

1981 DIRECTORY

# COMMUNITIES journal of cooperative living

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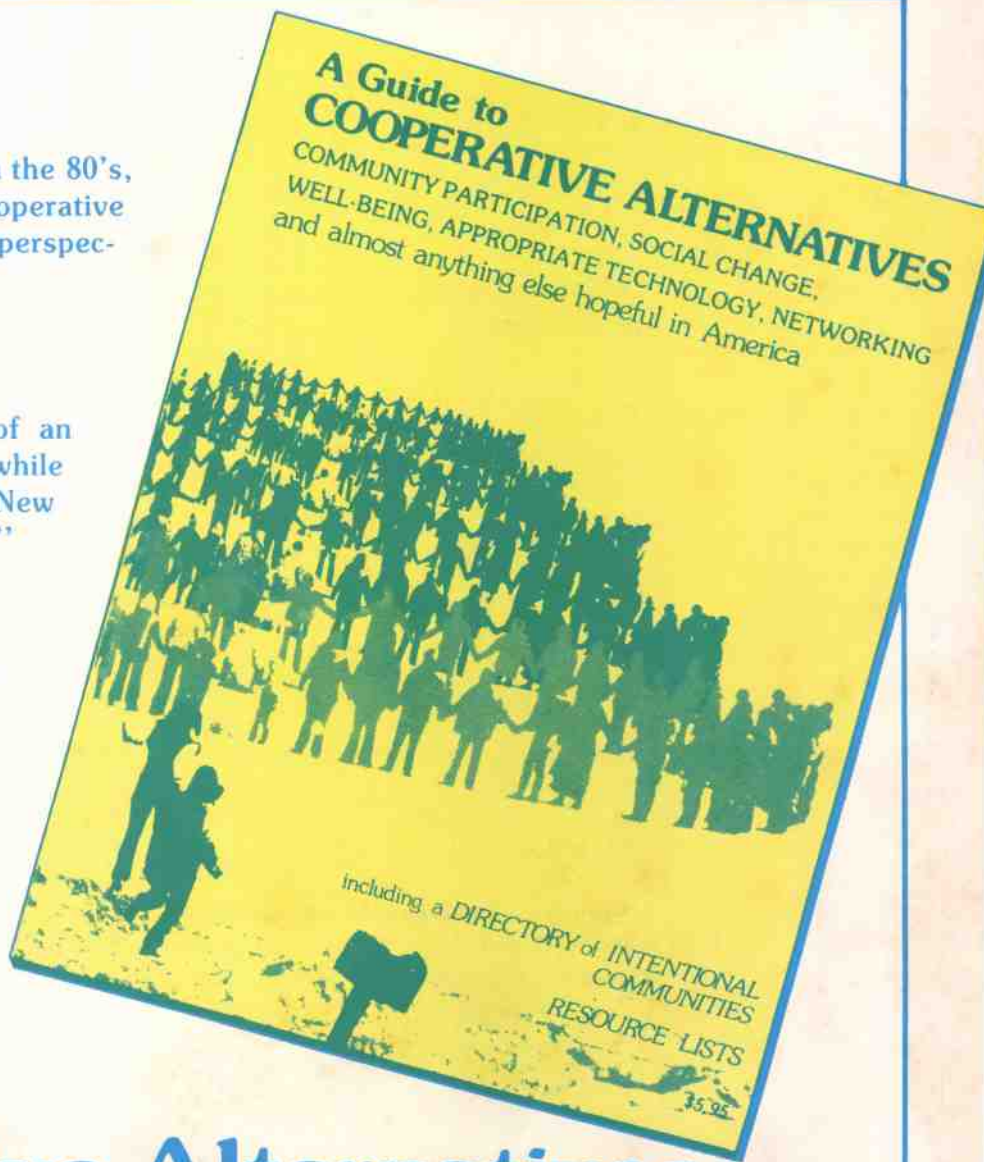
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# COMMUNITIES

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December 1980  
/January 1981

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## Introducing this issue...

Recently the New York Times ran *stock hippy* story #7. It tells how a young couple promised each other in the late sixties they would never grow old. Now they find themselves living in the suburbs, as dull and successful as their parents. How sad and yet somehow satisfying: another burnt-out generation. Those who have given up on purposeful, playful lives can relax, knowing it was inevitable.

I'd like to write a story for the New York Times. It would go something like this:

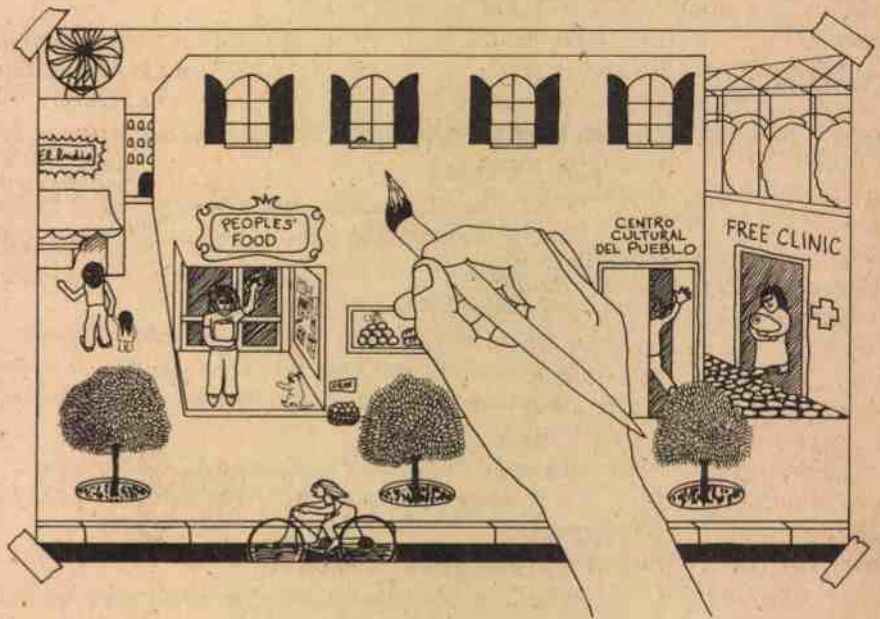
*In the late sixties there was a relatively straight and successful couple who wished for nothing more than to live happily ever after. They looked at the changes of the sixties with curiosity, but generally felt above them. If they were getting a bit out of shape, wasn't that maturity?*

*Well, this couple didn't get what they expected either. They went through profound changes—separated and divorced, touched by the Women's movement and the war, redefined community and careers.*

*A dozen years later, they remain friends and share parenting. Speaking as one half of that ex-couple; speaking out of the communal and cooperative experience of a decade it hasn't been easy, but it certainly isn't dull.*

*Maybe no one gets what they expect. The difference seems to be that the other couple is bored by their fate—my friends and I are not. The difference is that though we've each tried it both ways, they don't seem aware of the same options. Perhaps that's because of another obvious difference: the Times prints their story and Communities prints ours.*

So here's our story, folks. Contrary to popular opinion, communes, cooperation and community are alive and well in the 80's. Some of us have found that growing up and giving up our ideals are not synonymous. We've found that non-violence, cooperation, spiritual search and feminism are possible where, when and if



we can create the worlds/institutions within which respect for those values is customary.

Perhaps this issue could help that couple out in the suburbs understand what went wrong for them: only perfect masters and perfect fools can sustain peace and love without support. The communities and collectives represented in this issue represent neither. Just people who knew enough to reach out and were fortunate enough to find some friends with whom to join hands; *when to open, and when to close the circle.*

*We knew if we wanted to dance to the beat of a different drummer, we'd have to create our own rhythm section.*

The purpose of this issue is access, empowerment and organizing. Here's some of the resources, how they work, and some ideas about to organize with others to meet your needs.

Take a look in these pages and you'll find *intentional communities*—people deciding that here and now, and into the foreseeable future, they will share their lives. You can contact existing communities: you can use the information from the Movement for a New Society or Potlatch Commun-

ity to start your own.

Tana McLane, one of many women who have decided that *it's time*, reviews some of the literature on pregnancy, and Steve Gottlieb, the world's premier day care scheduler, looks at a decade's experience in cooperative child care.

Mary French introduces the best dances in the world (Chris Collins and I just took a break at Dance Haven). Lincoln Cushing offers the cultural and political richness of silkscreen collectives.

Norman Davis reviews the state of the consumer coop movement as manifested at last summer's Consumer Cooperative Alliance Institute in Washington, DC. One of the most successful new wave food coops (in New Haven) shows through its merchandizing policy that political and nutritional values can be manifested quite tangibly. Jim Frazen describes the development of a community credit union from a food coop base.

A survey of 93 democratic businesses presents some intriguing information. One collective business, Good Things Collective shows its wares.

Food for Thought reviews 167 books you should read, then provides an order blank.

**Next Issues:** By the time most of you read this, I'll be in China. Not surprisingly the focus of the February issue will be international. *How strange to be in a land where the commune is a traditional institution — even in this period of reassessment.*

In April we'll be presenting *political paradigms for the 80's*. What are some possible approaches to governing ourselves? As written by those exploring political alternatives, of course.

*Finally, a personal note. Reading through the surveys for the economic democracy article, I noticed that Kris Olson had prepared the report for the All Cooperating Assembly. Kris has been a frequent contributor to these pages, and a strong force in the development of cooperatives in the North Country.*

*Last spring Kris suffered almost total paralysis as a result of bad fall. We honor him and his work, and wish him well.*

Paul Freundlich

*We are invisible,  
sometimes even to each other  
sometimes even to ourselves*

*Invisible as women cleaning house  
invisible as old people dying slowly  
invisible as radiation  
seeping quietly into our lives*

*We don't shout so much anymore  
We don't make good copy  
We don't tell easy stories  
to report in headlines*

*Mostly, we live quietly,  
noisily, foolishly, wisely  
sharing continuity and changes  
in our communities*

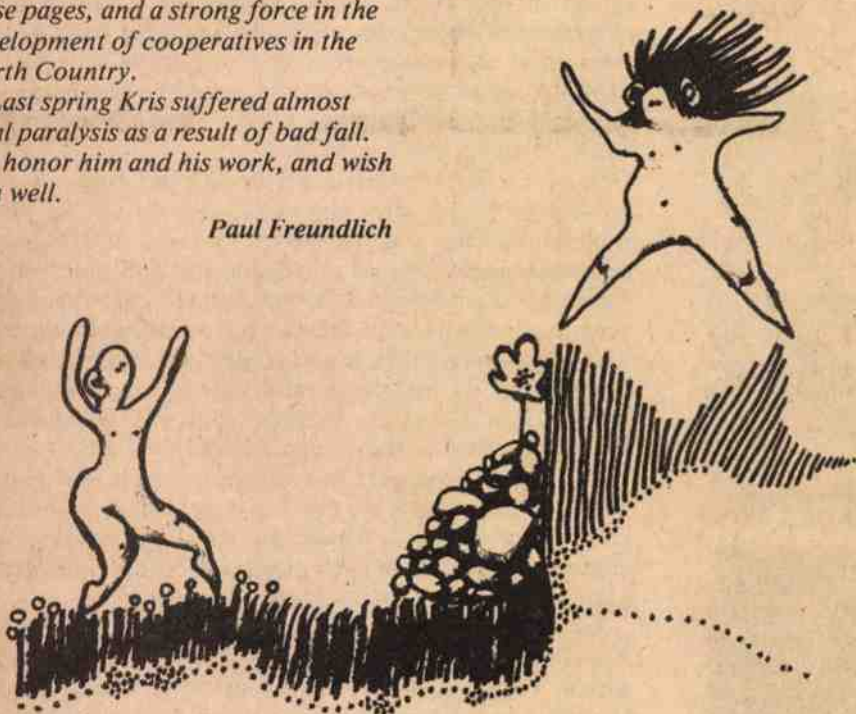
*There is no Dow Jones, no GNP  
for healthy children,  
women and men growing  
with recognition for their personhood  
We don't consume enough  
to be significant  
We are still digging in,  
building our small, safe worlds*

*We are as real  
as our celebrations  
as our culture  
as the politics we carry into our work  
as the spirit made customary in our  
lives*

*If we don't know yet  
how to stand  
against nuclear holocaust  
endemic violence and poverty  
We continue to pose the questions*

*If they leave us time  
perhaps our celebrations  
and confrontations  
will be enough to  
We shall overcome*

-PF



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**PHOTOS:** Steve Gottlieb, 4; Paul Freundlich, 6-7, 48-49, 66, 69 (center); Clark Broadbent, 69 (left); Henry Fountain, 69 (center); Dave Jokusch, 15-19.



