can write poetry, real good poetry. But the method that I like to use is that if I'm going to write about a cop mistreating people, what I'd like to do is set it up where I could confront him. Then I could go back and write about it and talk about people that he's mistreated, and the people that have mistreated him, and why he's become what he has become. That puts you into a human sphere.

If you're a priest, you can't test yourself by living in a temple. The only way you can test yourself is to go out into the slums, go into the bars, and there, where you have opposition and when you have tests and trial, then you see what's what. And there's not many people that can do that. They don't want to do it because, for

instance, if you are trying to be a very good man, and you go to a bar, and you haven't had sex with a woman, and you see a beautiful woman, and you let yourself slip, then your body and your mind and spirit are terribly taxed. Then is when the struggle begins, the true struggle. Then is when you feel the blood in your veins begin to convulse and your heart begin to pound quicker. And that's the way I tried to live. I don't ever want to stagnate. That's what my decisions were based upon: that everything that I had learned, I didn't want just to learn. I wanted to test it. Not in theory, but in practice. And that was pretty serious, because the testing grounds were the battlegrounds, they were where people died, and the manner in which things were tested was not in a laboratory setting, but with fists and a blade and violence. And I thought, "What better test than that?" If we do have a spirit, what better way to test the spirit than with violence, the thing that most people fear?

SUN: Did your parents die when you were young?

BACA: No, my mother split when I was about two or three. And I didn't see my Dad but about three times a year when he would drop in.

SUN: Who took care of you?

BACA: Oh, it was pretty much of an urchin life. I stayed with my grandmother for a while and then we couldn't do it because she was blind and I was running around, you know how kids are, tearing curtains off and playing Zorro. So my aunt took care of me for a while and from my aunt's house I went to an orphanage from which I ran away a lot of times. I ran away so much and became such a recalcitrant person that another aunt took me. She was an opportunist. She thought if I get these kids they'll work for me instead of I for them. When my brother and I realized that's the way it was we both decided to get up and go.

I didn't have a mother or a father image and so it's very difficult for me to understand exactly what Freud's talking about. It's difficult for me to understand people that continue to linger on their morbid faults that stem from childhood. And it's difficult for me to believe that those cannot be broken and the person cannot grow into his or her own self. I am continually caught in disbelief that people that I once esteemed without knowing them can really be such utter fools and ignorant of their own selves. And yet, conversely, it must be almost an unbreakable iron chain that connects them to their mother

and father and their feelings. •

Actually, growing up as I did, you cannot help but grow into a tremendous caring for all that is about you, because you're not subjected to reading or writing, and you live in a sort of fairyland where you enjoy the rough people. You're stimulated by beauty and you think that everything is all right. The nuns in the orphanage always carried the mystic sense of medieval castles and with their flowing skirts and their hearts just a consecration of piousness to some great god. And yet I find out later that they were fucking the kids and that they were forced to be nuns by their parents and I find out that there is no justice, or very little of it, and that all these supposed judges who get together at night clubs are just as asinine as a bunch of idiots that get together in some bar or somewhere and decide to talk about their conquests of all the women. And the judges are the same way. And that realization made me confounded. It's really a God-given grace that I didn't experience being mothered because if I had, I would not have been the person that I am. And yet I don't mean to say that the need was not there. When I became 15, or so, I did search for a mother unconsciously and I found that in the nuns, in authority. And so I respected authority as a motherhood-type thing.

And yet my nature was to run away from authority like a wild pony. I couldn't stop that nature but I did respect the authority of motherhood turned into an institution because I didn't have the real thing. But when I finally had enough confidence in myself to confront that authority and asked that authority to have integrity, as I have had integrity in my own way, I found out that the authority was just ludicrous. I became very angry about it and decided that I would rather write my own ideas on paper and formulate my own values than follow something that would lie to a child.

So essentially, in my childhood I learned from trees, from the seasons, from the wind, and from the sun. And I learned very, very little from people. I never felt myself to be in a predicament even though I had no home.

When I went to prison, I knew I was doomed. I don't want to sound clichéish, but the acceptance of your own doom brings on such profound humility that you begin to reorder the movements of your hands, the movements of your speech, and on towards the movements and the structure of your entire day. And you can plan five years and discipline yourself to those five years. After you realize that you're doomed, you have a chance to find something other than what you had and was lost. Many people, when they realize they're doomed, don't accept it. They become desperate and you find them drinking or taking drugs or arguing with their spouses or feverishly throwing themselves into their studies. They don't accept the damnation that they will come to. And it comes to each person before the age of 22 or 23. That certain realization that everything that has represented you up to that point, what your parents have taught you and who you were among your friends, suddenly comes to a halt, a drastic

freezing halt. You realize that nobody has truly understood the world, and you have vague illusions about it that you live by, and it finally comes down to realizing you didn't catch the boat and you're drowning, and that's a hard thing to accept. That's why you see so much shallow conversation, shallow people, shallow culture. And all that shallowness is founded in the entire upward structure of people continually piling stuff on and on. And that's one thing I accepted. I accepted my damnation, and then I thought, "What are you going to do now?" And I was just like a newborn child, an embryo in dark space, no knowledge, no sensation, no language.

And then from that embryonic stage, you go forth and begin to touch something, and then teach yourself how to communicate that feeling, and then ask yourself, "Do you want this or don't you want this?" And from there you start life again. People don't believe that life is just one long shot; like a bullet, it's fired up from the womb and hits its mark and there's nothing left but ashes. I don't believe that. I don't believe that we can have anything in this life, that we can possess anything. But I do believe in a sort of self-hypnosis of the spirit in which you can become happy and meaningful. I'm either dying or living and knowing it. That's where the intensity comes in. You must live intensely, each moment, recognizing new feelings and new ideas about you and the world around and perceiving those with the innocence of a child and the vigor of a wise man.

I'm not content to look at nature as Thoreau might have, or as a scientist might have. Most of the time I'm looking at things and see absolutely nothing. There's a tremendous tragic boredom that goes from me to the object I'm looking at and back to me, because I know it can be explained scientifically, philosophically and poetically but I know that there is also another explanation lurking within me that will bring out a tremendous exuberance of exploding feeling and that's what I'm looking for.



## Simple Pleasures

The thing about simple pleasures is that they are not necessarily simple. Nor is the so-called simple life — the land of milk and honey and no artificial anything out of which they supposedly flow — all that simple either. Not many of us find ourselves in Walden, and even if we ever do, we usually find that we spend more time cutting trees for firewood than contemplating their reflections in the pond. The idea of simple pleasures frequently creates an illusion, an endless pursuit of some easier version of living, of non-doing, of lazily mulling over the meaning of the navel. Simpler is not easier, not where pleasures are concerned. Simple pleasures ought best, in fact, to include more work rather than more ease, but work done consciously, with a contemplative sense of working.

I have been living in a Catholic contemplative community of families and single people for the past six months. Set in the knobs of Kentucky near Gethsemani Abbey, we share voluntary poverty and a modified monastic schedule. We heat with wood, have only basic elasticity in common, share a small scale bit of agriculture — bees, cow, garden, etc. Our lives are less cluttered. They are not easier. The wisdom of the Cistercian tradition of *ora et labora* ("praise and work") has had an immediate impact on my daily life. I have a few moments beside the pond to study the progress of the tadpoles, and fewer moments still to contemplate my navel. What I do have is an understanding of the phrase, *Age quod agis* ("Do what you do"). It is this awareness that is the missing ingredient in the modern age. It is this lack that makes humanity yearn for another age. An easier age. Less frantic, or so humanity supposes. No deadlines, no push, no rush. Well, wrong.

There are few deadlines more pressing when one heats by wood than the first heavy snow, the advent of sub-zero weather. There is, however, a vivid awareness of basic needs; an awareness missing from a centrally heated, and easier, world.

The real beauty, the aesthetic, the pleasing element of simple pleasure is to be found in experiencing the everyday tasks with a keen awareness of their peculiar sanctity. It is a matter of maintenance work done with a love of the sheer grace of doing it well. Part of working well, of simple pleasure, is seeing the beauty of the chore itself, in its purpose, in the motions involved.

I often find myself thinking of life here in terms of baskets or buckets full of things: laundry, food, kindling, milk, water from the spring. Perhaps the view is born of frequently carrying a load of such around the hillsides. It's not easy; it is pleasing if I set about to do it well.

A basket full of laundry, clean and ready to be hung up, is quite a simple pleasure: the weight of the basket riding against my hip, left hand on the outside handle, right hand holding the inside one, serving to steady it across the top. The weight counterbalanced by my body's pull to the other side, I walk up the hill to the clothesline and set it down in a rustle of brown leaves. The faint smell of pond water and soap, the cool dampness covers my fingers as I reach in, pulling out a towel to hang up, then a sheet, some socks. I set them in order, each hung neatly, deliberately, and then given over to the breeze and the last of the fall sun. How much more work than a dryer. How much more pleasure; simple pleasure.

Consider the dance of the hand reaching for a piece of kindling in a pile — fingers extended, flesh recognizing cold wood, knuckles encircling it, lifting and releasing, the small thud of the sound of wood on wood in the basket beside the pile. Those same hands will be warmed over the stove that holds the crackling kindling. Simple pleasure.

It would be an easier task to buy milk at the store, but we bought Susie, and Susie must be milked twice a day. Twice a day someone carries a pail with warm water down to splash on her udder before milking and comes back with a heavier pail full of warm creamy milk that froths up and tends to splash out if carried in a rush. Four times a week or better this is my job and in between this light-weight going and more productive return I sit enclosed in part by a three-sided cow shed, my head against Susie's side, my hair braided and dangling down my side tied at the end with a ribbon the color of the night sky. I rock slightly in rhythm with the milking, the cat purring on the straw with his hopes for some handout riding high. I whistle a tune of the blues, quietly, with all the corny emotion allowed one's self when alone, with pleasure.

This is not to ignore the cow pies that inevitably find their way underfoot, the rains that fall with a chill ten minutes after hanging wash, and black soot and burns on the hands from the stove. All that erases delusions of grand ease with great rapidity.

Still, it is part of the simplicity. And when all is measured out, and I set down the weight of the basket or the pail and do have time to count the tadpoles or engage in contemplation of the woods' reflection in the pond, then the sky's own tone of blue is sharper and the hawks circle gently, float more freely, and with greater grace.

**Dorothee McFee**  
**Families of St. Benedict**  
**New Hope, Kentucky**



# True Stories

## Nyle Frank

*Nyle Frank plays the piano at Colonel Chutney's in Chapel Hill and the Irregardless in Raleigh. He used to publish the Centipede, a newsletter which kept everyone up to date on the King's ruminations. The King — the self-proclaimed King of the Invisible Kingdom of America — was Nyle himself. That was nearly ten years ago, but Nyle's familiar loping gait and white tee-shirt are still visible.*

### CHOOSING A CAREER

*This story, told by a talented songwriter, deals with how he decided to dedicate his life to music.*

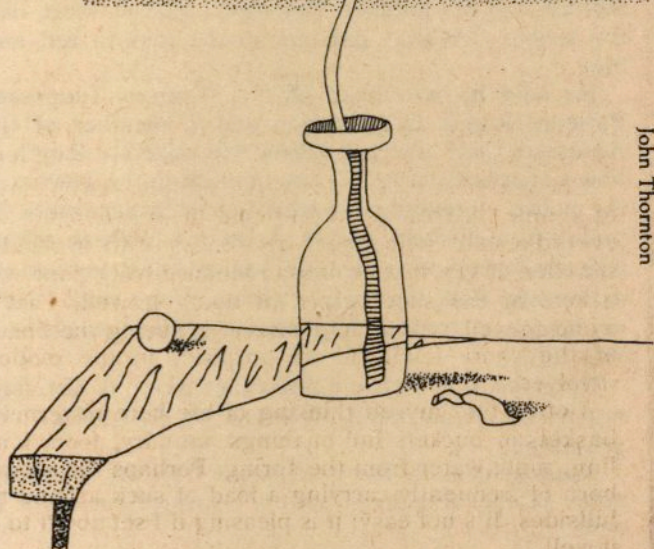
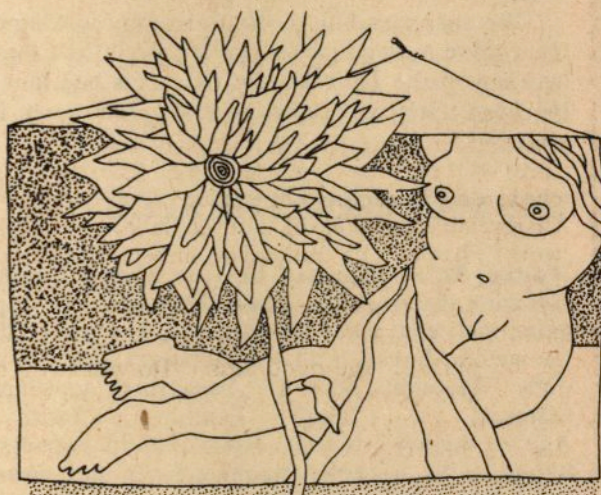
After graduating from the University of North Carolina in 1976, I worked a year for the town newspaper. I was at a dead end with my music, wondering if pursuing it was worthwhile. One of the songwriters I most admired was John Lennon. I told myself I'd head north, and if I met Lennon face to face, I'd take it for a sign that I should stick with music.

With fifty cents, I hitch-hiked to Boston. I stayed there a couple of weeks, looking for Lennon on streets and in cafes. Having no success, I despondently began thumbing my way home. The couple that picked me up had their radio tuned to a station playing Beatle songs. We were already into New Jersey, having a good time singing, when I knew I HAD to go into New York City. I told the couple of the deal concerning myself and Lennon, and about an excellent Japanese restaurant called the Su-En on 90th Street. They were perplexed, but I talked them into turning around.

As soon as we were seated at the Su-En, the couple left for the restroom. While they were away, an Oriental woman walked in, sitting next to me. Yoko Ono! Seconds later, in came John Lennon! He looked terrible — big circles under his eyes, as if he hadn't slept or exercised in years. I talked to Yoko for awhile, mostly of how glad I was they had been allowed to stay in the U.S. Lennon just looked up and grunted. When my couple finally returned, they were in shock!

After dinner, I went outside for air. I stood against the front of the restaurant, facing the street. Soon Lennon came up and stood there also, taking my exact stance — as if mimicking me. He put on his glasses and, at once, everyone knew who he was. A group of Puerto Ricans passed by — slapping his hand, yelling, "Far out, John Lennon!" This was a bit much, so I headed inside.

