

COMMUNITIES journal of cooperative living



ART COLLECTIVES

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INTRODUCING THIS ISSUE . . .

In this issue of *Communities* the focus is on the Arts. Beth Schachtman and Marjorie Lefkowitz worked together as section editors. They offer us a broad array of existing art collectives, provide us with a philosophical context and give an in depth picture of one of these collectives . . . Little Flags Theater, directed by Maxine Klein.

When Paul Freundlich (co-editor of this magazine) heard that this issue was to be focused on the arts he sent us one of his community stories, *Bingo the Community Dog*. At first I responded with my usual, "Oh Paul," but laughing my way through the story I decided to include it for a little lightness and humor.

Gatherings have been big this summer. From our own community (Twin Oaks) we had people going to The Rainbow Gathering, the Black Hills Survival Gathering, the Association for Humanistic Psychology Conference and the Women's Music Festival. We were able to get some first hand reporting from the Rainbow Gathering and look forward to some sharing of the other conferences in our next issue.

In a political vein, *Freestate* was an experiment in mixing intentional community and political action.

Running along side and after the *Seabrook* occupation, *Freestate* attempted to give a community context to the anti-nuke action. Although the authors/participants feel that the experiment was unsuccessful, there was much learned. It is not easy to do community in any context and the attempt is inspirational and will serve the groups well.

Sexism and Feminism in community endeavors is always a fascinating and thought provoking subject. Frances Newell did some travelling in Oregon last year and offers one woman's perspective of how things appear to be on the intentional community scene. Margaret Oaks offers her view of what it is like to live as a lesbian in a primarily heterosexual community. Not wanting to ignore the business side of cooperative alternatives I asked for permission to reprint an article from *City Miner* on *Bookpeople* and large distributing collectives for small press books. The publishing and distribution business is tough and competitive. *Bookpeople* seems to have found the key to not only keeping their heads above water but doing well.

People keep inquiring how the

sales of the Guides are going. It's been a little over a year now since we published it and we have sold about 7000 out of 12,000 copies. However it is our desire to sell them all: to get the word out to 12,000 people that the cooperative movement is alive and well — and to continue paying our salaries. Most of our Guide sales come from folks like yourselves who tell other folks about the Guide or give it as a gift. We would like to remind you that the Guide makes a fine holiday gift and to encourage you to take advantage of our holiday special 2 Guides for \$10.

So here I sit . . . back home again . . . recovering from the hard life of *Snomass Village* and condominiums, *Jacuzzis*, swimming pools and saunas. Back to the delights of living with 80 people, having a rich and varied garden (lots and lots of watermelons, cantaloupes and tomatoes and tomatoes and tomatoes) and the joy I take in doing this magazine. Mixing and mingling lifestyles is so fascinating and, for me, quite an enjoyable endeavor. It's good to be back home.

For *Communities*
M'lissa (Mikki)

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ART

Collectively

Beth Schachtman and Marjorie Lefkowitz are co-editors of the following collective arts section. They have both lived in Boston for about a year. Beth works for the dance department of a small performing arts school. Marjorie works for a social service agency and throws pottery.

These articles evolved from a 15 week seminar on traditional arts administration and management.

Society has created the myth of the artist as special thinker, an outcast from the mainstream who should be allowed the freedom to create and who should not have to deal with the responsibilities of running a business. Yet the very artist which the field of arts administration attempts to benefit can actually be stifled by the nature of the traditional arts organization. A hierarchical and often elitist structure leaves many artists frustrated and isolated. Primary artistic goals become unfulfilled due to obligations to the director and the board members as well as their perceived constituency. Artists become dissatisfied because the majority of the arts are geared to a generally white upper-middle class audience, thus obscuring the arts as a means of broad communal expression. Hierarchical relationships between people involved in an organization lead to tension and a lack of communication between management and artist. The artist is sometimes forced to compromise with the specific attitudes and methods of one person. Artistically, many creative ideas may be stifled due to an administrator with definite ideas of his/her own. Many artists have social beliefs that cannot be expressed in traditional organizations.

Collective Management is a non-hierarchical method of administration used in some arts organizations as an alternative to traditional managerial structure. Each artist-worker has an equal voice in the group's decision-making process and does an equal share of the work involved in the running of the organization. An outgrowth of the late 1960's counter culture, the movement towards collective organization in the arts is still relatively small. Most collective groups are dedicated to workers having control over their own destinies by working together for the best interests of the group as a whole.

Collective art organizations are experimenting all of the time; there is no absolute way to structure a collective. Although in practice collectives organize according to their specific needs, there is a common belief in a non-hierarchical structure. This often involves consensus decision-making; all must agree on a policy before it is implemented. Consensus decision-making is a time-consuming process. Traditional arts organizations tend to depersonalize the decision-making process for efficiency; collectives, however, use an interpersonal approach, which usually involves lengthy meetings until some kind of agreement can be worked out. This results in a feeling of community in a collective situation that one simply does not find in a traditional organization. The individual has greater power over his/her work and is therefore more confident that it will benefit the community.

Skill-sharing is a high priority for many collectives. Jobs are rotated so that all members learn and become proficient at skills necessary for the running of the collective. This way the specialization emphasized in traditional workplaces which does not allow the worker to gain any knowledge or have control of the work process is avoided. Distasteful work is not dumped on a specific person. Some tasks can be performed by the entire collective. Although this is very time consuming, it is a good way to distribute the jobs, such as typing, that no one wants to do. Special small work groups for certain projects are also used to structure tasks. Even leadership is rotated among collective workers. This way all can have a chance to learn the skills involved in facilitating the collective process. In traditional arts organizations, an administrator-leader can unconsciously learn to enjoy his/her power and create a situation where the group cannot function without him/her. Therefore, when s/he leaves, the organization is in danger of dissolving. In a collective situation, however, the entire work process is understood by all, so that no one member is indispensable.

The egalitarian method of distributing tasks is also the basis for distribution of wealth among collective members. Salaries are either needs-based, flat-rate or paid according

by Beth Schachtman
and Marjorie Lefkowitz

to a devised formula. Some collectives are anti-profit; surpluses that are not used to pay a living wage for workers or for capital expenses are used to benefit the community. Money is always a problem for collective arts organizations. The collective structure is not considered viable by traditional funding sources. Also, the audience sought by these organizations cannot provide the same kind of financial support that the wealthy elite provides for traditional organizations. Long hours at subsistence wages with no health plan, sick leave or vacation time contribute to the burn-out syndrome, where members decide to leave the collective or the entire collective folds. It seems that even these disadvantages do not discourage those who have been involved in the collective process. Even members of arts collectives that have folded say that they are willing to try again in another collective venture. They feel that the personal and artistic benefits greatly outweigh the financial disadvantages.

Although collectives maintain that their structure enhances the quality of their art, are the arts by their very nature an individual experience? "You cannot make art by committee" is a common criticism given to arts collectives. Yet cooperative arts organizations recognize the value of the individual artist's creativity. Artistic quality is enhanced by the variety of ideas expressed in a collective. Janet Nelson of the Mandala Folk Ensemble (Cambridge, Massachusetts) says that by operating collectively, Mandala can offer its audiences more variety, and "a wisdom of the group." By working together, arts collective members have personally cultivated an intimacy that allows their art to become richer in meaning than that of most arts groups. The Dance Collective of Lexington, Massachusetts says, "Artistic excellence flourishes in an atmosphere of aesthetic freedom, intellectual ferment, and moral support that typifies the collective's spirit." Not only have the members of some collectives such as the Cooperative Artists Institute of Jamaica Plains, Massachusetts, and the San Francisco Mime Troupe created a business together, but they also live together in cooperative households. The artists' contact with and recognition of human daily responsibilities are valued as a means of enhancing their art. A member of the Cooperative Artists Institute said, "Even though it takes longer when we share the paper work, it feels better. Every artist should have a feeling for this."

Few generalizations can be made about collective management. In fact, a look at arts collectives raised many points and questions to which each individual artist and the group as a whole need to find their own response. Some of the questions are:

1. **Process overriding Art.** Does a group that is operating collectively become so caught up in the group process and the philosophy of collectivism that the art itself becomes secondary? Does paperwork leave the artist with enough time to devote to his/her craft? If a freedom from tedious tasks involved in running an organization leads to more artistic output, is this better for the artist? For the community?
2. **Outreach.** How do you reach a community that is hostile to the arts? Even if you are aiming your work specifically at a community that has been deprived of the arts,

how can you convince them of their community's need for art? Is this snobbism or elitism in itself?

3. **Covert Hierarchy.** Can artists and individuals desocialize themselves and work together in the true collective spirit? Will members end up taking on specific roles because of their sex or skill level in the long run, in order to "get the job done most efficiently?" Will members who have been in the collective longest assume roles because of seniority? Will they close themselves off to new ideas? Is this form of unstated hierarchy worse than that of traditional groups? How long does it take to purge oneself of competitive and hierarchical social conditioning and does this process hurt the group? How? Is it worth the trouble?

4. **Integration into the existing art world.** How does the collectively managed arts group cushion itself from the rest of the art world? Is it advantageous to remove itself?

5. **Financial worries.** Since collective ventures have difficulty receiving grants, creative fundraising is needed. But, how long can collective energy last without capital? Does a group accept money from a source that it does not agree with on political or social matters? Is this recycling capital for good use or is it social compromise? (This problem was confronted by the Cooperative Artists Institute.)

6. **The role of the arts administrator.** What is it? Does it exist?

7. **The artist in the business world.** A leading arts administrator in New England said that artistic skills and business skills are different. He asserted that if you rotate artists among many jobs — especially administrative jobs — it is quite possible that those jobs will not be done competently just as, one would assume, administrators would not make particularly good actors or musicians in many cases. Is this so? or can business skills be learned and competently handled by the artist?

There are of course no definitive answers to these questions. Yet, however great the issues may be, collective management is a viable alternative to traditional arts administration. Collective management in the arts means several things. For some, it means that art reaches more than a minority elite of the population. It also means that the artist is incorporating his/her political beliefs into his/her art. Little Flags Theatre in Roxbury, Massachusetts dedicated itself "to a society free from oppression by race, by sex, by sexual preference, by age, and by class." They work in a working-class neighborhood and believe in the importance of the community; for example, they keep their admission prices as low as possible. Yet, they are able to pay expenses and profit-share the rest, have drawn critical acclaim for plays, acting and directing, and have been invited to tour in twenty states. Alice James Poetry Cooperative has also won critical acclaim for the quality of the poetry coming out of their alternative small press. Although collective management is not the only way to achieve this, the arts collective is succeeding in addressing some of the problems often present and caused by the nature of the traditional art organization.

Organizational and philosophical problems can alienate the artist in a group that was designed for his/her benefit. Collective management, while creating problems of its own, is a response to these problems. □

Pickle Family Circus

Who They Are

The Pickle Family Circus (PFC) is a company of 22 performing artists who perform an alternative circus show based on the traditional circus acts. Unlike big time circuses, PFC performs in an intimate audience setting encouraging audience participation. They perform in public parks and schools, and reach out to inner city and isolated rural communities who might never have an opportunity to enjoy a circus performance. During their seven month (April to October) season they perform throughout the Pacific Northwest. Highlights of the ninety minute show include juggling, clowning, a six-piece 'circus jazz' band and a free workshop led by performers after the show.

Why and When

PFC was founded in 1974 by a group of performers who wanted to revive the one ring circus as an interdisciplinary form of theatre combining music, drama, dance and mime with traditional circus skills. They hoped to provide low-

cost, outdoor, daytime, family-oriented entertainment which would reach a large variety of the community. The show would be an impetus to give workshops in circus skills and to teach community organizations to be responsible for their own cultural growth by learning to use local resources to sponsor and promote cultural events. A primary goal of PFC is active participation of the audience and development of a greater understanding and appreciation of circus skills.

How They Work Together

Until 1978, the circus had a full-time staff of one administrator. With the box office revenues of 1977 and a grant of three CETA positions, the administrative staff expanded to five full time employees, who are also performers in the group so that they are not removed from the performing process. The staff meets weekly, going through an agenda of all their various program areas. The meetings are open to the whole company, although



Pickle Family Circus cont.

most of them do not come unless they have something particularly to discuss. A "Pickle Press" is sent out to all of the company members every few months so that everyone is kept up-to-date on business matters. Zoe Leader, a member of the administrative staff who is Business Manager, Graphics Coordinator, Juggler, and Roustabout says, "Except for the problem of being overworked, it is important to the staff to maintain a good balance between performing and administrative staff. That way we don't run into the risk of an administrative staff dreaming up projects that producing members aren't interested in working on."

Conclusion

The PFC is a highly successful performing group for various reasons. First, there is a definite need for low cost, enjoyable entertainment that appeals to families, is live, and encourages children's imaginations and participation. Second, the PFC has built a strong community base by reaching groups and areas that would not ordinarily be exposed to performing groups. As Zoe Leader says, "The primary motivation behind our organization really has little to do with whether our structure is collective or hierarchical, but rather stems directly from having begun with a solid project. I think this the key to our 'success.' The quality of our art and the unique method of distribution are and have been strong enough to improve and develop almost in spite of our methods of organization. □



Cooperative Artists Institute

In 1968, a group of dissatisfied black jazz musicians organized collectively in order to create an artistic work situation where they could perform their art freely. The energy of the sixties created an environment where they could experiment with various ideas that eventually developed into the basis for the Cooperative Artists' Institute (CAI) in Jamaica Plains, Massachusetts.

The CAI attempts to integrate the arts into daily life thus improving the quality of work, play, education and human services for the communities that utilize them. They conduct educational arts programs with this theme in mind throughout the Boston area. Examples of programs they have presented are Circus of the Arts, the largest artist-produced event in Boston in 1971 and 1972, and Tribal Rhythms, a unique presentation of music, drama, and dance promoting multicultural understanding. Each presentation is specifically geared to its audience; audiences have ranged from inner city school children to suburban parents. The CAI also publishes 'Artists in Residence Journal,' a resource sheet to stimulate exchanges of ideas within the arts community, and performs a program called 'Music That's Good for the Head' all over the Boston area.

There are 35 members in the collective; four live together. The fact that some of the members live together as well as work together strengthens their understanding of the commitment they have towards collective organiza-

tion. Therefore, they feel they have succeeded in answering some commonly raised issues about collective management in the arts. One problem they have attempted to surmount is sexism and role playing within a collective. At this point, they rotate major tasks such as compiling of the newsletter by rotating name cards. They feel that this random way of deciding who does what can help to steer them away from covert sexism or the complacency of each person doing the task they find to be the easiest for them. The group has a clear cut goal of fighting against roles created by sex, age, race or whatever.

Sharing the paperwork and other non-artistic duties is seen by the CAI as an asset to their organization. It means that the artists are involved with rather than removed from society therefore broadening their experience and expanding the material from which they can create. The artist is a normal human being who has some special talents or gifts but who must also carry on his/her own life in the world. CAI feels that the interplay of the artists in a group does not perpetuate mediocrity; rather it sparks more creative energy that is ultimately converted into works of art. In this arts cooperative, the artists develop as members of the group, as they continue their growth as individual artists.

Members of CAI also benefit from a comfortable living situation. Each group member receives an equal liveable wage. Funding comes from various sources such as grants

Dance Collective

The Dance Collective of Lexington, Massachusetts recently performed at the Institute of Contemporary Art in Boston. Their collection of choreography, called Quilt, interprets the collective's members' ideas about what is masculine and what is feminine in dance. This issue has been untouched by traditional dance companies. Yet, because of the Dance Collective's alternative structure, they have the freedom to explore sensitive issues; collectivity cultivates the moral support needed to break with the traditional subject matter of choreography, while maintaining the artistic excellence that has led to their well-deserved reputation.

Six choreographer/dancers make up the collective, which is supplemented by guest dancers as needed. These six dancers were brought together in 1974 when offered a six month residency at Tufts University in Medford, Massachusetts. They include heads of university and private dance programs, and faculty and guest artists at other colleges and conservatories in the Boston area. Besides Tufts, they have been in residence as a company at the University of Massachusetts College of Art. Unlike traditional dance companies, there is no artistic director, or single choreographer. Each dancer has the option of

contributing a piece of choreography to the company's repertoire, whereas many traditional dance companies' productions center on the work of one choreographer. The dancer therefore has the opportunity to be a creative member of the company. Instead of a technician programmed to perform a set of movements. The result is a wide range of choreography.

The members of the collective share the administrative responsibilities, as well as the artistic decisions. Each member contributes to the operating budget and shares responsibility for raising funds. Likewise, earned income is divided among the general company and paid out to guest participants. On the average, each Dance Collective member puts in three or four hours of donated rehearsal and administrative time per day.

The Dance Collective is funded by earned income from performances, workshops and residencies. They have also received awards and grants from the National Endowment for the Arts, the Artists' Foundation, and a commission for the creation of an original video work for WGBH TV.

Essential to the Dance Collective's success is the deep friendship and commitment, that have resulted from working together in this organization. □

We exist to help artists earn a living through their art. We believe that all artists should be able to survive as artists and at the same time be a real asset to the community. We

are working to achieve our purpose through creative presentation on the Arts.

from the National Endowment for the Arts and the Massachusetts Council for the Arts and Humanities as well as the private sector. Of course the fundraising activities are collective. These artists creative answer to surviving within the Boston arts scene has provided them with a good standard of living and more importantly, with the time to work with artistic issues they see as important.

One member of the CAI told us that 'part of an artist's 'perspective' is always looking for new ways to look at old things. This refers to tangibles and intangibles, and it involves a commitment to not getting locked in.' With this attitude, the CAI have, as artists, created a work situation that integrates economic survival, high idealism and responsibility to their community. □



Alice James Poetry Collective

By operating collectively, Alice James Poetry Cooperative makes several important contributions to poets: it offers an opportunity for talented poets to have their work put into print without cost; it allows writers to participate in all aspects of publishing their work, thus giving them a say over the finished copy; it encourages poets, particularly women, who might not ordinarily have this opportunity; it provides a nurturing communal atmosphere for poets to exchange ideas and skills; and it provides an alternative to the fiercely competitive publishing world.

Alice James Poetry Cooperative publishes four to eight books of poetry by its members each year. New members are selected from submitted manuscripts. There is no publishing cost to the poets but each person must contribute time in keeping the cooperative running and is responsible for the various stages required in the putting together of the books. Each author works with a designer on his/her books and is directly involved in every step of the printing process from typesetting to layout to binding to the marketing and distribution of the finished work.

All revenues from the sales of the books is put back into the collective. This typifies the spirit of art for the soul ra-

ther than the pocketbook. There are no royalties; writers are not paid for their work. The financial allotment towards each work is equal. Although poets must contribute time to the cooperative, no one is allowed to contribute money towards his/her particular book. This way, no one person's finished work will stand out against another's because of higher quality materials which have been privately purchased.

In 1973, a group of poets who were tired of being discriminated against by traditional publishing companies, not only because they wrote poetry, an unsaleable literary form, but particularly because they were women, were inspired by Alice James, sister of Henry and William James, whose diaries were thrown away by her famous brothers in an attempt to suppress her literary talent. They formed the collective which is committed to publishing the works of living poets, particularly women. The cooperative accepts any style of work for consideration except work which is fascist or sexist. For more information or a catalogue, contact Alice James Poetry Cooperative, 125 Mt. Auburn St., Cambridge, Massachusetts 02138. □



Mandala Folk Ensemble

The Mandala Folk Ensemble's name is taken from the Sanskrit word meaning 'circle of life.' This has significance for two reasons: the circular formations used in many of the international folk dances and the non-hierarchical image of a circle reflecting their collective structure based on consensus decision making. The 31 members are all equal in artist relation.

This Boston-based international folk dance company was founded in 1965. Until 1971, they were under the direction of a series of artistic directors. Then the company expanded to 26 dancers and converted its structure to what Mandala calls in its promotional material, 'democratically run.' As of the spring of 1980, Mandala is run by 31 dancers and musicians, who perform for artistic pleasure rather than financial gratification. Each worker is paid minimally for each performance, and with the exception of one member who recently became their full-time paid business manager, each member supports him/herself independently. Over the years, Mandala has created different methods of operating collectively. This year they are experimenting with committees. One committee, the program committee, works on artistic matters. Suite (or dance) directors participate in this committee with other interested members. The focus committee acts as facilitators for meetings which are held for 50 minutes each week and rehearsals. Altogether 7½ hours are devoted to rehearsals and meetings each week by all members. Subjects discussed alternate between business, artistic matters and feedback. There is also a financial committee and other work groups which work on various technical aspects of the performances, and the intricate authentic folk costumes painstakingly sewn by hand, or imported from their native countries. These magnificent costumes such as multi-colored, hand-embroidered eastern European smocks, create a national flavor that contributes to their fine technical movements. Choreography originates from persons inside and outside Mandala, who thoroughly research the movements, and the culture that created them.

The circular structure allows everyone to take part in the various aspects of production: choreographic, musical, costuming, technical, graphic and administrative. Mandala is funded primarily by earned income (outside contracts and ticket sales) and has received grants from the Massachusetts Council on Arts and Humanities that has enabled it to produce shows for nursing homes and hospitals, to commission choreography for America's bicentennial celebration, and to increase community outreach programs. Mandala has just applied to the National Endowment of the Arts for grant monies.

Mandala is striving to become more professional. They have just raised their prices, thus pricing themselves out of some places where they had previously performed. They have also set up a fundraising committee for the first



Mandala Folk Ensemble cont.

time for which they hired a part-time consultant in November of 1979. In order to accommodate a larger audience and develop an even broader base of support, Mandala now performs at the John Hancock Hall in downtown Boston and is going to increase the number of perfor-

mances in Boston per season. Janet Nelson, a member-dancer, said that although it was difficult to generalize about Mandala's longterm goals because of their collective nature, all members are striving to 'be better artistically and technically.'



Newbury Street Theatre

Collective organization gives Newbury Street Theatre an opportunity to approach politically-controversial subject matter in the form of drama. Their most recent production, *The Long Sigh*, written by collective member Lydia Sargent, a comedy-mystery set at an all women's college, exposed hard-core feminist issues that traditional theater simply does not bring to their audiences. NST's goal at present is to 'dramatize the conflict between working people and their economic and social system.' Political ideology has created some problems for this arts collective. Members float in and out; actors and technical people contracted from outside the collective do not have the same ideological commitment as the collective members. For example, the actress that played the most radically

feminist character in *The Long Sigh* was not a feminist herself.

NST attempts to cast no one in the role of a 'star.' Everyone is encouraged to write, produce, and direct a show so that all theatre skills are equally developed. Funding has been difficult to obtain and the NST is funded solely by ticket sales and bookings, yet is committed to low admission prices for the community. They believe that their political views have caused local funding agencies to refuse to fund them. NST believes, however, that through slow development, it can make it as a politically relevant theater company in ten or fifteen years. Above all, they need to integrate more people into their group. □



San Francisco Mime Troupe

"The San Francisco Mime Troupe is America's oldest and finest street theatre . . . more professional than most of our presumably professional companies." The New York Post.

The oldest arts collective that we know of is the San Francisco Mime Troupe, which gave its first performance in 1959. The troupe is famous for its free energetic performances in the San Francisco parks during the summer and for the political education incorporated into their shows. Every year the repertoire of the San Francisco Mime Troupe includes one to four plays by collective members that are between one to two hours in length; occasionally the troupe performs adaptations of plays by playwrights such as Bertolt Brecht and Dario Fo. The plays cover a

broad political theme such as the Women's Liberation Movement. Each year the troupe also presents several short plays (of approximately 20 minutes) in reaction to specific political events as they occur. The troupe is unsubsidized and survives on donations and gate receipts from shows.

The Mime Troupe was deeply involved in the counter-culture movement in San Francisco during the sixties. Arrested twice for giving performances free in the parks without a license, they relied on the radical community for financial and emotional support. Eventually, the courts guaranteed public access to city parks as a result of the Mime Troupe's arrests.

As they celebrated 20 years of survival in 1979, the

San Francisco Mime Troupe cont.

Mime Troupe finally achieved recognition for the quality of their lively shows in periodicals such as Drama Review and even Newsweek. Despite national and world fame (they have just returned from a tour of Europe where they performed several works covering themes such as gentrification), The Mime Troupe has adhered to its collective

purposes: they continue to perform for free in the parks during the summer and their plots have leftist political messages, using comedy and slap-stick mime as well as music to convey political situations. In the true collective spirit, there are no individual credits on the San Francisco Mime Troupe's programs. □



Little Flags Theater

Following is an interview of Maxine Klein, co-founder of Little Flags Theater, Roxbury, Ma., known nationally for the political messages incorporated into its productions. Maxine is also the author of Theater for the 98% (South End Press, 1978, Boston, Ma.), an excellent resource for those interested in alternative theater. Formerly a professor at University of Minnesota, Maxine now devotes all her energy to this political theater group.

Q. Can you tell us something about the history of Little Flags?

MK. Little Flags began because I came from political

folks. I was taught at an early age that you don't turn the other cheek and piss and moan when an injustice is done. You fight back. Since I was principally interested in theater, I decided to fight back with the weapon I could best yield. Now when I say that theater is a weapon, it is not as heavy and thrusting and abrasive as it may sound. But I do mean that it is a weapon to the extent that it can cause change. I think it was either Trotsky or Tolstoy who said that theater is not a mirror that reflects but a hammer that shakes . . . That's how I see theater and how I always use it.

The media and establishment have taught us all at a very early age that political theater has to be heavy, didactic, and put-offish. Little Flags is none of that. Most of my plays are comic and full of music, fun and action.



They deal with working class folks because they are just as exciting, interesting and valid a subject for theater as are the ruling class. Only they are infinitely more human since they have not had to sacrifice their humanity in order to concentrate on that everlasting buck. So that is the kind of ideology behind Little Flags and that has always been present in the theater I have worked with.

Q. How long have you been involved with Little Flags?

MK. Little Flags per se started 5 years ago. Prior to that we were the Tania Collective and prior to that there were always other troupes and groups.

Q. What is the basic organization of Little Flags?

MK. Well, we are a collective and have been pretty much along the way. But I want to be very careful in answering this question. Collectivity, true working collectivity, is not

pie in the sky utopia. It's important to me that the notion of collectivity which is a sacred notion, not be confused with a brand of collectivity which is characterized by the "Oh my, isn't it wonderful, we're all equal," "how are you feeling" psycho logistic bourgeois liberal groups who never deal with ends because they get too bogged in the means. Collectives of this sort are wonderful apparatuses by which not to get anything done. Theater demands daily doing.