# HOW TO Start a Parent Coop Daycare Center

by Stephen Gottlieb



*Stephen Gottlieb teaches literature and writing at Quinnipiac College, Hamden CT, where he runs a Writing Resource Center on a cooperative model, using student counselors. He lives communally, and has a spirited daughter (Allie, age 10) who lives with him half-time (joint custody). People may write to Steve at 906 Elm St., New Haven, CT.*

I began writing this piece with the belief that it would be about the methods and materials for organizing a parent coop daycare center. Soon, however, it became more than clear that I was writing about the politics of daycare. Methods, materials, and politics are, of course, not merely interrelated, but joined inextricably. In promoting a structure for children's play and learning, one does not merely follow prevailing theories of developmental growth; one reflects a politics of work and play.

Sometimes, working cooperatively with progressive people to raise children together, for a part of each day, is frustrating enough to drive one deeply into mainline culture, U.S.A. However, after ten years of working in parent coop daycares, schools, and an after-school program, I would do all this again. But I would do it differently, and the difference would turn on a higher expectation for clarity in the assumptions behind the work. The result of fuzzy or undeclared assumptions in any work, politically conscious or not, is anger and frustration. I would like to examine the assumptions that are helpful to coop daycare work, and the assumptions that are not. Following this examination of values, I will discuss more concretely, the methods and materials one must utilize in coop daycare work, whatever one's politics.

Were I to keynote this analysis with the most important knowledge I have after ten years, I would advise: be patient in working with parents who have diverse needs, conscious goals, frustrations inside and outside their marriages or relationships or friendships. Begin your daycare organization with an explorational meeting to ascertain what philosophy (often called politics) you share, and what politics you do not share, and indeed may not wish to share. Then, if you can suspend what you as individuals have presented as some fundamental concepts, you may yet define the cooperatively shared fundamental motives that will allow you to do daycare together. Only after this clarification process, which may of course initiate some changes in people, can you safely concentrate on defining a program for your new Childcare Center.

Of course, people cannot and should not discard their fundamental beliefs as they enter the Daycare Center gates, but coop daycare is no place to play politics as though one were organizing a union or a neighborhood. After some months of working together, it may be that competent and loving work with children, and with each other, will create concurrently a method and a place to promote political change in the adults. But initially, I think it advisable not to allow the often frustrated social and political needs of the adults to blur your otherwise clear daycare model. Be patient with each other.

Yet, the "program" of any school should inform and govern all its aspirations: composition and structure of the Daycare Center; choice of building and materials used in the Center, including "toys"; staff. In the absence of clearly defined and open governance, manipulation and angry behavior between the adults will surely prevail. Like a camera wrongly aimed, the film becoming light-struck, outlines of adult behavior will blur for the observant children. Submerged and unaired needs and resentments do not contribute to guide children through serious years of development. As in a marriage, sometimes people

are estranged because they are too close. Daycare parents must, in the main, satisfy their social and political needs outside the Daycare Center, and not primarily by its means. Expecting too varied benefits from the Center is neither helpful nor realistic.

I have said, however, that there should be a "program" and that the program should govern and inform all of the Center's activities. A program is the perceived operating philosophy of the Daycare Center: how things feel and how things are. Program discussion should take this as a given: that program with a lower-case p (whether to buy blocks or a television, whether to hire professional staff or to depend completely on parents, for instance) can be decided upon only with a full understanding of Program with a capital P, the cooperatively defined childrearing agenda at the Center.

In summary: an initial cooperative agreement is critical. Whether one believes in the viability of the nuclear family or not, if one believes that running a competent daycare center is important, then it is a risky waste to overload the agendas of daycare meetings. Demoralization over fruitless, endless and unclosable discussion can spread like an inkblot, and will be resisted.

With these warnings voiced, I would classify the concerns of the Center into three categories, as mentioned above: (1) composition and structure, (2) choice of building and of materials used in the Center, and (3) staff.

The last is so critical a category as to require initial discussion. Should one hire paid staff to work with the children, and potentially to run the Center? The question turns on one's assessment of the availability and quality of parent and "volunteer" turns (the heart of daycare work) — that is, turns, say offered by local students wanting to do field work for their degrees. Once the desirable adult to child ratio is established within each age bracket, then a turn is that number of consecutive hours (normally half of one daycare day) which one adult spends at the Daycare center to fulfill part of his/her work contract.

Since the adult to child ratio diminishes with the children's advancing ages, a "young" daycare of mainly pre-toddlers will need many more turns than will an "older" one, whose children are two to four years old. If the plan is that each adult does a turn, than your scheduler (a job developed to an art by my practice of it in New Haven) will arrange as consistent a schedule as she/he can. Fluctuations in adult turns follow the course of adult schedule changes in job and education.

If the Center can afford to hire at least one "professional" staff person, who indeed may be one of the parents, a meeting should be held to define that Coordinator's role. The Coordinator cannot, of course, make up for inadequate imagination fitfully supplied by the parents; however, the coordinator can thread the unity of the children's day-to-day experience at the Center. She or he can help in such long-range projects as identifying funding sources, forming political allegiances in the neighborhood and the city (very important for licensing purposes) with the fire and health departments — often considerably opposed to such hippy ventures as daycare, coordinating hardware needs at the Center, and so on through an endless list. But the balance of running the Parent Coop Center must never swing to the Coordinator's momentum.

The Coordinator should not become the television set solution to a parental vacuum at the Center.

Why not? Because the uniqueness of a Parent Coop Daycare Center lies in its ability to insemminate egalitarian tendencies in our culture. Through such daycare, children come to assess, respect and trust a variety of adults, and most important, to trust themselves, as individuals. Without the centralizing function of the standard school marm, children are less open to becoming fulfillers of socially-assigned roles. Even though most of these children will attend various public and private schools in their futures, parent coop daycare provides them with a suspicion of educational models wherein patience and individuality find entry, and where amorphous forms of behavior and discovery prevail. So the first and third items on my list, composition and structure, and staff, are here joined with the same significance. Children's early learning at the Center is modified by the way you conceive of staff and by the kinds of participation of all adults at the Center. Choice of building is, in my opinion, more a matter of expediency, within certain bounds, of course.

Delving further, it is clear that the early learning of children, as promoted by the kind of daycare described above, can be reinforced by the intrusion of later similar models into a child's (or an adult's) life: cooperative living or cooperative work. Parent Coop Daycare is a place where many problems need to be worked out cooperatively. For instance, assuming the Center will be open from 8:30-5 (for most of the children), what will be the food diet? Will children help prepare, serve, and clean from, the meal? How will the Center be cleaned (certainly not by your overworked coordinator)? Probably, you will settle on a rotation list for buying food and cleaning materials, for setting menus and for cooking (Cooking may be done cooperatively by the staff of the morning, but food must be ordered a week in advance; also, some states prohibit cooking in some schools).

If you want a cooperative education model at your Center, it follows that you should involve the children in as many decisions as seems reasonable. Older children (three or above) may attend a meeting during the day, when they are less tired. However, for the adults, it is important to avoid the burnout that comes from discussing an endless array of details which are better left to one person (which floorwax to use, for instance). Save discussion time to discuss each day's program, each child's apparent and deeper needs, the aspirations the parents have for the Center and for their children's development.

There are many types of Parent Coop Daycare, some never even tried yet. In starting you own daycare, you cannot simply blot up information from researching all the models that are available — although there is considerable literature on the subject now — much of it uninspired. But even your transportation problem may be unique and can be solved imaginatively as part of each day's program (singing, game playing in the cars — if autos are used). Parent Coop Daycare is, as Richard Nixon once took the time to notice, dangerous to the health of American society. A well-run Parent Coop Daycare Center installs in the minds of parents, volunteers, and children an alternative model of childrearing that can provide solace and tangible hints for changing post-daycare education. □



# FREE-STYLE DANCES

by Mary French

Perhaps the spirit was born on the Cambridge Common one summer, when a group of people began to dance improvisationally to the street musicians who jammed there. Or maybe it began at the dance concerts of the late sixties, where the musicians encouraged the audience to dance along with the music. Years later, people are still coming together at places all over the U.S.A. to express themselves in spontaneous and uninhibited movement to music that covers every genre. The cost of admission is nominal, the people friendly and casual, the atmosphere smoke and alcohol free. You can wear what you please, whatever's most comfortable to dance in. The only uniform is bare feet.

Dancing is a liberation of the body from the restrictive patterns of movement which we usually follow. In free-form dancing, there's no right or wrong way to dance. The way the music makes you want to move is the right way for you to be moving. It's a form of entertainment where the fun comes from the participation with other people, not by watching others perform for our vicarious pleasure. Most of the fun comes from the dancers' imaginations and energy in expressing themselves through uninhibited movement. Self-consciousness about the body disappears. You don't have to have "natural rhythm" or any dance training. All you have to do is like music and enjoy dancing to it.

Free-style dances are put together by people who are interested in making a place for people to dance, not in making a profit by selling alcohol. Alison Binder, who has been creative director of "Dance Free" in Cambridge for the past eleven years, sees dancing as "a form of meditation . . . you're totally in the moment", and free-form dances as "a collective creative process; it's therapeutic and encourages healing". For Randy Cooley of



dance! move!  
play!

Friday eves:  
Nov. 7  
Nov. 21  
Dec. 5  
Dec. 19

at  
dance haven

311 temple  
(behind public lib.)  
\$2.50 donation  
(flexible)

"Dance Home" in Santa Monica, dancing is "an expression of one's infinite awareness". Despite a recent trebling of the rent on his dance space, he continues to facilitate the dance. Joanna Letson, who runs "Get High On Dance", feels that "we provide a very special opportunity for people to meet and share in Tucson . . . I see it as communities healing themselves through the power and beauty of dance". Some dances are run by co-operatives — all are run by dedicated people who love music and dancing.

All kinds of movement are accepted, and all kinds of music are too. There's no special kind of music called "dance music". The music mix that's most appreciated is one that covers the whole musical spectrum. People dance with a fluid grace and broad sweeping gestures to slow and spacey music that only an avant-garde dance troupe might consider danceable. Disco and "Rand B" aren't avoided, though; there's plenty of opportunity to get out there and just boogie. You can make noises, sing and clap along with the beat of the music and not feel self-conscious, because everybody else is behaving the same way.

In our hearts, we are all singers and dancers. Free-form dancing is a place where people can celebrate life through movement. Experienced and inexperienced dancers are all welcome. You don't have to ask or be asked. All you have to do is take off your shoes and dance away.



## EAST DANCES

*Dance Free*, Wednesdays, 7:30 - 10:30, Christ Church, Garden St., Cambridge, MA 617-491-4195

*Dance Friday*, Fridays, 8:30 - 11:30 Joy of Movement Center, 23 Main St Watertown, MA

*Dance Spree*, Fridays, 7:30 - 10:30 People's Center Northampton, MA 413-549-0628

*Dance Haven*, 1st and 3rd Fridays, 7:30 - 11, Center Church Parish House, 311 Temple St. New Haven, CT

*Another Dance*, 1st and 3rd Saturdays, 8 - 11pm, Appleton School Gym

New Ipswich, New Hampshire  
*Dance Connection*, 2nd Saturday, Brattleboro School of Dance, Elliot Brattleboro, VT

*Dance Jam*, 212-666-6748 for info New York, NY

*Dance Free*, 2nd Friday, 7:30 - 10:30 Aulenrach House, 29 W. Tulpehocken St. Philadelphia, PA 215-848-0616

*Meta Dance*, first dance, 8pm, Jan 24, 1981, Wendell Town Hall Wendell, MA 617-544-3383

## DANCES WEST

*Dance Your Dance*, Fridays, 8pm Free U. of Boulder, Broadway Boulder, CO

*Get High on Dance*, Fridays, 7:30 - 10:30 at The Moving Center, 135 1/2 South 6th Ave. Tucson, AZ 884-7359

*Dance Home*, Fridays and Saturdays, 8:30 - 1:30, 522 Santa Monica Blvd. Santa Monica, CA 394-8864

*Dance Away*, Fridays, 7:30 - 10:30 Unitarian Parish House, 1535 Santa Barbara St. Santa Barbara, CA

*Walkabout*, 2nd and 4th Fridays, 8:30 to 12:30, 2325 Third St., #414 San Francisco, CA 626-0756

*Dance Jam*, Fridays and Saturdays, 9:30 - 12:30, Healing Ourselves Center, 2547A Eighth St. (at Dwight) Berkeley, CA 841-6911

### Starting a Dance What it Takes

**Space:** spacious (estimate 25' by 45' per 40 dancers; wood floor preferable; high ceilings; separate space for resting, talking, greeting people; in safe area with good parking; good acoustics.