Back in the car, the wife said she had Hodgkin's disease, and asked if I could cure her.



John Thornton

## ATTACHMENT

This past summer, sitting in a cafe in Winston-Salem eating pastries, I was chatting with the owner (a kindly man, near sixty, named Pete), when in walked an elderly man wearing a white and blue striped blazer.

"Enjoyed those Esquires you gave me the other day," he said. "They got some pretty good stories in 'em. Don't go in for the cheesecake stuff as much as they used to."

"Don't talk to me of cheesecake," Pete replied. "I've just been slicing some myself."

The man picked up a few items to-go and left.

"Now there's a man who fell in love with his mother," said Pete. "He never married and has lived in the same house all his life. She died twenty-five years ago but, when he speaks of her, it's as if it was last year. He and his father both worked for the railroad. His father died about forty years ago, and he became a surrogate husband. One day the girls who work here went to clean his house. They said it seemed as if some of the rooms hadn't been entered in twenty years."

"We once took him to the University in Chapel Hill. He wouldn't get out of the car. It wasn't the Chapel Hill he knew in the Thirties, and the roads had four lanes. He hasn't left town since. I really feel sorry for the man."

## THE MAN FROM THE ACLU

Waiting for a westbound bus last winter, I found myself with a layover in Jackson, Tennessee. I stopped an older man and asked directions to the public library. He was unshaven, with long scraggly hair. He wore a dirty "Memphis State U" sweatshirt, to which was fastened a "Gray Panthers: Youth and Age in Action" button. His faded blue pants were baggy, with crumpled handkerchiefs and newspaper stuffed into the pockets. His white, slip-on shoes had the letters "ACLU" painted on the toes in red and blue.

He said he was head of the Western Tennessee Patients Rights Organization and a member of the American Civil Liberties Union. He talked at length of how important the ACLU was in curbing the powers of the police — reading extensively from a paperback he pulled from his back pocket. As he was with an attractive young woman at the time, I asked her if our conversation was delaying them. "Oh no," she said. "He's my boyfriend, and you better listen to him because he is W-I-S-E!"

Upon leaving, I wished him a nice day. "A nice day, my friend, is not being harassed by the police," he grumbled.

Approaching the library, I noticed all the telephone poles in the area had "ACLU" painted on them in white.

## TWO WOMEN IN FLORIDA

Finding myself with a few hours to spare in Florida this past spring, I sat on a downtown park bench to pass the afternoon. Nearby, two women were conversing. One was about fifty — rather overweight, with vividly-dyed red hair. Her left foot, in a cast, rested on a crutch. The other, perhaps seventy, had curly dark hair and a thick Yiddish accent. Her right arm lay over her cane.

"I'm waiting for my boyfriend," said the woman with the red hair. "He's young, but he says I'm his as long as he's in town. Of course, I don't know how long that will be. I just met him two weeks ago, but I'm gonna get him. Hook, line, and sinker; one way or the other. If I can't win him, maybe I'll buy him. He thinks I'm pretty."

"Oh, you ARE pretty," said the Jewish lady.

"Do you really think I'm pretty?" she responded. "Do you really think I'll get him?"

"How do I know?" she replied. "I don't know YOU, I don't know HIM! But you're a pretty woman. I'm just an old woman."

They chatted amiably until the Jewish lady picked up her afternoon paper and slowly made her way out of the park and down the street.

---

## The Horses

I love you as I stand at the window.  
Snow falls on the horses slowly eating,  
And on the water tank, through its darkening life.  
The horses bend their necks toward the white  
ground to eat.

Robert Bly

# SIX YEARS OF THE SUN

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## Back to the front page

For years, I spent an hour every morning with The New York Times. It wasn't that different from repeating a mantra or concentrating on the breath. Stories, like thoughts, would come and go; in time, it dawned on me that "objectivity" was pure myth, since no two people, journalists included, see the same event in the same way. The line between reality and illusion became increasingly watery — there were demons and avenging angels everywhere, on the corners of Harlem and on the campus of Kent State; America was drowning in the shallows of its own dream. The writing on the wall said it all; who needed The Times?

Besides, I had worked for a newspaper myself. I knew, as Ben Bagdikian had put it, that trying to be a first-rate reporter for the average newspaper was like "trying to play Bach's St. Matthew Passion on a ukelele. The instrument is too crude for the work, for the audience, and for the performer." I knew, too, how few journalists cared deeply about their jobs, how laziness and ignorance shaped the "facts" and facts, the "truth."

But the news media, today, more than communicates the news; it is news itself. After the Watergate scandal, the power of the press is the headline. The headline, as usual, conceals as much as it reveals. The myopic inner eye of American journalism admires itself in the mirror; its adolescent pride is understandable, and a little dangerous. The reflections we are offered confuse the power of the press with its authority, the mirror for the eye itself.

Any story reflects fundamental assumptions about the world. No matter how "objective" a reporter tries, or pretends to be, the way he sees, the verdict of his perception, is what fashions the story — determines who he talks to, what questions he asks, what he'll subtly emphasize or ridicule. We write about nothing as much as about ourselves, even when the subject seems to be "out there" — an election, or an earthquake. Our deepest-seated prejudices, opinions, and hunches — in short, our beliefs about reality — make up the news. The news is simply our agreement about what is novel, out of the ordinary, interesting, or controversial. For years, the agreement was that there was nothing especially interesting about poverty. Or the inadequacies of public transportation. Or the razor edge or racial prejudice. And so on.

What is often forgotten is that the assumptions of a culture shape the news more decisively than the influence of a particular politician or advertiser. Do we see events as separate and definable? It's no surprise, then, that our newspapers describe them that way, rather than as features of one happening, ultimately

impossible to define because observer and observed are one. Do we strip the world of its wonder, as we try to explain it to our satisfaction? What need, then, for the network commentators to pause in appreciation, or acknowledge the madness and the mystery — the real poetry of birth and death and violence and power; the exertions of the global heart; the sweep of great ideas; and every subtle movement and striving for the race. The front pages are nothing less than a blueprint of the collective unconscious, a map of the back of the American mind. If, in appearance, they are crowded and unattractive, junked up with unrelated facts and without order or grace; if the news wraps itself around the contests of the "great" like some whore on the arm; if the scandals and the strategies of the powerful dominate our attention; if instead of finely-tuned language we are offered factory-pressed words and rhythms, some awful "pragmatic" soldering of cliché to form — what does this tell us about ourselves?

Do we expect any more from our columnists than our politicians? They went to the same schools, eat the same food, share the same fears. What can The New York Times tell us about America that we can't learn from spending an hour in any suburban shopping center, if only we pay attention, to how people walk, how they speak, what they say, seeing the "news" in what is most familiar and most strange, but mostly, seeing with the naked eye. . .

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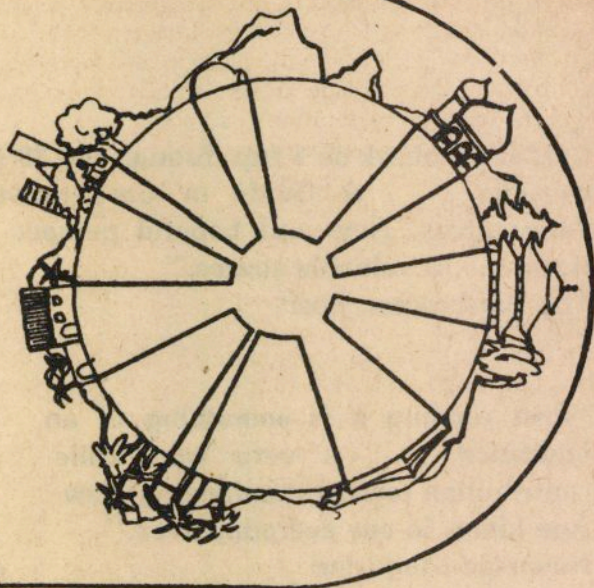
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# international



by Stein Jarving

## INTERNATIONAL COMMUNES FESTIVAL

I'm home again. Tired, almost mindblown, yet full of reinforced energy and revitalized ideas. The "Communes Movement" has achieved its first major step towards global cooperation, and bonds of warm friendship and clear-headed, multilevel practical contact has been made between communes-people from 15 nations in Europe, the Middle East and North America. Furthermore, the International Communes Network is a fact.

It's September 21, 1979 and a growing group of young people, oddly out-of-place looking in the quite traditional old pub in Castle Douglas, Kircudbrightshire, Scotland, are making tentative contact with each other. The heap of multicolored back-packs keep growing in front of the huge fireplace, as more people join the group. Local workers, in for a pint before dinner, butt in to offer a drink, a game of darts and, finally, to question whom we are and what we're up to.

"Ah! Goin' to Laurieston Hall, ye all are? Aye, we all know 'bout them folks. Good lads they are, too; not muckin' about. Not that I agree much to how they live out there, but as long as they behave themselves, I don't much care." It's said with a smile and a twinkle in the eye. And surely a commune like Laurieston Hall must have quite an impact on this small society up here in rural Scotland (not to mention in the tiny village of Laurieston, where they've created a small boom at the local pub!)

Laurieston Hall is a commune of 13 adult and 9 to 12 child members, living in a huge, rather monstrous manor with 60 rooms and living-space for 150 visitors at a time.

And they have 12 acres of land with ample space for campers. Apart from "cottage industries" like stove-making and being close to self-sufficient in vegetables and milk, they make their living mostly as a seminar- and conference-center for the progressive, radical and/or alternative groups in UK. No small feat to still be tolerated, even liked, by most locals, after 7 years of this!

A rattlin', battered Landrover with bumble-bees painted on it pulls in at the curb outside the pub, and a petite woman with a big smile jumps out from the wrong side (oh yes, they still insist on driving on the wrong side of the road on this island!) It was Sarah, the current 'taxi-driver' of L.H. and also one of the organizers of the festival. She packs a bunch of us in her vehicle and takes off again like she's chased by the 'coppers'; going over bumpy roads and 'round hairpin bends like a racetrack veteran. Roads here, as in many parts of UK, is like alles, with great old trees and high hedges alongside. And behind the trees stretch wide, lush fields dotted with ancient-looking stone houses, sheep and sturdy cattle of breeds like Ayrshire, Galloway and Aberdeen Angus. Sarah (and, indeed, the Landrover) finally makes a sharp left and leaps through a break in the roadside vegetation, onto a narrow road between magnificent, huge trees. It's late evening, but up front we can clearly see the outlines of a huge stone structure with a turret and a porched entrance on which is spelled WOW in large gold letters. (Knew you'd ask — take it literally.)

Laurieston Hall is not very old and derives its only

beauty from its surroundings — and from its residents. In front of the house there are lawns converted to grazing-land and also a pond — and everywhere immense trees of many kinds, which lends to the place a sort of quiet dignity and splendor. To one side are the stables (seemingly under archaeological restoration) and a large walled garden under well-cared organic culture. And at the back of the house and on the far side the forest stands thick, with an occasional field out behind. And further out; the moors, the lochs — a certain wild beauty in a countryside which looks rather tame in most parts (like most of UK, it resembles an immense, well-kept garden to the eyes of a Norwegian).

So then, we're finally here, many of us with two or more days of exhaustive travel behind us. The Billiard-room and the kitchen get filled with thirsty and curious travelers, rapidly taken care of by Dave, Linda, Sarah, Pat, Doug, Blue and others of L.H. The distinction between resident and visitor is not an easy one to make even at this point, and since we're all communards of some experience, we seem to rapidly blend in. The bedrooms we're offered are mostly large and cold (but with efficient, homemade wood-heaters) and have 6-8 or more beds to a room.

Everywhere one can still see remnants of the original vain attempts at splendor, so common among rich people with poor taste; enough to imagine the pre-commune years of the Hall, filled with paintings, leather chairs, silk brocade curtains and Persian rugs. Nowadays the walls are mostly posted with written instructions on everything from bog-use (complete with archeological data) to fire-instructions and in the great entrance-hall are hung large pieces of paper on which we can list ourselves on everything from seminars to breadmaking.

The next morning all 80-90 of us split up into manageable 'support-groups', to enable easy communication on a personal level across individual interests, even for the timid or not-so-well spoken (some hardly speak any English at all, and it's the only common language we have. High time we made Norwegian the inter-commune language of the world — even the Danes can understand that, at times). Also, the support-groups will provide an inter-personal anchorage in times of alienation and loneliness — needed in such a large group of strangers and in a house with so many dark and lonely corners. There is one resident in each support-group, and I happen to be in Doug's. As soon as it's formed, we all leap out of the window, out on the lawn, to do some 'practical supporting' before lunch; that is, learn to know each other a little more and discuss our hopes for the coming week of this festival.

The next 8-9 days were an all-time energy high I've hardly ever felt the like of, even counting a day and a half midweek of really low, heavy vibes which almost broke the whole festival in two. Imagine vibrating in tune with (most of the time) 80-90 other strong, outgoing, clear-headed, energetic, idealistic, experienced communards from 15 different countries! The sessions we had! Sharing experience on most levels; on leadership, economy, spiritual growth, sex, psychic vibrations, gardening, computer technology, communication — the lot. Presentations in films, other audio-visuals (Findhorn, strangely enough, being the most technologically advanced among us), prints, magazines. Vivid tales of social experiments, from

large-scale ones, such as Findhorn in Northern Scotland, La Poudriere in Bruxelles, to tiny ones like the one I live in. Wild ones like Danish Christiania and Atlantis in Eire, to real sober, straight ones where the communards even sleep in segregated dormitories unless they're married. And puzzling ones, like the polyfidelitous Kerista Village in California.

But wherever the commune, its people looked much the same — individualistic, proud and (mostly) a happy lot. A people apart, with their own common culture and a firm basis in the best of non-violent, anarchic tradition. Only the representative for the Israeli Kibbutz-movement stood out, in tie and brief-case, reflecting the social realities of another culture, oddly ill at ease among his new-found sisters and brothers.

Some sessions at this festival stood apart as truly remarkable ones. The session on Findhorn got down to real deep-level discussion on spirituality vs. solidarity and inner 'salvation' vs. radical political action. De Kleine Aarde told us about their substantial success in selling 26,000 copies a month of their own magazine on alternative farming, living and technology and having successfully operated Europe's first energy-autonomous house for many years. Other sessions again were more heavy and unfriendly, like a mid-week confrontation with the Atlantis crowd (who insisted on acting out their own lifestyle of 'therapeutic' sorcery, screaming, jumping and aggressive fighting, disregarding the bad vibes this created among us). And, finally, some sessions were purely down-to-earth practical and decisive. The main achievement in this direction was the birth of the International Communes Network, with established contact-points in communes in 15 countries. It will mainly serve as a coordinated information-service, with a newsletter sent out twice a year and with a constant information, news, skills and needs, etc. exchange. Within this network cooperation has also been established to publish a large and thorough International Communes Directory.