Q. What was your first attempt at working collectively? Was this successful?

MK. Tania was an early attempt at our collectivity in the theater and it was a mess. It was effective because the play, Tania, based on the life of Tamara Bunke, was good, and it was a cause celebre in Boston. It was a mess be-

cause fifteen minutes before the show began, someone would say, "Well I don't know if I want to do this show." There were a lot of politicians in Tania, people of radically conflicting politics, and you know what that is like on the Left. I almost didn't survive . . . and yet it was exhilarating. I did not know at that time what a collective was, but there was something wonderful about it not being autocratic. And yet I am a very autocratic director, since directing is an autocratic task. I liked the feeling of sharing things with other people whom I trusted but I did not know how to do it because I had never really operated that way. We had never really studied collectivity. We just

. . . theater is a weapon . . . to the extent that it can cause change.

launched into it. In the beginning my notion of collectivity was far too idealistic. What sustained the theater was that there were a number of people in it of high political motivation who had a sense of history and knew a job had to be done. It was our notion of collectivity that sustained us. In that we were sadly lacking.

Q. What about now?

MK. Little Flagg is still a collective. There is a core group and you are not a full member of the collective unless you are a member of this core group. To do this, you have to be around for two years. You can't come in and have full policy-making rights without having a sense of the destiny of the theater, its perpetuity, or its thrust into the future. You must know that the theater, this theater, is really what you want and what wants you. In reality most everyone is a part of policy-making because we operate together all the time. But when push comes to shove there is the core group and that group is formed simply on the basis of longevity.

Q. How many of you are in the core group?

MK. Now there are 8 of us and 2 of us are betrayals of the longevity rule. But then every rule is set up to be broken. And still you must have rules. There are 6 of us who fulfill the rule to the letter . . . and 2 of us whom the letter fulfills.

. . . fifteen minutes before the show began, someone would say, "Well I don't know if I want to do this show."

Q. Are there others involved in the theater?

MK. Yes . . . They are usually performers and are not here at the office all day long. We also have people to assist us who don't want to perform but are vitally interested in the theater. They help us with administrative work, typing, and interviewing.

Q. Where is the physical space in which you work?

MK. It's at the Boston Center for the Arts in the South End.

Q. And who is your main audience?

MK. We are principally interested in organized and unorganized working class sectors, and in people working for social change.

Q. How do you reach these groups? How do you get people to actually come and see you?

MK. We do a lot of outreach work. We are constantly on the phone and whenever I can, I try to get grants to enable us to go into the community and perform for free. Last year we performed for 28 organized and unorganized working class sectors throughout Massachusetts.

Q. In what settings?

MK. In union halls, prisons, homes for the longer living people, schools . . . and all of it free.

Q. How do you survive in a community in which artistic concerns are not usually a part of peoples' lives?

MK. We have extensive statements from workers and community people who are just like the people we want to attract which we use as publicity. We send out pictures and descriptions of the theater. Of course all of that costs money. We spend tremendous amounts of it trying to organize and existe.

Q. Do you ever find that people are hostile towards what you are doing?

MK. Never. I would say that in our outreach 98% of the people have never been to a theater.

Q. Is audience participation an important thing?

MK. No. We do stories about the lives of the people in our audience. Not stories about kings and queens but about workers, miners, waitresses, etc. It is important to us that our audience get a notion of a culture that doesn't put workers, women, and third world people down, but exalts them in their majesty and gives them a notion of what a theater could be. Often after the performance we have discussion with the audience about the subject matter and other things they want to talk about.

Q. Do people come back and pay to see you again; perhaps in a different setting?

MK. Not usually. Sometimes they ask us to come back there but not very often. East Boston does not come to the South End. Charlestown does not come to the South End. The capitalistic system has designed wonderful ways of keeping people separate from each other. So I cannot pretend that our theater is going to change that and begin to form mass base community action. But that is not to say they don't come back.

Q. Do you see any value in performing for upper middle class audiences?

MK. No.

Q. Even though your theater might bring them political revelation?

MK. Bullshit. They know full well what they are protecting. They are protecting their money. We are not a propagandistic theater. We are not going to attempt to change the ruling class. The bourgeois argument is that we don't show them fairly, but how do they treat us? What are women in most establishment theaters? They are sex objects. They are visually treated. They are the subject of rape and ridicule. If you are over forty and do not marry, you are a buffoon. No one ever protests that plays on Broadway don't portray women fairly. They don't make the same demands of their theater that they make of us.

I was taught at an early age that you don't turn the other cheek and piss and moan when an injustice is done. You fight back.



People who are hostile to us in the beginning will probably remain hostile.

Q. So your audience is made up entirely of the working class sector?

MK. No. There are middle class people who come to see us and support us. Financially I am middle class. I'm a PHD; I've been a tenured professor at two universities.

My passion is working class, my status is not.

I cannot describe myself as working class. My passion is working class, my status is not. It's whatever class interest people identify with that will draw them to our theater. If they identify with the "right" class they will love it, if they identify with the "wrong" class they won't. Also people who are of our class interest don't need to be political or of the same political bent. For example we performed for the Irish Republican Club. They got 500 people to come see us perform Mother Jones. They are

mostly from South Boston . . . typical hard hat types.

When Ellen Field, who played Mother Jones, came out on the stage they gave her a standing ovation. They loved the play. They stood at the end and cheered. These are not people who if you were to sit down and talk about any political ideas would come up with ideology. But they recognize their passion, their lives and their destiny in this theater.

Q. Would you say that you have a true base of support in one community or in a group of communities?

MK. No, not one community or just Boston. Working class people and people struggling for social change are our community.

Q. So you do not see yourself as being an exclusively Boston theater?

MK. We do a lot of touring and a lot of benefit performances. We are almost as prominent nationally as we are in Boston. We did a performance in Ithaca for a black woman named Bernadette Powell, who had killed her husband because he had repeatedly beaten her up and almost killed her. About 30 groups combined to bring us in. We went to Detroit and 27 groups from restaurant workers to the Committee to Upgrade Prostitution to the

Communist Labor Party combined to bring us in. What we see our selves doing is combining groups of people who have similar class interest and helping them to see these similarities that there are bases for celebration, bases for unity, and bases for power to change things. It is only in these people's strong and capable hands that rests the possibility to save us all.

Q. How do you feel you collective structure helps you achieve this?

No one ever protests that plays on Broadway don't portray women fairly.

MK. Without it I could not work another day. If I were to collapse tomorrow, I now feel that there is a group to go on. I've never felt it more than now. There are everyday problems of course . . . But suddenly after all these years something has lifted and changed. Perhaps it's the quality of the people or the fact that we have been around long enough that people who come to us really believe in what we are after. There is a totally different feeling here now. Everyone is giving and effective, and we see our collectivity as absolutely necessary for our survival.

Q. Theater is a traditionally hierarchical institution with

a director and a star and a co-star. How does that work itself out in Little Flags?

MK. There is a hierarchy. The difference is that it is an equal hierarchy. I am the director. Ultimately I have to say yes, I have the control. But I also listen. Each person in Little Flags has an area of control, and nothing is changed unless that person agrees, yet a lot of people can have a say int its changing.

Q. Is there a model for your theater?

MK. Cuba. The entire Cuban experiment has been influential in our development in orientation towards work, productivity, internationalism, its interest in people's culture, in fighting against imperialism, against sexism, against racism, and its heroism which alas I have never been called upon to exhibit, but which I have in my mind as a high ideal.

Q. What is Little Flags doing now?

MK. We're doing four plays. We are going to revive Mother Jones, Marx on Her Mind, and Windfall. I'm currently writing a new one about early Boston when the blacks came off the slave ships, and the Irish and Italians came. We want to show what Boston was like, what these people had to endure and how they survived. It will be a good, fiesty, gutsy, tough and tender portrayal. We'll start touring neighborhoods with it in late August and then settle down somewhere for a longer run, probably at the Boston Center for the Arts. □

Pickle Family Circus

400 Missouri St.
San Francisco, CA 94107
(415) 826-0747

Cooperative Artists Institute

311 Forest Hill St.
Jamaica Plain, MA
(617) 524-6378
Contact: Susan Porter

Dance Collective

31 Moon Hill Rd.
Lexington, MA 02173
(617) 862-8734
Contact: Ruth Wheeler

Alice James Poetry Collective

138 Mt. Auburn St.
Cambridge, MA 02138
no phone

Mandala Folk Ensemble

P.O. Box 246
Cambridge, MA 02139
(617) 868-3641
Contact: Janet Nelson

Newbury St. Theatre

565 Boylston St.
Boston, MA
(617) 261-8894
Contact: Lydia Sargent

San Francisco Mime Troupe

855 Treat St.
San Francisco, CA 94110
(415) 285-1717

Little Flags Theater

22 Sunset St.
Roxbury, Mass. 02120
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by Xenia Lisanevich

Xenia Lisanevich is a member of the Bookpeople Collective in Berkeley, California. Her article was first published in City Miner Magazine and was reprinted with their permission.

bookpeople

As an employee of Bookpeople, I often run across people who have strong feelings, sometimes negative, about the company, or who are mystified by the business of paperback book distribution. This article is partly in response to some of the questions and attitudes I encounter, often difficult to respond to on the spur of the moment. I can remember one incident in particular, when I ran into someone I hadn't seen for years who was involved in publishing. He asked me what I was doing, and I told him I was working for Bookpeople. "Oh yes," he said, "They really have gone big now, haven't they? I mean they aren't out for us little presses any more. Do you make a lot of money?"

Bookpeople is an employee owned and managed corporation. Its present structure goes back to 1971. Before that it was a privately owned company, a small distribution outlet for trade paperbacks started by Don Gerrard and Toby Clark in 1968. In the beginning, there were only 4 employees working 12 hours a day. The stock at the time consisted of complete paperback lines of 13 publishers, all of them trade publishers such as Viking, Doubleday, Vantage and Penguin. This was in the old Berkeley warehouse at 2010 7th Street, near University Avenue. One of the employees, Don Burns, was particularly into small press literature, and soon, local writers were bringing their books by when they came to hang out with Burns. That was how Bookpeople started its first shelf of consignment books.

By 1969, exciting things were happening. There were now 12 employees and Gerrard had started a publishing arm of the company called Bookworks. **Trout Fishing in America**, by Richard Brautigan, was Bookpeople's first big success, selling 1,000 a week. Originally published by Four Seasons Foundation, it was bought by Delta and

taken over with complete integrity, including the cover art. This was the first big trade sale of a small press title coming out of the 60's popular culture.

The biggest small press distributing coup during these years was the **Whole Earth Catalog**. Stewart Brand and Annie Helmeth were at City Lights, talking to Shig (a fixture there for 15 years). Shig told them to see Don about getting the Catalog distributed. The spectacular success of this venture would be responsible for Bookpeople's transition from trade to small press distribution. Rich Reiheld, who joined Bookpeople in '69 to manage the distribution branch of the company, recalls that turning point: "By the fall of '69, the **Whole Earth Catalog** changed the direction of the company. It got us into the new warehouse. While the first printing (Fall 1968) was 2,000 copies, the Fall 1969 printing was 160,000.

The move to the present warehouse was accomplished in 1971. This was a crucial year in many respects. **How to Keep Your Volkswagen Alive**, from John Muir Publications, really hit it big. It was reviewed in Life Magazine and sold 120,000 copies that year. The tremendous volume of sales of this book was primarily responsible for Bookpeople's getting computerized.

That year also saw the formation of the company's present structure. The employees of the distribution arm of the company felt that the owners were too involved with Bookworks and not in touch with their needs. They formed the Book People Employee's Organization, which incorporated itself and bought all the outstanding shares of the original company. The employees, having experienced enough of the oppressive effects of private ownership, devised a system of capital stock control whereby every employee, in effect, became an owner by acquiring 50 shares of stock. No one could purchase additional shares; one had

to sell one's shares back to the company upon leaving. Control was thus always shared equally by all the workers who elected a five-member Board of Directors annually from among themselves to make company policy.

This system, though fraught with its own problems and conflicts, persists to this day and provides unique opportunities and benefits for its employees, including shared responsibility in decision-making, terrific medical coverage, and free lunches.

Bookpeople's goals, stated in the Bylaws, were to support independent publishing for its alternative values and to serve the small retail stores in order to encourage the variety, uniqueness and personal contact they offered. The whole idea was to resist the big book industry's commercializing influence with its resultant standardization and lack of social concern. And Bookpeople found a market for the small press titles we were distributing. Small bookstores across the nation welcomed our efficient and personal service, our off-beat catalogs and our reasonable terms. Some of the titles we were distributing became underground bestsellers, such as *Ecotopia*, by Ernest Callenback, and the aforementioned **How to Keep Your Volkswagen Alive** (with over 1 million copies sold to date). The demand for alternative press books kept growing, and Bookpeople expanded with the market, computerizing to make processing of orders easier and record-keeping more efficient. Michelle Dow, in the Order Department for five years, says, "We wouldn't have been serving the stores or the presses if we hadn't gotten the computer. Our old hand systems were cumbersome and inaccurate — we just wouldn't have been competitive as a distributor."

Starting with a total of about 22 original shareholders, the company grew to 40 employees, and has stabilized at about 35. The warehouse on 7th Street, in the industrial section of Berkeley, is a book lover's paradise, housing a rotating stock of thousands of volumes. Our customers (bookstore accounts) are welcome to shop here Monday through Friday and on the third Sunday of every month. Like supermarket grocery shoppers, they hunt for books up and down the aisles with their carts, and get checked out by a computer checker when they're done. The computer, center of much attention, handles virtually everything: it totes up bills, keeps a running inventory of stock, issues sales reports, and much more. All orders are typed right into the computer, the phone orders simultaneously as they are being received from all parts of the U.S. and Canada. Bookpeople now claims the distinction of being the largest small press distributor in the world, and new orders keep coming from Australia and New Zealand, from South American countries, from Europe. There's an exciting sense, working here, of being in a ganglion of the world's publishing network — and of having an overview of what is in demand where, sensing the shifts in public preferences as they happen. And it is exciting to see the new titles come in — dozens of new books every day, with razzle dazzle covers and the latest information, literary delights as well as the usual dogs of the trade.

Working in a collective has its ups and downs. The advantages are shared responsibility and a greater feeling of participation than one has in a privately owned business. There is also freedom from many of the standard

codes of dress and behavior which businesses impose on their employees. Employee benefits are extremely generous: 100% medical coverage, free lunches and substantial discounts on books, of course. But there are disadvantages, too. Business tends to be conducted on a more personal level, making conflicts personal as well, and because authority is less clear-cut, decision-making can be difficult. "The negative side of being involved as a co-owner in a business is that you don't leave your work behind at 5:00," one Bookperson says.

Everyone agrees that salaries are too low. The average employee salary is \$10,000 a year, and the ratio of lowest salary to highest is 2 to 1, much lower than salary ratios in private industry, which run 8 to 1. Bookpeople employees do not stick around for their salaries. They stay with the business generally because they love books and are interested in serving the cause of alternative presses, or because they prefer to work in an employee-run organization.

"The negative side of being involved as a co-owner in a business is that you don't leave your work behind at 5:00 . . ."

Wholesaling books is a precarious business. Since the operating margin is very slim (books are bought from the publisher at roughly 50 to 55% discount and sold to stores at roughly 40%) a tremendous volume of books needs to be turned over to stay in business. Bookpeople carries a rotating stock of over 9,000 different titles. The buyers have to be continually guessing which titles to take on that will sell and discontinuing titles which don't sell. Employee ownership adds another problem to the inherent ones in this business: that of undercapitalization.

Cash flow is low in this business. Small bookstore accounts have problems paying their bills, while the larger creditors relentlessly demand their payments from Bookpeople on time. Sometimes these cash flow problems generate delays in payments to publishers whose books we carry, a problem not easy to resolve given the setup.

Several distributors have gone out of business in recent years. Three years ago, RPM in Maryland folded, and next we saw the demise of Booksmith in Boston and Two Continents in New York. Last year, Bookhouse Northwest, Women in Distribution and Southwest Literary Distributors all ceased to exist, and this year Ingram closed down its Northwest branch.

Bookpeople had traditionally served the small publishers, and continues to focus on promoting and publicizing their titles. We represent over 500 different small presses, as opposed to about 75 trade publishers. We promote these small presses by reviewing and listing them free of charge in our small presses' catalog, which comes out twice a year, and in our monthly supplemental publication, the Bookpaper, often with illustrations. In addition, they are listed in our general catalog, which also comes out twice a year. This promotional material gets sent out to some 4,000 regular bookstore accounts around

the world. The titles we distribute exclusively get extra promotion, such as extensive review copy mailings to magazine and newspaper reviewers, advertising and even some author publicity. We also have a sales force visiting stores and promoting our books in person on the West Coast, from Vancouver to San Diego. Plans are under way for an expanded sales program including representation on the East Coast. The books from the major publishers get none of this promotion beyond listings in our catalogs and bookpapers.

Some of our small press titles don't sell, especially the literature. Poetry titles often do well if they sell five volumes a month. Bookpeople gives these literary works a lot of leeway, allowing them to remain on the shelves for a year without selling and giving them every possible chance if they show any sign whatsoever of picking up. This, in contrast to the trade titles, which get bumped immediately and ruthlessly if they don't sell, means, in effect, that the sales of the trade titles help to carry a lot of fine small press literature that brings little or no income.

Our small press buyers, Terry Nemeth and Randall Beek, are always on the lookout for new small press titles to take on for distribution. What they are looking for is a high degree of craftsmanship in both the content of the books and in the way they are produced, whether they be literary works, do-it-yourself manuals, or what-have-you. They do not show a preference for better-selling categories in their choice of titles; quality alone is the criterion that influences their choices. Again, this is not the case with our trade buyer, whose choices of titles are heavily influenced by their sales potential. That is, he prefers those categories of books he knows will sell. (It ought to be pointed out, however, that certain categories of trade books that sell extremely well are not handled by Bookpeople, such as romances and most of the detective fiction.)

Our small press buyers are very sympathetic to small publishers and their problems and are always ready to offer advice on book production, promotion, and marketing. The terms at which they take on consignment books vary, depending on various factors such as saleability. But they are generally taken on at 52 or 55% discount. There are exclusive contracts for certain books, giving Bookpeople sole distribution rights to those titles. In return for the privilege of distributing these titles exclusively, Bookpeople gives them extra promotion.

In addition to being biased in favor of small presses, Bookpeople is a distributor dedicated to serving small bookstores. Our terms are geared to small stores; the ten book minimum of mixed titles we require for maximum discount on order is easy for them to come up with. (This is a far cry from the 50 book minimums of other distributors.) We try to ship orders to them as quickly as possible — if a bookstore calls us by noon, we'll ship the same day. The decorative catalogs and Bookpapers, combined with free phone service on orders, make ordering a pleasant, personal affair, at no cost to the store. And the requirements for opening up an account at Bookpeople are minimal: the store name, address, resale number and a couple of references are all that are required. Our returns policy also is lenient. Whereas trade titles are sold at 38-40% and returned at 50%, small press titles may be returned to us without penalty. This policy encourages small press sales, giving bookstores the freedom to experiment with new small press titles. The books that we carry are in the forefront of what is being published today, and we carry a large enough mix of small press and trade titles that a small store can often order the bulk of its stock from us without having to order from a lot of different sources. Although we do make an effort to get small press titles on the shelves of the chain bookstores such as the Waldens and the B. Daltons, our preference remains for the small,

*There's an
exciting sense,
working here, of
being in a ganglion
of the world's
publishing
network . . .*



independent bookstores with their variety and interest in alternative publications.

Currently there are two trends to keep an eye on in the book business. The chain bookstores are multiplying and spreading, even as the shopping centers they are usually housed in. The trade publishers are being brought out by conglomerates, so that many of them are no longer independent. Pocket Books and Simon & Schuster, for instance, are owned by Gulf & Western. Fawcett, Popular Library and Holt, Rinehart & Winston are owned by CBA, while Bobbs-Merrill is owned by ITT. These are only a few examples.

These two developments do not bode well for independent publishing or for small bookstores. The chain stores have no interest in quality or innovation and only serve to further the process of standardization being carried on by the big conglomerate publishers. These publishers turn out books wastefully — not to serve the public's interest or needs but as market items often to be pushed upon an unwitting audience by heavy sales and promotional campaigns. Any successful book is followed by a flood of imitators from the various competing publishing houses. The shelf life in a bookstore of mass market paperbacks is 12 days, after which time if they haven't done well they get scrapped. This means they are literally thrown away. Their covers are stripped off and returned to the publisher, while the books themselves are tossed out. Trade hardbacks get from 6 weeks to 6 months; if they haven't demonstrated their saleability by then, they get returned to the publisher.

The small bookstores and distributors like Bookpeople are threatened by the chains and big distributors. The big distributors, if they monopolize distribution, will drive the small stores out of business with their difficult terms, which are created for very large bookstores and chains.

At the moment, it seems that independent publishing is enjoying a healthy boom.

The chains, in turn, will move in and endure because of their superior financial capabilities. And with the demise of the small bookstore, what is to happen to independent publishing? Will the chains be interested in taking risks on unknown titles? If this trend continues on a large scale, the future of independent publishing looks grim.

Fortunately, there are counter-trends in this complex world of book publishing and selling. At the moment, it seems that independent publishing is enjoying a healthy boom. There's a veritable renaissance of small press pub-

lishing happening on the West Coast, with presses ranging from such good-sized ones as William Kaufman, And/Or and John Muir to really small ones such as Christopher's Books or Kelsey St. Press. There's a growing market for small press books, to such a point that in the last four or five years, the New York trade publishers have been looking to the West Coast for new ideas. Some have even opened branches or West Coast offices out here, as Harper & Row has done.

The shelf life in a bookstore of mass market paperbacks is 12 days, after which time if they haven't done well they get scrapped.

It is difficult to see exactly where all these developments are leading. Certainly, the small presses need all the encouragement they can get. They still encounter tremendous difficulties in staying viable, and many go under.

Bookpeople's own small press is Wingbow Press, run as a subsidiary to the distribution operation by Terry Nemeth. It has a number of titles to its credit, among them some fine poetry volumes, such as *Loba* by Diane di Prima and *Hello, La Jolla* by Edward Dorn. Fine reprints include *The Collected Works of Billy the Kid* by Michael Ondaatje, and *The Philosopher's Stone* by Colin Wilson. Forthcoming titles this year will be *Self Therapy and Gestalt Self Therapy* by Muriel Schiffman.

Terry Nemeth, long involved in the independent publishing scene, is particularly concerned about the independent presses' survival. I would like to close with his assessment of what's been happening in independent publishing and what may be expected in the future:

"The independent press movement has definitely grown up. It has become much more professional. It has had to in order to survive. Books that were once only done by the alternative presses are just as easily produced by the large New York press and often better. The West Coast publishing scene opened a lot of corporate publishing eyes regarding format, subject and approach. Many of the small presses of the late sixties and early seventies have become ongoing active publishers who are less likely to sell their properties (as they once did) to the larger houses. Many of those who did just became a one title entry on a New York publishers blacklist order form. Along with this growing process, Bookpeople's role has become less crucial to their survival, which is the way it should be — you can't rely on only one source for your distribution. I believe the eighties will bring these alternative presses closer to the mainstream, and their effect on publishing will be that much greater." □



ON THE MOVE

by nina and ben poage

Nina Poage is a small woman who walks tall in the paths 'up-the-hollows' and 'down-the-roads' of Appalachia. Nina has worked in cooperative handcraft development in the region over the last 15 years of her life. Nina states, "the development that has taken place in the women of Appalachia through their community based cooperatives will be a major force in shaping the future of Appalachia."

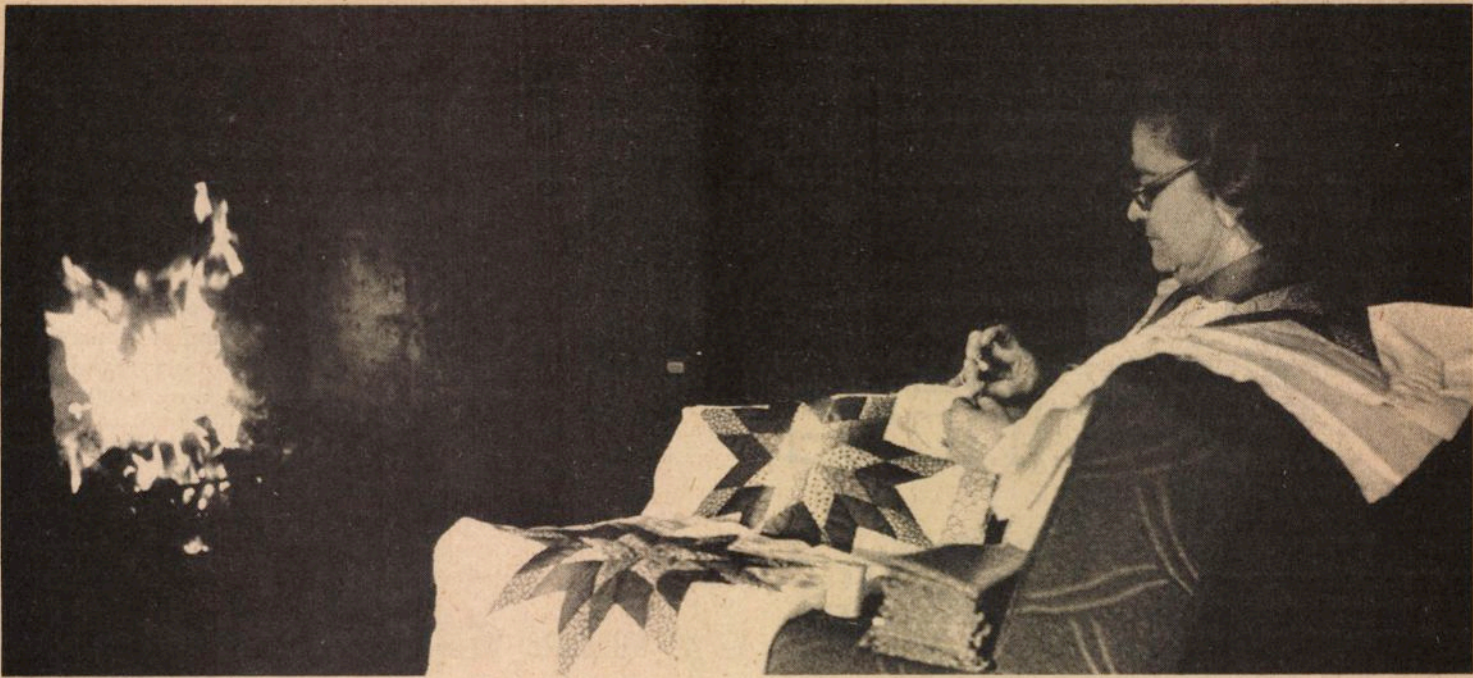
A woman like Mary now makes and sells her traditional handcarved dolls for a price that will give her minimum wage plus for her time and talent. Aunt Susie is making quilts which she now sells to her cooperative for at least \$250.00. This gives her factory wages for her time spent at home.