**Music:** tapes are best; cassette or reel to reel — make your own or contact Jimi Miller, box 135, Wendell, MA 01379; if records, use two turntables; strong enough amplifier to fill large hall; variety in music: folk, jazz, classical, ethnic, bluegrass as well as disco and rock; live music when it can be arranged.

**Time:** Friday and Saturday are most popular; 1/2 hour warmup, 1 hr tape, 1/2 hour break, 1 hr tape.

**Publicity:** most newspapers have a *What's Happening* section; bulletin boards; public service announcements on radion stations. Best is to begin with people who are already part of existing dance and/or cooperative communities who will spread the word of mouth, and develop a core of regulars.

**Organization:** basic responsibilities [which can be delegated to individuals or committees] are preparing tapes, selecting half-times, arranging and maintaining equipment and space, setting up and cleaning up, greeting people and collecting money, kids, finances, publicity, coordination and quality control.

**Membership:** If there is a membership, it can be the basis of decision-making, committee structure and coordination. Membership saves regulars some money and brings cash up front for expensive equipment. It builds a sense of involvement and community. Membership cards and tee shirts are nice touches.

**Half-times and rituals:** How you open or close, and what goes on if you have a break can be important in setting a tone. Several dances begin and end with a circle. Some dances put a candle, incense and other significant objects on a cloth in the center as a focus.



Half-times can be used to expose people to other forms of dance like Contact Improv or T'ai Chi; new games, theatre games, singing, Sufi dancing, performances; exercises in visualization or group massage. There can be a time for community announcements. Half-times and rituals reinforce the epic play of the dances; let people know that something wonderful can happen beyond ordinary social expectations; set the tone for how women and men can relate; help people get to know each other in unstressed ways.

**Children:** one of the nicest parts of many dances is the mix of ages. Kids may need help not to get hurt, and direction so that their energy complements rather than intrudes. In the long run, it's worth it. A quiet area for kids to crash out is a good idea, as well as someone detailed to be aware of their interaction.

**Money:** Dances charge between \$2-4, with special breaks for membership. Costs are affected by hall rental (parish houses or school gymnasiums are inexpensive and usually good dancing space; liability insurance; equipment expenses; publicity; tapes.

by Paul Freundlich

*Over the years I've made tapes for many of the dances. So much depends on the spirit of the music; the physical instruments, voice, rhythm, pos! neg vibe. I use positive vibes 95% of the time, trying to get people up. I use the music, the interactions between songs, even the space to create a total mood. It's very much like a spiral, starting out slowly and constantly building up and down like a gentle roller coaster (most of the time). I'll use anything that works; try anything that might.*

*Don't hesitate to experiment. Remember there aren't rules you have to follow. And you can dance to anything if you want to.*

*If anyone would like help starting a dance, keeping one going, or needs tapes (or a workshop on how to make them) I'm here for you: Jimi Miller, box 135, Wendell, MA 01379 (617)544-3383.* □



"Dave and Bonnie have already completed the consultation about the fundraiser poster, so they should probably finish the art if we're to do the printing this afternoon," mumbles Mary between bites of her bear claw.

"Don't worry, they'll have it here by noon. It's only two colors, and a short run for this first batch. They want to wait until later for the rest."

"What about the Filipino Cultural Resource Center cards?" asks Alma.

"They're for this morning. I'm cutting the last stencil right now," says Amber. "Why don't you two start on the first two colors?"

"Sounds good to me. Alma, didn't you pick up two more gallons of scarlet?"

"Yes. We've got to improve our inventory system; this is the third time this week that I've had to run out for more supplies. More coffee?"

The three turn to their work.

One of the most depressing aspects of life as we knew it in the late 70's was the lack of stimulating and inspiring artistic expression. There were of course — The Tom Robinson Band, Barbara Kopple's "Harlan County", and Holly Near, to name a few — but they were the exception rather than the rule. Despite all the inherent contradictions of the 60's "counterculture", it at least provided an environment for the joyous integration of one's artistic and political values.

In the 70's, progressive art, along with much of the left political rhetoric, seemingly disappeared. Yet if one looks closely at the profusion of music, murals, dancing, theatre and poetry created on a grassroots level, the signs of a new artistic awakening are there.

The connection to politics is there, too; though often a politics more defined as regional, local and community-oriented. Of the many media available to artists, silkscreening is a natural tool for social change work. Historically, it has excellent credentials. Countless public health and job safety materials were printed in the late '30's under the Work Progress Administration's Federal Art Project, which served to raise silkscreening from its lowly status as a commercial art to a medium accepted as a fine art. In the 50's, sales of silkscreen posters helped to finance the Cuban revolution; its posters later became the model for the best of socialist art. The sixties witnessed a profusion of stunning works, from the agitprop of the Paris Student Movement to Sister Mary Corita's stunning posters for peace. It is not by accident that silkscreening has been embraced by so many socially conscious artists, for it is a highly democratic art form, easily accessible to people with little money or technical skill.

By noon, two orders have come in for more work. Spring is always the busiest time, but fortunately things aren't too chaotic. 500 invitation cards have been printed for Filipino National Day, and during the wait for Dave and Bonnie's artwork, Mary has time to talk with a customer about a job.

## STOP UNION BUSTING REHIRE ALL FIRED NASSCO WORKERS



### SUPPORT THE STRUGGLE FOR SAFE WORKING CONDITIONS

August 5-7, 1980 — Production Stopped!

16 of 28 fired workers were union representatives, including the Business Agent, Assistant Business Agent, Chief Steward, Recording Secretary, Executive Board, and other Stewards.

"Well, it looks pretty straightforward. You just want this picture of Allende in the middle, with this heading at the top and this information at the bottom?"

"Yes, unless you have a better idea."

"How about running the colors of the Chilean flag across the background, instead of just leaving it white. We can do that with just one impression, and it will really brighten up the poster."

"How can you do three colors with just one wipe?"

"It's simple — you put three blobs of ink on the screen at the same time and print in the same back-and-forth motion. The colors only mix a little at the edges. Want to watch when we do it?"

"Sure! Is that O K?"

"Of course. Doing the printing is only part of what we do here. We also want people to learn how we do it."

"Why? Aren't you running the chance of putting yourself out of business?"

"Of course not. There's plenty of printing to be done, and just because someone knows how to do it doesn't mean that they have the time or inclination to do it themselves all the time. It does mean that they have a better idea of what sort of designs will work for a poster. And if they want to do it themselves, we rent space to people."

Simply put, silkscreening is a printing process in which ink is squeezed through a fabric stretched on a frame. The image is produced by a stencil which is adhered to the fabric and only allows ink to pass through in predetermined areas. Stencils may be made by several methods, ranging from a blockout applied directly to the fabric to

one cut on a separate sheet and then applied. Stencils may even be prepared photographically. The advantage of a silkscreen over a simple cardboard cut-out stencil is that the stretched fabric allows the separate stencil pieces to remain spatially fixed, so that there is no design constraint to make the stencil pieces touch each other for support.

Silkscreen printing is relatively cheap because it relies mostly on labor rather than equipment. This guarantees a low start-up cost and freedom from worrying that delicate or expensive equipment might be damaged. Even with the rising cost of materials, a basic printing setup can be assembled for as little as \$25.00. Silkscreening is capable of printing almost any size image on virtually any flat material. The color range is infinite, as colors may be easily mixed. Its primary drawback is that, as a hand process, large numbers of products take time and are exhausting.

*The discussion between the customer and Mary continues.*

*"Do you make money at this?"*

*"(suppressed laugh) Well, we do o.k. We make about \$5.00 an hour, and the other benefits of the job more than make up for the difference in wages we could be making elsewhere."*

*"Like what?"*

*"Well, for one thing we don't have a boss. As a collective, each of our opinions are listened to and respected. Also, there is a great feeling in knowing that the work we are doing is really a service to the community. We do about a dozen posters a week, all of them for good things — high school dances, health education, social services information, cultural events, even fundraiser postcards for the Free School. I've never had a job like this before. I must admit, it's a lot of work and more than a little bit of a hassle when other members don't pull their own weight. But all in all, I wouldn't give it up for the world."*

*Bonnie rushes in, delinquent artwork in hand.*

*"Dave got a last-minute notice about a friend in trouble, and couldn't come. I hope we're not too late."*

*Alma and Amber wander over, rainbow arms from the morning's printing.*

*"Don't worry. We're ahead of schedule."*

*With a lot of scurrying, the women manage to finish by five. It has been a lot of work, but the job is done.*

*"Beautiful work."*

*"Thanks, Alma. Couldn't have done it without you."*

*"Let's drop off the posters and go grab a beer."*

*"Sounds good to me. I'll clean up and meet you at the Starry Plough."*

## APPLICATION

There are many ways that silkscreening can be used to develop communities and empower the individuals within them. The most obvious is through publicity of local events. With bright colors and a large format, posters for any event gain a degree of beauty and visibility otherwise unaffordable. Prints may also be sold as a fundraising



## FIRST INTERNATIONAL SOVEREIGNTY CONFERENCE



device — posters, t-shirts and bumperstickers can be sold for several times the cost of materials. If posters are done well enough, people will keep them long after the original event has happened, thereby contributing to the recognition of a community's own history. Finally, silkscreening is a craft with unlimited potential for aesthetic and technical development. The learning of those skills can serve as an invaluable boost to the self-respect and employability of anyone learning them.

The ways that groups and individuals have used silkscreening in their communities is endless. The simplest arrangement is a studio set up in someone's garage or basement, used for occasional publicity. The most ambitious involve commercial studio space, often in collaboration with a similar venture (such as offset printing or a gallery), with paid staff that produce both contracted

works and originals. Silkscreening's commercial applications make it easier to generate income than many other arts, but self-sufficiency is by no means easy. Many groups are fully or partially subsidized through various grants.

### WHERE TO BEGIN?

Even the biggest groups started out small. Like most crafts, learning it is generally easier by watching it than by reading about it. Most colleges or free universities offer some form of instruction, and often local artists are more than willing to answer technical questions and allow observation. Silkscreen supply houses (which are far superior to art supply stores) are also good sources of information.

A successful group is one which is not only artistically creative and technically competent, but is clear about the dynamics of effective community work as well. This involves a sensitivity to community needs, good group process, and openness to "demystifying" the art for community use. Classes and apprenticeship are essential to maintaining a healthy organization.

*It is almost dark as Mary closes the shop. Her mind wanders to earlier times, harder times. It wasn't so long ago that most local events were publicized with funky mimeographed leaflets, and quality artwork for community functions was a rarity. But she and a couple of others had decided to give it a try. First operating in their "spare time" out of Amber's basement, they spent long hours sharpening their skills. At first there weren't many paying jobs, but as time passed they got better and the community recognized the value of their work. Slowly they were to bring in more jobs, and they established a sliding scale which allowed those with more funds to help subsidize those without. Eventually they were able to leave their regular jobs and work full-time in the collective. Between teaching, doing posters for events, consulting, and selling original work by members, the collective was doing quite well. Mary was proud; not only was the collective able to make a living at their chosen trade, it provided a service which greatly contributed to the community's overall growth.*

*"Maybe next year we'll be able to add a press and a typesetter . . ."*

**¡MUJERES EMBARAZADAS!  
PREGNANT WOMEN!**

¿Sabían ustedes que al exponerse a pesticidas puede ser malo para la salud de su niño? No deje de informarse a la persona encargada de su salud de que ha tenido contacto con pesticidas.

Did you know that exposure to pesticides may be hazardous to the health of your child? Be sure to notify your healthworker if you have come in contact with any pesticides.