The whole 'show' was 'run' smoothly by the Laurieston Hall residents. They coordinated the mundane, practical details to keep us fed and happy, focalized some of the discussions and provided a solid center within this anarchist gathering without once taking over the whole show in any obtrusive way. As some of them said — this was one of the most freely run, unorganized gatherings they'd had there, and also one of the liveliest, happiest, most energetic ones. And we all (mostly) seemed to blend into a pattern of cooperative, friendly coexistence, like a large commune. The residents were in fact amazed by the sheer amount of purely practical work which was done by the rest of us. And I think more than a few of us strongly felt that Laurieston Hall was a very good commune to live in; indeed a fine example of anarchistic cooperation. Solidarity without conformity — it was the best setting we could have had.

The one critical point which was raised against the residents during the festival, was the seeming lack of direct communication and decisive action at the one hard place we experienced during the week. In retrospect it resolved itself without too much damage. Maybe it couldn't have been avoided. But during the actual crisis some of us hesitated to step in and act as focalizers on the issue, since some of the residents — our hosts — were (passively) in-

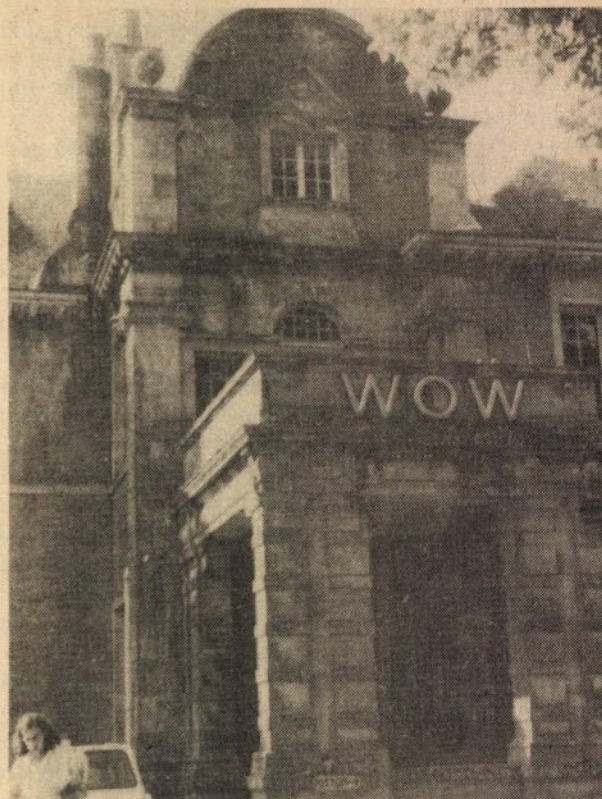
volved and unwilling to give clear advice one way or another. On the other hand I cannot blame the residents only — if at all. Leadership and conflict-solving are one of the main issues within most communes and this was no exception.

But we didn't only talk our heads off either — oh, no. There was a wave of friendly hugging and kissing going through us from the second day onwards, totally asexual. And music, dance, movement — a tremendous beat of pure, positive energy exploding into warmth and movement; from Ralph's (of Findhorn) more patterned folk-dance lessons to pure, ecstatic jumping about. This energy carried us into deep and warm relationships on most all levels, and lifted us on a vibrant feeling of pure joy, love and release. And this feeling was sustained without dope and with very little alcohol. The local pub had its visitors in plenty, oh yes, but it served more as a place of relaxation from the intensity of the festival, than anything else.

So it was good — and most of us loved it all: the residents, the feel of the place, the food, the sharing of pure joy and energy on many levels. The wholeness we felt.

For me it also meant that many of the names I knew before have faces and personalities I feel related to. And it gave me a surge of ideas, initiative to carry on even stronger than before, and it focalized my energies.

I wouldn't miss the next one if I were you, which may be at Svanholm Castle in Denmark in 1981. □



# CREATING COMMUNITY

**18th ANNUAL MEETING**  
**ASSOCIATION FOR HUMANISTIC PSYCHOLOGY**  
**SNOWMASS VILLAGE, COLORADO**  
**AUGUST 16-30, 1980**

**August 16-23 8 Pre-Meeting Communities**

A Tori Community	Living Lightly
Community Wellness	Movement Arts
Exploring Intimacy	Neighborhood Community
Intentional Communities	Re-visioning Education

<b>August 23-27</b>	<b>August 28-30</b>
Annual Meeting	Post-Meeting INSTITUTES

**8 Community Options**

Preceding this year's annual meeting you are invited to join one of the eight separate communities that will live, play and work together for a full week. During this time you will have a chance to pursue your own interests and to interact with the members of other communities. Some of the resource people attending the community weeks will

be: Amory Lovens, Jonathan Kozol, Ilana Rubinfeld and Paul Winter

**Intentional Community Week**

The Intentional Community Group will center on ways of consciously living together as a practical lifestyle and will be involved in a week long community living experience. People who are involved in an intentional community or who want to create or join one are particularly invited.

We invite existing communities to send information blurbs for our 'networking' board and to send products and materials for our exhibit area. (contact Fred Lancaster at the AHP office)

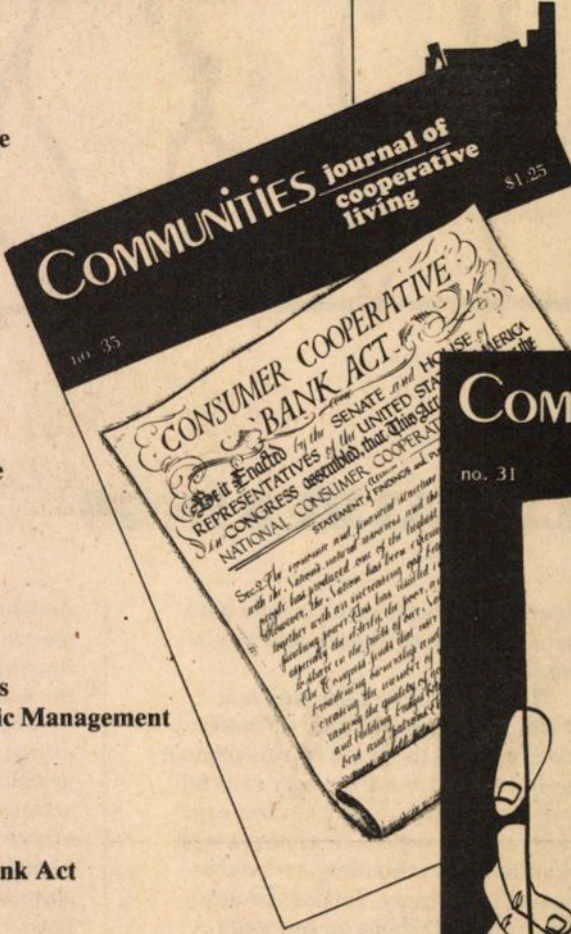
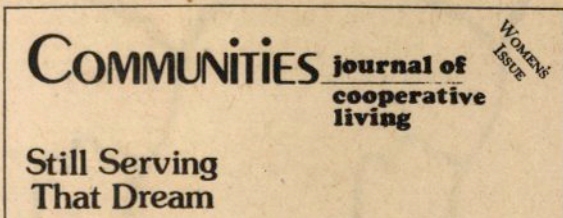
Resource people for the Intentional Community Week will be: Hilde Maingay and Earl Barnhart — New Alchemy Institute; Terry Killam — Findhorn Community; Mikki Wenig and Chip Coffman — Twin Oaks Community.

For more information and registration contact:  
**AHP, Attention Don Cooper**  
**325 Ninth Street**  
**San Francisco, CA 94103**



# BACK ISSUES

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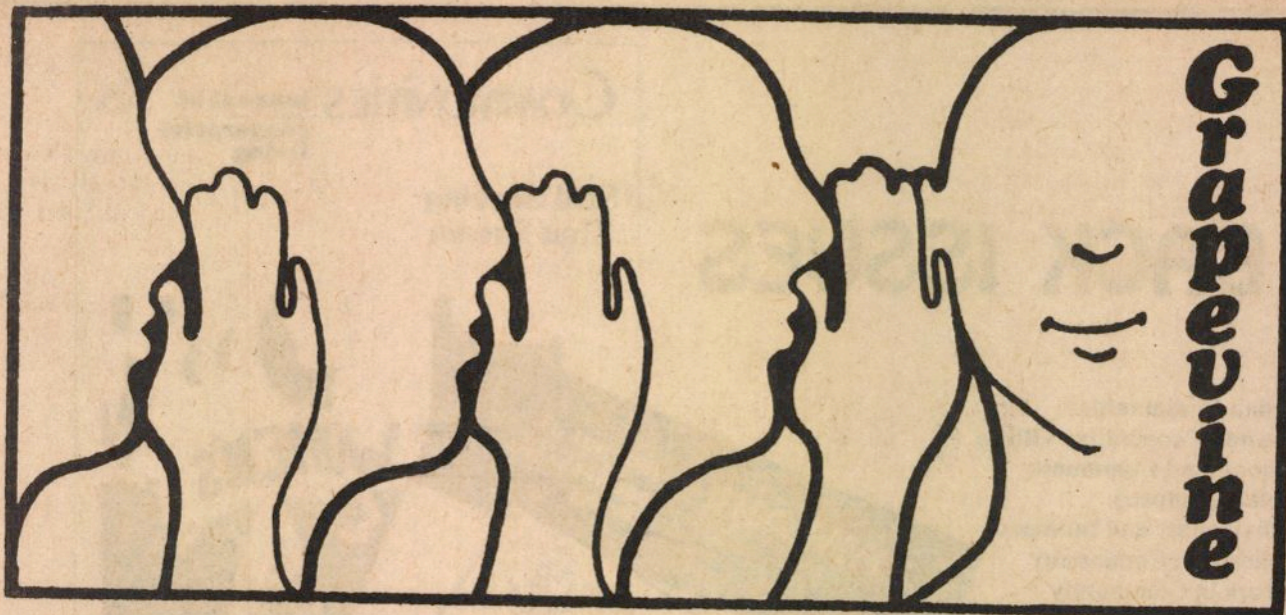
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by Allen Butcher

## RAINBOW FAMILY GATHERINGS

The first week of July 1980, somewhere close to the Appalachian Trail in the Eastern Central U.S., will be a gathering of people from communities, cooperative organizations, and many other new age orientations. These people, from all over North America, and the rest of the world as well, will come together on a large tract of National Forest land to create the tenth annual Rainbow Gathering. These festivals have continued and grown more successful because they draw together people who cherish the qualities of sharing, trust, and community, and who value the beauty of such like-minded people celebrating their oneness in the open, serene wilderness.

These Rainbow festivals have continued and grown because of the simplicity of their idea. A tract of wilderness is chosen by a small group of scouts for its beauty and availability of water and fire wood. People then arrive up to one month before the festival to mark paths and cordon off the water supplies, build kitchens and dig pit toilets, set signs showing the parking area, information and rumor control centers, and other support systems, plant sprout gardens, and set up recycling collection centers. As the festivals proceed, all the support activities for the temporary village are

done by volunteers who learn what needs to be done at each morning's work council.

The summer days are long and warm. Many people wear no more clothing than they care to, and when it is worn, it is most often very colorful and imaginative. Very popular, especially among women, is clothing with sequins and embroidery and much beautiful jewelry. During the day there are workshops on astrology, wholistic health practices, nuclear power and much else. There is singing and circle dancing, new games and afternoons at the sweat lodges by the river. In the evening there is music and dancing around the fires. All manner of instruments are present, except electrical, and so the music assumes rhythms reminiscent of more primitive times. The drums are dominant; congas and large Indian drums are played very well. Such incredible music and dancing! All this is set among the tall pines of the White Mountains.

Of the several meadows the '79 Gathering occupied, the largest held the lodge (tipi) circle. Twenty-five tall white lodges circling a fire, the evening mist hanging just above the lodges, the smoke spiraling up, the tambourine, flute and many drums fervently playing, the fire illuminating the en-

ravished dancing of hundreds of people, with their long hair and garments flowing, their shouts echoing through the cool, moonlit evenings!

The appeal of the Rainbow Gatherings arises from the simple ideal and practice of being responsible for one's actions. There is structure at the gatherings, but most of what happens depends on the individuals' sense of responsibility to the group. As people experience the care that goes into setting up a Rainbow Festival — the freely given food and medicine, the provisions for fresh water and for waste disposal, the many councils and workshops — so the response from most people is to give of what they have to the community in return. Indeed, each Gathering is an experience in community, a very powerful and empowering experience on a grand scale, that strengthens the desire in many participants to live a more community-oriented lifestyle.

As the popularity of the Rainbow Gatherings have attested to the purity of the ideal that sustains them, so has the evolving acceptance of the Park Service for the gatherings reflected the integrity of the Rainbow Ideal or Consciousness. The following story of the Rainbow Gatherings will illustrate that growth in understanding.

The arising of Rainbow Consciousness was in 1970 at a free rock music event near Portland, Oregon called Vortex II — A Biodegradable Festival of Love. The various '60's communal families present each volunteered to take care of a certain aspect of the free festival, with the detoxification tent ending up having the greatest representation from all the groups present. In coming up with a name for their tent and efforts, they settled on the name Rainbow Family, as much because of the kaleidoscopic colors in the people's eyes as for the fact that they represented all the different families and races.

In 1971 some of this group conceived of the Gathering of the Tribes which was held by Strawberry Lake near Granby, Colorado the following year. The gathering was to be similar in spirit to an Indian Tribal gathering, except that the tribes would be all the communes and new age people world wide. The intent of the gathering was set in the invitation which read in part:

. . . to hold open worship, prayer, chanting or whatever is the want or desire of the people, for three days, but upon the fourth day of July at noon to ask that there be a meditative, contemplative silence wherein we, the invited people of the world may consider and give honour and respect to anyone or anything that has aided in the positive evolution of humankind and nature upon this, our most beloved and beautiful world — asking blessing upon we people of this world and hope that we people can effectively proceed to evolve, expand and live in harmony and peace.

amen

In 1972, the Gathering was so new and there was so much alienation between the establishment and the counterculture that a half-million dollars of taxpayers' money was spent trying to stop it. This expense was of no avail and the gathering happened anyway with about 20,000 people attending. It was a success spiritually and drew participants from far and wide.