Aggressive marketing by cooperatives, owned by and therefore sensitive to the producers' needs and style, are developing Appalachian handcrafts into a strong "cottage industry." Handcrafts are no longer "Women's work" but a viable, personalized and decentralized business.

Most Appalachian handcrafts are made in the producer's home, with the notable exception of large wood items (furniture) which are primarily fabricated in a workshop setting (largely because of the high equipment cost). Woodcrafts are where Appalachian craftsmen become the major producers, very few women use the large saws and sanders necessary for the production of traditional furniture. The women of Appalachia still produce their folk-craft at home while they watch the kids and take care of the rest of the family. "Cottage Industry" in the "Second Wave" of the industrial revolution has not been looked upon as the best, or even the acceptable, production method. But, in the 1980's (the beginning of the post-industrial era?) people producing their items at home, saving fuel, time and the effort necessary in factory commuting plus saving the added cost of hiring someone to sit with the kids, not to mention minimizing the potential of family disruption (the wife working out side the

home is a frequent cause of spouse abuse and divorce in Appalachian families) may well forecast a new style of production for the nation. Toffler in his book **The Third**





Wave foretells of a futuristic movement toward individualistic production in a "Cottage Industry" style economy. Schumacher stated in **Small is Beautiful** that the "global community" is beginning to see value in a "Cottage Industry" production system. Moreover, individualism and self-sufficiency goals have become a "lifestyle" for many young people in our nation; sharing the task and profits of living in a communal style. Yet this is not avant-garde to Appalachia, our grandfathers in the Appalachian highlands lived a lifestyle of developing the land and building communities together for the good of all. The Barter system was a part of that sharing, trading something of value for something which another member of the community had produced. By the year 2000 the handcraft industry will be on the cutting edge of the "new - third wave" by returning to "old" historical values, the cooperative concept of working together and sharing the profits from that work.

MATCH, Inc. (Marketing in Appalachia's Traditional Community Handcrafts) is a regional technical, administrative and marketing federation of 28 low-income production cooperatives in rural Appalachia. Our membership is primarily women (85%) with ethnic backgrounds from North Carolina, Georgia, Tennessee, Kentucky, Virginia, West Virginia and Pennsylvania. MATCH relates to its members in both human and economic terms, in that we believe that 'craft work' must be a meaningful part of the cultural and economic growth of the mountain region.

Production no matter how well, or in what volume it is done is a deadend without a means to "broach the market." MATCH is acting as a marketing laboratory for the testing and researching of handcraft sales, experimenting in the marketplace, to find optimum merchandising techniques and at the same time preserving the cultural tradition of the Appalachian Mountains and its people by "rehumanizing" the marketplace.

As a means of facilitating the folk-art revival MATCH continues to provide direct and vigorous marketing opportunities for its members. MATCH's enterprises are intentionally organized as cooperatives, whereby the producers are the owners and the decision makers, thereby enhancing the development of the community based co-ops and themselves as persons and community leaders.

Each member Cooperative of MATCH is individually owned and controlled by its members. Some co-ops are very small involving as few as 10 producers and some are large with over 500 crafters. They are all governed by basic co-op principles (that is, open membership, one person - one vote, constant education and limited return on investment).

MATCH itself as a "Cooperative of Cooperatives" has adapted these principles into a broad based and efficient self-help marketing system. This system is based on the commonality of need for technical assistance, direct marketing and related supportive services expressed by our community based member organizations.

Therefore, MATCH builds through marketing the foundation for a growing, diversified and self-sustaining Appalachian "cottage industry" which has a wide range of positive effects on the social and economic climate in the region.

Nina Poage, Executive Director of MATCH says "training has become a delicate balance between maintaining high standards for quality, merchandising and innovating teaching techniques in training for craft production in the 'cottage industry' setting." She further states, "that the member groups of MATCH have become acutely aware of the strong positive influence that following the cooperative principles has made on the growth of their organizations." The cooperative leaders all agree that owning and running your own organization is quite different from a typical industrial setting, where someone outside the community typically makes decisions for you and your production

goals. The MATCH groups have not only learned what co-op principles are, they are using these principles in day to day production decisions.

In the 80's MATCH is finding that education and training have taken on many new directions and dimensions. MATCH is now dealing with all levels of women's needs and issues through our education/training programs; such as, child care, GED classes, problems of battered women and children, etc.

During 1980 The MATCH of Folk-Art will be opened in Berea, Kentucky. The Center will be the new home for MATCH and will also house exciting new programs directed to the needs of regional handcraft coop's through the year 2000. The Center programs include:

- (1) A **Warehouse** for the wholesaling and retailing of handcrafts items via direct sales and through a catalog.
- (2) A **Restaurant** featuring regional foods.
- (3) A new **Craft Shop**,
- (4) A **Folk-Art Gallery**, and
- (5) The **Living Resource Center** which provides education, training and T/A to our member organizations.

It will be through the Living Resource Center, for example, that our accountant will work with the National Consumer Cooperative Bank in helping to package loans for the continuing development of the MATCH member groups including new marketing outlets, larger inventories to supply the MATCH warehouse, the establishing of revolving funds for the purchase of raw resources for faster production, a kiln for the drying of green wood, equipment purchases and for many other needs. Handcraft cooperatives are 'on the move' in Appalachia.

In the year 2000 MATCH will be producing at its maximum because of the training that will take place during the late 1970's and 80's. Our 8,000 crafters will have tripled to almost 25,000 and no crafts person will be forced into the Northern "big city" migration stream which uproots and separates families. Cooperative ownership of the producers own marketing facility will be a reality in every Appalachian crafts community and the perservation of our region's rich heritage which makes a positive statement about Appalachia and its people will have been achieved. □



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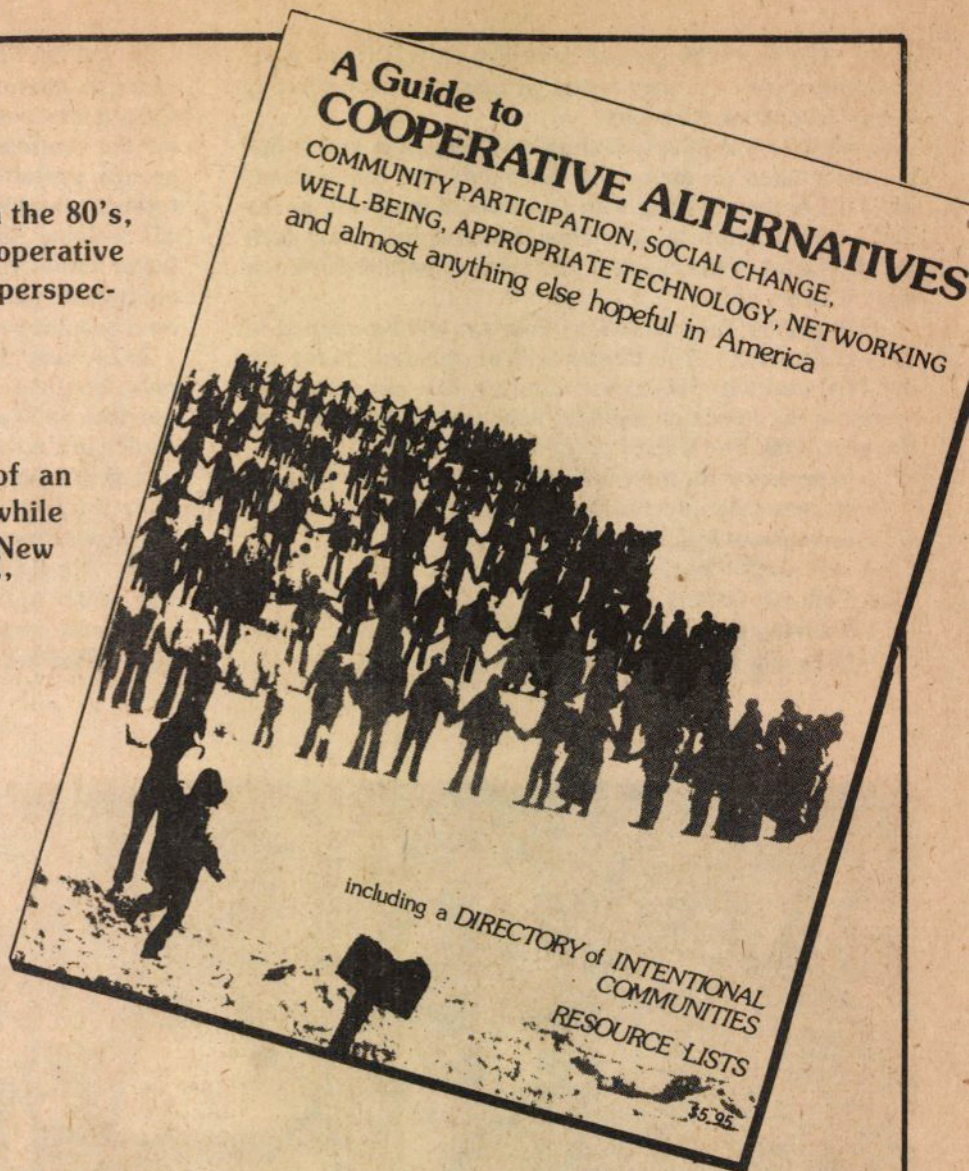
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Ilios Aditya and Nini Manio were members of the support collective for Freestate at the Seabrook anti-nuke action. They are currently living in San Luis Obispo organizing activities against the Diablo Canyon power station.

FREESTATE

An Anti-Nuke Community Action



A discussion with the press about their entrance.

by ilios aditya & nini manio

Freestate was conceived in response to the attempted occupation at Seabrook on October 6, 1979. Conditions at this action had indicated a need for cooperative working relationships and solidarity. Freestate was to provide a supportive group of people who would live and work together prior to attempting an occupation or blockade. Such a community would also be a stable base for staging actions and a safe retreat from the potential dangers brought on by police confrontation. Freestate was planned to go on through the summer and perhaps into the Fall.

The Coalition for Direct Action at Seabrook distributed literature promoting Freestate as an organizing community dedicated to direct action on fences and gates at the Seabrook Station; it was also to provide a living

example of the New Age, embodying non-authoritarian ideals and self-sufficiency. Projects originally envisioned by the Freestate Task Force included a community center, a free school, a pirate radio station, alternative fuel production, a free shuttle service and a home insulation service.

The creation of Freestate would require a combination of external conditions and internal attitudes. The community would need a secure land base, a common vision, effective decision-making process, means of sustenance and local support. These conditions were not adequately met and Freestate never got off the ground, or rather never got firmly grounded in Seabrook, New Hampshire.

"The struggle is for the land," is the slogan of a black liberation front. The situation of the Freestate at Seabrook revealed the truth of this notion. Without a secure land base, Freestate's attempts to create community were continually thwarted. Indeed, it seemed that a primary strategy of those opposed to an anti-nuclear presence in Seabrook was to apply pressure to potential donors of land for the Freestate.

Freestate originally broke ground on April 12, 1980, on a plot of land adjacent to marsh land surrounding the power plant. A core group of 15-20 organizers, known as the Freestate Task Force, in three weeks of residency, constructed a shed, battled a cease and desist order against further building, planted a vegetable garden, scouted the site of the power plant, and pursued other preliminary tasks for the upcoming action and influx of anti-nuclear activists to the town. During this period, police and utility representatives paid frequent calls on the owner of the land, a man convalescing from major heart surgery. In so doing, the authorities ignored a lease providing that all such official business be conducted with the tenants directly. As this harassment of the landowner showed no sign of abating, the task force sought another location of the Freestate.

The new land, over a mile away from the power plant, belonged to a life-long Seabrook resident who was not so much opposed to the nuclear power plant as he was outraged by the strong-arm tactics of the utility which had come to control his town. Shortly after Freestate had settled onto this land, the Seabrook Selectmen passed a no camping ordinance, prohibiting camping by more than five people unrelated to the landowner. In addition, the Selectmen passed a blatantly unconstitutional assembly ordinance, outlawing gatherings of more than 25 people. The landowner chose to obey the law and took the case to court. In the interim, the Freestate was homeless. Some people camped 15 miles south of Seabrook, across the Massachusetts state line, some stayed around the Clamshell office in Seabrook, but the lack of a home base severely hindered the work of community building. No shelters could be built, no preparation of staging for the thousands of expected protesters, and most importantly to the future of Freestate, no effective group activities which

would build solidarity and trust occurred during this homeless time. When newcomers arrived in Seabrook, there was no ongoing work to "plug into", and the prevailing attitude was one of waiting and hoping. There was no opportunity to know one's fellow occupiers from all parts of the country through group efforts towards common tasks, such as building a shelter for food storage or a solar distiller for creek water. This lack of foundation for the Freestate cluster, those people dedicated to the idea of carrying the May 24th action into the summer, had serious repercussions later on.

May 21st was the day the Freestate countersuit against official harassment was to be ruled on in court. On that day, the Selectmen issued a special camping permit for 600 people to stay on Freestate land, and for 1,000 to stay at another site. The judge never handed down a ruling on the harassment suit. The issuance of a camping permit was inevitable, given the expected arrival of thousands of people. However, the town officials did effectively prevent the establishment of a community prior to the action. There was therefore no framework for the action into which newcomers could smoothly integrate.

With only two days until the action, all work at Freestate was conducted under intense pressure. All the tasks of physically creating a community, setting up sanitation, food, medical security, were left to a small group of recent arrivals, called Cosmic Relief. Most of the energy was directed to the looming challenge of occupying the power plant. If the entire action had been conceived as an ongoing effort, rather than a weekend action, there would have been the freedom to postpone the storming of the fences, to take time to ground the community, to form clusters based on affinity, to work together without such pressure before undertaking the awesome task of confronting the nuclear state. Imagine the bafflement of the authorities as the anti-nukers remained in camp, talking and singing and building solidarity, while they paid the national guard and state police to stand idly around the fences of the nuke. But a division between "the community," and "the action" seemed built into the organizational framework, and a corresponding division between the support collective and the occupiers sprang up as well. This division no doubt contributed to the

difficulties in integrating the remaining people into a community when the occupation weekend was over.

The land base for the Freestate continued to be insecure. Around a week after the action, the landowner informed Freestate that the land would be surveyed soon (though it had just been surveyed), and that Freestate would most likely have to move. It is almost certain that the authorities and local opposition, in the face of an ongoing presence of anti-nukers in Seabrook, brought pressure to bear on the landowner. The most he would promise was 24 hours notice. This insecurity paralyzed the Freestaters from beginning or continuing ongoing projects, except for one man who dug a well despite the probable loss of the campsite. In the following days, more people made plans to leave the area, including almost all the members of the original Freestate Task Force. The threatened loss of the land was not the only factor leading to the dissolution of Freestate. But in a time of delicate balance and fragile beginnings, that blow weighed the scaled down enough to make a crucial difference in Freestate's survival.

Freestate dissolved on June 4, just 10 days after the action began. About 15 people dispersed to one camp across the Massachusetts state line, and another 5 found a place in neighboring Hampton Falls, but Freestate ceased to function as a community acting against nuclear power.

COMMON VISION

Before a group can undertake collective action, the members must come to a collective vision, an agreed purpose for existing and a means of achieving their desired ends. In order to work towards the vision, the group must have trust, solidarity and some time commitments from its members. None of these preconditions were adequately met by the Freestate.

In the week following the occupation/blockade attempts, meetings were held to try to deal with the future of Freestate, to set up projects and work crews, to discover why each of us had remained. This was the time when Freestate could become whatever the participants wanted to make it. There was no pre-existing structure, but rather an open opportunity to create a reality out of ideas and human energy. But people were unfamiliar with such openness. Certainly a challenge such as the one presented by Freestate is not offered in all the years of formal schooling. A mind-set exists which needs some structure; this is the authoritarian mind-set which must be overcome. At Freestate, it was not overcome. People were also very tired of meetings: A familiar side-effect of consensus decision-making is meeting burn-out. And meetings were side-tracked into details, such as whether meat would be allowed in camp, before a more overall vision had been reached, or even fully discussed.

One fatal disease to the collective body was extreme paranoia. The intelligence community has so undermined the movement that, whether there are agents present or not, people are convinced there are. And rightly so, in most cases. So begins the popular movement game, "uncover the infiltrator." Each group of friends had their own favorite suspects. People bestowed trust on very few of their fellow Freestaters. No one had known more than a

few people for any longer than two weeks, and it was tremendously difficult to gauge each other's sincerity. Minor differences became a basis for judgement. He drinks beer, she smokes cigarettes — must be spies. Inordinate amounts of energy were diverted to this pursuit of infiltrators, with the result of severely hindering solidarity.

From the very start, the collective was riddled with factionalism. There was Clamshell and CDAS, CDAS and Freestate, Freestate and the other camp (South staging area), direct action people and civil disobedience folks, "Meaties" and "veggies", down the line. Each time the group became smaller, a new division arose, representing real differences in viewpoint. Rather than examining the



Medics bring in medical supplies and shelter.

different approaches with an eye to integrating them within a cooperative framework, an us-them attitude prevailed, setting up "us" as the superior group. Direct action dogmatists, for example, rejected the validity of any efforts which did not assault the physical plant, its fences or gates. The "CD" people, who had sat in formation on Rocks Road, without shields or gas masks, and who had been dragged from the streets rather than be moved,



Food was prepared by a few for many.

these people were dubbed "wimps" for not hitting the fence.

This attitude comes, no doubt, from the society at large. Yet there is no excuse for preserving it in the context of radical politics. Had there been more examination of personal politics, more inward reflections, "us" and "them" might have become a united front struggling to preserve the Freestate. And if people insisted on maintaining a "them" to fight against, certainly they who build nuclear power plants would have been a more appropriate target.

Transcience was a way of life at the Freestate. The problem of trust was compounded by the constant flow of

unfamiliar faces though the camp. Shortly after the weekend of action, a count revealed that only half the people present, less than 100, would commit to staying at Freestate for one week. Perhaps 20 had commitments for two weeks or longer. The uncertainty of how many Freestaters there would be and the inability to distinguish the long term people from passers-through hindered the establishment of ongoing projects and task forces. The lack of commitment sprang in part from a wait and see approach, whereby people wanted to watch what developed before becoming fully involved in Freestate. Missing was the perception that we were all Freestate and

background

The weekend of May 24, 1980 marked the second attempt organized by the Coalition for Direct Action at Seabrook (CDAS) to occupy the site and halt construction of the Seabrook Station Nuclear Power Plant. For years, the Seabrook nuke has been the site of demonstrations and rallies, alternative energy fairs and mass civil disobedience, organized by the Clamshell Alliance. After years of symbolic actions and local referendums, all unsuccessful in halting the continued construction of the power plant, a group of people perceived the need for non-violent direct action to stop the nuke. Direct action does not recognize the legitimacy of state and corporate authority, therefore, appealing to a regulatory agency, a judge, or negotiating with the utility are not forms of direct action. Symbolic protest, aimed at swaying public opinion through media attention is also rejected. Direct action is seen as self-empowering, allowing people to come together in decentralized groups and act on our convictions, undermining the current power structures.

Approximately 2,000 people participated in occupation and blockade attempts on May 24 and 25. This action differed from the previous attempt on October 6, 1979 in two regards. This time there was a blockade strategy, designed to support and supplement the occupation tactic, and providing an organized structure for occupiers to fall back to when action at the fences was no longer worthwhile. Secondly, the Coalition affirmed the use of defensive equipment such as large wooden shields, padding and gas masks. Other equipment, grappling hooks and bolt cutters, were brought for use in fence takedown.

On May 24, groups advanced on the power plant from three staging areas to the south, west and across the marshes to the north. Smaller groups of approximately 100 each located themselves at the main gates, blockading them with their bodies and tree branches. Another small

group blockaded an access road between the two gates. The largest occupation group, consisting of the Wild West Cluster, Lesbian Tide and X cluster, about 400 people in all, took the western approach. Here, confrontations with national guard and state troopers lining the inside and outside of the fence were highly charged. Police clubs met protective shields, pepper fog and mace penetrated goggles, helicopters whirled the air about, grappling hooks and rope brought down sections of fence, but no protesters gained access to the plant site. Affinity groups regathered for further attempts, but here, as at other locations throughout the weekend, the authorities controlled the situation. At the gates, police tolerated the blockades until mid-afternoon, when they emerged from behind the fence, cleared the people from the area and bulldozed away the debris placed there by the protesters. This tactic also recurred throughout the weekend. No serious injuries were incurred. Very few arrests occurred, as avoiding arrest was an affirmed tactic of the action. The most serious arrest was for felonious assault, carrying a possible 7 year sentence, when a grappling hook went over the fence and struck a policeman standing on the far side.

On Monday, May 27, Memorial Day, meetings were held to decide whether to blockade on Tuesday, the first scheduled workday since the action began. Many discouraged people left that day. Additional confusion in the decision-making process and communication led others to believe there would be no blockade the following day, and to leave as well. With numbers drastically reduced, a presence was made at the North Gate of the plant on Tuesday morning, as the construction workers returned from their three day holiday. This presence was entirely symbolic. That afternoon the Coalition for Direct Action at Seabrook announced the conclusion of the action.

we were what was developing. With everyone holding back even just a bit of wholehearted support, Freestate lacked the force to carry it through the initial period.

PROCESS

The anti-nuclear movement is noted for its leaderless structure and consensus decision making, often identified with feminist process. Since the first actions at Seabrook, anti-nuclear protesters have organized into affinity groups of 10-20 people who develop the strong personal ties believed necessary for a sturdy political body.

During the weekend of the occupation and blockade attempts, affinity groups were organized into cluster of approximately 100 people. Each cluster was represented by one person chosen from a group of affinity spokespersons. In the past, decisions were processed only through affinity groups and spokesperson's meetings. Most decisions come back to affinity groups before action was taken. During the May action, few decisions returned to affinity groups, creating a one-way flow in decision-making that many people considered undemocratic. A decision made by cluster representatives at the south staging camp not to do a blockade on Tuesday, May 27,

was later overturned at Freestate in a camp wide meeting where people claimed their opinions had never been represented.

Some of the biggest obstacles in process were confronted after May 27, when the weekend actions were officially drawn to a close by CDAS. Freestate became subject to the real tests of endurance that would prove whether or not it could survive on a long-term basis. Tension from the frustrations suffered during the unsuccessful occupation and blockade attempts lingered among people who felt defeated in their efforts. This was a time when patience was of utmost importance if indeed an ongoing community was to emerge.

Meanwhile many people left Seabrook because they had been led to believe there would be no further actions. By Tuesday, not only were numbers small for a blockade, but people were divided and suspicious about what to do, making all efforts ineffective.

One of the first issues to surface after the weekend actions concerned whether or not meat should be tolerated at Freestate. Meetings became dominated by loud, emotional debates between vegetarians and meat-eaters. Other business that needed to be discussed was overshadowed and often lost among these arguments.

Meetings generally became tarnished by post-action frustration that created a competitive atmosphere in which the most assertive individuals dominated decision making. Many women — greatly outnumbered by men — had met and camped separately from the rest of the community during the action in order to retreat from the insensitive and hierarchical politics that tended to emerge. Members of the women's cluster called Lesbian Tide described radical differences between their process and the process of the main body of Freestate. They said their meetings had been carefully facilitated to moderate aggressive control and included respect for personal feelings.

The process at Freestate basically lacked the internal checks and balances that might have alleviated some of its problems. Unlike the women's cluster, Freestate did not consciously control dominating influences. Quiet people were not encouraged to have input by facilitators who could have monitored these trends during meetings. The process also lacked mechanisms to lighten up and liven long, drawn out sessions. Past Seabrook actions have been characterized by singing, and hugging and smiles, but at Freestate anxieties were high and spirits were low, and the process did not run smoothly because of it.

MEANS OF SUSTENANCE

Many of the logistics of running the Freestate community were not worked out by the time the weekend action was over. Since Freestate had no stable financial backing, systems needed to be organized for maintaining food, sanitation and security, assuming people came equipped with tents for shelter and personal equipment.

Some food had been donated before the action, and a fund that relied strictly on contributions covered whatever else was needed. Expensive chemical toilets, which were required by law, also relied on random contributions to pay for both the deposit and maintenance fees. "Flush

Fund" cans were circulated constantly for small contributions, while larger sums were sought from sources that might possibly be able to loan the money if the full amount could not be collected in time. With no time to spare, the money finally did come through.

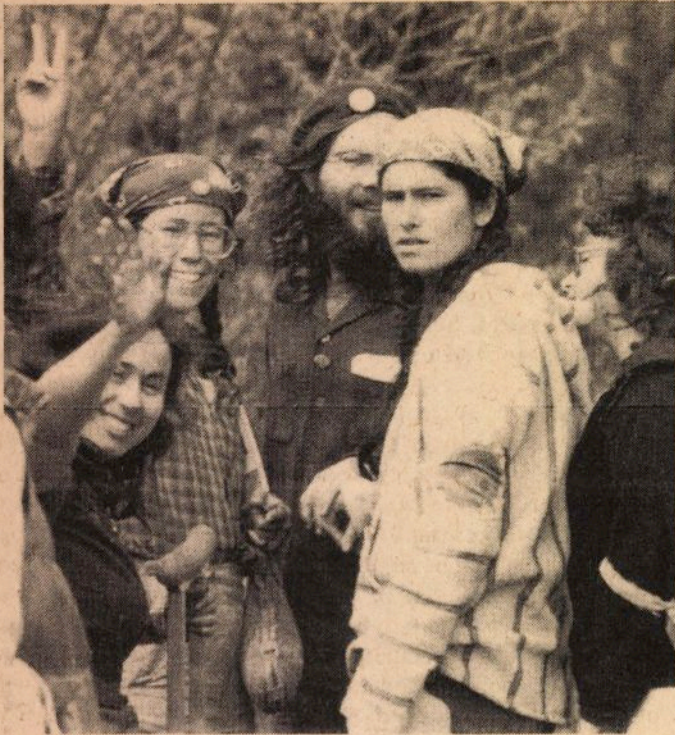
Passing the can had proved adequate for financing Freestate initially, but it was not a reliable way to continue support. Many people came to Freestate with little money, and since food was distributed freely, contributions began to dwindle. Moreover, the Clamshell Alliance and CDAS were also broke. Some sort of consistent, reliable method for financing Freestate would have needed to be devised if it were to have survived. One idea was for people to get part-time jobs in Seabrook or other nearby towns. This would have required people to pledge portions of their earnings to the community in exchange for some kind of labor or service credit.