**MURAL DEDICATION**

**APRIL 26 3:00-8:00**  
CORNER OF 21<sup>ST</sup> & MARKET

MUSIC COMMUNITY SPEAKERS-BAILE FOLKLORICO  
FOOD-CAR HOP CONTEST

**Neighborhood Arts Programs National  
Organizing Committee (NAPNOC)**  
P.O. Box 3036  
Washington, D.C. 20010  
(202) 667-4200

A new organization which seeks to help community artists through networking, technical assistance, and education. Contact them for more information.

**RESOURCES  
National Level**

**National Murals Network Newsletter**  
Box 40 383  
San Francisco, CA 94140

A wonderful resource on current mural work in the U.S. and abroad. Although not directly tied in with silkscreening, it offers perhaps the best contact with other community artists.

## Local Groups

### Local 1734 Art Gallery

n1734 Connecticut Ave., NW  
Washington, DC 200  
(202) 797-9264

### Women's Graphic Center

1727 N. Spring St.  
Los Angeles, CA 90012  
(213) 221-6161

### La Raza Silkscreen

3174 16th St.  
San Francisco, CA 94103  
(415) 863-5364

### Boston Visual Artists Union

77 North Washington St.  
Boston, MA 02114

### Chicago Women's Graphic Collective

Box 25429  
Chicago, IL

### Community Media Workshop

215 Superior Ave.  
Dayton, OH 45406  
(513) 223-8229

### Creative Women's Collective

236 W. 27th St.  
New York, NY 10001  
(212) 924-0665

### Great Arrow Graphics

1685 Elmwood Ave.  
Buffalo, NY 14207  
(716)874-5819

### Madame Binh Graphics Collective

P.O. Box 343 Times Plaza Station  
Brooklyn, NY 11217

### Poster Brigade

P.O. Box 31428  
San Francisco, CA 94131

### Social and Public Art Resource Center

685 Venice Blvd.  
Venice, CA 90291  
(213) 822-9560

### Taller de Artes Graficas

(Malaquias Montoya)  
1525 Fruitvale Ave.  
Oakland, CA 94601  
(415) 534-2724, 261-3062

### Tucson Community Development

**Design Center**  
P.O. Box 1870  
Tucson, AZ 85702  
(602) 791-9361, 624-4234

### Red Pepper Posters

P.O. Box 11308  
San Francisco, CA 94101  
(415) 771-6324

### Self-Help Graphics & Art, Inc.

3802 Brooklyn Ave.  
Los Angeles, CA 90063  
(213) 268-2335

### Women's Studio Workshop

P.O. Box V  
Rosendale, NY 12472  
(914) 658-9133

Not all the above groups focus on silkscreen production; however, they are all good contacts for anyone interested in setting up a group or learning more about printing. Many thanks to Local 1734 for help in compiling the above list.

The Oppression of Youth of Color  
May 17, 1980 10:00 AM until 4 PM Neighborhood House, 841 S. 41st St.

## CONFLICT AND MIGRATION: THE BORDER WAS ONCE NEVER THERE



The War Zone, northern migration and the current and historical U.S. role in Mexico are all connected and come alive in this dynamic slide presentation.

The Borderlands Education Committee

*Lincoln Cushing (insurgent squeegee) is currently the editor of C/O: Journal of Alternative Human Services and is involved in community-based silkscreen production in the San Diego area. 4975 Brighton Ave., San Diego, CA 92107, phone (714) 222-3656.*



## Family

# Thirteen Books about Pregnancy

by Tana McLane

1980 is definitely a big year for babies. Everywhere you turn there's another woman somewhere along the road to childbirth and motherhood. The post-war baby boom of the late 40's and early 50's seems to be spawning a boom of its own.

Unlike women of other generations, perhaps, the pregnant women around Tallahassee these days seem to be grouped between their late twenties to mid-thirties. We've waited to have these babies until after certain things in our lives were established. And we read in preparation.

More is known and more information is commonly available than in the past. Today it is possible to read dozens of books on every aspect of pregnancy, birth, infant development and care, nutrition, and child psychology. These books are written in every stripe and attitude toward women.

As a pregnant woman in 1980, I have been unravelling a thread, reading many books on these topics, and assimilating them back into some sort of coherent fabric. Each book in this baker's dozen has beneficial things to share. All were written in the 60's and 70's, and many reflect those years in subtle ways. Yet to be written are the books of the 80's.

Books on these topics written by male "experts" are often flawed in their treatment of the female reader. I winced a lot upon reading them, and my criticisms in this regard are noted within these brief reviews.

My book list is necessarily incomplete, representing only what I hope is a smorgasbord example of what's available. Mothers recommended most of them to me, and I'm glad to pass them along.

**Commonsense Childbirth** (Lester Dessez Hazell, 1969) — Easily the best overview on birth around, this is an inexpensive paperback. Hazell is the mother of several children and speaks from experience as well as from a professional viewpoint. Covers everything you need to know except the finer points of exercise and nutrition. Best place to start readin.

**A Season To Be Born** (Suzanne Arms, 1973) — An experimental photographic essay of a woman's journey through pregnancy. Beautiful black and white photos taken by her husband share the rich texture of her journey. The story goes on to depict an arduous hospital labor

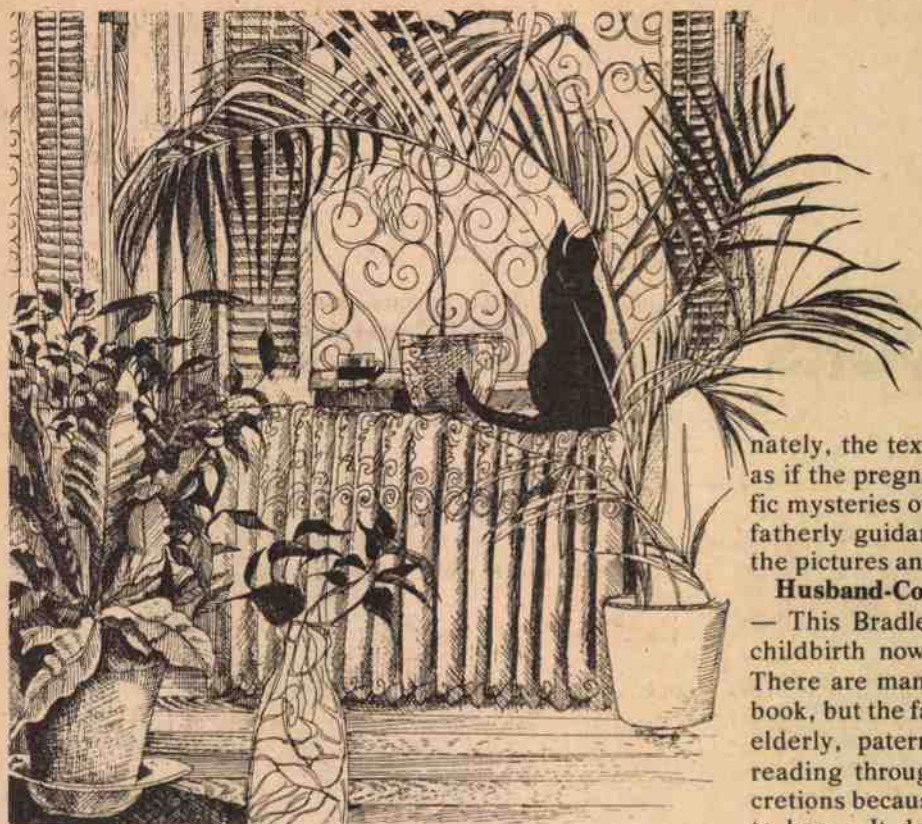


and delivery. This is not a sweet tale, but a strong one to be read and reread.

**Of Woman Born** (Adrienne Rich, 1976) — A kaleidoscopic view into the inner world of motherhood from a radical feminist, scholarly perspective. Adrienne Rich is a symphony while other writers are stuck on one minor harmony. The center of the book, dealing with patriarchal perversion/usurpation of motherhood, is heavy and painful, but the finale is exuberant and reconnection. The only book of its kind.

**With Child** (Phyllis Chesler, 1979) — This very provocative "diary of motherhood" has a haunting, ambivalent quality that every feminist who becomes a mother (and vice versa) will understand. The emotional ambivalence of pregnancy and motherhood, the voyage through the physical and cosmic layers at the "late" age of 38 all weave themselves into very colorful cloth. Excellently written. I was left with the feeling that motherhood was for Chesler (women? feminists?) a very hard thing, but vibrant.

**What Every Pregnant Woman Should Know** (Gail Sforza Brewer, 1977) — This book deals more with the "hardware" of pregnancy — nutrition; specifically, the subtopics of metabolic toxemia of late pregnancy and other complications brought on or accentuated by doctors' restrictions of weight gain in pregnant women, reflecting the culture's rigid mold of slender women. These compli-



cations are largely nutritionally-caused and can be avoided through proper nutrition and natural weight gain/expansion during pregnancy. The diet plan at the end tells you how.

**Moving Through Pregnancy** (Elizabeth Bing, 1975) — A marvelously reassuring little book to read after the heaviness of most of the other books on this list. Contains many photos and a short, descriptive text. It's about how to use your pregnant body — how to move and how to relax, how to wake up, dress and work when your belly is rotund and even putting on your shoes is a challenge. Not so much a book on exercise as movement.

**Spiritual Midwifery** (revised, Ina May Gaskin of The Farm, 1978) — Perhaps the best known book on childbirth in the cooperative/new age community. Begins with tale after tale of births accomplished by The Farm's method of natural childbirth, which relies a lot on "attitude". Moves on to instructing parents and then midwives in the finer details of this process. The last half contains good technical information and diagrams for managing a birth. Skimming this section helps to demystify the techniques of birth and the newborn. Makes a great effort to be wholistic.

**Life Before Birth** (Ashley Montagu, 1961) — Very readable, factual, scientific book covering specific health and environmental pitfalls to avoid during pregnancy. Explanations of many cause-and-effect situations on everything from pollution to emotions. Explains clearly the Rh factor problems, hazards of smoking and drugs. Exciting because it touches lightly on different research and offers answers to questions not even hinted at elsewhere.

**A Child Is Born** (A. Ingleman-Sundberg, 1965) — Outrageously clear and beautiful color photos of developing fetuses depict the "drama of life before birth". Unfortu-

nately, the text is generally paternal and condescending, as if the pregnant woman's body is capable of the scientific mysteries of life while her mind is infantile and needs fatherly guidance even through this. Look through it for the pictures and forget reading it. Expensive.

**Husband-Coached Childbirth** (Robert A. Bradley, 1964) — This Bradley is the father of the Bradley Method of childbirth now seeping into its own alongside Lamaze. There are many wonderful facts within the covers of this book, but the fact that it was written so long ago and by an elderly, paternal man hits one again and again upon reading through it. However, bear with its many indiscretions because there's information here that's important to know. It does not describe exactly what the Bradley Method is. Apparently that must be gained from Bradley classes. This book is written as a guidebook for fathers.

**Six Practical Lessons for an Easier Childbirth** (Elizabeth Bing, 1967) — An informative lesson book providing a home study course for the Lamaze Method of childbirth. The "lessons" include discussion and diagrams of pregnancy as well as how-to info on body and breathing exercises. Lamaze is a psychopröphylatic method which is deliberately learned as a means to handle the intensities of labor, rather than natural childbirth per se. This book is not as relaxing and flowing as *Moving Through Pregnancy*, but then it is an entirely different sort of book.

**Nursing Your Baby** (Karen Pryor, 1963) — Should be called *Everything You Always Wanted to Know About Breasts*. An information-packed manual on nursing babies that makes an excellent primer. Despite its ancient use of the word "girl" to describe mother or woman, this book has some remarkably radical insights into the cultural blockades to nursing and into the positive benefits of doing it anyway.