The gatherings continued to have political struggles up to 1976 when things calmed down after the Vietnam/Watergate era. In 1976 in Montana, the family was issued a permit and since then the gatherings have come off with almost no problems and excellent cooperation with officials in the bureaucracy. The U.S. Forest Service and

Bureau of Land Management have come to a point of respect and even understanding for the Rainbow Gatherings. They allow them to happen now almost as routinely as logging and grazing.

As the Gatherings began from energies arising on the West Coast, so most of the people and families who attend come from the West. But through the nine years of Gatherings, many people of the East have begun to attend, and so the move East has much support. Many of the families that attend the Gatherings are small communities, and some are large and well known. Eden Hot Springs (Arizona) is one. This family provided the sprout kitchen at several of the Gatherings, and served only fresh uncooked foods. The Hog Farm was probably the oldest family there. They have grown and divided many times in their thirteen years and are in many locations around the country. The largest and most together family at the Gatherings is the Love Family.

As the 1980 Gathering is now planned for the East, all of these families (and many more) will be present,

as the festivals are their once a year chance to meet old friends and create a mass celebration. The move to the East was calculated in part to encourage the involvement of the many families in that part of the country who would not make a two or three thousand mile trip to the West for their initial contact with the Rainbow people. Several groups were contacted prior to the '79 Gathering about participating, and several responded by having a representative experience the festival. Three groups in particular came to check out the '79 Gathering, and support from each may be realized at the '80 Gathering, since it will be in their region. Renaissance Community in Massachusetts, The Farm in Tennessee, and the Federation of Egalitarian Communities may all participate in the next Gathering. If all these families of the East come together with all those of the West, the 1980 Gathering will be the first time that so many of the large, strong communities will have come together. The potential for cultural and ideological exchange is really quite interesting and very much welcomed.



In the last three years the improving quality of the gatherings and increased attendance (15,000 in Oregon in 1978, 18,000 in Arizona in '79) has built an excellent reputation for the Rainbow name in both the government and the new age movements in the West. And so the Gathering's movement East in 1980 will be a real challenge for the family in holding together and effectively manifesting the Rainbow Consciousness in a new part of the country.

During the year communication within the Rainbow Family is carried on by word of mouth, but over time certain individuals and groups have assumed communications responsibilities. The concept of Rainbow Outreach Centers, for instance, is to establish an agreement among existing "New Age" centers to cover and update networking information for a very decentralist and transient association. Also, at each July Gathering, names, addresses and activities are collected from the people present and published in a Rainbow Nation Communities Guide which is sent to those addresses listed. Copies of the most recent Guide, including 1200 listings, are available for \$3 each, from Box 35, Bodega, CA 94922

As the Gatherings have been short term exercises in living a very cooperative and ecologically conscious ex-

istence on public land, it was only a matter of time until a group of people would decide to begin a permanent settlement.

The Positive Energy Alternative Community Environment, or P.E.A.C.E. Village concept, is that of opening up land entrusted to the government to the use and habitation of people who are willing to build prototype villages of an ecologically sound balanced nature and a sound cooperative, self-administered, self-reliant outlook. Included in the plan are land reclamation and restoration projects as well as alternative energy generation and educational functions.

The P.E.A.C.E. Village Council, began fall of '79, plans to choose a village site somewhere between the Kettle River area of Washington State and the Kings Mountain range in California, and move to it in spring '80.

The Rainbow Gathering Caravan is planned to begin in the Northwest on the 3rd of June and head for the '80 Gathering in West Virginia. Joining with others there, the caravan will make its return trip through South Dakota to support the Black Hills Alliance. This Alliance is composed of traditional Indian and AIM People, and white ranchers, and anti-nuclear activists planning to stop the scheduled depletions and contamination of the area's water. The Alliance was formed

to protect the irreplaceable beauty of the Black Hills area from becoming what has been termed a "national sacrifice area".

During the Labor Day weekend a Vortex II Festival is planned to celebrate the 10 years of Rainbow activities since the Family was first begun at the Vortex I Festival in McIver State Park, Oregon in 1970. This will be a more urban happening than the usual Gatherings and will incorporate all the improvements that have been gained over the years; decentralized stages, workshops, alternative energy demonstrations, classes and do-it-yourself activities.

Finally, as a compendium of the activities of the Rainbow Nation, contributions of information about the events, projects and accomplishments of the Rainbow Trail are being assembled for the Rainbow Oracle II. The office at Box 5577, Eugene, OR 97405 will be collecting these records of the last ten years, as well as projections for the next ten years of Rainbow activities.

*For general information about the Rainbow Nation and this year's gathering, write:*

**Rainbow Nation, Box 5577,  
Eugene, OR 97405**



# HEXIAD

Hexiad is a network organization designed to link three intentional communities on three continents with society-at-large through communications, administrative, and program development functions carried out through U.S. organizations with related resources and interests.

The communities are Arcosanti, in Arizona; Findhorn, in Scotland; and Auroville, in India. The three are strikingly different from each other in many ways: stated philosophy, history, size, governance system, economy, daily activities, and of course, climate and cultural milieu. There are, however, some fundamental commonalities. Each community is a living experiment, an attempt to develop and demonstrate new ways for human beings to live and work together. Each tries, through day by day experience, to formulate the "how-to's" of an economically self-sufficient society where people can work together to achieve a healthy environment, emotional and social satisfaction, and spiritual fulfillment.

During an era when so-called "alternative" communities and organizations seem to come and go with each season, these three have each existed for 10 to 17 years. While each was built to varying degrees upon the political and cultural energy of the 1960's each is rooted in philosophical traditions thousands of years old. Each has its own international network of former participants, members, and supporters representing diverse ages, backgrounds, occupations, and interests.

The staff and organizational affiliates of Hexiad believe that these three communities are important models for future societies. The purpose of the Hexiad Network is to help them strengthen internally, while improving their contact with, and impact upon, the rest of the world. Hexiad's intent is to bridge the communities, not to eliminate their differences. Community members who work with Hexiad report that part of the strengthening process is working with diversity: learning to communicate across barriers of personal belief and home-base "jargon"; learning from each other's differences; clarifying one's own strengths and weaknesses in light of others' views.

Hexiad has contributed money to aid numerous projects that meet each community's specific and distinctive needs. Included among the Aurovillian projects have been a guest house; a mimeograph machine to produce the internal Auroville Notes, Progress (a new monthly newsletter reporting to friends of Auroville) and Amaidee (a Tamil language newsletter for neighboring villagers); a traveling photo exhibit for display in India; a bicycle-messenger service within Auroville; trees along the walkways; and the visit of Alan Grainger, a tree-planting expert. Funds have been given to Findhorn for a communities guest house, a communications center for networking and for the installations of an Apple II computer system. In Arcosanti, Hexiad has financed the cost of computer-communications and part of the cost of dance workshops. Funds are currently being allocated to Arcosanti for an offset printing facility and to finance one of sixteen residential office spaces which will be part of, and heated by, a large food-and-energy-producing greenhouse.

A communications system using computers was developed for only part

of the Hexiad network. Arcosanti, Findhorn and the Hexiad administrative center in Cambridge had Electronic Information Exchange System (EIES) facilities; Auroville could not be plugged in. Currently, only Findhorn and Cambridge retain the facilities and the use of the system is being reevaluated.

EIES, with facilities at the New Jersey Institute of Technology, includes nearly a thousand futurists, academics, professionals, and activists representing a vast, varied field of knowledge. The system offers the option of private messages or conferences among any number of participants, or public conferences open to everyone using the system.

Representatives of each of the three communities will be in Cambridge during 1980 to participate in the ongoing governance of Hexiad and to seek funds for individual and combined community projects.

*This article is adapted from the Hexiad mailing from the project's office at the Center on Technology and Society, 129 Raymond st., Cambridge, MA 02144*

## NEW POLITICAL INITIATIVES

The 1980 electoral campaigns are encouraging the coalescing of many of America's diverse ideals and values into political platforms and parties. For the most part, the new political initiatives on both the right and the left are concentrating their energies on the local and state level campaigns. This article will review the three new parties being built by the left and the efforts countering them being employed by the New Right.

### Campaign 1980

In addition to the three new parties called the Citizen's Party, Campaign for Economic Democracy, and the New World Alliance, a number of movement groups are developing a non-partisan, nation-wide effort to encourage members of community-based, national citizen organizations and individual activists to seek elected office during the 1980 electoral campaign.

Campaign 1980's premise is that an election campaign affords a unique

opportunity for many groups to reach much broader audiences with their particular messages and issues. Campaign 1980 could afford many experienced citizen organizers an opportunity to be elected to positions which could be used to influence future policy making as well as compel other candidates to take stands on issues they would otherwise not address.

While Campaign 1980 will not seek to forge a single "party" or platform, it hopes to foster greater grass-roots activist participation in the electoral process as one more way to achieve social change.

### Citizens Party

Dr. Barry Commoner, prominent ecologist, author, and professor at Washington University in St. Louis, is leading the drive to organize activities from all points of view into a political force that is liberal, populist, and progressive in outlook. Citing the deep disenchantment with the present national

parties, the Citizens Committee intends to provide an alternative for voters in the 1980 elections.

The principles upon which the party's platform will be built include: a halt to development and use of nuclear power; a strong push for conservation, and for development of alternative energy sources such as solar and biomass; public control of energy industries; reduction of military spending; and guaranteed jobs for those wanting work. Other basic stands are: citizen control of corporate power; stable prices for food, fuel, housing, and medical care; and support for human rights within the U.S. and abroad.

Ralph Nader, consumer advocate, has voiced support of this movement toward establishment of a new party. And, in addition to Dr. Commoner, author Studs Terkel, Gray Panther national convener Maggie Kuhn, Mother Jones publisher Adam Hochschild, and political organizer Don Rose are among the founders of the Citizens Committee. The party also looks for support from antinuclear groups, dissatisfied labor unions, and neighborhood organizations.

The Citizens Committee is, in particular, hoping to attract active participation from individual citizens who feel that they have lost control of the quality of their lives. At the news conference announcing formation of the Committee, Dr. Commoner stated that, "The power of the corporations in America today is greater than the power of the citizens . . . The two existing parties have abandoned politics and have avoided even the basic discussion of issues." The Citizens Party would address the major issues of our time — simplification of an overly-complex society, a realistic sense of value for goods and services, a restoration of power and responsibility to the individual. 3

### Campaign for Economic Democracy

The CED was born out of Tom Hayden's 1976 campaign for the U.S. Senate. Hayden lost that race but the CED has since grown to a relatively powerful political organization within California and has fielded progressive candidates and lobbied for solar commissions and rent control initiatives. Tom Hayden is the leader and main strategist for CED with Jane Fonda providing much support, particularly financial.

The goal of the Campaign for Economic Democracy is ostensibly to restructure this country more equi-

tably, but also to develop Hayden's future Senatorial campaign base and develop a mutually supportive relationship with the California Governor Jerry Brown's campaign. Critics of the CED have focused on its alliance with Brown's championing of whatever issue is gaining ascendancy, and Hayden's equating progress toward his economic democracy goal much too closely with his own political progress.

Tom and Jane were careful to come across as patriotic, respectable citizens on their 50 city fall '79 tour, they played down their former radicalism and made no serious attacks on the military budget. From this base they attacked the corporations, portraying big business as essentially un-American for its sending capital and jobs abroad, control of the government, and ecological and social irresponsibility.

For the most part the Campaign for Economic Democracy is doing good outreach work for the ideals and values of the left, and for those who have or may yet decide to support Tom Hayden or Jerry Brown; good, much needed leadership as well.

### New World Alliance

With the publishing of the book, *New Age Politics*, Mark Satin, a former conscientious objector and community organizer, has set forth a well developed critique of the contemporary world and certain ideas for its future development. Through a very involved survey gathering input from many New Age groups throughout the country, the New World Alliance was initiated and is currently developing a platform. The Alliance will not be supporting a candidate but instead plans to provide an organization that may unite the extremely diverse and disparate energies characterizing the left. The major question for this effort is how the New Age values of peace, ecology, self-determination, right livelihood and similar aspects will be translated into concrete positions that may sustain mutual support between the New Age groups and such forces as labor, minorities and other organized social and political energies.

### The New Right

The ultra-conservative groups generally referred to as the New Right are best known for their efforts on the national level, such as in the battle against ratification of the Panama Canal Treaties. Many of these groups got their start at the state level. For instance the National Conservative Political Action Committee (NCPAC)

seated half the candidates for state legislatures they supported in 1975 and they plan to devote hundreds of thousands of dollars to state races in 1980.

The National Right to Work Committee's (RTWC) \$6.2 million budget went to supporting right-to-work laws and related activities such as denying bargaining rights to public employees. The Public Service Research Council (aka Americans Against Union Control of Government) supported the RTWC through lobbying state legislatures and contributing to legislative campaigns. Much of the funds for these activities comes from the computerized direct mail funding efforts of Richard Viguerie.

Some 700 state legislators from all 50 states comprise the American Legislative Exchange Council (ALEC) which exchanges ideas and strategies on the full range of New Right issues. On many such issues the New Right has been partially successful, often because of effective conservative coalition building.

In 1980 more money than ever before will be available for right-wind candidates and issues. Many campaigns will benefit from growing involvement of corporations, either through political action committees or direct contributions. The Republican Party also plans to commit \$2 million to state legislative elections.

Significant gains in the 1980 races could put the New Right in a powerful position for the rest of the Eighties, since it would be those legislators who would draw the congressional and legislative redistricting maps for the rest of the decade.

The left has a long way to go in countering the New Right. The Left needs to assemble an association of independent grassroots groups that can make explicit demands on candidates, then together with these representatives, blaze a very wide, practical path that will appeal to a majority of the increasingly dissatisfied American population. 6

### Sources Used —

1. *Citizen's Energy Project* Washington, D.C.
2. *Provender* Nov./Dec. '79 Seattle, WA
3. For information about the Citizens Party write: **The Citizens Committee** 1737 DeSales St. NW, Suite 300 Washington, D.C. 20036
4. *Mother Jones* Feb./March '80
5. *Ways and Means* Nov./Dec. '79,
6. *Ibid.*, *Mother Jones*



# 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.*

## Conferences

★ **Explore Communal Living** — Twin Oaks Community is offering two Communal Living Weeks this summer on our land in rural Virginia. Participants will be able to explore most aspects of community; working within an established community, attending workshops relating to communal living, and establishing a 'fledgling community' of their own. For those interested in communal living, this is a chance to "test the water before jumping in".