No labor system had been set up before Freestate was settled, and the home base relied solely on volunteer work. Meals needed to be prepared, garbage needed to be separated (e.g. organic, glass, metal, paper, etc.) and disposed of properly, security shifts needed to be staffed, and water and wood needed to be gathered. Since there was no system for working in these areas or regulating labor, some people were overworked, others were underworked, and few did a fair share of what needed to be done. The community as a whole failed to take responsibility for the daily work that was essential for Freestate to continue.

Several meetings addressed the issue of work at freestate for many long hours and some reasonable solutions were found. Task forces were organized for necessary work, but they came together on such a day-to-day basis that the system had little continuity. Furthermore some labor was organized by affinity groups and some was not, which made the system somewhat haphazard and inefficient. Probably the worst consequence of the labor system (or lack thereof) was that it ended up draining much more energy than camp maintenance should have. Freestate's purpose was to be more than just self-sustaining entity. It was to reach out to local residents and work with the Seabrook community for support in a common fight against the power plant. One of the original plans had been to have a Freestate free school, which would offer skills sharing for building alternative energy projects and workshops and seminars concerning social, political and personal topics. But resources and skills for the school were scant. Very little outreach occurred during the time after the action, however, because of lengthy and exhausting efforts to hold the home base together.

COMMUNITY SUPPORT

An ambition of the Freestate was to establish cooperative working relationships with the Seabrook anti-nuclear community and the community at large. In the town of Seabrook, which has seen such rapid change since construction of the power plant began a decade ago, eight-year residents are still considered newcomers. Against this background, local acceptance of a mass of "ragged hippies" would be unlikely. Additionally, a rift of suspicion and dislike had built up between the local Clamshell



Some Freestate participants.

Alliance and the Coalition for Direct Action. Alienated members of the local alliance possessed invaluable information and connections which remained inaccessible to Freestate in its time of need. Finally, townspeople had been extremely intimidated by the power company, had seen people run out of town, sympathizers' stores vandalized, land stolen, and they were fearful of showing open support, however much they may be opposed to the power plant.

Closest support came to Freestate, mostly in the form of food donations. Some of the braver residents would make their way through the woods to the Freestate camp, and some sharing of viewpoint took place. Other efforts towards community outreach consisted mainly of door to door canvassing. The relationship of canvasser to resident, however, is hardly mutual, as the canvasser takes the position of teacher or holder of information.

The general response of townspeople encountered on the street was either neutral or distantly friendly. A hostile minority vented their aggression on Route 1 of Seabrook on Monday, May 26, the first time the street was clear of protesters. Prior to that, during the blockade attempts, traffic was deliberately disrupted by the protesters, causing needless inconvenience to Seabrook residents. Most importantly, hostile business owners on the main street formed an association to engage in active efforts to remove the Freestate from Seabrook.

Some of the projects envisioned by the Freestate Task Force, a shuttle bus, a home insulation service, might have helped overcome local suspicion. The very presence of an ongoing community in Seabrook would have convinced more residents of a sincere interest in Seabrook's welfare. On the other hand, expressions of local support for Freestate's survival might have helped the community

over its initial obstacles. The feeling of isolation and the lack of alternate land sites contributed to the general low morale during the decisive days of Freestate.

If Freestate was to organize the community to shut down the power plant itself, rather than acting as a vanguard group, support of the local community was vital. Appropriate amounts of energy were not directed towards overcoming the alienation of local anti-nuclear activists, who felt infiltrated by aggressive CDAS leaders and who disagreed with the occupation tactics. Contrary to avowed intentions of the Freestate literature, to establish relations with the townspeople, "not as educators to educatees, but as co-equal participants in a partnership for the future," Freestate maintained an arrogant position apart from the local community. Without the support of openly anti-nuclear residents, how could Freestate even expect to convince more neutral townspeople to take an active stance against the power plant?

CONCLUSION

Freestate was the first experiment in organizing an ongoing direct action community in the American anti-nuclear movement. Similar communities in Europe, such as the encampments at Whyll and Gorleben, have succeeded for varying durations of time. No single factor was instrumental in causing the demise of the Freestate at seabrook. Freestate lacked provisions for a secure land base, economic sustenance and commitment from its members to work at becoming a self-sufficient community. Even if these conditions had been met, internal problems plagued the Freestate. Attitudes reflective of a repressive culture, such as domination, mistrust and competition, undermined the collective process. Continual obstacles prior to the action and the frustration of the action itself had left Freestate scattered and without structure. Building a community would have required a great deal of creative initiative, responsibility and a willingness to work that never took force at Freestate. Although Freestate did not meet its objectives, the concept of a political organizing community integrating the personal dynamics of daily living with political strategies for social change had been embodied in the anti-nuclear movement. In September, anti-nuclear activists will gather in San Luis Obispo, California for a long term land and sea blockade of the Diablo Canyon nuclear power plant, scheduled to go on line this autumn. As part of this action organizers are planning a community similar to the Freestate. □

(For more information about the Diablo Canyon blockade and community contact::

Diablo Project Office

452 Higuera St.
San Luis Obispo, CA 93401
(805) 543-6614

Direct Action Working Network (DAWN)

1846 Church St.
San Francisco, CA 94131
(415) 826-7776

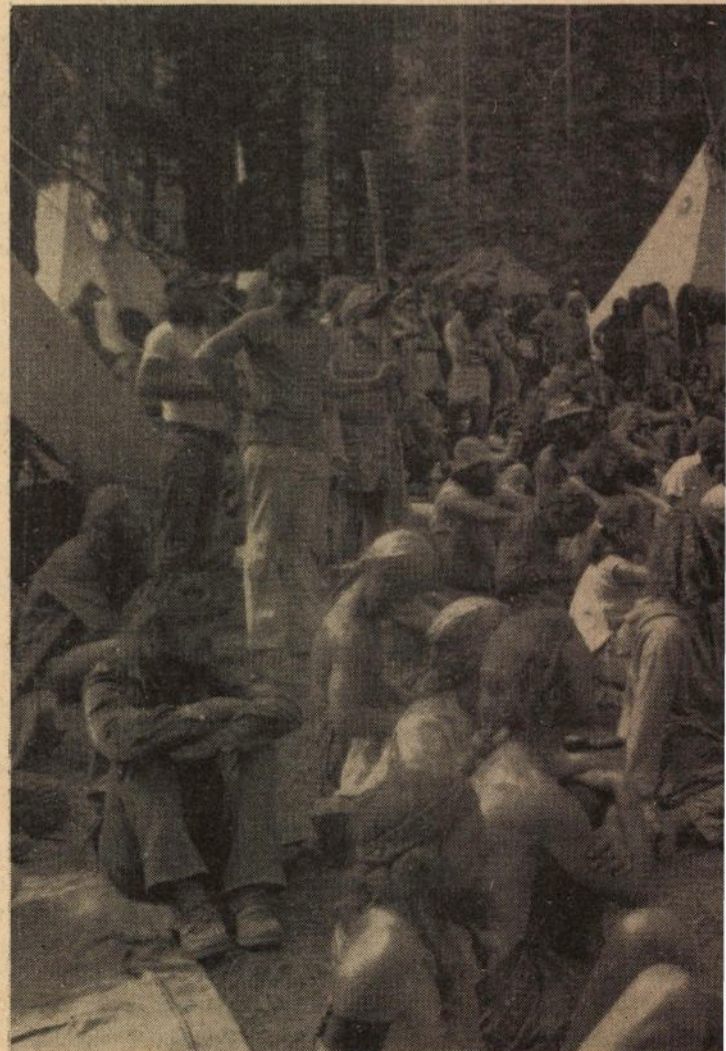
THE RAINBOW FAMILY

Life flowing with and around us leads each person along a different path. But as we seek a feeling of shared purpose and responsibility, as a family caring for itself, so we can manifest that ideal by coming together in community. Welcome Home! Welcome to the Rainbow Family Healing Gathering!

A RAINBOW COMMUNITY

Each year in a different state is held the Rainbow Family Healing Gathering. The organization and structure that exists in these temporary communities is that which is minimally necessary to see that people's needs are met, their and the environment's health is protected, and that the general air of celebration keeps flowing.

The 1980 Gathering held in the Monongahela National Forest of West Virginia was the first to be held east of the Mississippi. Of the nine Gatherings held since '72, this year's was the smallest, attracting 3 to 4 thousand people. Last year 5 to 7 thousand people gathered in the White Mountains of Arizona, and before that 20 thousand came together in Oregon.

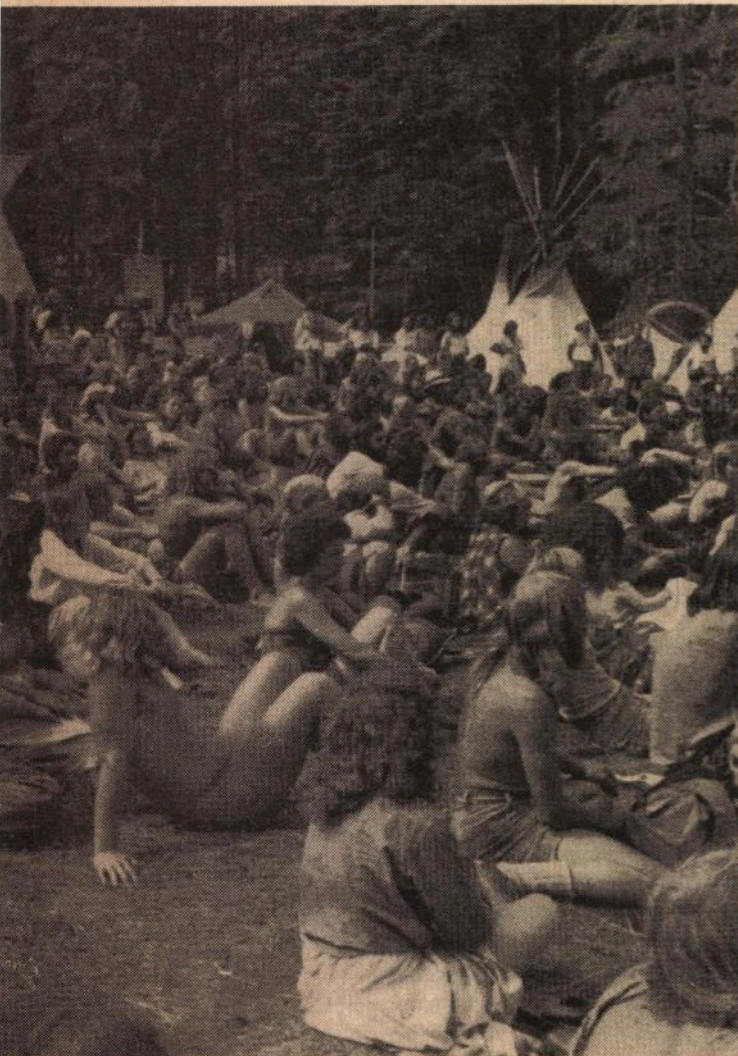


by allen butcher

Allen Butcher is a member of East Wind Community. Allen does networking and writing for Communities magazine.

HEALING

GATHERING



The West Virginia Gathering was set along the Williams River in a large expanse of rolling meadowland interspersed with groves of trees, all surrounded by six steep tree covered mountains. This meadow was once a company town called Three Forks, its only access being by a railroad built to haul out the timber. When the Great Depression came and the trees were gone, the town left. Now there remains one concrete foundation, a shallow well, numerous apple and cherry trees, and a memory among a few local people. The Forest Service now care-takes the valley, which proved to be of ample size for the number of people attending the Gathering. According to one district ranger quoted in the Beckley Post-Herald, "From an aesthetic standpoint, they probably couldn't have found a better site."

Coming into this year's Gathering, folks were first greeted by the Shanti Sena or Peace Keepers who explained that, as there were so many trees around, only unloading could happen at the Front Gate, with parking being at a remote site. A shuttle system into town and the parking area facilitated this system, thanks to the many folks willing to donate their time and vehicles to the service. For many, this was the Gathering's first example of a family providing for its needs. The second experience of

family came upon reaching the trailhead where Shanti Sena stationed there welcomed everyone with a hug. Greetings of Welcome Home were shouted to everyone carrying camping gear, and embraces were more common than handshakes. Embraces worked so well in encouraging smiles and good times that Shanti Sena wandering throughout the site were called Hug and Kiss Patrols!

This year the trail into the Gathering site was not long. Just after crossing two shallow forks of the Williams River over stepping stones, people were invited to stop and rest at the Welcome Center. Here food, water and a little shelter was available, and a short orientation session, called rap 107 was at first read to people, then later played on a tape player:

Howdy Folks, We Love You! Welcome Home!
Protect our watersources and our health —
Hygiene, Health, Happiness & Hope, the four
H's. Protect our land, kill no plants or animals,
harmonize, walk gently, blend in. We are care-
takers of the land. Be good neighbors, relate
perfectly with all local residents. Build community
fires only. Watch you stuff: Tempt not lest ye be
lifted from. Take only photographs, leave only
foot prints!

Volunteer — everyone helps, everything gets
done! Everyone sharing the effort makes for a
strong human tribe. Discourage these habits:
Drinking alcohol, scamming, lifting. Problems?
Contact Shanti Sena/Medical Center. Donations:
Green energy to take care of your/our home.

Participate in all activities — Experience the
Rainbow. Workshops — facilitate, attend, begin
sharing, working. Council — alert, speak, listen,
facilitate. Kiddie City — guides for our children,
mimes, stories, childcare, Parade! Volunteer for
Shanti Sena — mellow handling of difficulties,
maintain unity, focus, harmony through dis-
ussion, truth, love, tribal respect. Welcome
Center — Rap 107, greet the folks, Howdy!
Welcome Home! Spread awareness, conscious-
ness, and happiness. Firewatch. Shitters. Healing
Center. Sweat Lodges. Herb Walkers. Hike
Guides. Supply Depot — leave surplus food.
Community Kitchens — Ever cook breakfast/
dinner for us? Do it! Help us serve you! Info
Center. Pitch in on the clean-up. Recycle. Reseed.
Other Necessary Community Activities and
Projects — We Need You. Please Help, Share,
Learn, Enjoy, Celebrate, Communicate and Most
of all Love Your Brothers and Sisters.

Down the main path, beyond the Welcome Center. It was a short walk under a canopy of leaves before the forest opened to the meadows. The first meadow, a ways off to the left, was the Healing Meadow where, at noon on the Fourth, people congregated for a contemplative silence during which, as was written for the first Gathering of the Tribes, 1972 in Colorado:

We, the invited people of the world may consider and give honor and respect to anyone or anything that has aided in the positive evolution of human-kind 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.

This silence ended with an om, then a shout heard and echoed around the Gathering site.

The second meadow, just to the right of the main path, was the Tipi or Lodge Circle. This year about a dozen lodges were erected. The view for those camped around the edges of the meadow made for a most beautiful and peaceful sight; the evening smoke spiraling up, or morning mist encircling and slowly rising above the tall white lodges, multi-colored tents scattered around, the green of grass and trees in the field, and the blue or grey of sky above.

In the early days of the Gathering the entire area that was exposed to the sun was filled with waist-high golden rod. The main path, and all others, were single file trails through these plants. As more people and tents appeared, the paths got ever wider, but the meadows kept their stands of golden rod. Only Center Fire meadow, around the Council Circle, had large groups of people in it which quickly overran the fibrous plants.

The Council Circle was the community center, and the main path went right to it, and beyond to the river where there were sweat lodges, a bucket shower and of course, space for swimming. The activities at the Council Circle were almost non-stop. The morning meal was served around the Center Fire as the people sat in concentric circles. The Main Kitchen was between the circle and the river, and the food, generally a cooked grain and fruit in the morning, and a thick soup, salad and sometimes bread in the evening, was served from large pots. The feeling of family, as people serving each other, was nicely facilitated by this food service system. The variety and quantity of the food was generally quite good, and the clean up system was quite efficient, with hot water and a rinse system done by volunteers. After each meal the councils began, one person speaking at a time, with an eagle feather as totem being passed to succeeding speakers. Access to the feather was open to everyone, and all issues of importance to the community were discussed. Information was given on sanitation procedures, local relations, and media (photographers had to ask permission of their subjects), lost children were connected with their parents, and volunteers were solicited for the many tasks to be done.

Around the periphery of the Council Circle people sat in the shade to talk, or played various games in the sun, including constant, day long volleyball. Much trading also happens here by the Council Circle, usually near the main path, with everything beautiful or useful (and generally small) being exchanged, except money. Anything hinting at commercialism and the use of money is discouraged at Healing Gatherings as the site is considered a temple, and its sanctity is to be respected.

In the evening the predominant social activity at the Gathering centered around the various fire places. Center

Fire generally had the largest crowd, with all manner of non-electrical instruments, particularly drums, providing music. The dancing often went on many hours. In addition to the central community fire, there were many other fire places around the camp. At each Gathering there are a lot of individuals who attend as well as many groups or families. These families generally have their own community fires and, here too, there is music played far into the night. These various camps provide a wonderful variety of music for wandering revelers, and one camp, that of the Love Family, set up what served as a stage with candle-light reflectors providing very nice lighting. With rows of people sitting on a small hill side and several bands, soloists and short plays presented, it really resembled a concert. One earlier evening at a different site a fair number of local people came to enjoy a square dance. Thereafter, square dancing became a fairly regular evening attraction.

Music and dancing is always a major activity at the Gatherings with each Gathering site's particular natural setting and particular type of music common to that region of the country providing each year a unique experience.

The last day of each Gathering there is one major celebration that includes an air of pageantry as it is a presentation to the Gathering by the seven major families or service groups present. The number seven is used as it is the number of the primary colors in the rainbow, which symbolizes both the diversity of the human race and, as all the colors together comprise white light, further symbolizes humanity's basic unity.

Metanokett Village, New England community that facilitated the Kiddie City this year, began the pageant by leading the children's parade through the Council Circle. Then after people were seated around an open circle in the center of the meadow, Fantuzzi, a musician acting as master of ceremonies, announced that members of Metanokett Village would do the Dance of Numbers. This was a pantomime and dance adapted from the book, *The Kin of Ata Are Waiting For You*. Following them was Wavy Gravy of Merry Pranksters and Hog Farm fame doing a "blow-up" skit. Wavy spends much of his time at the Gatherings at Kid Village, and so, having such good rapport with the children, he called them all into the circle and asked, "Have you hugged a grown-up today?!" Everyone in the crowd wanting a hug from a child was then asked to raise a hand and the children ran to hug them all while the assemblage sang a song.

The third color of the rainbow was represented in a special way. All those who had helped by volunteering for any of the work that was done in service to the community, all the rainbow helpers, were asked to come into the center. Of course, soon the center was full, making the whole assemblage one large group. As a poster of the Earth with Saturn-like rings around it painted in rainbow colors was displayed from the center, everyone cheered each other and themselves for our wonderful Rainbow Sharing Energy.

Next Henry the Fiddler with musicians of the Love Family playing guitar and stand-up bass led the group in singing the traditional Gathering theme, "The Lion Sleeps At Night." Then Dramanon a Theatrical Family from Canada performed several songs and dances under a large banner reading "Life Force." Members of the

Krishna community of New Vrindaban in southeastern West Virginia led everyone in the Hare Krishna Rama chant. As usual the Krishna folk brought only a few people to the Gathering but enough food to feed a hundred or more times their number. This is part of their faith as they believe that people who chant the names of God or who eat food that has been prepared by members of the faith, will be similarly blessed.

The Love Family made the last presentation, being announced as; New Jerusalem, Family of Peace. For the Love Family, as with each group, music was played and songs were sung. This continued all the way from the end of the morning council until the evening meal, then the music and dancing resumed until long into the night.



Bartering

THE ADVERSITIES

As the Rainbow Gatherings are essentially temporary communities, they include much of the same elements as do permanent communities; adversities as well as pleasures.

The weather at this year's Gathering, though not terribly adverse, at least could not be said to be totally in the spirit of things. Generally the temperature was nice, even at night it never was uncomfortably cool, but the skies were grey as often as they were blue. It rained about half of the days that there were a thousand or more people at the site. Usually the rain came down as a drizzle and it often dried up fairly well before the next day's rain, but the storm that came mid-festival really turned parts of the main path into a mud-way.

We first heard the storm coming as a great wind in the trees at the top of the mountain to the north of the site. The sound of the wind in the trees kept growing in intensity. We watched the line of violently swaying tree limbs advance steadily down the mountains until the wind was upon us, picking up everything not tied down, and tearing up things that were tied. Three lodges and a large army tent collapsed, most of the people getting out safely. The conical roof of the medical yurt was picked up and sailed. The parachute covering the Networking Center flew away and the large sheets of plastic protecting the Center's large site map and workshop notice board flapped violently until people who had been reading it cut it all down. Tree limbs snapped and fell and many tents, medium and small were flattened. Most people threw all their gear inside their tents and climbed in to hold them down, but one person was caught with an empty tent and, as it was a model that holds its shape through the tension created by slightly bent poles, the wind caught it and was almost strong enough to drag its owner along behind it. After the wind came the rain and everything exposed was drenched. Later in the afternoon as people rebuilt their shelters, the sun came out to the cheers of the whole camp!

Various other minor adversities cause some problems for some people. One of the problems involved the water which was presumed to be the cause of some mild cases of dysentery. It was summarily decided in council to chlorinate the community water, and suggested that those not

wishing to drink chlorine could boil their water. As one woman put it, "make like you're in Mexico for a week."

The more serious problems were probably caused by the fact that this year's site was in a significantly more populated area than any prior Gathering. Being the Fourth of July holiday there were potential congestion problems in a local town due to an annual Pioneer Days Festival, and a potential conflict of use as the Gathering site is a favorite for the area coal miners who have their Miner's Holiday the first two weeks of July. There was one instance of gun shots fired from a vehicle into a camp site near a parking area one night, and earlier, before the Gathering actually started, two young women were found shot to death fifty miles from the Gathering. It was assumed that the two women were traveling to the Gathering as they carried some paper with the Rainbow name on it, so the local and not so local papers picked up and spread the story.

In response to this tragedy, the Council held a prayer vigil, then wrote and released a statement reading:

The Rainbow Family deeply regrets the tragic and senseless deaths of our sisters. We view this incident as one more of a long series of examples from our creator that this world is in dire need of more love and understanding. We stand unified in our purpose here and realize these deaths will only strengthen our resolve to create a world of peace and harmony. We wish to extend this call for unity to the people of the state of West Virginia.

We have visited with and been visited by many local people. The reception has been mutually friendly. The good people of this state, who share in our purposes, are invited to gather with the Rainbow Family. Together we can create a living example of peace and friendship.

Considering that the local people and authorities had little more means to understand who these Rainbow People were than to compare us with the hippy stereotype of more than a decade ago, the apprehension with which the plans for the Gathering were viewed is understandable. West Virginia's Secretary of State James Manchin in the Charleston Gazette termed the Family "derelicts," and Governor Jay Rockefeller said he wished the Family would stay away, but added that the state had no authority to block the Gathering. As a district ranger stated, "Its not a life or death situation where we feel we have to go in there and forcibly remove them." The rangers did, however, issue a few citations to document what was called the uncooperative nature of the Family as a record for future Gatherings in other national forests. The ranger was quoted in the Beckley Post-Herald, "They've got to cooperate. They can't come in here and forcibly take over a forest and thumb their noses at us."

The reference to a thumbing of noses probably came from the disagreement between the Family and the Forest Service. In May the two parties agreed on criteria for deciding a Gathering site, but when the Scouting Council applied for a special use permit for the Three Forks of the Williams River area, the Forest Service declined stating



The Shanti Sena

that a more remote Gauley Mountain site would be more suitable. The Forest Service's Environmental Analysis cited poor parking and potential conflict of use at the Three Forks site, but the Scouting Council refused to accept the Gauley Mountain site primarily because of poor access. This whole conflict continued right through the Gathering period, complete with media coverage. A permit never was issued, and because of the hassle, it was suggested that next year we not even apply. As it turned out, since less than a quarter of the number of people attended the Gathering as was projected, none of the Forest Service's concerns became a problem. But the Scouting Council will take one of the Forest Service's suggestions, and that is that the Scouting be done earlier, preferably the preceding Autumn.

As all this conflict was being reported in the local papers, more PR work was in order. Two meetings were therefore held. The first was between a few Rainbow spokes-people and members of the State Police, County Sheriff's Department, Forest Service, local City Police and City Council members. This meeting focused on the law enforcement aspects of the Gatherings, and it was explained how the Shanti Sena deals with various problems. Always it is best to deal with problems without using force, but when something unusual happens, the police are notified and the Shanti Sena works to isolate the trouble, moving people away from it. Clearly the folks in uniform were not satisfied, but the local people who attended the public meeting that happened later generally had a better impression. After some fiddle and washboard music, a presentation, slide show, and question and answer period, some of the 150 or so local people joined hands with the Rainbow representatives and sang "Will the Circle Be Unbroken". The public meeting ended with the Rainbow folk inviting everyone out to a square dance, and two local women being quoted by a Charleston Daily Mail reporter as saying, "I think they're just great. I believe in what they're saying — being neighborly and all that" and, "If those people can get out in the world and make it a better place, then that's great."

BUILDING A BETTER WORLD

The people who support the Rainbow ideal, and who consider themselves part of the Family, are in many ways people who are optimistic about the possibility of building a society that nurtures the qualities of respect for life, of cooperatively providing for our needs, and of sharing responsibility for all our actions. These are the basics for the building of a family consciousness, an awareness that a society based on love and respect can be so much more harmonious and beautiful than is contemporary American culture.

This family consciousness is the major impression or concept that is conveyed to people as they experience the Rainbow Healing Gatherings. These celebrations are, in effect, much like a week long retreat or seminar in community living. The Gatherings are built by pulling together that which is common among the great diversity of individuals, and among the tribes or communities that attend. Future Gatherings can be a common meeting ground

where our diversity can be explored, while we hold to an understanding of our basic unity. This is the potential of Healing Gatherings, and perhaps also a means to build a better world.