**How To Parent** (Fitzhugh Dodson, 1970) — An interesting book on childrearing, this book, unfortunately, also has a condescending air to it regarding the mothering of children. It's also heavily into sex roles for children (little girls are "coquettish" while little boys are willful). But the instructions on discipline and at-home educational curriculum are great, as are the Appendices in the back which include suggestions and addresses for the most fascinating child equipment. Children raised by this method are often advanced intellectually and have greater language skills and ability to communicate and invent. Recommended. □





## Living

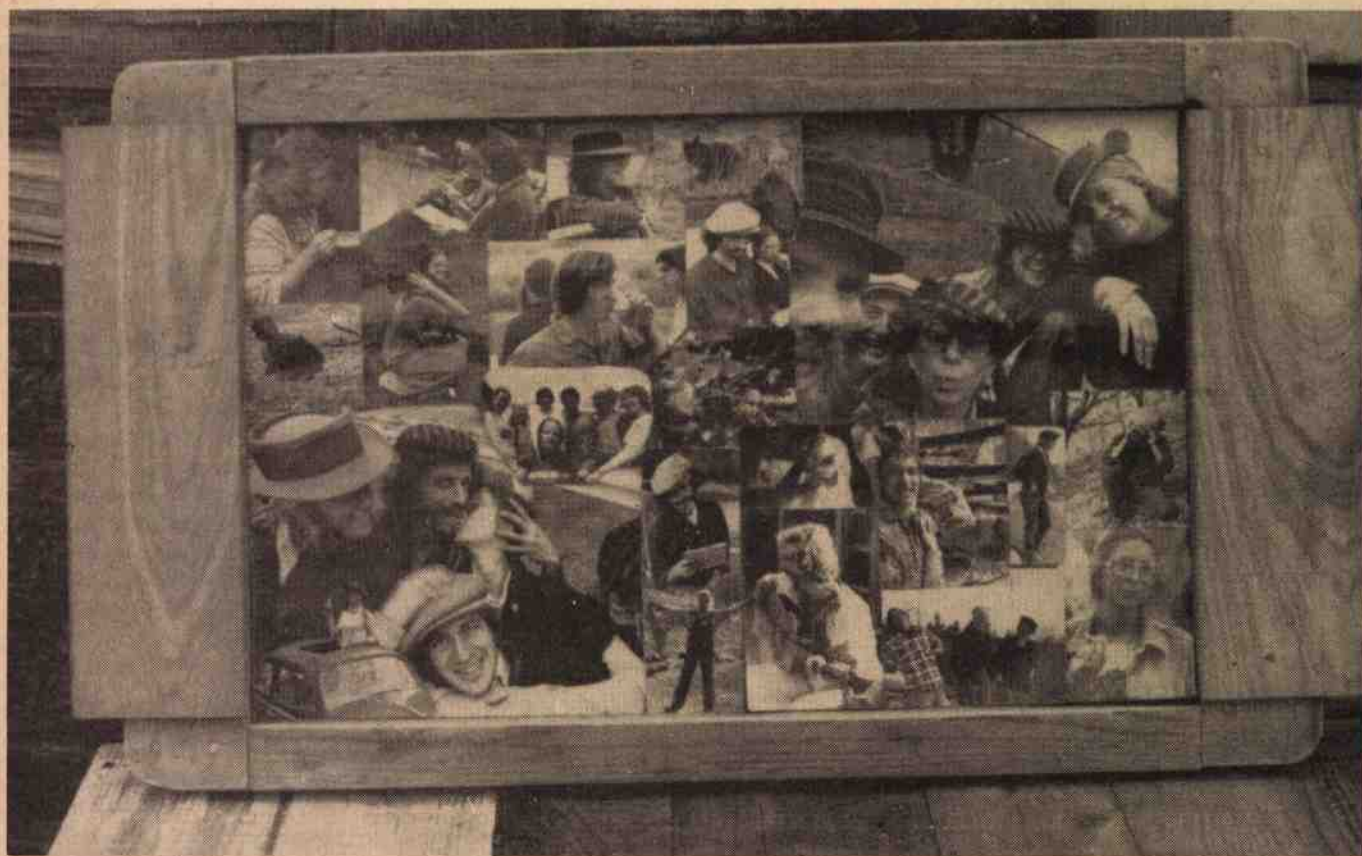
*In the June 1978 a community of six picked up and moved from the mountains of North Carolina to the hills of western Massachusetts. Some of them had lived together for a while, two people joined them in the move. They came to be friends through common work and shared good times in their community. Making the decision to leave Boone together, they chose the Amherst area because of a job possibility for one of them.*

*The lived in Amherst for about 6 months before looking for a house to buy. They figured if they were going to be in the area for any length of time it didn't make sense to put \$500 into someone else's pocket every month. They found their house and made a two year commitment to stay together with the promise to re-evaluate their commitment to each other at the end of that time.*

*Their contract of owner's agreements materialized during 4 weekend retreats. The basis of it is a deep trust and caring for each other.*

*Lots of friendships and households have broken up over money issues. They decided to write up their personal and financial commitments so they would have a clear document of their intentions. They believe it's the safest way they could enter into such a large investment of money, time and trust.*

# The POTLATCH Agreements



**OWNERS' AGREEMENTS  
POTLATCH COMMUNITY,  
PELHAM, MASSACHUSETTS**

On June 18, 1979 we six: Gail Louise Crider, Stephen Elliot Geller, Joan Celina Houlne, Robert Gary Phillips, Susan Leigh Triolo, and Phillip Buffalo Whitefeather bought a house and 3.7 acres of land together in Pelham, Massachusetts at 124 North Valley Road. At that time we agreed to develop a contract among ourselves outlining the use and disposition of the house and property and a written record of our agreements.

Our values include the use and nurturing care of the resources and land, deep respect for life, and support of each other's personal and social growth. We are striving for greater harmony with each other and our land, celebrating differences and commonalities as well. We prize non-exploitive, cooperative, amiable and growth-oriented relationships and seek to make our home a place of joy and comfort.



**I. Purpose of this agreement**

The purpose of this agreement is to specify the rights & obligations of the owners, and to specify the rules & regulations concerning the use and enjoyment of the house and other real property situated at 124 North Valley Road, Township of Pelham, State of Massachusetts, Planet Earth. Further, this agreement is to affirm our shared values of community.

**II. Decisions**

- A. Decision regarding the house and property and any conditions specified in this agreement will be made by support and consensus of the owners.
- B. Any conflict can be called inot arbitrator by a majority of the owners, after all, reasonable attempts at resolution.
- C. Anticipating periods of internal conflict which cannot be resolved by regular decisionmaking process, the community shall, by consensus, choose one or more persons who shall act as arbitrators. Any current owner may call for re-evaluation of these arbitrators, except during the actual process of arbitration.

D. A call to arbitration implies an agreement among the owners that the decision of the arbitrator shall be binding.

**III. Birth of a Community**

- A. In order to attempt to fulfill the promise of this land and his community, the owners agree to a commitment to each other & to the land for a period of two years, beginning June 18, 1979. At the end of two years, the commitment and the length of commitment shall be reevaluated.
- B. Each entering owner must agree to a commitment of time that coincides with the current commitment of the community, or a commitment of time agreed to by consensus of the other owners.
- C. If an owner decides, for any reason, to leave the community before the end of the specified time commitment, they can avoid default by first presenting the community with a statement of intent to leave including the reasons why and the projected date of departure. A minimum of 60 days notice is

required, 62 days in leap year. Mutual efforts shall be made by all owners to resolve any differences that may exist during that time.

D. If, after all efforts to resolve any differences, the person still decides to leave, the remaining owners shall decide whether or not that person is in default.

**IV. Default of Owner**

- A. Default shall be defined as violation of any of the agreements in this contract or the underlying principles thereof.
- B. Resolution of any conflict evoking the question of default must ve attempted by all the owners within an agreed upon time period.
- C. If an owner is in default in any obligation under the terms of this agreement, the remaining owners, by consensus, may then sell the defaulting owner's interest without consent, sixty days after written notification to said owner.
- D. Upon decision and notification of default, the defaulting owner shall lose all decision-making power regarding the property and the community.

## V. Rights & Obligations

Each owner shall have an equal share in the obligations & upkeep of the property; each owner shall have an equal voice in its use & enjoyment; each owner shall pay, when due, an equal amount of the principal and interest on the existing mortgage; and each owner shall pay an equal amount of the property taxes, assessments and maintenance costs.

## VI. Alterations/Changes in Use of the Property

- A. Any physical alterations to the house or property must be approved by a consensus of the owners. "Physical alterations" shall include, among other things, the construction & renovation of any structures, roads, dams, wells, water tanks, and any other forms of land development, as well as the cutting of any trees or vegetation and the clearing or changing of any part of the property.
- B. The keeping of all domestic, farm and jungle animals shall be subject to approval by consensus of the owners.

## VII. Renting Space

The rental of any area of the property, for any purpose, will be decided by consensus of all the owners.

## VIII. Boarders & Visitors

- A. The community would like boarders to be friends as well as household members. Boarders will have read this contract & agree to our purposes; will share equal responsibility for upkeep of the house; and will be encouraged but not required to attend house meetings. The owners can ask said boarder to leave within a time not less than thirty days.
- B. Rental agreements will be negotiated at the time by consensus.
- C. We Like Company. The community encourages visitors to share our home. When overnight visitors are expected the community should be notified. Longer term visitors will be encouraged to participate in household activities and responsibilities. All visitors should be briefed on general house rules, proper etiquette

and release of flatulence. Visitors will be expected to abide by decisions within the community.

## IX. Leave of Absence

- A. Leave of absence must be agreed upon by consensus of the community.
- B. Any owner taking a leave of absence must continue to assume financial responsibility for economic obligations to the property and community by any means agreeable to all the other owners.
- C. Use of the living space of any owner on leave of absence shall be agreed to by all the owners prior to their departure.
- D. While any owner is on leave of absence, decisions regarding the following may not be made without consultation & consensus among all the owners:
  1. major alterations/renovations to the property
  2. new members/owners
  3. disposition of the property
  4. amendments to the contract

Decisions regarding other issues shall be left to the remaining owners except as stipulated, by consensus of all the owners prior to the leave of absence.

## X. Entering the Community as an Owner

In order of priority for the community, an incoming owner may:

1. Make down payment equal to an equal share of equity & negotiated adjustments accrued up to the time of entry; and at time of leaving or dissolution would receive an equal amount as all owners;
2. Make payments larger than current payments of owners, the excess amount to go toward accumulating equity and upon leaving will get back whatever equity they have accumulated during that time;
3. Make mortgage payments equal to current payments of owners, and receive equity back according to "real" time making payments. (For the purpose of accruing equity, "real" time shall be based on an absolute starting date computed as of June 18, 1979; i.e. a person entering ownership in June 1984 would acquire equity at the same rate as if entering June 1979.)

The decisions regarding these options will be made by the current owners according to certain criteria including, among other considerations:

1. ability to pay
2. available skills
3. personal or real property accessible to the community
4. economic opportunities accessible to the community
5. current financial status of the community



We hold as a principle that, a person interested in entering the community, while living in the community, shall have full decision-making privileges except in matters concerning community economics, disposition of the property and their own status as a community member.

After a period of evaluation, not to exceed one year, except by mutual consent, an incoming member may enter into full financial and decision-making responsibilities. We commit to a willingness to subsidize incoming or current members, who for some period of time, are unable to meet the minimum economic responsibilities. We also recognize and would, in certain instances, be willing to accept bartered labor or resources as a form of exchange.

#### XI Selling Interest

- A. Any owners desiring to sell their interest in the property shall inform the other owners, in writing, at least sixty days in advance and all owners shall use their best efforts to locate a suitable buyer for the interest. Interest shall be sold only by consensus decision of all the remaining owners.
- B. In the event any owner should decide to sell their interest in the house and property, or in the event of a sale after default, the remaining owners shall have first option to refuse that interest. This option vested in the remaining owners shall entitle them to purchase all rights & obligations of the interest of the selling or defaulting owner at a price equivalent to the total investment, to date, made by the selling or defaulting owner in the house & property, plus interest on that investment.
  1. The interest shall be computed at the rate of 10%, compounded yearly, or an amount to be negotiated at the time.
  2. The term "investment" shall include that portion of money paid in the form of mortgage payments and other loans which is accorded to principal and shall exclude that portion which is accorded to interest. An adjust-

ment may be made regarding the selling or defaulting owner's contribution, in the form of labor or money, to improvements made on the house and property. Decisions of this kind shall be made in the manner described in Agreement II within a previously agreed upon time limit. If consensus cannot be reached within that time limit, all persons involved shall submit to binding arbitration by a person or persons outside the community.