With the help of Twin Oaks members, 10 to 20 people will live in their own tents in the woods. They will spend approximately half the week interacting with Twin Oaks and the remaining time maintaining their own facilities at the CLW site, which is located at the far end of our property, about a half mile from community residences. A large tent will be provided in an open site as a central facility. There will be kitchen, toilet and solar shower facilities already set up.

The total cost will depend on how your group manages its money. Registration is \$35, with another \$25 deposited in the group's treasury for living expenses — from which there may be some refund. \$5 may be discounted

from registration fees received three weeks or more in advance.

The first Communal Living Week will be June 27 to July 4; the second July 18 to 25. To register, or obtain further information, contact:

### Communal Living Week

c/o Buddy  
Twin Oaks Community  
Rt. 4C  
Louisa, VA 23093

★ The Farallones Institute in northern California announces an intensive four week workshop in Community Technology, July 28 — August 22, which will provide community organizers with practical training in energy auditing and weatherization, solar water heaters, and solar greenhouses. The focus of the program will be the implementation of alternative energy programs within neighborhoods; discussions will be held on how to organize community workshops, how to get access to funds and materials, the economics of solar, jobs through alternative technologies, and ways to increase community cooperation through community gardening, recycling centers, food coops, and urban and community land trusts. For additional information call or write:

### The Farallones Institute

Alison Dykstra or Donna Clavaud  
Occidental, CA 95465  
(707) 874-3602 or 874-3060

★ On May 8-11, Light of the Mountains Community and the Sufi Healing Order will present a symposium titled: **Spiritual Healing**. Featured will be

workshop sessions including: Native American (Grace and Wallace Black Elk); Judaism (Rabbi Alvin Bobroff); Sufism (John Johnson); Yoga (Swami Rama); Tibetan Buddhism (Geshe Wangyal); and New Age Christianity (David Spangler). For further information, write:

### Light of the Mountains

Route 2, Box 166  
Leicester, NC 28748  
(704) 683-3930 or 9068

★ The Cerro Gordo Center for Creative Community announces a summer, college credit workshop program: **Wholistic Lifestyle Design** — June 28 to August 23, 1980.

- Homesteading skills for self-sufficiency

Six courses are offered to develop skills in the areas of organic gardening, building construction, animal care: (goats, chickens, bees), weaving, spinning, basketry and other fiber arts, ceramics, wild plant identification.

- Social Skills for community life and personal growth

Six courses are offered to investigate the economic, social, political, technological and psychological aspects of culture and lifestyle. These courses will focus on such topics as family systems, voluntary simplicity, group dynamics, self-reliance, community life, personal growth, appropriate technology, health, and interpersonal relationships.

The program is offered within the context of a working and growing cooperative homestead; the homestead neighborhood of the Cerro Gordo Community. Cerro Gordo is a community of people creating a car-free, al-

ternative village on 1200 acres in the foothills of the Oregon Cascades.

Write for our catalog:

**Cerro Gordo Center  
for Creative Community**  
P.O. Box 569 Dept. A  
Cottage Grove, OR 97424

★ **Earthrise** — A week-long environmental festival held in Ithaca, N.Y., April 13-20 in commemoration of Earthday. The program will focus on "The Challenge of Change", and will include workshops, nature walks, musical and theatrical performances, and children's events, free and open to the public. Programs will address Energy & Self-Sufficiency, Women in the Environment, Wilderness & Wildlife, Health & Nutrition, and Alternate Lifestyles. Speakers and performers of national acclaim will be featured. Contact

**Margaret Stephens**  
Ecology House, Cornell University  
Ithaca, N.Y. 14853  
(607) 256-5305

★ **Laurieston Hall**  
May 24-26 FOE Fair  
June 16-23 Summer Solstice  
July 10-24 Supportive Tools Fortnight  
25-1 Women and Non-Violence  
Aug 8-15 Solidarity (provisional)  
16-25 Int. Lesbian Summer Camp  
29-5 Men's Week  
Sept. 12-19 Spirituality Week  
Please arrange for a visit well in advance. For more information, send an S.A.E. to:

**Laurieston Hall**  
Castle Douglas  
S.W. Scotland, Great Britain

★ **Movement for a New Society**  
Southeastern Regional Gathering  
April 4-6

MNS is a network of small groups working nonviolently for basic social change. Local groups work independently sharing ideas, skills and support in the difficult but joyful struggle of strengthening social change movements. We share in common an analysis that views our present society as incapable of meeting human needs, and a vision of a very different future world that could meet those needs.

Anyone in the southeast (broadly, Texas to Virginia) who is interested in Movement for a New Society is invited to attend this Easter weekend conference at Camp Wesley, southwest of

Atlanta. The cost is about \$15 per adult. For more information, write:

**Southeastern Regional Gathering**  
c/o Atlanta MNS  
P.O. Box 5434  
Atlanta, GA 30307  
(404) 378-7846

★ **Earth Day '80**  
April 22, 1970 was Earth Day, inaugurating a decade of growing awareness and concern about the environment. The environmental movement has helped bring about many changes, through legislation, public education, and organized activities. After everyone wanted to be classified as an "environmentalist" for some years, recently the environmental movement has been under attack from various people concerned about the impact of environmental protection on jobs and "progress," among other issues.

Nevertheless, Earth Day '80 intends to demonstrate that the environmental movement that was first recognized 10 years ago is alive and well and diversified to include not only conservation, but alternative energy strategies, neighborhood revitalization, cancer prevention and other programs. Various events are planned, including programs, forums, demonstrations, religious services, to assess progress to date, look at continued problems and focus on future possibilities. Like the original Earth Day, thousands of people are expected to participate.

Earth Day '80 is being sponsored by the National Citizens Committee for the Second Environmental Decade. Their temporary address is

**National Citizens Committee for  
the Second Environmental Decade**  
1001 Connecticut Ave. NW  
Suite 510  
Washington, D.C.  
(202) 293-2550

★ **Come on over to New Community Projects!** Talk about the way you live. Get support, information, and a place to share your thoughts and feelings. Help build a healthy community.

Join us every 2nd and 4th Sunday evening starting at 5:00 for Pot Luck Dinner, bring food for yourself and others.  
Discussion Groups, 6-8:00 Join others to talk about issues that are important in your life. We offer two discussion groups; one is unfocused, called

"What's next?", where everyone gets a chance to share what's happening in their life. The other discussion group is focused on a specific topic.  
Community Clearing House, 8-9:30 where group houses, core groups starting houses, and people looking for other people to live with can meet and talk.

Child care is provided every Sunday. For more information, write:

**New Community Projects**  
449 Cambridge St.  
(c/o Boston Food Co-op)  
Allston (Union Square), MA 02134  
(617) 783-3060

★ **Big Business Day** — April 17, 1980 Organised in a decentralized fashion like Earth Day, Sun Day, and Food Day, Big Business Day will focus on the impact that corporate "crime in the suites" has on people all around the globe. Hunger, pollution, discrimination and other topics are all going to be discussed in a program of education and action, exposing the abuses and exploring the alternatives.

The success of Big Business Day depends on thousands of people in hundreds of communities joining on April 17, 1980 to educate and reform. The Day is looking for people throughout the nation to organize a variety of events to ensure this success. For information, write to:

**Big Business Day**  
1346 Connecticut Ave. NW  
Rm 411  
Washington, D.C. 20036  
(202) 861-0456

★ **Wind Power; Energy Alternative for Upper Midwest**  
April 25-26

This first-of-its-kind conference and exposition on the potentials of wind energy will be held at the large John Marshall High School in Rochester, Minnesota. Through exhibits, speakers, hardware, media, discussions, and actual demonstrations the conference will offer the audience an opportunity to explore a diversity of practical uses of wind generated electricity.

A series of workshops are scheduled which will focus on the availability of commercially-made systems, consumer information, what you need to know in choosing a system, farm applications, and a panel of home-owners who have had first-hand experience in using



wind-generated electricity.

The exhibit area will include displays and information from manufacturers, agencies, and organizations who are associated with the subject.

The conference is co-sponsored by Alternative Sources of Energy, Inc. and the Rochester Energy Information Center. For more information, contact:

A.S.E., Inc.  
Milaca, MN 56353  
(612) 983-6892

★ June 13-23 —the Spiral Inn will hold its annual summer gathering at Moniteau Farm, a developing 405 acre macrobiotic homestead community, in central Missouri. Even with spiralling inflation we are holding the cost down so everyone can join us for this exciting event. Nine days of camping, study and fun with lectures, practical workshops and demonstrations related to macrobiotics by Herman and Cornelia Aihara, Jacques and Yvette de Langre, Jerry Canty, Larry Korn, Patrick McCarty, Meredith James, Thom Leonard, Loren McCune, George Elvoe, Dale Deraps and others.

There is a 10% discount if you register and pay by April 1st. For more info, write:

**The Spiral Inn**  
Rt. 1, Box 9  
Moniteau Farm  
Jamestown, Missouri 65046  
(816) 849-2157

★ Celebrate Springtime in the Desert at Healing Waters, Indian Hot Springs, natural high desert oasis, Southeastern Arizona, hot mineral baths, on-going classes, supportive healing energy. April 4-18 — "Bhagavan Das" (Ram Dass' spiritual companion in India) chanting, dancing, singing, stories and meditation training. Informal personal spiritual development with yoga, exercise, nutritional counseling. Come for a few days or the full workshop. \$12 per day, camping including vegetarian meals. 10% discount on Prepaid registrations received 1 week before class begins. Hotel accommodations and conference facilities available.

**Healing Waters**  
Box 847  
Eden, Arizona 85535  
(602) 485-2008

★ Sirius Community is offering experimental programs in community living. These are designed to help people experience everyday life as their spiritual teacher and to develop skills for living cooperatively on the earth in service to humanity and to all kingdoms of life.

Sirius is a spiritual community started by former Findhorn members on 86 acres near Amherst, Mass. and is run collectively by group attunement and consensus.

Upcoming programs include:  
April 12-13 The Energies of Aquarius:  
Advanced Training  
26-27 The Spirit of Community  
May 10-11 Attunement to Nature  
Cost is \$60, which includes all meals and accommodations. For information, write:

**Sirius Community**  
P.O. Box 388  
Amherst, MA 01002  
(413) 256-8015

## Groups Looking

★ Canadians interested in community: Dandelion is an established cooperative community located on 50 acres near Kingston, Ontario. We number 10 adults, a new-born child in April, a couple of cows, chickens and soon, bees. We are committed to equality among people, non-sexism, social change and a healthy, happy, life. Dandelion is economically self-sufficient with several small-scale industries.

Over its five years of existence, members have learned a broad range of new skills. We are constantly building and improving our physical environment, our organic gardens are better each year, we publish a newsletter and are getting more involved in the local community.

Dandelion is committed to working on overcoming the various oppressions we have all learned. We fight sex-role stereotyping and are particularly interested in ridding our language of sexist, heterosexist, classist or racist influences. Other social change efforts encourage decentralism and oppose nuclear energy.

We welcome visitors, trying as far as

possible to integrate people into our home. We sometimes have a waiting list, however, so contact us well ahead of time.

Dandelion also hosts several conferences each year where we all get together to learn about community living and celebrate our lives together.

For more information on either Dandelion or our conference, contact:

**Dandelion Community**  
R.R. #1  
Enterprise, Ontario K0K 1Z0  
(613) 358-2304

★ We are one of two core communities (the other is near Loveland, Colorado) providing points of orientation for 200 closely associated centers around the globe. We adhere to no particular rules or regulations and find that in a humble and openhearted way, as we allow our concepts and habits to fall away, we are free to consciously align ourselves with the unfolding processes of life.

We number about 110 here on our large cattle ranch. We operate 15 businesses in the village of the 100 Mile House.

We publish a monthly newsletter, "Integrity", and hold numerous classes in the Art of Living.

As our accommodations are taxed with scheduled classes and visitors, visiting arrangements must be made in advance. It is often most convenient to visit a center near you to see if our experience meshes with yours.

Anyone interested may write to me personally, Dave Thatcher.

**Integrity**  
P.O. Box 9  
100 Mile House, BC  
V0K 2E0

★ The Redeeming Social Value Project (\*RSVP) is a non-profit organization dedicated to investigating, encouraging, developing, coordinating, and/or supporting any or all Alternatives which strive to attain (either by design or by coincidence) the Principles of World Citizenship which are:

1. Ecologic consciousness
2. Universal Prosperity
3. World Peace
4. Equality
5. Social Tolerance & Freedom
6. Good Will
7. Non-Exploitive Behavior
8. Public Accountability

Our local communal network includes a core of about 4 communities, and we enjoy frequent interaction with many interested individuals from other households. Several members presently support themselves by working in Broom and Board, our construction and repair collective. We've owned our house, U. Lab II, for two years and are presently modifying it to be a model Urban Ecology House. We're also now laying the groundwork for a cooperative child-care center.

We are actively seeking new members, collaborators, supporters, subscribers, and sympathizers. For info, please write:

**\*RSVP**

681 Ellis, Box 885  
San Francisco, CA 94109

★ We are three Feminists living on 12 acres in Southcentral Kentucky. We share skills, most resources, thoughts, labor and strive for collective sufficiency. We are anti-nuclear environmentalists struggling for change on a grass roots level, while creating a supportive womanspace, learning new patterns, and reclaiming our self-expression.

Exploring our lives, we recognize how we affect/influence social/political/economic change, and how Feminist theory/action seek to break down barriers of sexism, racism, classism, and agism, which keep us isolated and weak. We base our relationships on collective responsibility and mutual support rather than on competition and individual isolation.

Womyn, including womyn with children, considering an alternative lifestyle, write and send SAE to:

Sunnybrook Wimmins' Collective  
Sunnybrook, Kentucky 42650

★ Round Mountain Cooperative Community (est. '78) is an intentional community on 800 acres in Mendocino County, California. We have a lake, 50 acres of agricultural land, two large barns, one which contains a woodshop, a two acre garden, several out buildings, corrals, and a community house. The rest of the land consists of rolling hills, fresh water springs, meadows and abundant wildlife.

Some of our agreed-upon goals include health, equality, feminism,

loving cooperation, open communication and democracy.

We are committed to healing the scars on this land caused by abuse and overgrazing through reforestation, erosion control and soft technology. We will preserve our rural setting and maximum open land by careful planning: developing small housing clusters and utilizing shared kitchens, all on land least amenable to agriculture. We will set up cottage industries and truck farming to become more self-sufficient and to help offset the cost of the land.