For many individuals, just that awareness of a basic unity is a new experience. It is evident that the desire for community is strong, as many people after experiencing a Gathering want to continue living in that form of cooperation. At this year's Gathering, a group split off from one of the Councils to talk about community. For some of the need was to find an existing community to join. For others, there was the idea of establishing a new community from among those present who had the pioneering spirit. This interest speaks of a great opportunity at Gatherings to connect people seeking community with those communities seeking members, and of connecting people with access to land wanting to support the establishment of a community with those people wishing to begin one.

There also exists at the Rainbow Gatherings the opportunity for the many diverse existing communities to share their diversity with each other. To learn of the experiences of the various families and to gain an understanding of the differences, and to perhaps thereby benefit each other. In this too there was interest shown at this year's Gathering. One workshop in particular was held for the sharing of information on child education in community. Some very interesting experiences were shared, and an offer was made by one person to collect addresses and contacts in various communities to begin collecting and distributing information on educational materials used. So much more of this kind of sharing is possible.

It is well known that the diversity among communities is great, even among those few that attend the Gatherings. But surely our diversity need not be threatened by building upon what unifies us. The Rainbow Gatherings could be a common ground for communities to extend their practice of sharing.

So much can be done in the interest of building a better world. So much has already been done, but there is so little awareness of it among the great majority of people. The outreach and consciousness raising that happens as a result of Rainbow Gatherings is certainly of great value to the concept of world betterment.

Finding a basis for unity among the great diversity of peoples inhabiting this land is a primary aspect of Rainbow Consciousness. There are basic truths common to all religions, and the feeling of brotherhood and sisterhood is understood by all. There-in we may find the basis for a social structure that provides for a plurality of lifestyles, and that provides a foundation upon which we may build an understanding of our unity-in-diversity.

How much of the potential for community building that will be realized through the annual Rainbow Gatherings probably depends on the form of networking activities that are developed through the future. That potential can increase as at this year's Gathering there was interest expressed in the Vision Council of beginning to hold two Gatherings, one in the East, and one in the West. This will probably happen in '82 as it was decided that a Gathering should first be held in the Midwest before splitting the energy. Therefore, look to the upper mid-west for the 1981 Rainbow Gathering site. □

I DIDN'T KNOW YOU WERE A WARRIOR

by frances newell



"(The mother's) days are occupied with a round of little duties, all calling for patient effort — and self-sacrificing love — Heavenly angels watch the care-worn mother, noting the burdens she carries day by day. Her name may not have been heard in this world, but it is written in the Lamb's book of life — No other work can equal hers in importance."

With these words a member of one of Oregon's alternative communities opened a discussion on priorities in her community. Her words reflected values that I had heard expressed in several other communal situations and confirmed my impression that the level of consciousness regarding women's issues is often very low in New Age communities.

This impression was formed over the course of last summer when Mike and I visited several Pacific North West communities, and participated in a conference that brought together hundreds of people from communities all over Oregon and Washington.

We had not intended to spend our summer this way. We had left Australia in March hoping to backpack along sections of the Pacific Crest Trail but a shoulder injury put an end to these plans and so we opted instead for visiting Oregon's small towns and communities.

Our first experience of an alternative community was temporary one formed by the "Four Hundred Mile Walk for Clean Energy" which toured Oregon last summer to publicize alternatives to nuclear power.

Many of the walkers came from the Illuminati Family or had some other communal experience. But although, individually, they were remarkable people, as a community, they basically adhered to traditional sex roles which was particularly disappointing because of the strength of the individual women.

Take, for example, a typical day on the march. The walkers are caught in searing sunlight between the heat of the black tarmac and the suffocating fumes and fierce tailwinds of trucks rushing by.

Camomile comes into view, pushing a stroller carrying her diminutive 2 year old daughter, Sarah. She is a tiny fine-boned woman with pale skin and long dark hair. She walks steadily, heat waves engulfing her, dress billowing, hair whipped into knots by the passing traffic. An apparently fragile figure who won't give up.

Beside her is Mili, the token "oldie" as she terms herself. A 55 year old with neat white hair and glasses who might pass initially as just another middle American. But a second glance reveals the tape holding her glasses together, the warning emblazoned on the back of her slacks "Better Active Today Than Radioactive Tomorrow", and a hole in one of her tennis shoes. In conversation, she exuberantly describes the decade since she left her husband and grown family as "ten years of liberation" in which she has been able to live her own life. Now part of a chaotic but supportive communal household in Eugene, who brought to the Walk a wide knowledge of nuclear issues and a number of useful contacts in the alternative energy movement.

Not far behind is Aquilla, dressed in faded jeans, multi-coloured bandanas knotted through her belt, and a dilapidated straw hat perched on her head flaunting feathers in its band. As she walks she relates a constant stream of stories: how she chose her own name (which refers to the eagle constellation); how she encountered and conversed with a bear; the story of her ill-fated attempt to reconnoitre the route of the walk on a bicycle laden with 80 lbs. of anti-nuclear literature.

Occasionally, she will interrupt herself to swoop down on returnable bottles and cans lying by the roadside and add them to the already bulging sack slung over her shoulder. "I've supported myself this way before — now it's helping keep the Clean Energy Walk on the road," she explains.

When it comes to media interviews, though, Aquilla and the other women rarely participate. Likewise at the Sunday rallies in the major towns which the Walk passes through, it is the men who do the public speaking, make the music and take responsibility for erecting and dismantling the alternative energy exhibits and displays.

The division of labor is not total. Women do assist in erecting exhibits. Conversely, men sometimes cook meals or do the shopping, but responsibility for the latter chores is essentially with the women.

Reflecting on this later, I concluded that several factors were operating.

For Camomile, there was the responsibility of caring for Sarah. Whilst everyone in the group cuddled, fed or looked after Sarah at some stage, the responsibility was ultimately Camomile's. It was her energy that was being constantly drained by ambivalence as to whether she should continue on the walk knowing as she did that it was exhausting for Sarah yet feeling "What else can I do to secure her a non-nuclear future?"

For the group as a whole there was a certain 'mellowness' which discouraged the raising of potentially divisive issues, such as the distribution of prestige and responsibility within the group. In theory, this ethic affected everyone equally but in practice it maintained inequality because it was up to those who were excluded from leadership roles to take the initiative in changing the situation. In doing so, they layed themselves open to the charge of self-aggrandisement. This was particularly the case for women in whom assertiveness was more readily interpreted as aggressiveness.

Another factor was the failure to develop a non-hierarchical structure for the Walk. As Avram put it, "At the beginning of the Walk we decided we would circle and council every night to share ideas and make decision. This lasted for two nights and then it fell apart." Consequently, although there were occasional council meetings to decide certain issues, the routine tasks were left to individuals to accomplish as they felt inclined and, as a result, a de facto leadership emerged which reflected traditional sex roles.

The dynamic here was that, in the absence of a conscious decision to share tasks, those who initially had the confidence and experience to undertake certain roles came to monopolize them.

The creation of a structure as simple as a weekly rotation of tasks would have overcome this problem. But the adoption of such a structure is dependent upon a con-

sciousness of what is happening and a determination to change it.

These conclusions were borne out by our visit to Alpha Farm, a stable alternative community with a seven year history which is located in the coastal range between Florence and Eugene.

Arriving at the farm immediately after participating in the Walk for Clean Energy, we were very conscious of similarities and differences between the two groups. The similarities were striking — the same warmth in relationships between community members, their hospitality to newcomers and their rejection of materialism and the media-promoted view of the good life.

“Sometimes I almost feel as though we've forgotten some of the things that the 60's taught us. And shit, here we are on the dawn of the 80's.”

Equally obvious were some differences, notably the role of women in the community and the amount of structure accepted in daily life. In our introductory tour of the farm we met women laying cement, shifting irrigation pipes and giving advice about the proportion of manure to be used in the compost. Complementing this, we were later to learn that household chores such as cooking and dish-washing are rostered impartially among all members of the community. Furthermore, on the leadership and decision-making level, women at Alpha Farm are also influential. This situation partly reflects the influence of Caroline Estes whose strength of vision and personality have been crucial factors in shaping the community. But it also reflects a greater acceptance of structure within the community; that is, the community defines a number of goals for itself through an exhaustive series of meetings then members are assigned to tasks which need to be accomplished. The distribution of work takes account of, but is not solely determined by, individual skills and preferences which helps to assure that everyone participates in a variety of jobs and roles.

As there were no children at Alpha Farm while we were there I assumed that this had made it easier for community members to break down traditional sex roles but Caroline Estes disagreed, “We have had several times when children have been structured into our lives and have some fairly well established policies about the responsibility that the primary parents and the community share,” she said.

Nevertheless, this was something that I did not observe at Alpha Farm whereas at the next community we visited, Breitenbush, the challenge of developing new childraising practices was immediately apparent.

Long before we arrived there, we had heard of its legendary qualities. Located about 60 miles east of Salem, Breitenbush Hot Springs used to be a traditional healing place for Native Americans. It became a commercial hot springs for the white community earlier this century but went out of business in the 1950's.

Now it is the home of an alternative community, comprising 13 adults and 6 children who are striving to create their own viable communal life as well as building an income-generating retreat centre.

It was in the village that I first met Doe, who was later to read the statement on “motherhood” quoted above to the community meeting. She told me about the birth of her daughter, Jazz-Minh, delivered one freezing winter night in the front room of their tiny cabin with no electricity, no running water and no doctor on hand. Peter and Sherrie coached her in the labor, but, being more enthusiastic than experienced encouraged her to push too hard. Within two hours the labor was over, Jazz-Minh was born, but Doe was badly torn by the too-rapid birth.

It was here too that I met Sauna, whose baby was also born at Breitenbush. In labor for 48 hours before her son, Glacier, was finally delivered, she told me proudly that during the labor Mark had said, “I didn't know you were such a warrior.”

To me, these births sounded traumatic but to Doe and Sauna they were a source of pride, part of a pattern of village life which emphasized rural self-sufficiency, home-life and the importance of family and communal ties.

Contrasting with the domestic aspect of Breitenbush was the planning and labor involved in rebuilding the old resort. It is with this facet of Breitenbush life that I associate the incessant activity of Alex, working from dawn to dusk on the backhoe, feverishly trying to complete the septic system before the start of the Communities Conference; and of Mark, expending enormous tasks were completed before the conference.

There is a familiar pattern here. One which reflects the traditional distinction between ‘home’ and ‘work’ and male and female spheres of activity. The distinction is sometimes blurred at Breitenbush, especially with regard to child-care in which the men participate, but sharing this activity does not alter the basic structure of community life.

Not surprisingly, this fundamental division within the community was a source of considerable tension and came to the surface at one of the community business meetings we attended. The issue was articulated in a number of ways. Doe saw the problem as one of insufficient appreciation of the value of motherhood. Andrea felt that the community needed to be more child-centered and pointed to the lack of child-care arrangements for a meeting that was to go all day. Dinah voiced her frustration that only construction work was seen as “real work” and hence her work in creating a garden to provide food for the community was not really valued.

After an emotionally exhausting morning of charge and counter-charge, it was agreed that a week should be set aside that winter to re-assess the community's priorities. Out of this may have emerged a more cohesive way of pursuing the community's development that does not perpetuate the traditional division between home and work.

For this to have happened, however, the problem of insufficient appreciation of the role of motherhood would have to have been re-defined as a problem of undervaluing parenthood, which would then mean some attempt to redistribute parenting responsibilities.

It would be a pity if increased male involvement in child-

raising, however, were to be seen as the solution to the community's problems without a parallel involvement of the women in non-traditional activities. Such an involvement might require a re-ordering of priorities in the sense that rebuilding the resort could take longer — but this could be viewed as an acceptable cost if the women had a greater role in planning and implementing that rebuilding.

Doe, however, was adamant that she would not accept what she referred to as "the Chinese pattern" where women return to construction or other manual labor 6 weeks after delivery of their babies because she believes children need to be constantly close to one person for the first 6 - 12 months of their lives.

After reluctantly taking leave of Breitenbush, we visited an Urban community in Eugene. The community included 7 adults and 6 children living in three neighboring houses. The children were all of school age which made the situation somewhat different from Breitenbush.

What was immediately apparent in the community was the active role of the women in the various political causes to which the households were committed, facilitated by the participation of all family members in routine domestic tasks and income-earning activities. This was a reflection of the women's own feminist consciousness and the willingness of all members of the households to try and ensure that the women were not relegated to the status of domestics.

This explicit recognition of women's issues was something that often seemed lacking in other communities, and, unfortunately, was also missing at the Community/Come-Unity Conference held at Breitenbush in September.

This conference, which brought together over 400 people from at least 40 communities in Oregon, Washington and Idaho, was organized by a steering committee which conceived of the conference as a six day event during which community members could explain their way of life and how they handled such issues as spiritual/political values, conflicts, relationships, urban/rural divergencies, self-sufficiency, and education. Following this, those seeking to join communities would outline their hopes, expectations and queries. Towards the end of the conference it was anticipated that there would be a matching of people interested in joining communities and communities that were seeking new members.

While all these objectives were achieved, a mere cataloguing of them fails to convey the richness of the conference experience. From the earliest days when people began arriving in small numbers to prepare for the event, there was a constant flow of energy which swelled and grew more intense as the conference developed.

The setting, of course, contributed much to this, with its idyllic combination of hot springs, naturally heated swimming pool, and forested mountain scenery. But the energy stemmed from the people as well as the place,



A daily circle at the Come-Unity Conference.

transforming routine tasks into memorable events.

The nightly baking shift, for example, might be serenaded by musicians into the early hours of the morning or treated to the sight of Joan Laughing Heart, brown skinned and stripped to the waist, kneading a huge lump of dough with the same dexterity as one might flip a hot cake.

Each day it seemed this energy was renewed in the 'circles' which preceded the morning and evening meals. Individuals linked arms in circles, and circles within circles, their voices swelling and spirits soaring as they sang:

"We all fly like eagles,
Flying so high,
Circling the universe
On wings of pure light."

But for me the most powerful sense that the communities are part of a movement towards a new society came one evening when each community in turn shared their experience of the hardships and the humor, successes and defeats, of widely differing attempts to create a new life style.

Despite the richness of the conference experience, however, I could not stifle a sense that all was not well, that women were not participating equally in the conference.

On the surface, this feeling seemed groundless. There was, for instance, the key role that Caroline Estes played both in organizing the conference and in facilitating its progress once it was underway. There was also the provision of an imaginative play-space where child-care was available for a large part of each day and the fact that men and women could often be seen sharing day-to-day chores, such as preparing and serving meals, and cleaning up afterwards.

But the things that distressed me about the role of women in the conference were far more intangible than these and reflected some of the patterns that I had already observed in individual communities which we had visited.

There was a disturbing failure, for instance, to consider

... the responsibility of caring for Sarah was ultimately Camomile's.

issues such as sexism and the role of women in communities. None of the workshops set up by the steering committee dealt with these topics and when the question of sexism was raised in discussion it was not dealt with adequately. At the workshop on conflict resolution, for example, one of the women pointed out that far more men than women were speaking but although there were a few supportive interjections from other women the issue was not discussed or any remedy suggested. Moreover, after the session, several men approached Olive and implied that she was being anti-male to make such comments and that, as men and women are equal, it is acceptable for men to speak on women's behalf.

Another interesting feature about this session was that when Olive spoke discussion had become a free-for-all in which anyone who could make themselves heard had the floor. In this situation women, who have usually been brought up to be less assertive than men, were at a disadvantage. Later, when the group agreed to accept a procedure whereby a person could only speak if passed a feather by the previous speaker, the number of women speakers increased. Unfortunately, however, it was not sensitivity to women's needs that prompted the procedural change but rather the necessity of creating order out of chaos.

... it is the men who do the public speaking, make the music and take responsibility for erecting and dismantling the alternative energy exhibits and displays.

A later workshop that interested me for the view of women which emerged was the one dealing with multiple relationships. Here a number of women expressed the opinion that multiple relationships are not really an option for women because of the constant possibility of pregnancy. As one woman put it, "I believe that it doesn't matter what you do, if a child wants to come in, it will come in." The implication being both that contraception is unreliable and abortion unthinkable — in other words, a retreat to the position that women are prisoners of their biology.

Discussing this later with Dinah — a member of the Breitenbush community, she confirmed my impressions saying, "I jumped at the part about birth control being a tool to liberate us from some of our biological limitations. But I feel somewhat alone in this belief. It seems from my observations that the urban communities are more aware of these views, but that the rural population slides back into traditional, even religious/spiritual roles." She then added, "Sometimes I almost feel as though we've forgotten some of the things that the 60's taught us. And shit, here we are on the dawn of the 80's."

I shared her sense of frustrated astonishment at the prevailing attitudes towards women as I listened to the language of conference participants, especially in large gatherings such as the daily circles where male terminology was constantly used to encompass both men and women and to express spiritual values. Likewise, I was disappointed at the "Community Blueprints" evening to see that it was mostly men who addressed the gathering on behalf of their communities. On one occasion a man did point out the prevalence of sexist terminology, but without any noticeable effect.

On the last day of the conference, two events occurred which confirmed my impressions.

The first was an incident in the conference evaluation session, the other was the convening of a women's meeting.

In the evaluations session Caroline Estes expressed the pain and difficulties she had experienced in playing a lead-

ership role saying that she felt it had been a source of amusement to some people to see a woman in this role and that she felt her opinions had been treated less seriously than a man's. Her comments came as a shock because outwardly she had appeared so strong, so much the cornerstone of the conference. But her outburst also came as a vivid reminder that the constraints on women are subtle and pervasive.

Concurrently with the evaluation meeting, two women had convened a women's meeting.

It was a very moving event as women shared their impressions, frustrations and suggestions, constantly hugging each other with pleasure as they heard their sisters expressing the reservations and concerns that they had feared were theirs alone. "Why didn't we do this before?" they asked each other, illustrating that they were victims of that unwillingness to express their own needs so frequently pointed to by the women's movement.

The single most discussed issue that afternoon was child-care and the role of children in the conference. Many of the women, while grateful for the play-space and child-care provided, felt that it was inadequate both in the age range of children it catered for and the hours that it was available. It was felt that if women with small children, especially single mothers, are to participate in the next conference fully then child-care would have to be part of the responsibility of every conference participant.

More interesting to me than the specific suggestions for future child-care arrangements was the philosophy behind these suggestions — one which I had heard a number of times before. This is the view that society should be child-centered with all adults participating in child-raising activities and children being integrated where possible into all social activities. There is often the implication in

this philosophy that if men become involved in child-raising this will raise the status of the activity and so, indirectly, raise the status of women.

Whilst agreeing that men should participate more fully in raising their children and that children would benefit from being more integrated into society, I am suspicious of this as the main thrust of a women's movement. It does not necessarily entail any broadening of women's activities outside the home nor any assertion of women's status as persons irrespective of their child-bearing and raising activities.

Realising that it was not possible in one afternoon to resolve all the issues that were being raised it was agreed that two steps should be taken. One of these is the holding of a separate conference on women in communities. The other is ensuring that at the next Come-Unity Conference, a means of women gathering together as women, be incorporated into the conference structure.

Finally, as an expression of the solidarity generated by this women's meeting, it concluded with the singing of feminist songs, including a reworded version of one of the conference favorites:

"Woman am I,
Spirit am I,
I am the infinite within my soul,
Oh, this I am."

It was a confident assertion of women's potential. For it to become a reality, however, a heightened consciousness of women's issues within the alternative communities will be needed. Without this consciousness, the search for new social forms will continue to be restricted by views of women which severely limit the possibilities for liberation. □

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COMMUNITY LIVING

One Woman's Choice

by margaret oaks



Women's lifestyles are as varied as the constellations in the night sky. Mine is fairly unusual as I am a lesbian and I live and work at Twin Oaks Community, a self-supporting rural commune of 75 adults and 8 children. Women and men live and work together on our 500 acre farm in central Virginia. Our unifying beliefs are equality and cooperation. By our behavior as individuals and as a community, we strive to eliminate the attitudes and results of sexism, heterosexism, racism, ageism, and competition. We try to live gently on the land and with each other by being honest and open and by using direct feedback.

*Unlike my brief career in social work,
I know exactly why I'm canning
tomatoes, fixing fences, or weaving
hammocks.*

We hold property in common, except for the contents of our private rooms. We all work within the community, with a few part-time free-choice exceptions. Our treasury is communal; we aren't paid wages. The community provides food, clothing, shelter, medical and dental care. Each person receives a small amount of money for personal discretion spending — beer, junk food, tobacco, concerts, and travel. This limited amount can be supplemented by working extra.

We work approximately 45 hours a week. For me that usually means making breakfast twice a week, bread once (15 loaves), managing our dairy cows, feeding the calves, going to 3 or 4 meetings, and fixing small power tools. Sometimes I weave rope hammocks, which is the industry that supports our community. Having lived here 4 years, I've learned skills and taken on responsibilities that give me the work I prefer. Some people work in only a few areas, but many, like myself, prefer variety. A sampling includes: auto mechanics, construction, food preparation and preservation, communal child care and education, wood working, farming and gardening, forestry, magazine publication, and solar technology. Each week we manifest a minor bureaucratic miracle matching individuals' desires with the jobs that need to be done.

Work is one area in which equality is important. Each person is responsible for doing their fair share — a responsibility we take seriously. We make jobs equally accessible by posting openings. One conflict we've met is how to achieve affirmative action goals of people working at non-traditional jobs, while still keeping our basic goal of equality. Limited resources make us want to be efficient. But what if efficiency means that a construction job goes to a skilled male instead of a woman who wants to learn and is ready to make a commitment? That would be to perpetuate the sexism of the larger society. Our resolution has been to focus on the non-sexist ideal while not losing sight of the ultimate goal of equality. So the construction crew will continue to apprentice women until the crew is balanced. The same is true in child care where half the "metas" (child care workers) are men. In government we try to avoid men taking charge and urge women to fill these roles.

In a society like Twin Oaks, where we try to rip away institutionalized oppression, we have the opportunity to meet up with its internalized counterpart. "What do I know about mechanics? I could just let ——— do it." or "Who needs the hassle? I have all I can do to manage my own life, much less make decisions for the community." The blocks inside us that keep us from breaking out of sex roles are no small obstacle. We do support each other for taking the challenge.

For me one of the most reliable sources of support has been my women's group. Women's group is a weekly gathering of 4 to 7 committed women. We sympathize and strategize. We talk about what's happening in our personal and interpersonal lives. We give a stable support from which to grow and empower ourselves. We organize women's events and work on political issues.

Actually at this writing, that sense of stable, reliable support is less than it has been for years. After almost 3 years, my old women's group disbanded when a couple of the members left the community. (Annual turnover in the community at large is about 25%) Although I was well prepared for the loss . . . it was still a loss and hurt. Now a new women's group has formed — one of several — and we are going through the initial stages of becoming a group. It's not the most fulfilling stage.

It is a challenge to live at Twin Oaks. The experience is intense. We try to be everything to all of us. We are idealistic, yet far from perfect. We have diverse emotional and intellectual concepts of "home," "utopia," and "political correctness" that keep us reeling in our attempts to resolve them in a way that feels good. We have a lot of meetings. Someone once said that was the price of socialism; I believe it.

We aren't always struggling. Some of my highest times here have been during times of communion, usually on our holidays. We celebrate equinoxes and solstices. This pagan or earth religion is as close as we get to religion on a communal scale. (Other than that people do their own trips, be it seders or meditations.) Coming out of suburban america, having rejected catholic teachings, I've found it renewing and life-giving to celebrate the seasons. One of

*. . . but what's a nice lesbian like me
doing in a primarily heterosexual
commune way out in the sticks?*

my favorite holiday songs is especially beautiful when sung in rounds:

"Oh she will bring the buds in the spring and laugh among the flowers. In summer's heat her kisses are sweet. She sings in leafy bowers. She cuts the cane and gathers the grain when fruits of fall surround her. The sun grows old in wintery cold; she wraps her cloak around her."

The joys aren't restricted to holidays. Living in the country is pleasure; walking in the woods, swimming nude in the river, canoeing, sharing spectacular sunsets and full

moon rises, walking wooded paths which intertwine with streams, watching the changes of the land, and working out of doors. The most cherished and most fleeting moment of each day is when I step outside in the early morning. Before thoughts of tasks crowd my consciousness, I absorb the peace of a fresh, still moist morning.

Another beauty of communal living is harder to communicate. It's sort of a unique funkiness. It's seeing 40 toothbrushes hanging in the bathroom and having a bucket in the kitchen labeled "Pigs — no citrus peel, onion skins, egg shells, or pearls." It's getting to know and appreciate each person's contributions and laughing at the appropriateness and predictability of each character's lines in the (melo)drama.

Also there is a lot of joy to be had in working for oneself. Unlike my brief career in social work, I know exactly why I'm canning tomatoes, fixing fences, or weaving hammocks. Except for natural limitations like daylight and rain, I can set my own schedule according to my rhythms and preferences. I can take afternoon naps when I need them.

Another advantage of communal living is that social contact is easy to come by. I don't have to seek it out in awkward situations. Lots of fun people with diverse interests live here.

Yeah, yeah, yeah . . . but what's a nice lesbian like me doing in a primarily heterosexual commune way out in the sticks? There are only 3 or 4 lesbians in this community of 75. How do we keep on keeping on? We are friends to each other; we give each other support. We belong to formal women's groups and informal ones. We're working together towards actualizing our dream of a small women's living group within Twin Oaks. (Though it's not yet a reality, it's close) We have a variety of relationships with lesbians in the larger Richmond and Charlottesville communities. We occasionally attend women's dances or lesbian/gay conferences outside our community, but more often we have our own women's dances here. We receive and circulate lesbian and feminist literature and newspapers amongst ourselves.

Women's music has been a tremendous spiritual support. We go to concerts and have a modest collection of

. . . our sewer system has several person holes and jobs are estimated person hours.

well-played albums. It's felt good to have our music spread throughout the community, to hear it in the kitchen and in the woodshop, selected for listening by both women and men. In the past week we've even heard it on radio stations! That's something in this neck of the woods!

A support to all of us is in the community's norm of acknowledging language as a vehicle for social change. When we speak and write, we replace the commonly used "he" and "his" (when the gender of the person is unknown) with "co" and "cos." An example: "Someone left



cos shoes out in the rain." We use "person" and "people" when a noun is called for. For example, our sewer system has several person holes and jobs are estimated in person hours. Language change is awkward at first, but people learn. Everyone's usage is not perfect, but the consciousness is there. It feels good that men take responsibility for the training and consciousness-raising of new members and visitors.