3. The selling or defaulting owner shall be entitled to be paid all reimbursements in a period not to exceed the number of years s/he has contributed, up to ten (10) years, at a rate of 1/xth of the amount due, or more, per year; x being the number of years.

#### XII. Encumbrance, Donation or Interest

- A. No owner shall encumber or permit the encumbrance of their interest in the property without the written consent and approval of all the owners.
- B. No owner shall make a gift or donation of their interest in the property without the written consent and approval of all the owners.
- C. No owner shall split or divide their interest in the property with any other persons without written consent and approval of all the owners.

#### XIII. Absentee Ownership

If an owner leaves the community and their financial interest remains invested in the community, s/he shall have no decision-making power, except by consensus of all the owners. Investors outside of the community shall have no decision-making power, except by consensus of all the owners. The rate of interest on investment shall be negotiated at the time of investment. Sources of investment shall be agreed to by consensus of all the owners.

#### XIV. Death of an Owner

The community itself shall become heir to the interest of an owner in the event of their death.

#### XV. Selling the House & Property

In the event it is necessary or desirable to any, some, or all of the owners, to sell the property, the following procedures and guidelines shall apply:

- A. At any time, the owners, by consensus, may sell the house and property. The proceeds of the sale shall be divided equally among the owners.
- B. At the end of any specified time commitment, during the process of community re-evaluation, if the decision to keep or sell the house cannot be reached by consensus within an agreed time period, the decision may be made by a two-thirds vote.
- C. In the decision to sell the house and property, the following shall be among our considerations:
  1. refinancing the mortgage if some owners wish to retain ownership, and at the same time returning equity to the departing owners;
  2. the influence at the time of the overall political/economic circumstances on people's ability to pursue their individual visions;
  3. the desire of the community to keep the house accessible to like-minded individuals, and, out of the speculative real estate market.

#### XVI Recordkeeping

Appropriate records regarding the economic, physical and spiritual condition of the property and of the community shall be kept and kept open by the community. Other records shall be kept in their appropriate jackets beneath the stereo.

#### XVII. Amendments & Re-Evaluation

This contract is a living document; it shall be fed and watered regularly, and be open to amendment and re-evaluation at any time by the process of consensus of all the owners.

# Potlatch Story

by Susan Triola



We made our move and bought the house in Pelham. Let me tell you it was no unremarkable event for a group of folks to find a house at a tag sale and end up buying it with little more than a few pennies in a poke!

That was a year ago. We all had community-based jobs that didn't contribute to fattening any corporate pork-barrel, much less our own. But we were getting by, making our mortgage payments. We'd been together for a while and our longshot was coming in. We were having a good time, our interpersonal ability to communicate was strong and clear. Everything was copacetic . . . just ducky.

All that changed the day we met Ralph Leroy Belvin. We were all sitting on the front porch — Angie, Selna, Elliot, Buff, Garfield and me, Lily — soaking up the last sultry rays of summer, talking about who were gonna find to live with us, when Ralph came strolling along the fence that runs in front of our house. Ralph was wearing a tan clark-kent-trench-coat. His hands were stuffed in his pants pockets and his coat flaps trailed behind him. Wearing the requisite rimless glasses, of course. His head was thrown back and he was whistling some old union song. One of those ones that's so familiar you could sing the whole thing if you could just remember the first line.

He swung around the corner and up the walk, "Howdy!" he said, and strode right up the stairs to the porch. "My name's Ralph," and he shook hands all around. "I heard you folks are looking for a boarder. Just wanted to let you know I'm available and I think it will all work out just fine."

It was obvious that Ralph was not one to mince his words. He was an odd looking sort of fellow: a long nose and big lips, gangly arms and huge feet. The rest of his clothes matched his trench-coat. He looked like a reporter. I wondered if he had a superman tee shirt under his white oxford. The sun was setting as Ralph was saying, "I'm an eclectic kind of a guy." He explained he was interested in antiques and early American history.

Before Ralph was finished we had heard about his brief romance with the antique auction business, his dog named Harlow, his previously ruptured appendix and how he'd voted in the last three elections. "By the way," he said later, almost as if he'd quite forgotten, "me and Harlow can move in right away. We just have one small valise and a bag of dog food."

When we had started the conversations, generally we agreed that we wanted a housemate who was interested in community life and who had some concept of group living and its responsibilities, who wouldn't make a lot of demands on their surroundings and who could fit in with us. Ralph wasn't exactly the type we had in mind but that didn't seem to matter at the time.

His politics and pet notwithstanding, Ralph and Harlow moved in the next day. Nowhere in our contract are there any words to explain it. On paper there's a process of interview, evaluation and consensus for choosing a boarder but old Ralph had confidently sidestepped all that formality and the rest of us were swept along in the wake of his quirkish enthusiasm.

The light of dawn wakes her up. She moans and rubs the crik she's got in her neck from trying to sleep sitting up. She looks around at the 400 strangers she's spent the night with crossing the Atlantic. A shiver runs down her spine. Soon the 747 will land in London, 3000 miles from home, 3000 miles from the house and everyday life.

"Relief. That's what I feel," she mused to herself. "Satisfied. I never thought I would really get away — too many obstacles — money being the main one. But here I am — gone!" It seemed crazy that one person could be so disruptive to a peaceful household like the Pelham Potlatch. But Ralph Belvin had managed to become a wedge in every single issue in the house and split it wide open.

The party had been Ralph's idea. How can ya figure a guy like that. He moves in and a few weeks later, before we even know what's happening, Ralph's come up with all these ideas about what a great party we could throw: a Fall Harvest Hat Party! Not that we don't love to rock out and have a bunch of people over — fact was, we hadn't had a big get-together for a while.

"Yeah! We could have a hayride and borrow a volleyball and net," he had said. "There's scraps enough for a huge bonfire and we could get films from the library. Lots of food and music and . . ." Ralph was a great talker. He talked about hiring a jazz combo, he talked about exotic dips and drinks he loved to fix and he talked about his rich aunt who just died and left him a small pile of money — some that he promised for rent and some that he proposed to put out for this hat party.

The week leading up to any party is always a crazy one. It seems like we always need the pressure of company coming to push us to finish things we really want to do but can never quite find the time for. Like the night she and Selna were cleaning the music room getting ready for the party. That was really no problem, they were in agreement: the music room looked like the Amherst landfill: those accumulated boxes had to go. Sorting through them was no big deal either. To the attic or the dump. Then they began to move the furniture, "Um hmm, the sofa looks great. Good idea to move it from the family room. Just what this room needs."

"I think so too," replied Selna, "but that bookcase has got to go. It clashes with everything in here."

"But didn't Buff just move that in here?"

"I can't help that. It's just all wrong. This room is green and that monstrosity is white. I get so sick of the feeling of these patchwork rooms I can't be in them. They're too depressing. My mother's house was always . . ." and she broke into her familiar "if only" monologue about how perfect life had been under the wings of her parents.

"Jeeezuzzz Selna! Don't you ever get bored listening to yourself?" Ralph was at it again. "It can't always be your way, ya know. And nothing will ever be perfect. (Enter the philosopher.) At some point you are going to have to accept that you live in a group household."

"Yeah, but the constant compromising gets to be too much. Sometimes I'd rather just snuggle up with a book and not relate at all. There's certain kinds of things I love to do on impulse, arranging and re-arranging rooms is one of them. I change my room around every couple of months. But in any of the common rooms, I don't feel free to do that. Someone's always ready to criticize or to feel intruded upon."

"True, true," said Angie. "I've never lived with a group where I had to measure so much: did I do enough cleaning this week? haven't I taken out the garbage more than I should? isn't she spending more time with so and so than with me? if I have to shovel this goose-shit one more time by myself I'll . . . Other houses have been less structured, more fun and we still get everything done. Hey! Speaking of getting things done, where's Ralph? Has he done a single thing to help pull this party off?" Somewhere in the middle of the conversation he instigated, Ralph had ambled off unnoticed. "I think Ralph's level of house involvement needs to be on the next house meeting agenda."

Angie dozed off to sleep again as the 747 zoomed on toward London.

*It's the afternoon before the party. I stare out of my bedroom window framed by my grandmother's antique lace curtains. A bluejay flits by with a worm squiggling in its beak. Red and orange leaves show through the tiny holes of the lace as they sail through the air. Winds in the maples shake them loose. I can see Elliot below working on the greenhouse. He reaches into his tool belt for a six penny nail and bangs it into the wood frame . . .*

Elliot is excited about tomorrow's hat party. Hours of work slip by in anticipation of seeing good friends and endless food and music. In fact, the whole two years since he left North Carolina seem to have slipped by in a flash. Living at the Belchertown Roadhouse and now, already a year in Pelham. Quitting his job with Mass. Fair Share and working on the greenhouse this last week has given him time to think about his job, his home and the community of people he lives with.

His hands touch his tools with familiar certainty and great affection for their textures, fine shape and utility.

#### THE ADVENTURES OF HARLOW THE WONDERDOG



The greenhouse, in addition to its obvious function of plant production, is to be a solar heating system for the west side of the house. Elliot's vision for the house and community are long term and it is with satisfaction he designed and is building the addition.

Elliot is a visionary. I thought the design of his own life is a reflection of his consuming drive to be an activator of change in a reactionary world. Playing the game "if I could have three wishes" he had wished for an egalitarian society where the wealth of the world would be redistributed among the poor, while others of us were so mundane as to wish for "an ending to my story" or "a quiet house on the beach." His motivating philosophy at Fair Share, at the co-op back in Boone and even here at home is that we are not helpless. We are not chattels of great forces that play havoc among us. Power lies in numbers and the people will have power only when we put aside our differences, identify our common needs and then organize like hell till we get them: it can't be done on a 9 to 5 schedule. All life does not begin at 9 and end at 5 . . .

I check my watch, 5:00, and turn back to my little typewriter with its multilingual grammar symbols, fretting about the story I've promised for next week's Amherst News which isn't yet begun. "Focus. Got to focus . . . If only this story would write itself."

Elliot's hammering draws my attention again just in time to see Ralph walk around the corner of the house. "Hey Elliot. Were you talking to someone?"

"Just to myself," he replied.

"Oh yeah? interesting conversation?"

"I was just thinking about how it happened that we moved up here and what a damn far-sighted bunch of folks we are."

"Whaddaya mean by that?"

Back in North Carolina we came to be friends through working at the co-op. The winter of 78 we helped open "Your Friends Restaurant" where most of us worked. That spring the six of us took a holiday together into the mountains of West Virginia. And shortly after that, at our house in Boone, called the Green Street Hotel, we had a long talk about community living and whether we wanted to try it. Obviously we decided to — but what's so interesting to me is that everyone of the ideas we brainstormed that night have come under se-ri-ous scr-u-ti-ny in the 2½ years we've been together."

"Too much scrutiny, if you ask me," Ralph suggested. "You people love to argue."

"Maybe so, Ralph. Problem solving within our relationships is our mental gymnastics. I think in living together, we are mutually able to be strong because we promised each other the trust and caring to always work toward resolving conflicts in the most honest and direct ways we

can. And when you have six folks as diverse as we are, there's bound to be differences. We talked a lot about ways to strengthen our friendships, like eating meals together and having house meetings that would also be personal sharings, not farting (that's important), having family work days and play weekends, and also, in having intimate relationships, not to close each other out of them. Lily's issue has been "time together" both as a group and in keeping up our individual friendships; not getting so wrapped up in work that the group gets ignored. My work with Fair Share has been a continuing source of tension between us."

"I can certainly believe that. Before this week you've been around even less than me — that ain't saying much. How's the greenhouse coming along?" Actually Ralph didn't much care how the greenhouse was coming along. As with most of the houseworks-in-progress, Ralph was elusive. On the rare occasions when he was around at all, he would be in his room mumbling to himself and madly scribbling notes to someone or another. And when he wasn't writing Ralph was reading his mail.

Elliot was concentrating less on his work and more on his conversation. Surprised at Ralph's query and annoyed at how little it meant, he looked up and — "Uuaaugh! F-\*&%¢-K!! I've smashed by bloody finger!!" and threw down his hammer in disgust. "Gawd Ralph - do you have to talk to me while I'm working?!"

"Ho hum," I yawned and stretched and moaned as I got up. "Too tired and lacking in enthusiasm to work. I'll just take a little nap before dinner then I'll be able to stay up late to work." I fell asleep thinking about Elliot and dreamt . . .