Who are we? At this writing we are 12 adult members; we wish to grow to 25 adults maximum. There are 5 children ranging in age from 7 to 13, with two more on the way.

We especially are seeking women to join us to help balance the community. The land was sold to us for about \$200,000 and will take the financial resources of many people to have the purchase completed. The land is owned collectively with each adult contributing \$10,000 after a 6 month trial period, either in cash or by a down payment of \$2500 and 5 year payback. Each individual, couple, or family provide their own dwelling with community approval.

We are open to energetic, dedicated, flexible people from a wide variety of backgrounds. For more information, and or to arrange a visit, write us a little about yourself and send an SAE. Do not drop in without writing first, we cannot accept unscheduled visitors.

Round Mountain  
Cooperative Community  
P.O. Box 1363  
Ukiah, CA 95482  
(707) 462-9473

## Groups Forming

★ Right Livelihood Community now forming in Minnesota. We need potential members to help in the organization of a self-sufficient lodge/camp, providing a great variety of expressions in all levels of work and community living. We see a community where there can be individual fulfillment for all.

Now picture a lodge/camp. The specifics will be decided upon by members, but even in a normal lodge/camp

there are numerous functions: various programs, recreation activities, office and administrative positions, landscaping, carpentry and other maintenance, craftspeople, kitchen and dining room needs, etc. Also, being self-sufficient will also require alternative energy, full-scale farming activities, etc. Plus the various community activities including domestic chores, educating, homesteading, and the many more areas.

In short, we're saying there is an almost unlimited area for each of us to find fulfillment, to live a meaningful community life, and to offer meaningful, beneficial services to the outside world.

Our immediate goal is to attract serious people like ourselves to organize this community. Initially by correspondence and, when the time is right, together under the same roof — even though it may not be our final community location.

If interested, please write.

Right Livelihood Community  
Dave and Roxanne  
111 Carlisle Ave.  
Duluth, MN 55803  
(218) 728-3944

★ We are three, Nancy (32), Jim (34), Todd (4) and are looking for families and individuals to start a collective community, either here or relocating elsewhere with suitable people. We are democratic socialists — some common and some private ownership. We own a 20 acre farm, 75 miles S.E. of Chicago. We believe in honesty, open marriage, and ecological sanity. We believe in the use of technology to free people for self actualization. We are non-religion oriented and do not hold to sexual roles. We grow much of our own food and use wood for some heating. We are affluent and would like to use our financial resources for a new world. We have a need for access to urban culture and rural life. Write:

Jim Novak/Nancy Lynch  
Rt. 6, Box 39  
Rensselaer, Ind. 47978

★ We are beginning a new community and enhancing our ties with the existing communities here on Mombaccus Mountain. Right now, there are three adults (48, 32, 23 and a baby on the way) who live right at Seedbone Farm. We are cautiously, organically looking to grow into a

larger, self-sufficient, collectively owned and operated community. Our near-term projects include workshops on dreamwork, trans-personal visionary art, bodywork (yoga, t'ai chi), herb/healing gardens and production orchards. Also, we expect to open a community center on May 1 with a traditional May Day dance and celebration of the cycles of life and fertility.

Our newsletter will be coming out in the beginning of April. For a sample copy, send 50¢ to cover costs of printing and postage, if you can. Want to visit? Please arrange it at least two weeks ahead of time!

**Seedbone Farm**  
RR 2, Box 697  
Mombaccus Mountain  
Kerhonkson/Palentown, NY 12446

★ We are now organizing 1,000 families (2,500 to 4,000 inhabitants including singles of all types) to purchase land, plan and build an all pedestrian-passive solar-agrarian village approximately 80 miles north of Atlanta, Georgia. Only six percent of the land will be used to build a pedestrian village; fifty percent will remain in the wildlife habitat; twenty-five percent in co-op organic farming, and the remaining nineteen percent will be used for individual organic food plots (approximately 1/2 acre per family). We also plan to own four organic food outlets in Atlanta where both food and cottage-industry products will be sold. Our community, although spiritual, is secular in its organization. Each participating share owner will own 1/1,000 of the non-profit corporation, a dwelling and a privately owned and operated store or workspace, and a 1/2 acre organic garden plot.

If you want to own your own business, live in a beautiful natural setting, build at half cost, and know your neighbors, then come join the most advanced new age consciousness group in the South. Come participate in building the largest alternative energy-efficient community in the United States.

**CLUB of 1000 Inc.**  
P.O. Box 38134  
Atlanta, GA 30334

★ We are a group of about 40 people trying to set up a village community for 200 (plus) in Britain. We want to show that non-violence and cooperation can provide a practical alternative to com-

petitive society. Our basic principles are:

- \*Land, houses, and means of livelihood will be held in common.
- \*All decisions will be made by consensus.
- \*All income generated by the community will be shared equitably among its members.
- \*We will not discriminate against anybody.

We are hoping to build a community with maximum diversity of age and background, especially including those most in need of an alternative. Households will vary in size from large communal groups to individuals living alone. We intend households to be linked through people working together, by collective child care, and by provision of communal facilities for eating, laundry, education, cultural activities, and so on. Children will participate as equal members of the community to the extent that they wish to.

Children from outside would be welcome.

We see education as a lifelong process, and not limited to children. We aim to be self-sufficient in food production and to produce our own electricity. We are looking for a rural site. We want to farm organically and to operate services in line with ecological principles.

We intend to have a single large cartwheel made by a wheelwright, (this being the symbol of our community) and then to pull the cartwheel around a circular route of Britain, perhaps some 400 miles in all. We will contact as many groups of people as possible who are close to our aims and ideals to get support in sponsorship of one type or another and to meet people who are interested in building an alternative way of life. Add to this as much publicity as we can get from local newspapers and radio; we are aiming to raise a large sum of money to finance our project.

If you are interested in joining us, please contact:

**Cartwheel**  
5 Fairlight Place  
Brighton, Sussex, England  
Brighton 695880

★ LARC-M Cooperative is organizing from a base in the Portland, Oregon area, and is seeking persons interested in Pacific Northwest Community. In 1980, acreage with house will be sought

for about 12 people from which to operate and organize efforts for construction of the "Lodge of the Wind" in 1981. Both locations can be cooperative properties. We are interested in a diverse group to encourage various tasks, arts, and ventures like lumbering, gardening, carpentry, cabinet-making, etc. Any serious person with real interest, whoever, is invited to contact us soon. This LARC-M Village can be only the first of many projects envisioned by "Trustees" of LARC-M Cooperative.

**Arch & Hazel**  
Box 250 Rt. 8  
San Antonio, TX 78229  
(512) 698-2354

## People Looking

★ We are a northern California couple expecting our first child in April. We are presently trying to contact people who would like to be our neighbors. We are interested in forming a country-cooperative consisting of individual homesteads. Natural living and individual freedom along with good cooperation among neighbors sharing similar ideals would be needed. We would like to make a group-land purchase and then subdivide. A subdivision would ensure individual freedom along with the benefit of a much lower price per acre. Anyone interested in this type of situation and in purchasing land by early summer, please write to us. We hope to buy the land in northern California. Write:

**Northwest Co.**  
354 East 9th St.  
Chico, CA 95926

★ The two most important things in my life are community and mariculture, and for the past three years I've been trying to fuse the two. I am a former member of East Wind Community, currently employed on a commercial oyster farm and enrolled as a student in marine biology. In the summer of 1980, I plan on moving to coastal North Carolina (or thereabouts) to begin actualizing my dreams, which include agriculture, mariculture, and whatever else we have energy for. Although I am most familiar with the Walden II approach to community, the whole is

somewhat related to the sum of the parts, and everyone who shows interest will make a difference. I would be more than grateful for any letters expressing interest, criticism, information and/or support from anyone interested in such a project, or involved in one at present.

For further dialogue, please write:

**Ted Uhlman**

c/o Moss Landing Marien Labs  
Moss Landing, CA 95039

★ I would like to join in a spiritual community of people already living off the land in rural California or Oregon; knowledgeable in organic gardening/farming, building dome houses and yurts, wind power and solar structures and working towards self-sufficiency. I'm a 24 year old woman presently learning massage, reflexology and acupressure and want to be able to live in a setting where members can work with me practicing these healing techniques and eventually share them with others outside the community.

My skills and experiences include food and housing co-ops, communal experience, food drying, gardening and irrigation and working with children. Other interests and lifestyle are strict vegetarianism, herbal healing, yoga and planting fruit orchards. I have a lot of spiritual energies and love to share. If you are already such a community looking for new members, or for people to join in land trusts please write me. I welcome all correspondence. Namaste

**Julie Jacobs**

P.O. Box 1922  
Iowa City, Iowa 52240

★ Community-minded homesteader/writer would like to correspond with people in various parts of US and Canada about social and other developments in their areas. My interests include self-sufficiency, AT, environment, alternative exchange systems, children, interpersonal and self work, and spiritual life. I'd like to learn more about the possibilities of networking. Can pass on useful information, as I write regularly for New Age and other journals.

**Joel Russ**

R.R. #1 New Denver, BC  
V0G 1S0 Canada

★ I am looking for a community in the States or Canada which has or wants to create the following aspects. I realise I am asking a lot, however . . .

1. Working toward self-sufficiency in basics — food, clothing, shelter, energy.

2. Recognises creativity of all forms as being central to people's well being — and also sees the possibility of generating some income from this. What I'd really like would be to work and live in a community that would tour occasionally. My own main creative interests are in (mostly electric) music and in performing arts.

3. Recognises the necessity (?) of some involvement in therapy, such as co-counseling, bioenergetics, massage, psychodrama. Recognises that relationships need to be worked at, and is willing to put aside a definite time every day for this.

Does such a paradise exist? If so, where? Please contact:

**Marc**

66 Brooklawn Drive  
Manchester 20, Great Britain

★ I am planning to move out of New York City this summer with my ten year old daughter and I am looking for a rural community that is within a two hundred mile radius of New York. I am currently living in an urban collective house. I am 38 years old and at this point in my life I want to find a better, more nourishing, more peaceful way to live that includes a sense of community with others for my self and my daughter.

I am looking for people who are committed to struggling honestly and openly together, who are not dogmatic, who love and respect children, who have a political and humanistic perspective and ties to the outside community. I also need a group that includes single parents and/or single people as well as couples.

I have a lot of experience, skill and integrity to bring to a community. I would appreciate any suggestions. Please write to:

**Liz Schochet**

43 Sterling Place  
Brooklyn, New York 11217

★ Wanting to join a community with common project (alternative technology, small agriculture, building, teaching, ecology), 6-10 adults in thirties plus kids, communal activities with

separate living as a possibility, rural but with access to city, partially self sufficient (vegetable garden, small animals).

We are a couple, 34, 32, non-smokers, partially vegetarian, have radical and feminist backgrounds, held teaching jobs, and have some money. We can meet or visit starting July 1980.

**Ellen and Hans Cussler-Drake**

Frielingstrasse 31  
2800 Bremen, West Germany

★ Looking to join or form a community in Virginia or Maryland near Washington, D.C. I am 32, my daughter, 12. I am self-supporting and have money to invest. We are looking for people who share a respect for different lifestyles and spiritual paths, who are interested in becoming a family out of our diversity, who share a desire to sponsor not-for-profit human development services as well as profitable business enterprises. Any information, people contacts or advice is appreciated.

**Zobu Family**

c/o Mountain High  
316 S. Highland Ave.  
Pittsburgh, PA 15206

★ I'm looking for both a nomadic wilderness community/group and a permanent base community. The latter into simple country living, self-sufficiency, decentralization, living lightly on the land, and freedom towards children. My education ideas have been influenced by A.S. Neill, John Holt, Maria Montessori, and Jean Liedoff. I also hope to work with folks who want to work towards "natural" gardening without plowing and weeding. Plant trees for food.

I am presently living in a tipi. Slowly learning about foraging, massage, bicycle repair. I enjoy sunshine, music, water, movement, reading, simplicity, solitude, and individuals. Let's correspond. (NOMADIC Holly or Bert Davis I'm trying to reach you too. Please write.)

**Heather Smith**

Box 297  
Bishop, CA 93514

★ I am interested in joining a Community of individuals who are interested in some of the same things that I am, such as the abolishment of nuclear power, the advocacy of wholistic health, alternative education, alterna-

tive energy, whole healthful diet, self-sufficiency, and extended family concept. These are just some of the ideas I have for a community and I would like to join others with similar ideas.

**Peter Meneghini**  
RFD Box 416  
Sutton, MA 01527

★ I have been working toward a homestead/farm for six years. I am very much interested in finding folks who might want to join together in producing food in a gentle manner, or in compatible lifestyles: functional crafts, schooling, earth policies, etc. I am not sure if an actual community structure is right for me, but surely, it seems a group land-buy that produces loving, sharing neighbors is just as good.

My politics are mostly food (growth, distribution . . .) and the ground level self-reliance of this area — actually, this state. I put a lot of my personal energy into music, dancing, spiritual growth and being better prepared for the path I follow. I'd like to hear from you, if just to talk. Peace,

**Will Walton**  
RFD #2, Box 111B  
Harrison, Maine 04040

★ Looking to locate in P.N.W., P.S.W., other countries. Family of 5 (2 adults, 3 children) seeking organically based farming homestead with nuclear family/extended family emphasis and cooperative intentional community. Not interested in touchy-feely mate swapping stuff. We are hard-headed realists with much work experience in farming, all phases of orchard management and produce sales off the farm and at local farmers markets. We have mobile home (35' school bus), truck, orchard tools, good reference library and local contacts with alternative resource centers (Farallones Institute, Appropriate Technology Center, and a group we are forming — C.O.L.T. — Coalition on Land Trusts which hopes to match people with land). All replies will be answered.

**Lux-Crawford**  
221 Pleasant Ave.  
Santa Rosa, CA 95401

★ Family of four (35, 29, 2½ baby) with farming and trades skills and various tools, wishes to be part of or help organize a rural community. Prefer Minnesota, Wisconsin or Missouri. Would like to start a homesteading or house-building school. Other interests

include: alternative education, cooperative labor, alternative energy, wholistic health and sheep raising for spinning and weaving. Please contact:

**Bonnie and Richard Haist**  
Box 209 RR 4  
Columbia, Missouri 65201  
(314) 443-0009

★ We're a couple traveling cross-country in search of a rural alternative community to live in. We seek a close association with people whose goals are self-sufficient, organic farming; minimum participation in the national economic system; and maximum freedom for individual expression and growth.