What are the hard parts? What makes living at Twin Oaks difficult? If I had a magic wand I'd bring a half-dozen more lesbians here. That would solve a lot. Just a few more would make such a difference in our energy for creating lesbian space. Our support and affirmation needs to be multiplied. The complete utopia — only a few dykes away!

Yes, too few lesbians is a hard part of living here. It would probably be easier to find a lover in a larger lesbian community. With so many heterosexual women around and so few lesbians, it is too easy for me to make friends and then have the feelings of closeness and warmth and intimacy balk at her sexual boundary. That's painful. It's defeating. I'd like nothing better than to have more lesbians here to make that all unnecessary.

What else is hard about living at Twin Oaks? If I lived on the "outside" (as we popularly call the world outside of communes like our own) my home would probably be neater and cleaner than this one I share with so many people. I could have greater earning power — maybe — and so I could have more asparagus and apples and fish. At any rate, I'd have more control over my personal environment. I could have more peace and less intensity. People wouldn't come through my home to visit this famous commune. I could escape from tense issues and disagreeable individuals if we didn't share the same space and if we weren't trying to make the same resources reflect different priorities. (The listings reminds me what a vital thing vacations are.)

Being largely middle class, one hard thing that affects us all is not having enough money at our personal disposal, especially for travel. So what else is new? Whenever I think about what is wrong with Twin Oaks, when I think about dropping out and escaping, I see the trade-offs. I would lose a lot of what is important to me. Could I live in the country? Could I live so close to the river and have a canoe? How would I ever run my own dairy farm? Where would the capital come from? Where else would my pottery kiln overlook an orchard? Would I really be able to find a niche doing work I felt good about? Would a different situation force me back in the closet?

One of the reasons I came here is because I could lead a positive and life-full existence. I could work for the change of society by constructing an alternative, without the negativity I'd found in previous political work.

Twin Oaks is right for me largely because it challenges the status quo. By living and working together we pool our power and resources rather than fragmenting and alienating ourselves in separate families, separate work, separate little energy-inefficient houses with too many washing machines and vehicles consuming the world's re-

sources. Not to mention that Twin Oaks offers a great relief and blessed freedom from the most blatant oppressions. I do not have to hide my sexual preference or my politics. I'm out. And I get support rather than heavy consequences and punishment.

So here I am. My mind fills. There are so many things that are so dear to me — my ideals and my idea of the good life. So many images and memories and hopes are rooted here. I give them value through my work and through my staying and through my sharing. This harvest comes in splishes and splats and waves. It is becoming. □

Margaret Oaks

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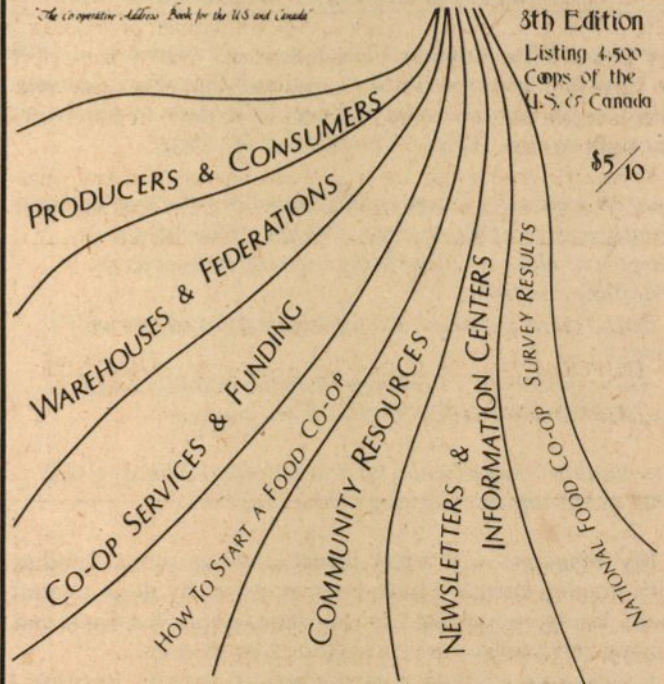
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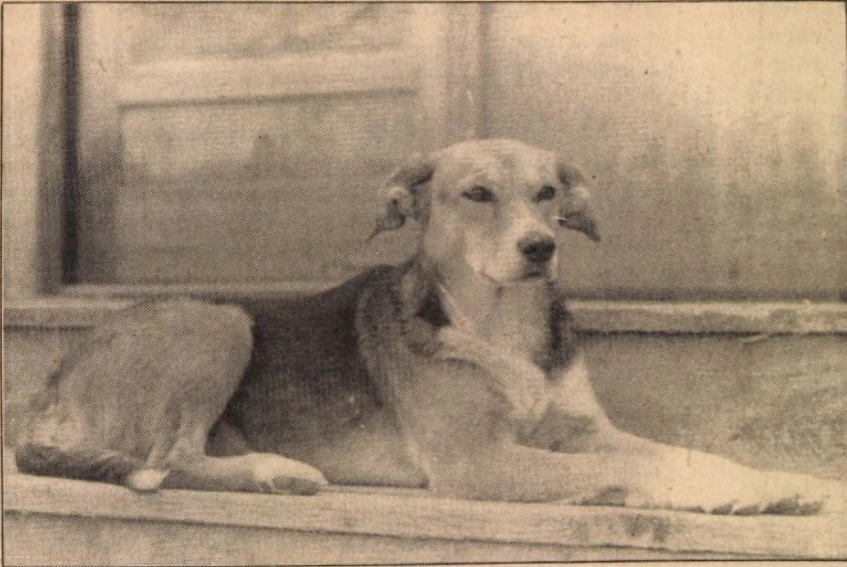
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BINGO

The Community Dog

by paul freundlich

Paul Freundlich is one of the editors, prime movers and humorists of Communities magazine. Paul lives in a collective household (the same 2 Chapel Street) and holds the honorable position of pet interviewer for new pets joining the household.

Reading "Wild Animals I Have Known"* written in 1898 by Ernest Thompson Seton, I realized that what Communities needs is some solid folklore. One story in particular got right to me, "Bingo, The Story of My Dog."

Away it went with Bingo in full chase, but the wolf did not greatly exert itself to escape. Within a short distance Bingo was close up, yet strange to tell, there was no grappling, no fight.

Bingo trotted amiably alongside and licked the wolf's nose.

"It's a she wolf," I exclaimed as the truth dawned on me. And Gordon said, "Well, I'll be damned."

It is wonderful and beautiful how a man and his dog will stick to one another, through thick and thin.

My response will seem remarkable to those familiar with my dog karma. I have been over-run by dogs several times in my communal life; big hairy dogs that shed and barked and knocked over neighbor's trash cans.

I once gave a friend a hard elbow to her ribs because I was dreaming a dog was edging its rear into my face. She woke up crying, "Why did you hit me?" Abashed, I explained. "Oh," she said, instantly mollified, "it's just your dog karma."

Back to real dogs. The smartest communal dog I've lived with was Crowbait, Russell's black lab (with my first impression of his intelligence, I thought he was a legal-dog, named "Probate"). Some wise-guy fed him a hash-brownie (this was 1972) and he mumbled and twitched in a corner of the living room for 24 hours. What's so smart about that? Within two months, Crow had split and found himself a new home.

Crowbait, before getting stoned-out on brownies, had been introduced to Celia, a dashing mix of lab and Weimeriner. It was love at first sight. The courtship was passionate and quickly consummated. Then there was old Tramp, George's other dog. A fruitful triadic relationship developed, and bets were even as to the paternity of the pups. The heavy action was clearly between Crow and Celia, however, and on delivery day, Crow was downstairs pacing nervously for hours.

The pups amazed us by providing evidence of a mixed litter, which we humans hadn't even known was possible. (Triads we knew were possible.) George put the pups, all ten of them, on the side porch off his downstairs room.

One morning, a few weeks later, he stumbled out of bed at 3 AM in response to their appeals. He blearily reached for the doorknob, and put his arm through a window. With his arm nearly severed, George dragged himself upstairs and collapsed in a corner while Russell called emergency.

Five minutes later, the volunteer fire department appeared, axes at the ready. Assuring them that George didn't need amputation, the comedy continued. They were skeptical about the seriousness of the accident, so George uncranked his arm. The blood from the artery splashed a fireperson five feet away. Then they called an ambulance.

My saddest dog experience was in the fall of '76, when I was wildly in love with a woman who wanted to move into our house with what would have been our third black dog.

We already had a yappy, friendly retriever and a lumbering moo-cow of a Newfoundland; enough shedding to give a whale hairballs; and a landlord who'd been unhappy about the second dog. Worse, this new canine candidate had the mien of a senile family retainer . . . the deaf one who appears suddenly in Transylvanian castle corridors with a candelabra. Fortunately his lack of teeth made his attacks on small children, small dogs and the aged less dangerous than a were-wolf's. But his barking at odd hours and his need to be in-and-out simultaneously made him a less-than-attractive pet in the most accommodating circumstances. My love took my lack of enthusiasm about the dog-cum-housemate badly. And although there were other problems (so I don't want to lay it all on the dog-scene) that rejection was the beginning of the end for us.

Then there was Shannon, not surprisingly an Irish Setter. Shannon's mistress (human variety) was a housemate for two years, and I decided when she moved in I might as well make my peace with the dog. This involved making the dog peaceful. I spent about two weeks training him not to bark constantly while Marcia was away teaching school.

Shannon was a handsome animal, but I'd never thought he had much else to recommend him till the winter of '75. Due to a regrettable lack of judgement, three of us (including Marcia) found ourselves living with a woman we couldn't stand, and who flat refused to move. So we did.

As the change-over was occurring, a new houseperson arrived with a giant English Sheepdog. Without the slightest hint of urging, Shannon took an instant dislike to the interloper. In a few minutes he had the sheepdog flat on its back, ready to tear its throat out.

I intervened, of course, separated the dogs and reasserted our non-violent mode of problem-solving. But you know, for a moment there, I thought Shannon had the right idea.

Probably my most loveable dog story is about Barty's dog Mescal (most people assumed the name honored the Connecticut governor of the era — it didn't). For one of our housemeetings we'd each decided to role play another person in the house. For some reason I chose to be the cat. Well into my role, and bored by human conversation, I was let outside.

After a while, I wanted to come in.

So here I am, outside looking in. Everybody else is sitting around the living room exchanging insights, and I'm clawing at the glass. Do you have any idea how frustrating it is to be a cat without hands and restricted to meowing?

So what does this have to do with a dog story?

Mescal, lovable Mescal, is the only one who notices me. Mescal, of course, is not playing anybody. He's still a dog. He doesn't think I'm a cat. Wandering over to the glass doors, he watches my antics curiously for a while, then trots back to the living room, attracts the attention of a human . . . which shortly leads to my rescue.

Not quite as dramatic as Ernest Seton's Bingo, perhaps: I could not get free of either trap. There I lay, prone and helpless. A prairie wolf howled and another and I could make out they were gathering. I realized I was about to be devoured by the foe I most despised, when suddenly out of the gloom, with a guttural roar, sprang a great black

wolf. The prairie wolves scattered like chaff. . . and then this mighty brute bounded at me and — Bingo, noble Bingo, rubbed his shaggy, panting sides against me and licked my cold face.

"Bingo, Bing old boy, fetch me the trap wrench!"

Away he went and returned dragging the rifle, for he knew only that I wanted something. "No Bing, the trap wrench." This time it was my sash, but at last he brought the wrench and wagged his tail in joy that it was right.

Well, that was the old frontier, where dogs were dogs. Here on the new, communitarian frontier our house has been dogless for 2½ years. Frankly, I'm still not hot for a dog. But if the right person wanted to move in, and everybody else was enthusiastic, and they just happened to have a dog named Bingo . . .

. . . the night before, though never taken on the trapping rounds, the brave dog had acted strangely, whimpering and watching the timber-trail; and at last when night came on, in spite of attempts to detain him, he had set out in the gloom, and guided by a knowledge that is beyond us, had reached the spot in time to avenge me as well as set me free.

Staunch old Bing — he was a strange dog . . . Next day on returning I found him dead in the snow, with his head on the sill of the door — the door of his puppyhood's days; my dog to the last in his heart of hearts.

But let's not remember Bingo dead, rather as one half the age-old, vital partnership between human and dog:

One of the neighbors had a very fine hound dog. I loved him, so I loved his dog, and when one day poor Tan crawled home terribly mangled, and died by the door, I joined my threats of vengeance and therefore lost no opportunity of tracing the miscreant.

. . . the scent was warming up, and soon we should have been in a position to exact rigorous justice from the wretch who had murdered poor old Tan.

Then something took place which at once led me to believe that the mangling of the old hound was not by any means an unpardonable crime.

. . . Gordon Jr. took me aside and looking about furtively, he whispered in tragic tones:

"It was Bing done it."

And the matter dropped right there.

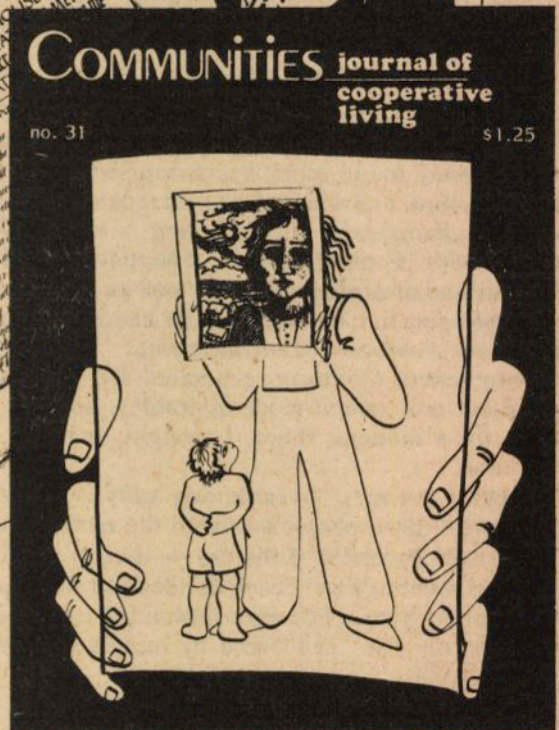
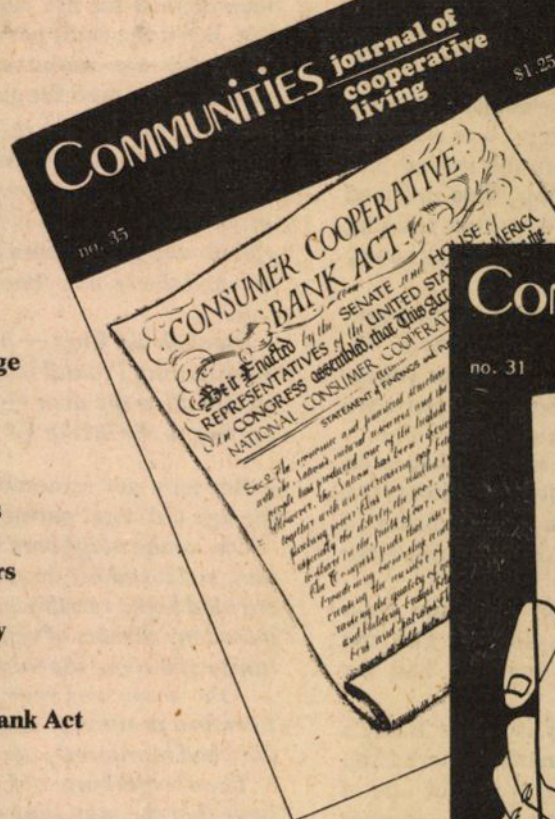
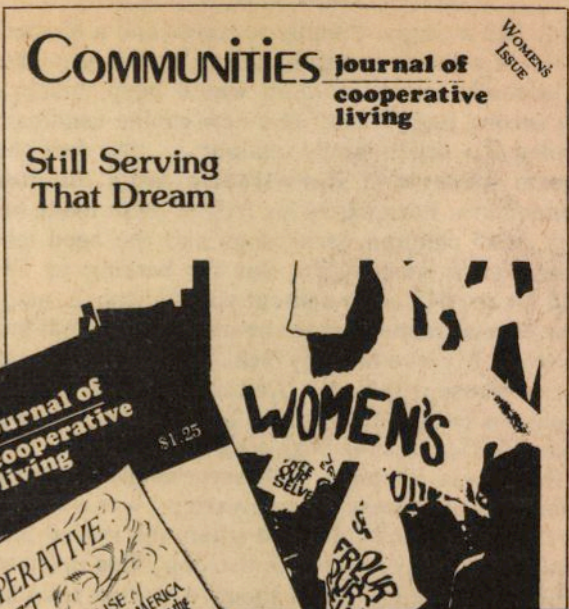
B-I-N-G-O, and Bingo was his name-o.

Unfortunately, "Bingo, the Community Dog" doesn't exist, except as the protagonist of a simple-minded, but pleasant cooperative game which goes like this:

Two circles of people, inner and outer, moving in opposite directions singing, "The farmer's black dog sat on the porch, and Bingo was his name. (repeat) B-I-N-G-O, B-I-N-G-O, B-I-N-G-O, and Bingo was his name-o. B-I-N-G-Oh!" And on that last "O", you cast yourself into the arms of the person facing you in the other circle. Great fun, eh? (I learned this game from Marione Cobb and the Eastern Cooperative Recreation School.)

* Peregrine Smith, 1977, Santa Barbara

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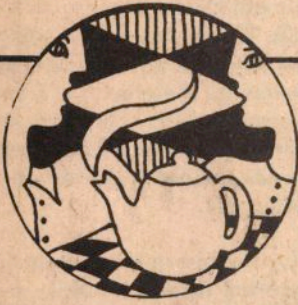
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GRAPEVINE

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Arab-Jewish Cooperation Through Community Work

Interns for Peace is a response to the "Land Day" demonstrations which took place in Israel in March of 1976. At that time, six Israeli Arabs were killed during a nationwide strike of the Israeli Arab community. The tensions which surfaced following Land Day underscored the need to strengthen the social fabric of Israel by increasing positive interaction and understanding between its Jewish and Arab citizens. The concept of Interns for Peace arose out of the conviction, held by people active in Jewish-Arab relations within Israel, that a person-to-person program was required to breakdown the stereotyping, fear and suspicions held by both groups. The isolation of each group, particularly in rural areas, required that a sensitive, non-political and independent approach be developed.

Interns for Peace is a two-and-a-half year training program for bringing Arabs and Jews together in cooperative efforts. It places teams of community workers — Israeli Jews, Israeli Arabs and Diaspora Jews — in villages, towns and kibbutzim in the northern district of Israel. After a six-month intensive preparation program in Jewish-Arab relations and community service, the interns live and work in Arab villages. Working in concert with members of their communities, they help identify needs and develop projects. After the interns become accepted by their host community, they move on to facilitate cooperative

projects between neighboring Jewish and Arab communities.

The development of better understanding and respect between Israeli Jews and Israeli Arabs is the goal of Interns for Peace. The training of skilled workers in Arab-Jewish relations is the means toward this end.

Cooperative Jewish-Arab Factory In The Works

Interns for Peace is exploring the possibility of establishing a jointly operated Jewish-Arab factory in the lower Galilee. Both the Arabs of Kfar Kara and the Jews in neighboring Pardes Hannah and Karkur have shown a strong interest in this cooperative business venture.

Initial discussions among local Arab and Jewish councils, a representative of the Ministry of Industry, and the American-Israel Export Institute have led to two proposals: a pickling plant, which would utilize locally grown produce and employ workers with low-level skills; and a highly technical equipment factory which would both employ highly skilled workers and improve the skills of local workers. The project, which would take between five and eight years to develop, would require both private investment and community investment.

The IFP staff is now working with members of all three communities in preparing a written proposal for this innovative cooperative effort by Arabs and Jews. The "Long Range Planning Cabinet" of Interns for Peace will provide advice and support throughout the factory's development.

Reprinted from **IFP Reports**,
A Newsletter of Arab-Jewish

Cooperation Through Community Work, June 1980.

For further information, write them at 150 5th Ave., Room 1002 New York, NY 10011

Coop Bank Update

The following update is derived from the July 5, 1980 newsletter of the Texas Federation of Co-op Communities, P.O. Box 7822, Austin, Texas 78712.

The National Consumer Cooperative Bank (NCCB) opened its doors on March 21 this year. As of mid-June, over \$45 million in loan proposals had been received, with \$12 million loaned to 19 co-ops. 18% of this money went to low-income co-ops. In 1980-81 the NCCB will probably loan some \$100 million to eligible co-ops.

The office of Self-Help has not developed as far, to date. This office is to help new co-ops or co-ops in poor financial situation, while the Bank itself will help more financially sound co-ops. The Technical Assistance Office, while dealing with some organizational difficulties, has granted some funds. They are in the process of decentralizing by contracting with regional contacts.

The NCCB has set up 8 regions. Locations for the Bank's 8 regional offices, targeted for fall opening, have been confirmed Somerville, Mass, Brooklyn, NY, Atlanta, GA, Detroit, Mich., Minneapolis, Minn., Fort Worth, Tex., Oakland, Cal., and Seattle, Wash.

The NCCB is faced with the tremendous organizational problem of setting up a large organization in a short time span while being harassed by outside forces such as the Congress. This means that co-ops' interactions with the NCCB are sometimes characterized by slow response, changing rules, and lack of standard operating procedures.

And yet, people at the NCCB are excited about the potential of the co-op movement, and about the Bank as a resource and a catalyst for useful social change by increasing the co-op sector. The NCCB has made commitments to place special emphasis on development of low-income and minority co-ops. The NCCB thus energizes existing co-ops to look around their communities and establish links with these groups.

For more information on the Bank, write for the **NCCB News Up-Date** at 2001 S. Street N.W., Washington, D.C. 20036. Or, call the Bank's toll-free number, 800-424-2481. In addition, the Conference on Alternative State and Local Policies issues a quarterly **Bank Monitor** (\$2/copy) — write 2000 Florida Ave., NW, Room 409, Washington, D.C. 20009

Kimberton Hills

The Camphill Community, founded in 1940 by Karl Koenig, M.D. and based on the insights of Rudolf Steiner, took as its task the care of mentally handicapped children. Later the work expanded to include mentally handicapped adults. The Community has grown to include several thousand people over 40 communities of different kinds in Kimberton, Pennsylvania.

In 1972 Camphill Village USA, Inc., received as a gift the 350 acre property of Kimberton Hills. Its previous owners, the late Mr. and Mrs. Alaric Myrin, working in the 1940's with the late Dr. Ehrenfried Pfeiffer, had begun to develop the land according to the indications of Rudolf Steiner — the curative attitude of Bio-dynamic agriculture. This strong intention, so much in harmony with Camphill Philosophy, pervades the fertile farmland and woods and gives a particular configuration to the life of this special community.

As in all Camphill Villages, the life is based on family-type households in which "normal" families and their children live together with those who are retarded, giving scope to each individual's right to be different, but avoiding all unnecessary labels and distinctions. From the family group each person goes out daily to farm or garden, to another house for domestic duties, to maintenance of land or buildings. These tasks are carried out by small groups under guidance; the emphasis is on teamwork rather than individual excellence, on the responsible performance of needed work rather than on competitive attainment.

Development in the arts, including the art of living, leads to a strong cultural life, to new forms in architecture, a new appreciation of landscape. The celebration of festivals forms a major part of the life — both as a necessary rhythm in the work with the land and as part of the balanced growth of the human soul and spirit. Not only the four great seasonal festivals are emphasized but several others, and indeed an element of festival pervades the rhythm of day an week. Studies, folk dancing, films, music, drama, games, crafts and the arts constitute a broad sweep of recreation and adult education through the year. In this and in all parts of the life, there is much exchange with the surrounding neighborhood.

The goal of Kimberton Hills is to be able to:

Provide a secure home and working place for mentally retarded adults who wish to join after a trial period;

Provide short-term working vacations and respite care for mentally retarded adults living at home or in other settings;

Provide an intermediate step between institution and group-home or apartment living, for ex-residents of institutions who may need a secure, somewhat sheltered but non-institutional base from which to explore the competitive world;

Provide a home for some people who wish to work in the locality but have social limitations precluding their living alone;

Provide a focus for the immense goodwill of individuals and groups who wish to "serve the handicapped" in kind or by their work;

Provide experience in the biodynamic approach to agriculture as pursued in community together

with mentally retarded adults.

Many different settings are possible in which retarded and "normal" people can live together to mutual benefit. Kimberton Hills is interested in and hoped by advice and example to encourage the growth of many other such communities — in rural, suburban or even urban settings, in response to the needs and out of the initiatives of actual people.

For further information about Camphill Village and Kimberton Hills, write:

Kimberton Hills

Box 155

Kimberton, PA 19442

Reprinted from July-August, '80, **Community Service Newsletter**, P.O. Box 243, Yellow Springs, Ohio 45387

Employee Ownership

Washington — President Carter today signed the Small Business Development Act of 1980, which includes a provision to allow the Small Business Administration (SBA) to offer loans and loan guarantees to employee and employee-community groups to purchase a firm that would otherwise shut down.

The employee ownership provision was first introduced in Congress by U.S. Rep. Peter H. Kostmayer, D-PA.

Kostmayer said, "Allowing the SBA to make loans to employee groups to purchase a plant that might otherwise close will preserve thousands of jobs without any additional cost to the government.

"The program is not intended to bail out businesses. Rather, we are giving employees and their communities the means and assistance to help them preserve their own jobs. At the same time, this program does not add to the government bureaucracy."

Kostmayer noted that the problem of plant closings is becoming severe, particularly in the industrial Northeast and Midwest. The Philadelphia area alone has lost 40,000 manufacturing jobs in the past ten years, while New England has lost more than 10 percent of its jobs in the same period.

Kostmayer said, "In many cases, these firms were shut down by absentee owners, often large conglomerates, because they were only marginally profitable. Often, it has been found that such firms can be turned around by an employee ownership program, leading to increased worker productivity and profits."

The Bucks-Mont Democrat added, "Plant shutdowns create havoc for the employees who lose their jobs and the communities which lose a part of their tax base. A successful worker ownership program not only preserves the jobs, but also saves the government the tremendous expense of providing welfare assistance and other transfer payments to those who would be displaced. The economic stability of the community is also protected."