*. . . I am the size of a small child sitting in a child's chair. Ralph is standing over me saying "How can you say that guy loves you. You call him a housemate and a friend?"*

*"Well, yeah, Ralph. Whaddaya talking about?" I ask in a child's voice.*

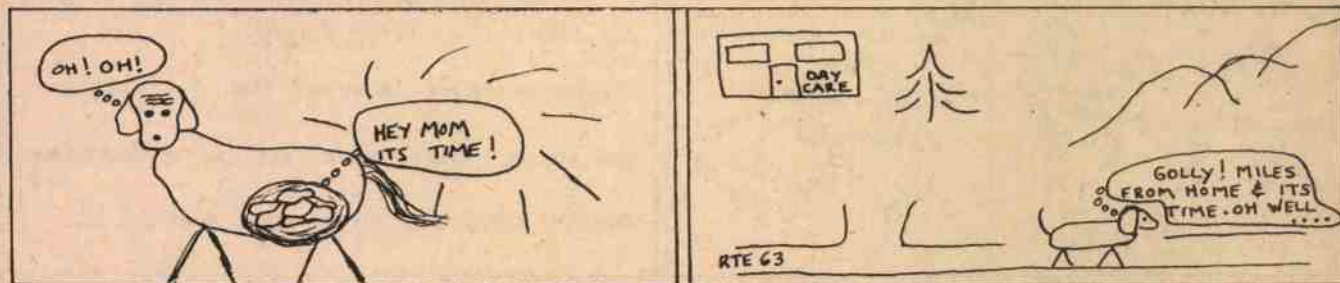
*"It seems pretty obvious to me. He's out working all the time —"*

*"But . . ."*

*"I know it's important — but just the same, the rest of you are left holding the bag — or the broom or whatever."*

*"Yeah, but Ralph . . ."*

*"Hey look, I'm not trying to tell you nothing. All's I'm*



saying is I'm not surprised you have a hard time talking to each other. There's only time to say hello and goodnight by the time he gets home at night. I know you had a different idea about what it would be like when you came up here together. But how long are you gonna go on like this?"

"We've been together for a long time and it's worth it to me to give working it out a lot of attention."

"Yeah, you may say that, but what about him?"

"There are richly fertile areas of our lives that we've cultivated together," and I begin to grow as I speak. "The roots that we've set down are like willow's, overlapping and entangling each other, tapping mutual lives' resources. And like the willow's roots will encircle underground water pipes and jam the flow of water, it is also true that our roots can grow too plentiful in one area and we begin to choke the life out of each other."

By the time I grow back to my normal size and stand eye to eye with him, Ralph has changed into Elliot and he is smiling. The setting has shifted. We are in our forties, on the front porch of the old farmhouse where we live. Kids are playing in the front yard and smells of dinner cooking are in the air. Willy Nelson is crooning about the moonlight in Vermont on the radio. Elliot swings in the swing. I face him, leaning against the porch bannister.

"What was it we were so serious about that first year in Pelham?" he says.

"Time together. Or the lack of it," I reply.

"Seems kind of silly now doesn't it, after all these . . ."

"Oh, I don't know. You're still as compulsive and committed as you were twelve years ago," I say teasing him.

"And you're not?"

"Yes. Me too," I conceded. "Back then it took us some counselling to work things out. Me letting go of my fears that you didn't care enough because we weren't spending time together —"

"And me letting go of my bull-headed temperament; learning more and more that close friendship needs to be fed by frequent contact."

"Gawd Elliot! 15 years! Can it be possible?" . . .

No! It couldn't be possible! I didn't wake up till the next morning — Saturday — the day of the party.

The house is ready; just the last minute details of preparing the food, making the whiskey/ice rings, picking up the corn wagon for the hayride, setting up the bonfire to be done. The music begins early in the day. Spirits are high.

Odd assortment of people begin to arrive about 8:30. A magician wearing a stove pipe hat and black cape; a mysteriously veiled woman.

" . . . You can get it if you really want it . . . but you must try . . . you'll succeed at last . . ." Reggae sounds blared from the stereo. The house filling up; the noise level rising; waves of people arriving.

Snatches or conversations: in the kitchen Garf and his friend Kendrick reminiscing about last year's hayride with 47 people in the wagon, the truck overheating and sending out a rescue party. "Don't worry, Kenny. That yellow truck'll do it again. Just take plenty of beer — you'll be okay."

Stopping at the bar for a Jack Daniels and water, I stand next to an Englishman in a plaid touring cap and a bare-headed blonde woman. "Don't you think people think too much?" she suggests. He cocks one eyebrow and shoots her a very suspicious glance. "I mean do you ever consider your inner dialogue and to what degree your actions are governed by more or less irrational inner drives and conflicts?"

"Well, frankly," he says, "no, I don't."

" . . . All I'm asking for is a little respect when you come home . . ." The dance tapes are on.

"I haven't heard this song since the last Potlatch . . ." I overhear someone say. "The last party I came to was the Spring Equinox Extravaganza," says someone else. "Oh, lordie, dancing in the snow, I don't know how we . . ."

I take a break from dancing and plop down on the sofa next to Angie who is in the midst of a conversation with an old friend" . . . I'll be taking off next week — to Europe for six months. It's kind of scary heading out alone."

"And you're planning to come back in February?"

"I think so. But I've thought about moving south again —"

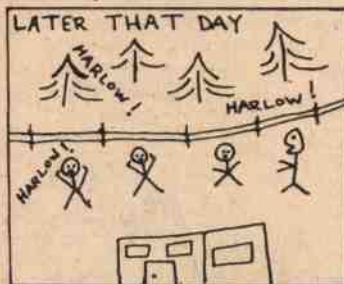
"Really?"

"Oh, I don't know. I mean I'm definitely coming back . . . but . . . I get tired of the negotiating. Sometimes I think it's too big of a group for me."

Listening to Angie's conversation makes me feel sad. I know her going away is partly to get away from the house. And I know the house will feel lonely without her. We spend a lot of time together and I know how frustrated she feels. I feel frustrated too. So much potential. As a group of people we are only beginning to scratch the possibilities. She's right about the negotiating and the seriousness. Even in the midst of a party I'm not one to miss an opportunity to be se-ri-ous. I feel my mood sinking . . .

" . . . Sometimes it takes a rainy day just to let you know everything's gonna be alright . . ." Someone grabbed my hand and pulls me onto my feet, "C'mon Lily! This is no time to be sitting!" It's Garfield. " . . . Filling up and spilling over, it's an endless waterfall . . ."

Yanked out of my thoughts; spinning around the floor — still holding my hand — Garf pulls Angie up, " . . . Out



36 HOURS LATER  
HIKERS REPORTED A WHITE DOG WEARING A  
RED COLLAR UNDER THE CLIFFS ON RATTLESNAKE  
GUTTER ROAD . . . WITH SIX PUPS !!!



of the corner of my eye I saw you blazing brightly by . . . you're such a shooting star . . ." We surround Elliot, Selna and Buff. Suddenly it seems like the whole party is in a circle — and dancing. Elliot breaks away, leading the dancers along with him through a crazy maze of others' arms and legs. ". . . It really seems like we're just a dream, can I believe my eyes . . ."

3 AM Sunday morning: All housemates are present, accounted for and helping clean up after all the company is gone. All housemates, that is, except Ralph, who is nowhere to be found.

"This is it!" Selna exhorts. "I want a house meeting tonight and Ralph is on the agenda! I'm really sick of it — picking up after him! cleaning up after him! All this big talk about a party — and everything he was gonna do — I haven't even seen him since early this evening! Grrr — just wait till I see him . . ."

Naturally Ralph saunters in just as we're finishing.

Sunday night: "I can see by the looks on your faces this is gonna be the "Roast Ralph" meeting. Must be you're tired of roasting each other, now it's my turn."

"Listen, Ralph," threatens Selna.

"Hold on now, Selna," Elliot, who is facilitating the meeting breaks her off in mid-sentence. "Yes, it's true Ralph, that there are a few areas of contention. And, you're on the hot seat, so to speak. It's not that we don't like you, we just need to have a discussion about expectations and responsibilities."

"Let's take the phone off the hook till we're done."

"Good idea."

Elliot continues, "Ralph, when you first came to live with us we tried to describe to you what our needs were for a housemate. We all liked you so much from the start, there wasn't a question about your living with us. You seemed like a person with enough craziness to fit in easily and we just figured things would work out. That's basically what this meeting is about — to figure if we can work things out."

"Do I have anything to say about this or are you all gonna just lay it on me and I can like it or not?"

I shift in my chair and raise a finger indicating I want to respond. "I see it this way. Most of us have been together a while and worked out agreements about the house and the way to live in it. For me, interior upkeep in the house is not negotiable. We all have our chores and we've promised we'll do that cleaning at least once a week. It's not that big a deal! Maybe a whole hour a week! In terms of your participation in the community and time spent at home, I feel like that's something we can talk about. I would like to see you be more connected to the community, but I understand if you just want to be a boarder here and the rest doesn't really appeal to you."

Ralph doesn't say a word.

"Garf, do you want to say anything?"

"I guess what I feel, Ralph, is that I don't know you. You leave early in the morning with a huge pile of papers and books under your arm and you don't get home till late at night. You never eat meals with us. In fact, the most I know about what you eat or don't eat is through cleaning up your dirty dishes! I have to admit though, I do love to look through your mail. You must send away for everything available by mail order — books, tapes, Department of Defense surplus catalogues — Even Mrs. Cravitts, the mail carrier has mentioned the odd assortment of mail. I guess that's all."

"Go ahead Selna. You look agitated," Elliot says.

"I agree with Lily, Ralph, about choosing your level of involvement here, but . . ." and she takes a deep breath, "when you start something — don't leave me to carry it through for you. There was a lot of work to do this week to get ready for the party — which was your idea in the first place. Where were you all week? Nowhere that I could see. Then the party comes. You're barely around to help move it along and then you completely disappear when it's time to clean up. That's a crock of shit if you ask me!!"

Ralph is silent. Behind his glasses, his eyes are large and shiny, his cheeks flushed, his jaw squared. Slowly, he looks at each of us, one by one. "You make it sound like I'm a real slob. You'd think I was the only one in this house who ever left pubic hairs in the tub. Check it out! I'm not your scapegoat or your houseboy. You say you don't know me well enough — who of you's ever really tried to spend time with me — made an effort to stay up



late at night till I get home. Did it ever occur to any of you that maybe my ways are different from yours? Maybe I needed someone to reach out to me." Ralph gets up and walks out of the room. We hear him clomp up the stairs, cross the hallway and close his door — tightly.

No one said anything.

Monday is a holiday. No work. We planned it that way so we could have recuperation time after the party. Everyone sleeps late.

Angie pulls on her bathrobe and shuffles sleepily downstairs to the kitchen to put on the water for coffee. She looks around in dismay, "Grrr . . . look at this kitchen. just wait till I get my hands on him." She fills the kettle, lights the gas and slams the kettle down onto the burner. "Grrr . . ."

In the bathroom, she bends down to turn on the shower, "Ooooooh Yuck!" She glares at the soapy muck in the drain, "That dirty beast!" Angrily retying her robe, Angie flings open the bathroom door, almost cracking Elliot in the mouth.

"Hey! What's going on?"

"Oh that F-&\*%\$#@-G Ralph Belvin! I can't believe him. He probably waited till we all went to bed last night and then snuck downstairs to leave his filthy messes everywhere to get even with us!" She stomps past Elliot and upstairs to Ralph's room. She bangs on the door, "Ralph! Hey Ralph!" No answer. She opens the door to an empty room. "Huh? Everything is gone."

Elliot appears, out of breath, from chasing Angie up the stairs.

"Elliot! He's gone! Bag and baggage!"

"Gawd, Angie," he says, "calm down. What are you raving about?"

"What am I raving about? Just go downstairs and take a look at the kitchen! Then take a look at the bathroom!"

You'll see. The floor looks like a Reservoir! Ralph fixed himself a meal and then left all the dirty dishes behind. He took a shower and the tub is gross. And now . . . He's gone!"

"Angie. Wait a second. I must've forgot to clean the tub."

"Huh. You?"

"Well, I did take a shower this morning . . ." Elliot says apologetically. "But I know I cleaned up the floor after."