Our trip is open-ended, beginning in California and making a circuit of the States. We would like to correspond with people who might like to meet us, or who can suggest communities to visit. Letters sent to the mail stop below will be forwarded, and we can arrange to stop just about anywhere. We will be living in a camper shell on the back of a pick-up, so accommodation will not be needed.

**Victoria Woodard & Fred Colgan**  
c/o Woodards  
P.O. Box 285  
Villa Grove, Colorado 81155

★ We are a monogamous, heterosexual couple . . . looking for a place with

the people who want to see ART FOR ART'S SAKE! we use no drugs, tobacco or alcohol and hope to get together with same . . . the use of meat in the diet isn't important. We hope to join with people with lots of ideas, an interest in the politics of the world, and an active involvement in an art form . . . music, writing, painting, poetry. Hopefully, we will find people and a place near a large population center as we are not rural types yet desire some of the freedom of country living where the Harry Partch Orchestra can come screaming out in the dark nite of inspiration! are you out there? write, shout or scream to:

**James T. Carr**  
2010 Oakwood  
Venice, CA

★ Deep Run School of Homesteading and Organic Agriculture has openings for staff/resident positions in gardening, farming, animal husbandry, construction, alternative energy, folk crafts. We are a teaching and learning community open to people of all ages who are interested in learning the skills of self-sufficiency. For further information, write

**Arnold Greenberg**  
**Deep Run School of Homesteading**  
RD 7 Box 388A  
York, PA 17402  
(717) 757-4174

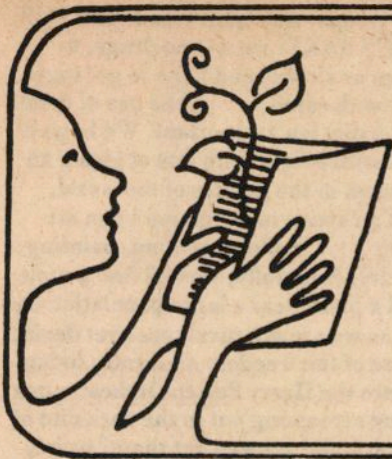
**Twin Oaks Community** is selling the 87-acre property on which its Merion Branch was located. Situated in the mild climate of central Virginia's Piedmont area, the property is unmistakably rural, yet lies within 100 road miles of Washington, D.C., and less than 40 miles from Richmond. Most of the property 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



# resources



## Publications

★ **Edcentric: A Journal of Educational Change** supports people working to change education and to make change through education. Edcentric reflects the deepening awareness of the role schools play in supporting the present social structure and of the important part they can play in transforming it. The Fall 1979 issue has a useful guide to publishers and bibliographies of non-sexist children's books and to distributors of non-sexist educational materials. Subscriptions, for four issues, cost \$5 from individuals or \$10 from institutions.

Edcentric  
P.O. Box 10085  
Eugene, OR 97740

★ **Self-Help Reporter** is the bimonthly publication of the National Self-Help Clearing House. In one 8 page issue one can find an article on the "Prevention Equation" which delineates the relationships among factors related to dysfunction; notices of the formation of self-help groups at community mental health centers; reports on single-parent, widow/widowers, prison family, and phobic self-help groups; and brief descriptive listings of publications, research papers, conferences, and self-help directories. The variety of self-help groups that exist are astounding. Individual groups focus on topics ranging from parents of pre-mature babies, to cancer patients, to care-

givers of the ageing, to a Navajo group.

The Reporter gives an idea of what can and is being done in self-help groups. Between this publication and the information available through the clearinghouse, anyone can get the information to find or start a group suited to a particular problem. For more information:

**Self-Help Reporter**  
c/o National Self-Help Clearinghouse  
Graduate School and University Ctr./CUNY  
33 W. 42nd St., Rm. 1227  
N.Y., NY 10036

★ **Farming Uncle** is a 42 page quarterly "periodical for Natural People and Mother Nature Lovers." The friendly almanac style allows for plenty of how-to articles: managing a woodlot, raising homestead poultry, roof truss maintenance, foraging for Jerusalem artichokes, using natural remedies, and caring for homestead dogs. Political sermonettes opposing such institutions as profits motivation and nuclear power are printed. Other useful features include recipes, poems, profuse illustrations, and free unclassified advertisements. Farming Uncle has a lot of cut-and-paste articles from other publications, making it look like a basement version of Mother Earth News. It's fun to read. Subs are \$6/year or \$25/5years, from:

**Farming Uncle**  
P.O. Box 91  
Liberty, NY 12754

★ **City Miner** is a new-style hybrid of city magazine and underground newspaper. It is of special interest to dwellers in the San Francisco Bay Area, yet also good reading for others. The 48 exquisitely written pages include lengthy interviews with, and features by, notable Californians such as columnist Charles McCabe, poet Diane DiPrima, and antipsychiatry activist Leonard Roy Frank. Fresh avant-garde poetry and photography abounds in City Miner. Many short book reviews are included, and the grim-silly letters to the editor are worth the price of the magazine, with is \$3.50/year for 4 issues, from:

**City Miner**  
P.O. Box 176  
Berkeley, CA 94701

★ **Alternative Lifestyles** is a quarterly journal devoted to exploring the sexual and social dynamics of intimacy both within and beyond traditional conceptions of marriage and the nuclear family. Articles compare various pair bonds/lifestyles to show similarities and differences, and to assess the impact that these lifestyles have upon the participants, the community, and society at large. Prevailing attitudes toward various patterns of intimate association (such as singlehood, open marriage, and traditional monogamy) are examined and compared with empirical reality.

Alternative Lifestyles is directed toward family researchers, social psychologists, sex role researchers, educators, psychiatrists, and related mental

health practitioners. A sampling of topics includes: open and closed forms of cohabitation and marriage, and parenting across lifestyles, bisexual and homosexual orientations and their lifestyles, economic political, social, legal and personal-psychological implications of marriage and other pair bonds/lifestyles, the influence of social movement and the mass media on alternative lifestyles, and divorce, separation, and dissatisfactions with various intimate relationships.

Subscriptions are \$16.50/year for individuals.

#### Alternative Lifestyles

SAGE Publications, Inc.  
P.O. Box 5024  
Beverly Hills, CA 90210

★ **Many Hands** is a "profile" directory of non-traditional (at least in terms of western medicine) healing practitioners. Because groups and individuals have written their own 100-600 word listings, one is given a greater sense of who the people are, in addition to what services they offer. Indexed alphabetical listings include acupuncture, biofeedback, childbirth, cranial therapy, health food stores, hot tubs, palm reading, rolfing, zen, and much, much more.

Many Hands is designed to cover the geographical region of the Connecticut River Valley — from the Berkshires to Worcester, from Brattleboro to Hartford. One copy is free, additional copies are 50¢.

Many Hands  
59 Pine St.  
Amherst, MA 01002

★ **Pathways**, "a quarterly guide to conscious living" is a dandy publication offering clearly explained samples of wholistic philosophy and describing New Age Alternatives in the Washington, D.C. area. The winter 1980 issue included a thoroughly researched directory, listing connections under headings as diverse as alternative education, birthing, communities, herbs, metaphysics and women's resources. The magazine includes a useful calendar of events. Distributed free in the Washington area, \$3/year or \$5/2 years by mail from:

Pathways  
1033 31st St. NW  
Washington, D.C. 20007

★ **The Southern Libertarian Messenger** is the monthly paper of the South Carolina Libertarian Party, but it should be of interest to libertarians and objectivists everywhere. The 10 pages are filled with witty excerpts from other periodicals illustrating the paradoxes engendered by the existence of government, marked by a few announcements and original editorials. Subs are \$4.80/year or \$5.40/year overseas, from:

The Southern Libertarian Messenger  
Box 1245  
Florence, SC 29503

★ **Outlook** is a monthly publication of Human Environmental Planning at Governors State University. It was formerly on environmental issues and alternative technology, with a strong emphasis on news from the Midwest.

Outlook's interesting articles provide otherwise hard to find information about state level legislative action, personnel changes in the Department of Energy bureaucracy, convention reports, tax credits and incentives, grant winning projects, and recent inventions and adaptations. Corruption and environmental insults are exposed.

The writing is tight and the editing is careful. No words are wasted. This periodical is worth your attention. \$6/year for individuals, \$10/year for institutions, from:

Outlook/GSU  
Park Forest South, IL 60466

## Women

★ **Women helping women** is what the Abused Women's Network is all about. The network provides weekly support groups, crises counselling, information and referral services, and information and advice for professionals and personal advocates of abused women. Child care during, and transportation to support group meetings is available. The support group meeting, central to the workings of the network, is a place where women realize that they are not isolated, that abuse is a widespread social problem, the abuse is not their fault, that they do not deserve it, and that there may be a way out. The Abused Women's Network is for any abused woman, whether she is ready to leave the abusive man or not. More and

more women are learning that they can live safely, can feel good about themselves, and can reorganize their lives in ways that are satisfactory to them and their children. For more information, contact

Abused Women's Network  
4747 12th 12th Ave. NE  
Seattle, WA 98105  
(206) 523-2187

★ **Women's Institute of the Northwest** is a non-profit organization committed to serving all women. A major focus is feminist counseling for individuals and couples. WIN also offers a range of classes: assertion training; challenge of being single; power: taking it, giving it, sharing it; risk taking; and more. Further, WIN offers training and consultation to agencies, organizations, and individual professionals.

Finally, WIN conducts research. Examples are as follows: survey of day care facilities, evaluation of assertion training workshops with a one year follow-up study, and an experimental program to reduce self-critical behavior in women. Fees are on a sliding scale. The co-directors are professionally-trained social workers.

WIN  
4747 12th N.E.  
Seattle, WA 96105  
(206) 523-2187

★ Encouraged by the growth and spirit of the women's movement, **Women: A Journal of Liberation** goes into its 6th volume of publication. Since the Journal was started in the fall of 1969, it has served as an expression of the ideas and creativity of a developing women's consciousness. The magazine fills two purposes: to introduce women to the women's movement, and to further dialog among women who are working for basic changes in our society. The thematic format allows for an in-depth exploration of various problems and issues facing us.

A group of 13 women work together collectively, sharing all aspects of producing the Journal and are as committed to this process as to its end result. The method of working together requires time; each issue takes several months to complete. There is a diversity of political opinion and lifestyle. All are committed to an autonomous women's movement and to fundamen-

tal social change to eliminate sexism, classism, racism, and imperialism.

Women: A Journal of Liberation is produced irregularly, with four to six months between issues. Subscriptions are not by year, but by volume, with three issues per volume. Subs for individuals: \$5/USA; \$6/Canada; \$7/Overseas.

#### Women

3028 Greenmount Ave.  
Baltimore, MD 21218

★ The National Congress is an organization of women who identify themselves as working class, low or moderate income, and minority and/or ethnic women. Their activities have included a battered women's shelter serving all of New York City, a college program for working people, community economic development projects, coalition work, and technical assistance.

Another of their activities is Project Interchange, which hopes to have a directory compiled by April. In it they are including information on groups and projects which deal with issues which affect the lives of community women.

#### Project Interchange National Congress of Neighborhood Women

11-29 Catherine St.  
Brooklyn, NY 11211  
(c/o Journal of Alternative Human  
Services, Spring '79)

★ The Wishing Well is a quarterly magazine of a gay women's contact service. The 70 pages are filled with personal self-descriptions by women looking for a variety of relationships with other women — from pen pals to life-long partners. Listings are 60 words in length.

A disconcerting aspect of The Wishing Well is secrecy. The women who write are identified by a code number. Letters are routed through The Wishing Well, which guarantees confidentiality. Letters and magazines are sent in plain sealed envelopes. Why the secrecy? It is clearly a reflection of society's wish for lesbians to not be. Lesbians have a lot to risk by being open: jobs, housing, custody of their children, and the acceptance and good will of their families, friends, and neighbors. . . . No small price!

In addition to the personal listings, a copy of The Wishing Well includes

letters to the co-editors, poems, ads, and resource listings. Copies available for \$3. For more information:

The Wishing Well  
Box 664  
Novato, CA 94947

## Political & Social Change

★ Acting Out is the quarterly publication of the Mental Patients Liberation Front, an 8 year old grass roots organization composed of present and former psychiatric inmates and other survivors of psychiatric assault. The 12 page newsletter contains legal news, organizational statements, drug information, letters about personal experiences, poetry, Movement news, resource descriptions, and articles decrying the human indignity of behavior modification, seclusion, restraint, lobotomy, electroshock, and forced drugging — "modern psychiatric treatments."

Mental Patients Liberation Front has several centers. There are also other groups which are organized against psychiatric oppression; a listing is found in Acting Out. Please give your support. Subscriptions to Acting Out are \$4-10 regular; lower for those "locked-up or broke", and \$10 and up for institutions and for those with an income over \$10,000/year.

MPLF  
P.O. Box 514  
Cambridge, MA 02238

★ Building Social Change Communities, by Berit Lakey, Christopher Moore, Stephen Parker, Susanne Terry, and Peter Woodrow, is a 112 page "how-to-do-it" book for people looking for other people to work with to change the world. It will be useful to people in many different situations — those who live communally, those trying to create new social change groups or alternative living situations, or those already involved in growing networks of activists.

Building Social Change Communities will be a vital resource for activists, social workers, neighborhood organizers, teachers, and others interested in

preparing themselves and their communities for new lifestyles and workstyles in the struggle for basic social change.

Chapters cover forming a communal household, nuts and bolts of communal living, the consensus decision making process, the no magic method of meeting facilitation, relationships in community, creative conflict resolution, and spinning the web with networks for social change.

The cost is \$3.50 including postage, with discounts for additional volumes.

Movement for a New Society  
4722 Baltimore Ave.  
Philadelphia, PA 19143



★ "Saying No to War Taxes" is the title of a 3 page article in the January issue of the Peacemaker. The article urges readers not to pay income tax (or the telephone tax) because their money will go towards death and destruction. Non-payment can be accomplished by limiting income to the non-taxable amount, or by declining to pay or to cooperate with attempts to collect. The article explores the various methods of avoiding payment and the consequences of doing so.