"Another provision of the new law is one that allows the SBA to give loans to employee groups for the purpose of starting a new business. Recent studies have shown that 66 percent of all jobs created since 1969 are in small businesses. By saving existing businesses and helping to create new ones, this worker ownership program can be a key in our fight to preserve jobs in the country."

The House version of the SBA worker ownership provision was originally introduced by Kostmayer with Rep. Nowak of New York. The Senate version was sponsored by Senator Stewart of Alabama and added as Title V of the Small Business bill.

Kostmayer first initiated a study of plant shutdowns and worker ownership in 1977. On March 1, 1978, he introduced the first legislation to encourage employee ownership of companies with Reps. McHugh and Lundine of New York. That legislation would authorize the Economic Development Administration to provide loans and loan guarantees to worker groups. The provision was passed by the House and Senate, and is now pending in a House-Senate conference committee.

Pacific Street Films

Did you ever wonder what our society's institutions and history would look like if portrayed by filmmakers with a radical political perspective? Pacific Street Films does just that, and

does a first-rate job of it. And, theirs is the perspective of a medium that is actively engaged in with its subject matter — with an important and immediate effect on social events such as the freeing of Martin Sostre.

Pacific Street's two producers, Joel Sucher and Steven Fischler, grew up together in Brooklyn, New York. While students at New York University in the late 1960's, they helped to found an anarchist student group, Transcendental Students (T.S.). Together with Francis Freedland and Howard Blatt, they produced their first film, **Inciting to Riot**, which documented the activities of Transcendental Students during the height of the anti-Vietnam-war movement. In 1971, upon graduation from college, Fischler, Sucher, Blatt, and Freedland moved into a Brooklyn loft, and there formed the Pacific Street Film Collective — which took its name from the street on which they were living.

In 1972, the Collective began the production of **Red Squad**, an expose of police intelligence activities during the Vietnam era, which featured the filming of FBI and "Red Squad" (the New York City Police Department's Subversive Squad) headquarters, and police and FBI undercover agents spotted at demonstrations. As a result, the filmmakers themselves became targets of police and FBI investigation and harrassment, some of which is documented in the film. Described by Vincent Canby, the New York Times, as "...funny, in the way that two spies are funny when they suddenly discover they're spying on each other . . . Yet . . . dead serious, the record of what happens when four young filmmakers decide to run their own surveillance on the surveillants..." **Red Squad** remains one of Pacific Street's best-known films.

In the ensuing years, the group produced a number of films (both sponsored and independent productions) on police surveillance and related subjects, including:

Surveillance: Who's Watching? (for the National Educational Television network); **Politics and Police in Stamford** (WNBC-TV, New York); **Ipimpi** (interviews with a police informant), and **Voices from Within** (concerning the feelings of women prisoners regarding long-term incarceration, and produced in

collaboration with the Long-Termers' Committee of the Bedford Hills Correctional Facility).

In 1974, Pacific Street Films produced **Frame-Up!: The Imprisonment of Martin Sostre**, which tells the story of the owner of a black militant bookstore sentenced to 41 years in prison on a false charge of selling heroin. Included in the film was an exclusive interview with a key witness for the prosecution who recanted his testimony (and whom Pacific Street helped to locate). **Frame-Up!** became instrumental in gaining Sostre's release from prison. (In 1975 he was granted executive clemency by New York Governor Hugh Carey.)

In 1977, Pacific Street produced **The Grand Jury — An Institution Under Fire**, 60-minute film (supported by a grant from the Corporation for Public Broadcasting), which aired nationwide over the Public Broadcasting Service in March, 1979, and which pioneered the use of a call-back number and address designed to allow the viewer the opportunity to receive further information on the issue of grand juries.

It was in 1975 that Pacific Street first launched its efforts to make a film on the subject of anarchism. That same year, they received a grant from the American Film Institute to begin research for a general film on the history of anarchism. In 1977, however, the group decided that "the history of anarchism" was too broad a topic to encompass in one film, and began production of a shorter film, **Free Voice of Labor — The Jewish Anarchists**, which focused on a specific aspect of anarchism. In 1978, Steven Fischler and Joel Sucher each received a John Simon Guggenheim Fellowship to continue research on this film. (Freedland and Blatt had left the group in 1972 and 1977, respectively.)

Further support for **Free Voice of Labor** came from CETA funds made available by the American Jewish Congress, small contributions from the Amalgamated Clothing and Textile Workers' Union, the International Ladies Garment Workers' Union, and completion funds from the New York Council on the Arts and the Corporation for Public Broadcasting.

The Free Voice of Labor will be broadcast nationwide this fall, on PBS.

The documentary films of Pacific Street Films have been screened at film festivals throughout Europe and

the United States, and have received numerous awards, including the prestigious John Grierson Award for Social Documentaries (at the American Film Festival), the Village Voice Vanguard Award, and the Grand Prize Gold Ducat for Documentary Films at the Mannheim International Film Festival.

In an effort to apply their political principles to filmmaking, Pacific Street has attempted to remain faithful to its founding principles of collectivism (as articulated in a 1975 interview in *Sightlines* magazine, in which its members explained, "We attempt to make films collectively. There are no set positions, although certain people have particular strengths. We live and work together.") But it has been necessary, due to the high cost of living and film production, to form a production company organized on more conventional lines. This has led to the defining of specific roles in the group: producers (Fischler and Sucher), editor, researcher, camera operator, secretary (personnel for these varies), among others. (This change in organization is mirrored in the formal name changes over the years — from Pacific Street Film Collective to Pacific Street Film Production Corporation,

and finally, to Pacific Street Film Projects, a non-profit corporation.) Positions are flexible, however, and a loose, informal structure prevails. Producers and other members of the group do many of the same chores, and, says Joel Sucher, "We still put a premium on collective input into our decision-making at all levels, although now the ultimate decisions rest with the producers. You might say our mode of organization is collaborative rather than collective."

**"ANARCHISM IN AMERICA"
FIRST FEATURE-LENGTH FILM
ON U.S. ANARCHISM**

A long forgotten and widely misrepresented part of U.S. history is about to be rediscovered and brought to light with the filming of the first feature-length documentary film on anarchism in the United States, past and present.

Pacific Street Films will begin final shooting for the film, tentatively entitled *Anarchism in America*, in July during a cross-country journey that will last until mid-August.

The film will attempt to clear up the misconceptions regarding anarchism as a philosophy of terrorism and will re-

claim its history as a social movement as well as examine its relevance today. Some of the key questions raised in the film will be the following: 1) How is anarchism different from other political philosophies, such as communism and socialism? 2) Is anarchism an indigenous radicalism to this country or is it an immigrant ideology imported from Europe? 3) What kind of social criticism does anarchism make today? 4) What is the role of anarchism in U.S. culture?

Anarchism in America will take a look at the wide spectrum of anarchist activity — the traditionally European tendencies of anarcho-syndicalism, anarcho-communism and anarcho-individualism, as well as the U.S. tradition of individualism expounded by such 19th-century anarchists as Benjamin Tucker, Lysander Spooner and Josiah Warren. A large portion of the film will be devoted to the new styles of anarchism that surfaced during the 1960s and which are present as tendencies today in struggles like the anti-nuclear, ecology, feminist and gay movements. Also examined will be the laissez-faire trend of anarcho-capitalism espoused by segments of the Libertarian Party.

Some of the people interviewed so far are: Karl Hess, a welder and author, from West Virginia; Ursula LeGuin author of *The Dispossessed* a science fiction novel about an anarchist society in the future, Murray Bookchin, anarchist writer; direct action groups involved in anti-nuclear actions; Mollie Steimer, 82, an expatriate in Mexico, friend of Emma Goldman and the first person to be arrested under the U.S. Espionage Act. The filming is expected to be completed this fall.

Pacific Street Films Projects, Inc.
22 1st St.
Brooklyn, N.Y. 11231

Kerista Village

LIVE-IN PSYCHOSOCIAL RESEARCH EXPERIMENT

Openings for 105 women and men

We are both the scientists and the guinea pigs.

WHAT'S BEING EXPLORED:

- Multi-adult families without jealousy
- Multiple parenting of children
- Strategy for world peace
- Self-improvement through Gestalt-O-Drama techniques

ACTIVE PROJECTS:

- Democratic collective businesses
- Filmmaking (documentary and dramatizations)
- Weekly TV show
- Cooperative living training center

Free handbook available: Kerista Village,
543 Frederick Street, San Francisco, CA 94117;
(415) 566-6502.





REACH

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

Thanks, Kurt

Conferences

★ **Women in Solar Energy** — A conference to recognize and educate women in solar technology will be offered October 20-21, 1980 at the University of Massachusetts/Amherst. The program will include introductory and advanced sessions, panels, group discussion, and hands-on workshops. Topics to be covered are solar applications, education, money, organizing for action, and training. This event will take place in conjunction with the Fifth National Passive Solar Conference of the American Section of the International Solar Energy Society. For more information write

WISE/Passive Solar 1980
Box 778
Brattleboro, VT 05301
(413) 545-3450

★ **Sirius**, a spiritual community started by former Findhorn Community members on 86 acres of land in western Massachusetts and run collectively by

group meditation and consensus, is offering experiential 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. Upcoming programs are:

Oct. 4-5 The Spiritual Dynamics of Relationship

Oct. 11-12 Co-Creating with Nature

Cost: \$65 (including accommodation and all meals.)

Write:

Sirius
P.O. Box 388
Amherst, Mass 01004
(413) 256-8015

★ The rustic beauty of fall in New England will greet us at Hancock Shaker Village in Pittsfield, Massachusetts, for our seventh annual Historic Communal Societies conference this October 9-11.

The program committee is planning a variety of activities to complement papers centering on the theme "Community and Individualism." Presentations on the preservation and interpretation of Hancock will be followed by a guided tour of the historic site. Field trips are being arranged to the Shaker Museum at Old Chatham, New York, to the Hutterite Society of Brothers Bruderhof of Evergreen at Norfolk, Connecticut and to the Sufi Abode of the Message community. The Sufis, who occupy the buildings of the former Shaker South Family at New Lebanon, New York, will serve us a vegetarian dinner. The National Endowment for the Humanities and other organizations are expected to send

representatives to the conference to offer advice on the funding of projects to communal societies.

National Historic Communal Societies Association
Center for Communal Studies
Indiana State University Evansville
Evansville, Indiana 47712

★ At a **New Games Training**, participants will learn a new concept of play leadership that emphasizes participation and involvement. Focusing on changing games to meet the needs of the players, New Games means bringing people together to play just for the fun of it.

The trainings cover the concepts, methods and techniques needed to start New Games programs in a community, whether it be a neighborhood, playground, hospital, classroom or wherever people come together. Many participants integrate New Games into their ongoing program, and others plan for special events.

October 3-4-5

Oakland, CA
Chicago, IL
Boston, MA

October 11-12-13

Los Angeles, CA
Cleveland, OH
Madison, WI
Newark, NJ

October 17-18-19

Kansas City, MO
Indianapolis, IN
Philadelphia, PA

October 24-25-26

Houston, TX
Cincinnati, OH

Baltimore, MD
 October 30-November 1-2
 Oklahoma City, OK
 Omaha, NE
 Virginia Beach, VA
 November 7-8-9
 San Francisco, CA
 Phoenix, AZ
 Atlanta, GA
 November 14-15-16
 San Diego, CA
 New Orleans, LA
 Charlotte, NC
 November 21-22-23
 San Antonio, TX
 Honolulu, HI
 Orlando, FL
 — 3-day Friday, Saturday, Sunday
 Fee \$90.00
 — 2-day Saturday, Sunday
 Fee \$75.00
 Enrollment in each workshop is limited, so please register early.
New Games Training
 P.O. Box 7901
 San Francisco, CA 94120
 (415) 664-6900

Southern Dharma Foundation, an educational organization located in the mountains of western North Carolina, is pleased to announce its fall/winter schedule:

October 10-12 **Living the Joyous Life** — Joy Burton
 October 24-25 **Ease and Disease: Discovering Your Healthy Self** — Adele Greenfield
 November 7-9 **The Seth Material: Exploring Belief Systems** — Alan Clement
 November 21-23 **Spiritual Awakening and Types of Meditation** — Dr. Jehangir Chubb
 December 5-7 **Dream Weaving** — Dusty Staub

Southern Dharma was created to provide a rural meditation retreat and study center in the southeast. Plans are underway to build retreat facilities on a remote farm 40 miles northwest of Asheville. In the meantime, weekend workshops are held at The Inn of Hot Springs, an elegantly funky Victorian estate turned Inn/boarding house. Cost of each weekend is \$75. For more information or to reserve space in a workshop, write to:

Southern Dharma Foundation
 Rt. 1, Box 34-H
 Hot Springs, NC 28743

Groups Looking

★ Intentional Community looking for people who are interested in being a part of a loving, sharing group, and/or using creative technology in the service of people.

We are involved in foster care for teenagers; wholistic health and life-style counseling; crisis intervention; microcomputer sales and service; renovating apartments and houses; running a hardware store; making music.

Our community includes more than twenty people, with diverse spiritualities and insights into a life of service. Our vision is self-sufficient neighborhood-based community; we're interested in folks who can share and expand that vision.

A non-smoking, drug-free community, we live in an older neighborhood in Arlington in several houses on the same block. Economically independent, we work where we live, intimately sharing play, chores, celebrations, ourselves.

If you want to learn more about us, please call Michael or Lauryn at 528-3200 or write:

The Community
 2704 N. Pershing Dr.
 Arlington, VA 22201

★ 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 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
 VOK 2E0

★ Are you a co-op enthusiast? Whitehall is a vegetarian housing co-op in Austin, Texas, entirely owned and controlled by its fifteen residents. We are looking for people who share our aspirations for creating a MNS (Movement for a New Society) 'integral urban' house.

We recycle and compost as much as possible, and try to eliminate useless consumption. We are far from realizing many of our ideals, but we are making progress.

Living at Whitehall takes a commitment of social time and labour energy beyond that expected in many housing co-ops. We operate by consensus decision-making and are committed to resolving conflicts that arise among us. We want people who plan to live with us for a long time and who will make the community of our household a central part of their lives.

If interested, call (512) 472-3329 or (512) 472-7382, or write to

Vacancy Coordination, Whitehall
 2500 Nueces
 Austin, Texas 78705

★ Spirit Mountain Farm — A fertile valley, surrounded by green mountains, a 440 acre home for nine adults, is now open for seven adult members. A sense of humor is an invaluable asset. All applicants must be Canadian. We are not prepared for children or dogs at this time. We do organic gardening and farming, cut our own firewood, prepare and sell delicious lacto-vegetarian food. Land shares are \$10,000.00 and go to improve the property. We are freeing our minds of sex-based occupational stereotypes. We intend to create a yin-yang balance for our children, men and women providing their care and education equally. We are transforming our lives and creating a safe and beautiful universe. Joel Goldsmith and Seth (Jane Roberts) profoundly influence our thinking. Guests are welcome for three days, arrangements to be made well in

advance. Our spiritual practices are our individual concerns. We love the Energy of the Spirit and trust Its transforming grace, knowing It as the Truth of our Being and the Beacon for our becoming.

Please write to:

David Nobel
Spirit Mountain Farm
Rural Route #1
South Gillies, Ontario
Canada, P0T 2V0

★ The Center for Psychological Revolution has been laboring for 14 years to perfect an overall New Age theory of therapy, government, personal and sexual relations which will actually work.

The Center believes its ideas will have matured enough by September 1980, to allow it to enlarge its number of residents to 16 and to begin to work with a new "class" of students.

The ten current members of the community live in old church buildings in San Diego. Their philosophy is non-profit and non-commercially oriented. Their lives are extremely disciplined physically, to free their energies to explore and master the mental world. Members work part-time at outside jobs in order to pay modest physical living costs.

We are developing a system of Self-Therapy which can ultimately be applied on a large scale to help people heal their psychic wounds. The same principles can enable small groups of people to take their lives into their own hands. We are also developing a new theory and practice of "authority." Our system is sexually monogamous, but includes a lifetime therapeutic partner.

For further information, write to:

Center for Psychological Revolution
1525 Hornblend St.
San Diego, CA 92109

★ We are a group of 8 people; our ages range from 2 months to 32 years. Amongst us are 4 children. Age is not a factor in our acceptance of new members. We encourage diversity. We are buying a farm in the north western Massachusetts — southern Vermont area. Our intentions are farming, establishing a school for our children and others inclined, and continuing our present pursuits; playing, parenting, dancing, instrument building, piano tuning, and construction. We intend to

eventually build all of our own homes and grow a fair amount of our own food. We are an eclectic group, the structing of our social relationships vary, our spiritual and political priorities do as well. In unity, we all see a definite connection between spirituality and politics; we all try in our own lives to manifest attitudes and actions that affect each other and others positively. We support and encourage all forms of personal and political liberation.

We seek people who are interested in living in a rural setting, and working as much as possible where they live. If any of these bits and pieces about us interest you, contact us. Your thoughts and bodies are welcome.

Kenny Mandell
6915 Flauntleroy Wy. SW
Seattle, WA 98136

★ Rolling Meadows Farm is a commune of friends sharing work together. The main income comes from fruit and vegetable farming with other diverse jobs ranging from crafts to welding. The main focus of the commune is in developing spiritual love and friendship between its members. We are just starting and are looking for more people. We are located 12 miles south of Ithaca, N.Y. Visitors are welcome: Write first and come prepared!

Rolling Meadows Farm
Re 1 #238
Langford Creek Road
Van Etten, N.Y. 14889

★ We are organizing a winter house in Florida for the planning of a Costa Rican Paradise-survival Community. We will be working with an organic Citrus Shipper (Golden Flower) as an economic base for jobs. We hope to evolve a hygienically healthy fasting family to be the social/economic base of a network of healing. Sexual and money sharing will promote unity if the hygienic health dynamic is met; moving towards a Fruitarian Diet, exercise, sun, rest, peace, meditation and balance. Fasting will be a pre-arranged agreement in a context of disagreements for unity and direction. Our house will be available for fasters. Please write:

Bo Tree
1935 42nd St. So.
St. Pete, FL 33711

Groups Forming

★ Organizing permanent intentional community, to provide: reliable support-network through life's joys-sorrows, wasy-desparate times; lifelong relationships and continuity; life-style low in environmental impact and high in self-sufficiency. Nonsexist, egalitarian, Montana home. If this sounds like what you'd like to do with the rest of your life, write:

"Zhaltys"
Route One Hesper Road
Billings, MT 59102

★ Do you have a dream of what the future could be? Are you planning for it? Perhaps your visions of the future are the same as those of Panorama.

Panorama is an intentional community building from a plan. Panorama has chosen polyfidelity, multiple parenting, gestalt-o-rama communication process, and minus-zero population growth. It is also working on educational programs for alternative childcare, and mental health improvement and maintenance.

This intentional community is just starting out — and desiring adventuresome people to make commitment for a lifetime of stimulation and fun. If you have a pioneer spirit, you may fit in.

Panorama
820 Central Ave.
San Francisco, CA 94115
(415) 922-3503

★ Looking to form a self-sufficiency cooperative in the foothills of West Virginia or Maine, 5 to 7 people (or couples, etc.) to put up \$6,000 to \$10,000 each to buy a farm of 100 to 200 acres. With 5 to 10 acre homesites apiece, and a constitution to govern useage of the common land and buildings. It's possible there will also be room for some people without much cash to throw in at first.

No real guiding politics or religion, although a desire to live in the sticks and a willingness to work hard and learn some new things is going to be

necessary. There are three of us now — if too many people get interested, we'll just split up into a couple of groups but stay loosely organized: buy a really large place and divide it, or try to be reasonably close together. Allow some independence, but make it easy to cooperate too. Please write:

Dennis Kolva
421 Buffalo Rd.
Brooktondale, NY 14817

★ **Attention All Struggling Artists!!!**

I am presently in the process of trying to form a community of artists in a big old house in Leominster, Massachusetts, whose primary functions will be to enable the individual artist to live cheaply and have more free time to pursue their art, and to provide an atmosphere of communal support, encouragement, and enrichment, in this pursuit. If you think you might like to become a member of this community, know someone who would, or would just like some more info about it, please write:

Brendan Enwright
90 Day Street, 2nd Floor
Fitchburg, Mass 01420
(617) 345-6490

People Looking

★ Retired college professor, vegetarian, wants to live among kind and happy people, and work in a garden.

Leo Hirsch
224 Highland Blvd.
Brooklyn, NY 11207

★ We are a couple who would like to join or help develop a cooperative rural community on the west coast - B.C., Oregon, or California. We seek a community which aims at economic self-sufficiency, combining a rural lifestyle with access to urban culture, and providing its members with an opportunity for self-development through psycho-therapy, yoga, etc. The community we seek would be non-sexist and would take an active interest in social change.

Our interests include wholistic health, socialism and feminism, music, New Age spiritualism, and the theory

and practice of effective interpersonal communications. Our skills and experience include writing and journalism, childcare, office work, yoga and various psychotherapeutic and body development systems, and group organizing. All correspondence is welcome.

Maureen Rivington & Eric Sommer
P.O. Box 34121 Station D
Vancouver, B.C.

★ Back to the land is our goal. We are looking for a community of vegetarians, separate dwellings, cooperation and individuality, or wish to start one with others. Any cheap land available? We want to build our own house and assist others with theirs.

We are: Joe (architect, 48), Daryle (32), Dorje (3), and Tara (1). Especially interested in gardening, community free school, oriental philosophy, candle making, crafts, and self-sufficiency. Most interested in Florida, but will consider all situations.

Jennette
4189 Shell Rd.
Sarasota, Fl. 33581

★ I am a 37 year old Australian woman who will have arrived in the U.S. by the time you read this. As I am committed to the idea of living communally in an environment of people working to 'grow', I am looking for such an 'extended family' in New York City, preferably in Manhattan, as I will almost certainly be attending Hunter College.

Please let me know if you have a place for one more in your household so that we can arrange to check out if we have similar interests and general goals. Write to me (with your phone number) to:

Brenda Rothberg
c/o Australian Consulate
636 Fifth Avenue
New York, N.Y. 10020

Land

★ Looking for some communitarians who want a farm home but can't find a bank loan. I have 15 acres of hauntingly secluded wood, stream and

hills in the Appalachian section of southeast Ohio. Ten acres of this property are good bottom and pasture land.

There is a new 1600 sq. ft. solar-wood heated home using 100-year-old hand-hewn beams and barn siding. Not finished it could convert to eight communitarian-sized bedrooms. Also there is a 12 x 50 ft. trailer, a small A-frame animal shelter, a Sears storage shed, orchard, tools and a pick-up.

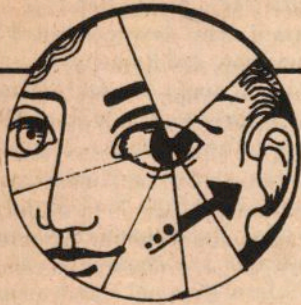
The price is \$60,000 and I would assume the mortgage at a very low interest and down payment if the people would be soft on the land.

Bob Rogers
East Wind Community
Tecumseh, MO 65760

Help Wanted

★ Looking for a business manager for worker-controlled, community owned rural health care group. Equal hourly salary, now \$6.00. Normal business responsibilities plus ability to work well in a non-hierarchical group.

Siuslaw Rural Health Center
Swisshome, Or 97430
(503) 268-4433



RESOURCES

This issue of Communities finds the Resource Column in a rather different configuration than past issues. Our unspoken editorial policy has always been to provide short resource listings on all facets of the alternative movement that we feel will be of use to our readers. We have rarely included editorial comments or critiques on the listings and, unlike many magazines, the opinions of the resource columnist have not been expressed. Also, few of our resource columns have been focused on a particular theme.

This month's column is a departure from this. It is somewhat ironic that we would choose more a review-critique format on a topic as diverse and opinionated as spirituality, but I felt open to tackling the task. Since most of the resource materials we compiled were books, it only felt right to read

them thoroughly and give honest reactions. Of course the opinions expressed are one individual's and may not be an accurate reflection on the truth of the book or the intentions of the authors. Hopefully, however, the reviews will increase your knowledge about the material and stimulate some interest in it.

*In browsing through catalogs, magazines, and book stores for recently published books on spirituality, I was amazed at the amount of new and interesting books that are being published. This column only scratches the surface. * It also surprised me when I discovered how many of these books and publications are being published by communities, collectives and other alternate living/working arrangements. About 75% of the items listed in this column come out of such organizations.*

For most people on the spiritual path, books play an extremely important part. The knowledge, wisdom, and experiences expressed by others who are walking with us (some might say ahead) is sometimes very inspirational and motivating. But we should take heed to balance our fascination with the journeys of others and gently remind ourselves of the maxim: If you cannot find within you what you seek you shall not find it without.

We are always open to feedback and suggestions.

Reviews by Gareth unless specified

★ **The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess** by Starhawk. \$6.95 from Harper & Row, 213 pages, paperback.

A new book on the how to's of Magick and Witchcraft written by a High Priestess of the Faery Tradition. Includes invocations, chants, blessings, spells, myths, and sample rituals as well as many exercises relating to visualization, grounding, centering, psychic development, trance induction, and more, all explained clearly and succinctly. Excellent reading for beginner and old-hand alike. (De-Anna Alba)

Harper & Row
10 East 53rd St.
New York, NY 10022

★ **The Femaissance**, by Lynne Biggerwomon. \$3.50 from Ye Full Moon Wicca, 40 pages, photos, paperback.

A recent self-published work on Feminist Witchcraft, Matriarchy, Goddess Worship, and Woman's Spirituality. Contains poetry, photos of Goddess Art, short notes on herstory and mythology, and personal views on the rise of Feminist Magick and Woman's culture. (Selena Fox)

Ye Full Moon Wicca
366 Neighborhood Road
Mastic Beach, NY 11951

★ **Nine Apples: A Neopagan Anthology**
Edited by Chas. S. Clifton, \$4.35 from Artemisia Press, 88 pages,

illustrated, paperback.

Ritual poetry writings for the four seasons by present day Pagans and Goddess worshippers. Many of the contributors are a part of the Circle Arts Exchange. Good variety of styles and themes. (SF)

Artemisia Press
P.O. Box 6423
Colorado Springs, CO 80934

★ **Ancient Mirrors of Womanhood: Oru Goddess and Heroine Heritage** Vol. 1 by Merlin Stone \$6.95 from New Sibylline Books, 210 pages, illustrated, paperback.