Since 1948, the Peacemakers have challenged the legitimacy and authority of violent ways. They have experimented with and committed themselves to nonviolence as a way and a spirit of living. Peacemakers is a movement dedicated to the transformation of society by the transformation of the individuals therein. Some Peacemaker principles are: not paying federal income taxes and not cooperating with conscription (the draft) working towards an end to the oppression of women, simple living, economic



aring, consensus decision making, opposing the violence inherent in racism, prisons, and other forms of oppression and exploitation. Peacemakers are those individuals who accept the principles of the Peacemaker philosophy and who consider themselves members. Suggested subscription rate is \$10/year; contribute what you can afford.

**The Peacemaker**  
P.O. Box 627  
Garberville, CA 95440

**Gray Panther Network** is a bimonthly newspaper subtitled "Age and Youth in Action." Articles on social security cuts, nursing homes, and early retirement appear along side articles on and photographs of demonstrating old and young anti-nuclear activists. The "No Comment" column brings home the analogy that Gray Panthers Network is to ageism what MS. magazine is to sexism. In socio-political values, Gray Panthers will be found supporting guaranteed annual adequate income, expanded public work programs, conversion of military spending to meet human needs, federal regulations of food and public access to nursing homes, national rent control, intergenerational housing, price controls on gas and petroleum products, human rights regardless of sexual preference, and the constitutional right of women to freedom of choice in abortion.

The 12 page newspaper includes news, reviews of books "Worth Reading", profiles of individuals, letters, reports by the many Gray Panther task forces, conference announcements and reports, and an ongoing column "Approaches to Aging" which features a different person's philosophy each issue. Gray Panther Network is partially supported by advertising, and partially supported by donations. The GPN will be sent to anyone who sends \$5 or more donation.

**Gray Panther Network**  
3635 Chestnut St.  
Philadelphia, PA 19104

**The National Consumer Cooperative Bank Board of Directors** has issued a statement of proposed policy. The statement is 64 pages in length, and dense and legalistic in style. It may be a valuable key with which your cooper-

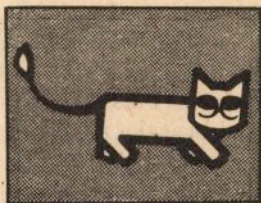
ative can make use of the Bank.

The statement addresses policies and procedures on credit and lending, interest rates, capitalization, eligibility and priorities, voting rights, loans and advance appeals, low income cooperatives, conflict of interest, interim personnel policy, interim procurement policy, and public observation.

"On August 20, 1978, the President signed into law the NCCB Act (PL 95-351) to create an independent national bank for cooperatives.

The Act appears in full in the Congressional Record of July 17, 1978.

**The National Consumer Cooperative Bank**  
Washington, D.C. 20220



★ The Nestle boycott has been extended to include Beach Nut, owing to Nestle's December purchase of the company. The Nestle/Beach Nut boycott continues to be organized by INFAC, a coalition of church and other activist groups who are protesting Nestle's policy of peddling infant formula in underdeveloped countries where women can't afford to use it properly. Use of diluted and unsterilized Nestle's formula has led to sickness and death among third world children. Beach Nut products are: Beach Nut baby food, Beach Nut coffees, Tetley Tea, Table Talk pies, and Care-Free sugarless gum. This information comes from

**HerSay Newsservice**  
via New Women's Times  
(see Communities #33)

## Miscellaneous

★ **Gentle Strength** (est. '71) is a member-owned, worker-managed cooperative enterprise dedicated to cooperation, economic democracy, and participation in the cooperative movement. As a non-profit food co-op,

**Gentle Strength** provides its 500 members with high quality goods at a low cost. The emphasis is on organic and unprocessed basic foods.

In addition to its role in food distribution, Gentle Strength is a community center through which educational and social events are organized and manifested. Gentle Strength offers monthly pot lucks and outings.

The quarterly newsletter is an attractive publication of impressive visual quality. It is produced in cooperation with Images, of the Peace and Freedom Graphics Collective. The 26 pages of the winter issue included a feature section on children, and columns on food, social activities, political interests, and business concerns.

Gentle Strength Newsletter is provided free of charge. Write:

**Gentle Strength**  
38 East 5th St.  
Tempe, AZ 85281

★ **Modern Times** is a collectively owned and managed socialist bookstore in San Francisco. It has been open since 1971, building and maintaining an extensive stock of books, pamphlets and periodicals. The store has become an important education resource. It includes everything from political economy and labor struggles, through the family and education, to art, literature and the media. And, not accidentally, it features one of the finest selections on Marx and Marxism in the U.S.

Those who visit the store in person find it a place where people can experience a wide range of exciting reading matter that informs, educates or entertains. Here one can keep in touch with progressive opinion and analysis on issues that concern us all.

In producing its catalog Modern Times extended the store beyond its community and homes, schools and libraries nationwide. It lists a large selection of their stock, often adding explanatory blurbs when the title is not informative. If a book has a helpful subtitle, it is used. If not, the catalog tells something about its contents: perhaps its main focus, whether it's difficult or introductory, general or specialized, perhaps something about its historical content or the author's politics and viewpoint.

The catalog was designed 1) to provide access to materials that are hard to find in many parts of the country; 2) to

give an opportunity to browse by mail — as in a good bookstore, where one can pick up on what's available, what isn't available, what's new, what's old, what's being done, and what needs to be done.

**Modern Times Bookstore**  
3800 17th St.  
San Francisco, CA 94114

★ **Down to Earth** is a network for the alternative movement in Australia. Among the activities DTE coordinates are the Moontime School of Alternatives, "Confests" (conference-festivals), and the cute yet informative DTE newsletter.

**Down to Earth Association**  
P.O. Box 326  
Fremantle 6160 Australia

★ "At present, **Grass Roots** is the only alternative lifestyle magazine being published in Australia. It is quarterly and contains information on craft, gardening, health, do-it-yourself projects, small rural enterprises and alternative lifestyles unique to Australia. There is a contact section which includes land for sale and groups seeking members. It is receiving more and more inquiries from the U.S., probably because viable unsettled country at reasonable prices is available there.

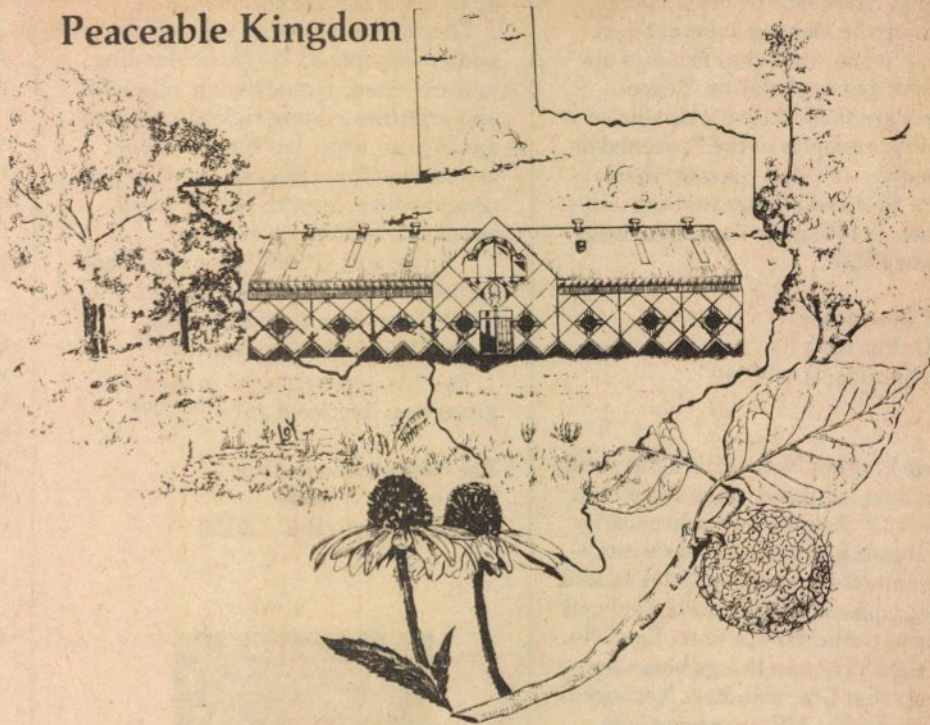
"The editors, David and Meg Miller, live right out in the country and keep goats, sheep, fowls, a garden, and run a 200 hive apiary which is migrated around the state.

"You can obtain information about Australia by writing a letter for publication in **Grass Roots** or by sending Aust. \$7.00 money order for a subscription."

**Grass Roots**  
Box 900  
Shepparton 3630 Australia

★ The **Peaceable Kingdom School** is located 3 miles north of Washington-on-the-Brazos (the first capital of Texas) on 75 acres of woods and pastureland. The school is operated as a year-round working community and is chartered as a public, non-profit institution. . . "for the preservation of arts, crafts, and related disciplines." The school is a continuing teaching tool and does not advocate any specific philosophical or educational outlook. Through constant

## Peaceable Kingdom



change and adaptation, we attempt to contribute to those individuals as well as communities with which we become associated. Our staff consists of permanent residents whose activities include practicing their crafts, class instruction, farming, construction, and general maintenance. Present projects include the renovation of a residence and the construction of a solar green house. If you want to find out more about us, send your name and address and we will put you on our mailing list.

**The Peaceable Kingdom School**  
Washington-on-the-Brazos, TX  
77880

★ **Co-ops, Communes and Collectives**, John Case and Rosemary Taylor, editors; Pantheon Books, New York, 1979. \$5.95 paperback.

The book combines a series of case studies of alternative enterprises — free clinics, food co-ops, worker owned newspapers, communal housing, and legal collectives — with a series of articles on the issues raised by the cases.

The case studies cover the weakness of the alternative enterprise movement in the past decade: It mainly attracted white, middle class, fairly well educated young people to its ranks. Its attraction was political and cultural more than economic.

The new wave of co-ops and other al-

ternative enterprises raised questions that the old wave enterprises of the Depression era had largely ignored — questions about democratic management and participation, questions about growth and the relationship of the size of an enterprise to democracy. The discussion of these questions was often carried on within an atmosphere of hostility to all business related skills and techniques.

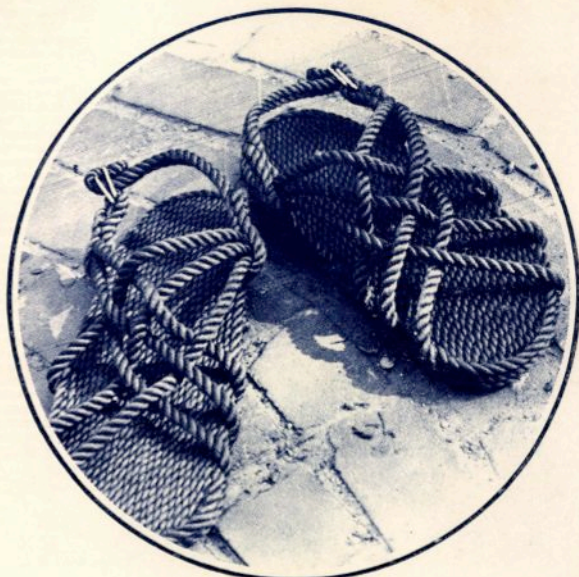
Often informality and lack of structure led to "Hippie Authoritarianism" where strong individuals, usually males, dominated the co-op or collective. Frustrated members quit and returned to the "real world." Low wages and long hours in the alternative sector led to "burn out" and disillusionment about the practicality of economic democracy.

The book does a fine job in exploring these matters. The articles by Jane Mansbridge on inequality and Joyce Rothschild-Witt's article on the conditions necessary for making democratic participation work raise the key issues in surprisingly little space. The problems of alternative enterprises as a movement are left to the final piece in the book on "Alternative Institutions and American Socialism," written by David Moberg, reporter for the weekly newspaper *In These Times*.

review by Derek Shearer  
from *Jam Today: California Journal of Cooperatives*

**East Wind**  
**UTOPIAN SANDALS**

Made with the same weather-resistant rope as our hammock and chairs, Utopian Sandals are light-weight and machine washable. Unlike leather or canvas sandals, these will not rot or mildew. And they're slip proof!—Ideal for deck, jetty, or poolside.



**Twin Oaks**  
**BACKPACKER HAMMOCKS**

This high quality, hand finished hammock is made with lightweight, weather resistant, poly-synthetic rope. Continuous aluminum rings provide strength while adding little weight.

The backpacker will support people of all weights and sizes comfortably. Use it for sleeping and relaxing or for hanging supplies above the ground. Comfort, durability, and portability make it useful for many back country trips including bicycling and canoeing.

**Specifications**

Weight, including bag	13½ ounces
Bed length	7 feet
Overall length	10½ feet

Order from address nearest you

**Community Products**

Box C  
 Tecumseh, Mo. 65760  
 (417) 679-4682

**Twin Oaks Hammocks**

Box C  
 Louisa, Va. 23093  
 (703) 894-5126

Handling and Shipping for all orders

**Handling and Shipping**

For all orders \$20.00 or less add \$2.00.  
 For all orders greater than \$20.00 add \$4.00

3.25% Sales Tax (Mo. residents only)  
 4% sales tax (Va. residents only)  
 Master Charge accepted.

**Please specify colors and sizes**

Large Hammocks		Small Hammocks	
White	\$60.00	White	\$50.00
Colored	\$68.00	Colored	\$56.00
Hammock Chairs	\$98.00	Backp'ker Hammocks	\$14.00
Pendulum Chairs	\$48.00	Utopian Sandals	\$15.00
Large Hammocks		Small Hammocks	
White	\$60.00	White	\$50.00
Colored	\$68.00	Colored	\$56.00
Hammock Chairs	\$98.00	Backpacker Hammocks	\$14.00
Pendulum Chairs	\$48.00	Utopian Sandals	\$15.00

**Name** \_\_\_\_\_

**Address** \_\_\_\_\_

**City** \_\_\_\_\_

**State** \_\_\_\_\_ **Zip** \_\_\_\_\_



## PERSONALS

*Human beings concerned  
about planet  
How to be human  
together  
in small enough groupings  
to mean anything  
to each other,  
large enough to survive  
Women and men  
respecting personhood  
sharing insights  
urban, rural touching  
of the universe  
Prepared to build  
political, social, economic,  
ethical models  
toward spiritual growth  
Please,  
make contact*



## COMMUNITIES

JOURNAL OF COOPERATIVE LIVING  
BOX 426  
LOUISA, VIRGINIA 23093

- \$7.50 ONE YEAR (\$9 Foreign)
- \$13.00 TWO YEARS (\$16 Foreign)
- \$11 (\$13.50 Foreign) A year's subscription plus the  
Guide to Cooperative Alternatives

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

## COMMUNITIES

BOX 426  
LOUISA, VIRGINIA 23093