Fine book for anyone interested in learning various Goddess and Heroine legends and myths from around the

world. Includes stories and invocations from China, Celtic countries of Great Britain, Middle and South America, Semetic countries, Africa, Oceanic islands, and Anatolia. (Turkey) Ms. Stone spent 15 years researching this book — a real labor of love. I highly recommend it. (DA)

New Sibylline Books

Box 266 Village Station
New York, NY 10014

★ **Drawing Down the Moon** by Margot Adler, 512 pages, \$16.95 from Viking Press.

There is a growing movement around the world of people who are "resurrecting" many of the "Old Religions" of pre-christianity, and combining them with many of the emerging New Age values into a religious tradition known as Neo-Paganism.

Neo-Paganism is a broad term encompassing many different traditions. Some groups glean rituals and ceremonies from many different sources, including the American Indians, the Celts of Brittany, and the rituals and myths of the Greeks and Romans. While others hold strictly to the doctrine of a particular lineage.

In the last few years many of these Earth Religion groups have gathered together for ecumenical celebrations and information sharings and several newsletters and books have been published. One such book recently published by Viking Press is **Drawing Down the Moon** by Margot Adler, the National Public Radio reporter and granddaughter of the distinguished psychiatrist Alfred Adler.

Anyone who is involved or interested in Neo-Paganism knows the frustration of trying to explain this mysterious phenomenon to those ignorant of it. **Drawing Down the Moon** provides a well organized and complete journey through the ideas and lives of those practicing this fascinating religion. Margot Adler examines the values, backgrounds, and attitudes about spiritual matters of several Neo-Pagan Groups, as well as the more down-to-earth issues of technology, progress, politics, and work. Adler also ties in the connections between the Pagan Movement, the Feminist movement, the ecology movement, and radical politics and libertarian thought.

As the book jacket states **Drawing Down the Moon** is both sympathetic and critical. It explores the roots of the

many reconstructionist sects such as the Gardnerian and Alexandrian witches as well as provides sobering facts about the supposed unbroken lineage of these groups. Adler has the charming ability to dispell many of the delusions surrounding the Wiccan revival and at the same time maintain the sense of magic and importance that these traditions represent.

The author discusses in brief many of the popular controversies surrounding the revival including the theories of Anthropologist Margaret Murray and historian Marcea Eliade as well as presenting a more factual search into Gardner and the suspicions of some historians that he fabricated rather than discovered his Book of Shadows.

The most admirable accomplishment of this book is the author's excellent attempt at presenting a Neo-Pagan Cosmology. The author has carefully examined the underlying beliefs of many Pagan groups and established a pagan world view shared by many of these polytheistic religions.

Until Neo-Paganism becomes more widely accepted and understood as a legitimate form of religious expression, positive and well balanced documentations such as **Drawing Down the Moon** will be essential to the healthy survival of the movement. Margot Adler has done a great service to the Earth Religion Community and we look forward to any future reporting by her.

Viking Press

625 Madison
New York, NY 10022

★ **Miracle of Love** by Baba Ram Dass from E.P. Dutton.

Those of us who progressed through a spiritual awakening in the seventies found ourselves peering through the doorways of many methods of realization. Drugs provided insights for some, gurus and teachers provided comfort and wisdom for others. The publication of **Be Here Now** in the early seventies was met with much enthusiasm in the spiritual community. Here was a personal account and spiritual manual by a man, Ram Dass, who was becoming for many the mirror of their own awakening experiences . . .

Ram Dass presented in this book an exciting journal of his transition from Harvard Psychology Professor Richard Alpert to dean of the acid testers to spiritual chela and teacher Baba Ram Dass. More important to many

however, was the glimpse of an enigmatic character in Ram Dass' life, his guru Neem Karoli Baba (or Maharajji as his devotees called him) **Be Here Now** and Ram Dass' subsequent books **The Only Dance There Is**, **Grist for the Mill**, and **The Journey of Awakening**, only gave small anecdotes, stories, and teachings of this great saint from Neeb Karori and many of us found ourselves waiting in contradictory attachment for the next bit of information published about him.

Well, fans of this holy trickster with the plaid blanket and childish smiles need wait no longer. E.P. Dutton has recently published **Miracle of Love**, stories about Neem Karoli Baba. It is an enormous collection of stories, teachings, candid remembrances from many students and friends with explanatory notes provided by Ram Dass.

The editor has collected over a thousand of these personal experiences and divided them into general topical chapters such as drugs, money, meditation, service, grace, faith, love, and truth.

The teachings given are simple: "cleanse the mirror of your heart and in it you will see God." And the book abounds with miracle stories. One can almost O.D. on the amount of Christ-like feats of manifesting food, stopping trains, being in two places at once and running a car on water instead of gas to name a few.

But the miracle stories aren't what makes this book a jewel. It's the darshan (or communion) with Maharajji that delighted this reviewer. As Ram Dass says: "The confusing and contradictory nature of Neem Karoli's transmission pushes one's mind past itself, and opens one's heart. It is a message not in words, but in being." Ram Dass does an excellent job at organizing the written word to communicate this sense of being that was so rich in Neem Karoli Baba.

Some of the real essence of the of the playful yet serious teachings of Maharajji are expressed through many of the stories and photographs. His teachings were simple but their effects can be profound. Love Everyone, Serve Everyone, and Remember God: One maxim to say in a few seconds but struggle through lifetimes trying to truly understand. The miracle of love is most profound.

Besides writing books, Ram Dass spends much of his time as a travelling lecturer and is involved with various

service organizations he directs under the auspices of the Hanuman Foundation. The foundation sponsors several projects such as the Prison Ashram Project, which gives workshops to prisoners on Yoga and Meditation as well as facilitating pen pals for those incarcerated.

The Dying Project is for the terminally ill who want to "find their own metaphor for dying" and wish to research information on alternative ways of dying is working to eradicate unnecessary blindness so prevalent in many third world countries. The Hanuman Foundation also provides an inexpensive tape library of Ram Dass and the focalizers of many of the projects listed above. They also distribute Ram Dass' books, at discount prices. The foundation can be written to at:

P.O. Box 61498
Santa Cruz, CA 95061

Listed below are the addresses of the other service projects:

Dying Project

P.O. Box 1725
Santa Fe, New Mexico 87501

Prison Ashram Project

2459 Fawn Creek Lane
Escondido, CA 92026

Seva Foundation Blindness Project

519 Castro St.
San Francisco, CA 94114

Ram Dass Lecture inquiries should be addressed to:

P.O. Box 478
Santa Fe, New Mexico 87501

★ **The Path: Autobiography of a Western Yogi** by Swami Kriyananda, 664 pages, 50 pages of photos hardcover \$12.50, paperback \$4.95.

Many people on the spiritual path either started or strengthened their **journies after reading Autobiography of a Yogi** by Parmahansa Yogananda. This book was an experience that transformed many lives. One such person was Donald Walters (who later took the monastic name Swami Kriyananda). The Path chronicles his search for truth and deeper meaning in life and how this search led him to his guru Parmahansa Yogananda.

In part I of **The Path** Walters

describes his childhood and young adulthood and all of the promising fulfillment offered to him by society. It follows his process of disillusionment and the events that led him to follow the spiritual path. Later sections describe his life with Yogananda at the various Self-Realization Centers in California as well as provide instructive advice to spiritual seekers both gleaned from Yogananda's teachings and from Kriyananda himself. A small section at the end of the book describes how Kriyananda came to found Ananda Cooperative Village and Meditation Retreat in Nevada City, California.

For anyone who enjoyed **Autobiography of a Yogi** and wants to know more of Yogananda's later life and ministry, **The Path** can be purchased from the address below. Besides printing **The Path** and other books, records and tapes by Swami Kriyananda, Ananda Meditation Retreat has many programs and visiting opportunities. They run many training seminars in all facets of spiritual and community development as well as apprenticeships and quest programs.

For a copy of their catalogue of How-To-Live books and a brochure of their retreat programs, write:

Ananda Meditation Retreat

14618 Tyler Foote Crossing Rd.
Nevada City, CA 95959

★ **Kundalini Yoga for the West** by Swami Sivananda Radha, 400 pages, 18 color plates, \$19.95 postpaid.
Aphorisms of Swami Radha, 116 pages \$9.95 plus 75¢ postage.

Swami Sivananda Radha, founder and spiritual director of the Yasodhara Ashram in Canada has recently published two excellent books of eastern spiritual teachings: **Kundalini Yoga for the West** and **Aphorisms of Swami Sivananda Radha**. The former is one of the clearest, most concise books ever to appear on the ancient Yogic technique. Each chapter covers a different chakra, explaining the significance of all the symbols as well as covering the yogic lore associated with the corresponding gods and goddesses. Radha uses an interesting method of contemplation meditation to train the energies associated with each center including perception, the senses, language, intuition and creative visualization. There also many complementary samplers on dance, invocations, dreams, worship, and much more.

One of the real beauties of this book and Radha's approach is that she doesn't tell the aspirant answers as much as she stimulates the student asking and answering their own questions.

The book is vague in some places and doesn't explain orthodox methods of Kundalini Yoga but that may be intentional since this form of Yoga is best learned and practiced under the direction of a knowledgeable teacher. The book is immensely useful and highly recommended to anyone who wishes to practice the Yoga of the Serpent Power.

Aphorisms can serve as a companion book. It is a beautifully illustrated collection of her inspirational works taken from the author's books, lectures, and classes. Finally a woman spiritual teacher's view of women, abortion and related issues as well as thoughts on ego, identification, personality, love, and more.

The Yasodhara Ashram also offers a complete yearly program of classes, workshops, and retreats plus hundreds of records, tapes, and inspirational books. For their free brochure, write:

Yasodhara Ashram Society

Box 9
Kootenay Bay, B.C. V0B 1X0

★ **The Knee of Listening**, 271 pages, \$5.95 paperback

The Eating Gorilla Comes in Peace, 650 pages, \$10.95 paperback.

Love of the Two Armed Form, 475 pages, \$9.95 paperback.

The Enlightenment of the Whole Body, 600 pages, \$8.95 paperback.

(all by Bubba Free John and available from the Dawn Horse Press.)

"When life and the teaching coincide in their lesson, then the individual has come to a point of availability, in the subjective and objective dimensions of his or her life, to the Awakening function or grace of the Divine Reality. When the conviction of suffering and hopelessness matures to the point of profound psychic psychological or psycho-psychical disorientation from the conventional theatre of experience, ordinary or extraordinary, then there is heightened sensitivity to the intuition of the condition that is the Divine Reality, then the individual becomes circumstantially related to the stream of the true Teaching and at last, to direct influence Communicated through a true Spiritual Master."

The Speaker is 39-year-old Bubba Free John, "incarnate divine master born Franklin Albert Jones. Free John relays his rise to fame and divine fortune in his autobiographical **Knee of Listening**. In it the author's basic discoveries of the way of eternal life are laid down; a series of realizations that lead one to the way of Divine Ignorance where the Whole Body-Being is sacrificed to the Divine Reality. By understanding this type of sacrifice, Bubba says "independent existence is dissolved in ecstatic Love-Communion with the Living God."

Sometimes Bubba's works read like a Dr. Bronner's soap ad written by an author who doesn't understand basic rules of capitalization. But the fact of the matter is, after you've read a passage once or twice and translated it mentally to a more digestible form, Free John is often understandable, if not sometimes inspirational. Some readers may be suspicious in wondering who the spiritual master and living god is that Bubba is talking about. You guessed it: it's Free John himself. Whether it's monumental ego or total egolessness that drives Bubba to make such divine claims only the reader can decide.

The three following books have been recently published.

"**Gorilla**" is a book about the "regenerative discipline of True Health" and contains sections on diet, fasting, food combining, the ritual of eating, as well as much (too much) about the author's basic philosophy. Many of the chapters are loosely organized, and often not very well focused. Free John's style is often repetitive and frequently boring.

The nucleus of the book is good and is reminiscent of the work of Paaou Airola, N.D., PH.D. Members of the Radiant Light Health Clinic, the medical wing of Free John's Free Communion Church, contribute their knowledge and expertise. If you're interested and disciplined to plow through this or any other of Bubba's books, you'll probably come out a little wiser.

Love of the Two Armed Form is about sex and its functions in true religious or spiritual practice. It presents, through talks given "in communion" with his devotees, Bubba's attitudes towards sex, orgasm, Homosexuality, celibacy and a wide range of related topics. Bubba states that sex is often degenerative in that it serves only as genital gratification. Within a love bond, and

by making the sex act experiential to the whole body-mind-spirit, sex becomes a regenerative act. Homosexuality is accepted as long as it is in the context of a lifetime commitment. Also interesting perspectives on pornography, sex aids, and aphrodisiacs are discussed.

The Enlightenment of the Whole Body is probably the most comprehensive volume on Bubba's life and philosophy. It re-covers in capsulized form much of the information presented in the **Knee of Listening** as well as touching on some of the material found in **Gorilla and Two Armed Form**. For someone wanting an overview of The Way of Divine Ignorance and the "god-man" who teaches it, **The Enlightenment of the Whole Body** will serve nicely.

All the above mentioned books and many others by Free John as well as a selection of classical spiritual literature can be found in the Dawn Horse Press Brochure.

Write:

The Dawn Horse Press
2015 Bridgeway Boulevard, Suite 304
Sausalito, CA 94965

★**The East West Journal** is one of the top New Age Magazines. It has been around for 10 years, and gone through many refinements and changes . . . Starting off as a large tabloid format newspaper, it has progressed to a standard 8½ X 11 magazine with glossy color covers and a clear, tight and graphically pleasing layout.

EWJ's stated purpose is to explore the unity underlying apparently opposite values; oriental and occidental, traditional and modern, visionary and practical. Articles of interest range from agriculture and nutrition through science and the arts, to politics and spirituality. Various departments cover such topics as gardening, health, cooking, natural medicine, and book reviews.

Subscriptions are \$12 for 12 issues US, \$14 in Canada, and Mexico. They can be ordered from

East West Journal
P.O. Box 505
Whitinsville, MA 01588

★**Onearth Magazine** is published by the Findhorn Foundation in Northern Scotland. Its purpose is to provide readers with a planetary view of the

unfolding spiritual attitude and way of life that is currently creating a new culture. Each issue of **Onearth** has a different theme with contributions including articles written by members of the Findhorn community as well as interviews and lectures by contemporary spiritual leaders. Excellent graphic arts, stories, and poems add to the exploratory nature of the magazine.

The focus of the latest **Onearth** (#7) is Economics as a way of the Spirit. Contributors include E.F. Schumacher, David Spangler, Paul Solomon and Paul Hawken. **Onearth** #7 is available for \$3.75 US or 1.50 pounds UK from

The Findhorn Foundation
The Park, Forres
Moray, Scotland

★**The Movement** is a monthly spiritual newspaper published by the Movement of Spiritual Inner Awareness (MSIA). The paper covers a wide range of New Age topics and teachers. Recent issues have included articles by or about Sri Chimnoy, Ram Dass, Swami Muktananda, Swami Satchinananda, Roy Davies (devotee of Yogananda) Lee Lozowicki and John Rogers (director and teacher of MSIA).

There are ongoing columns of wholistic health, spiritual humor, previews of upcoming events, and an entertainment section covering popular movies, and books.

The Movement is published 12 times a year and costs \$7.50 per subscription.

The Movement
P.O. Box 19458
Los Angeles, CA 90019

★**The Magical Child Catalog** is by far the most comprehensive collection of metaphysical and occult supplies to be found anywhere. Their newspaper format catalog contains lots of hard-to-find and obscure books and items on magick, paganism, Wicca, Mythology, Egyptology, Tarot, and more. They also have a large selection of mystical jewelry, statues, altar furnishings and even pagan T-shirts.

The catalog costs \$2 and is available from:

Abrakadabra, Inc.
37 W. 19th St.
New York, NY 10011

★**The Claymont School for Continuous Education and the Claymont Society in**

Northern West Virginia was founded, in 1974, by J.G. Bennett, student and exponent of the philosophical systems of G.I. Gurdjeff.

As their brochure states: "The Claymont School for Continuous Education is turned toward those who have particularly strongly sensed the emptiness of their existence. It is for those who are seeking possibilities by which they may fill up this emptiness. Here it is insufficient to know more, one experiences the need to be more."

"A real change of being cannot happen by accident. It is the result of sustained and purposeful work, and above all, of what has been called right livelihood. Conditions for this kind of experience are created at Claymont."

The school hosts a nine-month course of study in a system of "continuous education" which includes: practical activities (cooking, carpentry, plumbing) Arts and Crafts, and Gurdjeff movements, psychology, and cosmology.

The Claymont Community is a live-in Fourth Way School whose members mostly come as graduates of Claymont School.

For inquiries and applications for admission write:

The Registrar
The Claymont School for Continuous Education
P.O. Box 112
Charleston, West Virginia 25414

★ **Yoga Quest** is the journal of Kripalu Yoga Ashram and Retreat, a growing spiritual community of 150 adults and children. Besides following the development of Kripalu Ashram and Retreat, **Yoga Quest** carries articles on Yoga, Nutrition, Homeopathy and spiritual discourses delivered by resident teacher Yogi Amrit Desai.

The Center for Holistic Health offers year-round programs and services in holistic health, medical and psychological consultation, stress reduction and more. Programs specifically related to Yoga, meditation and spiritual growth are offered through the Ashram/Retreat residential community.

Yoga Quest Newspaper is free and you can get on the mailing list by writing:

Yoga Quest, Kripalu Yoga Retreat
Box 106B
Summit Station, PA 17979

★ **Cornucopia** is a center for human growth, set on 150 rolling acres in St. Mary, Kentucky.

The center was founded by Ken Keys, Jr., author of the **Handbook to Higher Consciousness**, to share the methods he'd developed called "living love."

Cornucopia is energized and facilitated by its residents, apprentices, and students under the direction of Carole Thompson Lentz. Cornucopia is a growing community of residents dedicated to creating a world where love is allowed to flow freely heart to heart.

The center offers one-week, one-month, and three-month trainings for students in residency and apprentice and resident programs in living at Cornucopia and loving and serving the world.

Weekend workshops in the living love way are presented in all major cities of the US. A Free copy of their catalog can be obtained from:

Cornucopia Institute
St. Mary, KY 40063

★ **Circle** is one of the main resource centers for the Neo-Pagan and Earth Religion movements. It is a non-profit eclectic center headquartered on a farm just outside of Madison, Wisconsin.

The folk at Circle are involved in a whole range of interesting projects including research and study of unexplained phenomena, running a New Age Reference Library, Hosting a weekly radio show (Thursday nights on WORT out of Madison WI) and Circle Publications.

Their publications department publishes a variety of books, pamphlets, notecards, and posters all carrying Neo-Pagan themes. **Circle Magic Songs** by Jim Alan and Selena Fox (\$3 postpaid) contains words and music to 27 songs and chants, along with numerous articles and illustrations. **The Wicca-Pagan Sourcebook** provides information on books, periodicals, suppliers and contacts for people interested in Wicca and Paganism. It sells for \$5.50, postpaid.

Circle Network News published seasonally gives general information about paganism, Goddess Worship and other magical ways and keeps readers up to date on the activities at Circle. The latest issue of CNN featured information about the Circle Sanctuary that is presently being researched. The

Sanctuary would serve as a spiritual retreat center for followers of Earth Religions and provide a land base for a pagan community settlement. An education center, herb farm, and library/resource facility are also planned.

Circle Network News is \$5 a year in the US, \$6 in Canada. For a full catalog of Circle Publications and more information about the Circle Center, send \$1 to:

Circle
Box 9013
Madison, WI 53715

★ **Sivananda Ashram** is a "yoga camp" situated on 300 acres in the heart of the Laurentian mountains, 45 miles north of Montreal. The camp, under the direction of Swami Vishnu Devananda, runs conferences, symposiums, and weekends on a variety of New Age themes. Besides teaching Yoga and other related eastern disciplines, Alternative Energy, economics, self-sufficiency housing and basic survival into the 21st century.

For a copy of their free 32 page illustrated magazine, please write:

Sivananda Ashram Yoga Camp
8th Ave., Val Mornin, P.O. JOT ZRO
Canada
Or, in case of a Canadian mail strike, contact
Sivananda Yoga Center
242 W. 24th St.
New York, NY 10011

July 2, 1980

The most comprehensive source of spiritual and philosophical books we've ever seen is **Yes! Guide: Books for Inner Development. \$5.95 from **The Yes! Bookstore**, 1035 31st St. N.W., Washington, D.C.*

Additional Resources

★ **Renaissance Community, Inc.** is a twelve-year-old, real, live, "love and brotherhood" 60's-style commune,

except for one thing — Renaissance is setting trends in the 80's with some of its products. One branch of this community, Renaissance Greeting Cards, publishes some of the most unique and popular Christmas cards available in the U.S. today. The beautiful, original artwork features traditional country scenes, children, Santas and animals; yet at the heart of these cards' appeal are the warm and sensitive verses inside.

The Renaissance Community has 150 members including children; they all live and work together in northwestern Massachusetts. Proceeds from the greeting card as well as several other businesses, are being used to construct a self-sufficient village (solar heat and wind power, gardens, orchards, etc.) which will serve for housing as well as an educational center for guest speakers, seminars, workshops, and programs in crafts, trades, business, gardening, and meditation.

To receive a Christmas catalog from Renaissance, simply write to:

Renaissance Greeting Cards
P.O. Box 112
Turners Falls, Mass. 01376

★ **Communities Bookshelf** is a service to distribute, by mail, books on communal and cooperative living. It is operated by Dandelion, an intentional community in southern Ontario. The books include **A Walden Two Experiment** by Kathleen Kinkade at \$4.50 and **Co-operative Communities - How to Start Them and Why** at \$5.50. **A Walden Two Experiment** outlines the first five years of Twin Oaks Community as seen through the eyes of one of the original members. **Co-operative Communities** is written by Swami Kriyananda who founded Ananda Village. Please include \$1.50 for postage and handling. For a complete list of books offered, write:

Communities Bookshelf
Dandelion Community
R.R. #1
Enterprise, Ontario, Canada
K0K 1Z0

★ **A Basic Bibliography Toward a New Age Library**

This is an excellent resource dealing with subject matter from Social Action to Death and Dying. Its attempt is to list and briefly describe books in

various fields which are of interest to people exploring vital, positive, and sometimes new directions in living and knowledge. The spheres of life involved are numerous: personal, interpersonal, social, environmental, and so on,; but the key idea is life-supporting. A commonly-used appellation for these subject areas is "new age".

There are, of course, books of high value and those of little value in this field. A good many books on "esoteric" subjects purport to be authoritative which are anything but accessible or trustworthy. NSIF has endeavored to list only books which, though they may be ground-breaking in subject-matter or approach, have a timeliness, clarity, and level-headedness to them.

If the "new age" is ever to be a reality for people and the planet, it will at least be partly because useful information has become readily available. It's hoped this bibliography helps in this direction. \$1.00 pp., plus 75¢ each in bulk.

Joel Russ
New Seeds Information Service
Box 21, Hills, B.C.
V0G 1S0
Canada

★ **Travelmate**, the nationwide long-distance ridesharing referral service operated by the National Carpool Association, is offering a new group membership plan to complement its 7-year-old personal and family plans.

This new group membership system is designed to offer a much more economical and effective way for ride-sharing travelers to use the referral service, as a benefit of their association with a school, club, intentional community, etc.

The National Carpool Association is presently working with the Louisa, Virginia establishment of the Twin Oaks Community, in developing a cost-effective group registration system for its members. Compared to a standard personal service fee of \$40 per year, the community's active users of Travelmate stand to save up to 90% on the average, by enrolling as a group.

This scale of economy is made possible by reducing the National Carpool Association's advertising and marketing costs, which becomes feasible in dealing with co-operative organizations. The fact that the National Carpool Association is just

now introducing this new plan to the public is an important reason for keeping group membership rates at such an attractively low level.

Travelmate provides a nationwide toll-free telephone switchboard which collects and dispatches information for carpooling travelers going cross-country all over the nation. Providing the benefits of all local and regional ride-boards, nationwide, the service is as convenient, friendly and instant as a phone call can be. Travelmate offers referrals for about 40,000 trips annually and serves many thousand drivers, private pilots and passengers, with every possible type of vehicle, travel plan, budget, etc.

The National Carpool Association estimates that its average member in 1979 saved approximately \$250 in out-of-pocket travel expenses by using Travelmate's referrals for ridesharing. With Bureau of Commerce statistics showing over one trillion long-distance miles traveled each year by private householders in the U.S., the potential exists to conserve in excess of 600 million gallons of gas or \$800 million per year nationally by long-distance ridesharing!

Travelmate's new membership system is just one part of the National Carpool Association's 1980 development campaign, which includes:

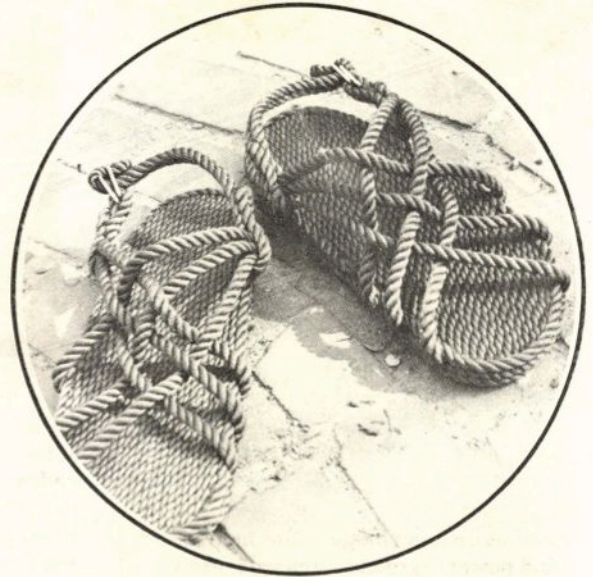
- (1) a national long-distance ridesharing promotion drive, to be funded by a U.S. Department of Energy grant,
- (2) expanded WATS phone service for areas outside the continental U.S., like Hawaii, Alaska, and the Caribbean,
- (3) a membership expansion drive aimed at recruiting up to 100,000 new members each year, to create a much larger pool of Travelmate users,
- (4) improved service for shorter trips between cities and within states,
- (5) a drastic cost-reduction plan, and
- (6) computerization of the dispatch filing system.

Information on Travelmate is available from the National Carpool Association by calling 800-547-0933, toll-free. Their national office and switchboard are located at

National Carpool Association
258 S.W. Alder
Portland, Oregon 97204

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