"I took a shower too," adds Selma. "I guess I forgot to . . ."

"And did you leave that mess in the kitchen too?" Angie asks in exasperation.

The screen door slams and Garf walks in, "No, that was me! Just as I finished eating I heard the chickens squawking and I ran out to see what was going on — got side-tracked on my way back."

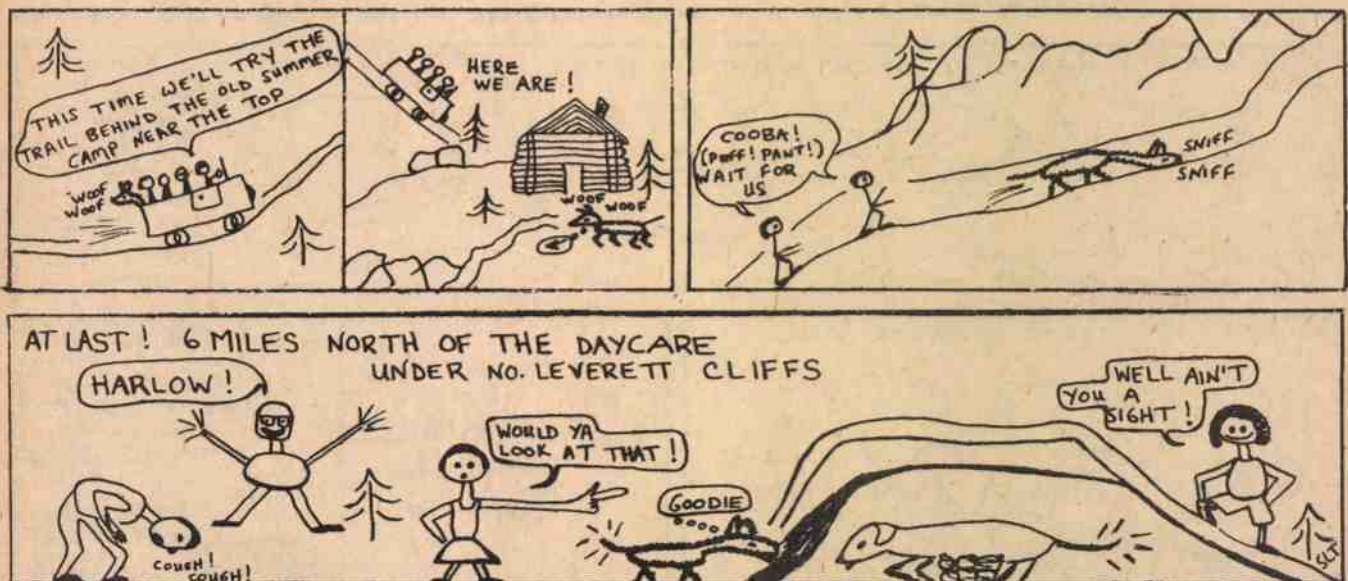
We all look at each other . . .

## EPILOGUE

"Ladies and gentlemen, please fasten your seat belts and extinguish all smoking materials. We are approaching the final descent to London Airport. Arrival time will be 8:07 AM. Thank you for flying British Airways. We hope you have had a pleasant trip."

Angie gathers up her belongings, then takes a second look around to be sure she has everything. She hugs her bag to her chest. Excited. Butterflies flutter in her belly.

It would be February before she got back to Pelham. What she would do after that was uncertain. The last weeks had a strange tinge to them — a sense of unreality. How could one person be so disruptive? What had become of Ralph Belvin. He disappeared as suddenly as he appeared. All that remains is Harlow, his pregnant dog. □





# Forming a Communal Household

by Peter Woodrow

Living communally has become almost commonplace in the United States both in rural and urban areas. People are getting better at it, more systematic, clearer about why they do it. For eight years people at the Philadelphia Life Center and elsewhere in the Movement for a New Society network have been experimenting with communal living, developing traditions and ways of operating that work well, based on experience. This chapter will lay out some of our folk wisdom in the hope that you can benefit from it as you put together new households or pick up the shards of an old one and add new people. Throughout this chapter, the assumption will be that the people forming households are interested in social change work—although many of the principles and practices described here could apply to any group of people looking for successful ways to share housing.

## THE CRUCIAL FACTORS: GOALS, EXPECTATIONS, NEEDS AND LIFESTYLES

There are four crucial factors that must be clear in order for a communal household to function well: goals as a community, expectations of household members; individual needs and how/whether they get met; and group lifestyle.

*Goals:* Are you a cooperative (sharing a house in order to cut expenses), a communal household (sharing expenses, but also giving each other several kinds of personal and political support), a communal "family" (group with a longer-term commitment to each other and a wider range of interactions), or some unique blend of your own? Community goals refer to the broad strokes that describe what you are looking for in a group household. At times people with a particular interest form a household, and that central focus forms the basic goal. This is true of women's households, lesbian or gay households, religious/spiritual households and others. In these cases people are looking for a specific kind of support for an important part of their lives.


Goals for a household community can be also expressed in terms of time—how long people will stay with a house. Time has an important impact on how carefully people choose house members and how much energy members put into keeping relationships healthy.

Listed below are some examples of community goals. (This is not intended to be a complete list.)

- The major goals of this communal household are to provide:
- Relatively inexpensive housing for people engaged in social change work.
  - A living/support mechanism for social change activists.
  - A relaxed, enjoyable group of people to live and have fun with.
  - A "family" atmosphere that can nurture children.

- A spiritual household.
- A special support community for \_\_\_\_\_ (women, men, gays, lesbians, blacks, Jews, etc.).
- A stable community (in the midst of change) where people stay for at least \_\_\_\_\_ years.

*Expectations:* Every household has expectations of its members. Some of these are obvious, others are more subtle and maybe even unspoken. An example of an expectation that is often assumed and so



**Building  
Social Change  
Communities**

by  
The Training/Action Affinity Group  
of  
Movement for a New Society

In *Building Social Change Communities*, people from the Movement for a New Society explore what it takes to establish a successful community. The complete book is available from Philadelphia MNS, 4722 Baltimore Ave., Phila, PA 19143. Cost \$2.80 plus .70 postage.

is not mentioned at initial meetings with prospective members is the amount of time house members are expected to spend in the house. The eventual result of not clarifying this expectation goes something like this: "You're never home."  
"Well, I'm busy."

"But you never have time for people in the house—it's like living with a stranger."

"I never said I would be here all the time."

"We assumed that if you were interested in living with people you would want to see them sometimes." Etc.

That is only one example of how an unclear expectation can work. Some expectations are hard to anticipate before you live together—many of them evolve over time. It is important, however, to establish at least a rough idea of expectations right from the start. The following is a list of some common expectations of household members.

Each household member is expected to:

- Share in all household responsibilities (cooking, cleaning, buying, repairs, etc.).
- Share equally in household expenses (what about children?).
- Attend regular house meetings (how often?).
- Be involved with social change work (what kind?).
- Support other house members both politically and personally (by listening, helping solve problems, encouraging, etc.).
- Be at home for a minimum of \_\_\_\_\_ (meals, meetings, household play times).
- Attend household worship.
- Agree to take a share of child care and nurture.
- Develop consciousness about sexism (ageism, other) and work against it.
- Bring conflicts to the surface and deal with them.
- Ask for what she/he needs from other house members.
- Pool all (part) income with other house members.

*Needs:* People come into a communal household with all kinds of needs and for many reasons. Most of these are fine and healthy, but some are suspect. Push, demand, cajole, do whatever you have to do, but find out what they are. Balanced by the expectations the household has of the group member are the expectations the group member has of the other members of the house. Everybody has needs of other people, and that is as it should be. In fact, you might well be suspicious of someone who claimed to have no needs. The point is only that there should be some kind of agreement as to which needs will be met by people in the household, and which will not.

We suggest as a part of the process of choosing people to live with that you take time to hear from each person what her/his needs are—all of them—and then which of those she/he expects to be met at least in part by the folks in the house. For example, Jane might say, "I need people in my household to care about me, to think with me from time to time about the directions of my life and social change work, to listen to me a reasonable amount of time, to play with me maybe once a week and to take on a portion of child care for my daughter. I will look outside the house for my needs for closer relationships, intimacy, for good friendships (although I do want to be friends with most of you in the house, too), and for ongoing political support (mainly from the people I work with)."

*Lifestyle:* Is this a vegetarian household? Are decor and furnishings a concern? How about neatness in the common areas of the house? How do members feel about smoking in the house? Do you want to feel free to walk around nude between your bedroom and the bathroom? Are you conscious about recycling and use of resources like water and gas?

Lifestyle is like the flavor or atmosphere of a house. Some of its aspects are intangible; others are quite specific and based on strongly (sometimes rigidly) held principles. There is a range of issues that partly define house lifestyle, which households have to deal with and

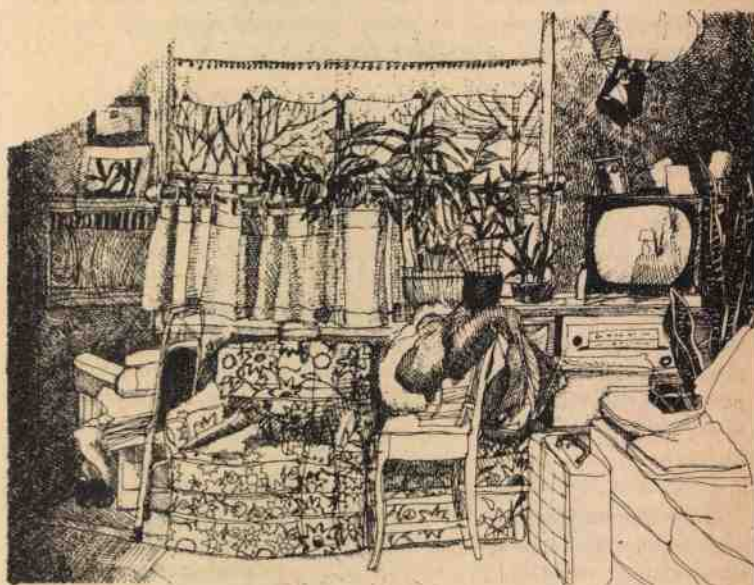
sometimes set policies on. They are also the areas of greatest potential conflict among house members. Here is a partial list of lifestyle or policy issues:

- Use of space
- Use of common possessions
- Decor in common areas
- Neatness and cleanliness standards
- Food—vegetarian/carnivore
- Children
- Pets
- Smoking
- Drugs and alcohol
- Visitors
- Sexual practices among house members (incest rule)
- How decisions are made
- Noise/quiet hours
- Couples among singles
- Conservation/recycling
- Reverence for life (e.g. mice and rats)

*More general principles:* There are a number of other general guidelines that are important to keep in mind as you form a household.

1) *What is in the open is discussable; what's not isn't.* Don't assume anything. If you expect certain things from your housemates, tell them. If you see that a prospective house member has unrealistic expectations, ask about it, deal with it. Unmet needs, unclear goals or expectations and conflicts over lifestyle questions are the bane of communal households. Often these can be minimized or managed by getting any gripes or worries out in the open where they can be dealt with.

2) *Don't live with someone you don't want to live with.* This may



seem obvious, but people agree with amazing regularity to live with people they *know* they will not get along with. Sometimes it is a matter of, "I want to live with Jack, and Jack and Harry are close friends and intend to live together. Harry drives me bonkers, but I'll put up with him in order to live in the same house with Jack." That is not fair to Jack, to Harry, or to yourself. Either find a way to live with Jack and not Harry, or don't live with either and find some other way to nurture your friendship with Jack. Of course you may have to

compromise; just don't compromise away your own happiness and comfort with your living situation.

3) *Trust your own instincts.* Your feelings about a new household are important. If you are uneasy about something, don't choke it back for the sake of peace and quiet. What is a vague uneasiness now can become a major upset later. And don't be intimidated if you can't be specific. Trust your instincts enough to raise questions and to keep poking at yourself and others until the matter is clarified.

4) *Increasing size* requires greater organization and formality of agreements. A small group of four people can make decisions about living together and how to organize themselves in an informal manner. But in a group of six, seven and more, decisions must be more deliberate, agreements more formal (maybe even written down), and household organization more complex.

5) *Working together and living together* are not necessarily a good idea. We found out long ago that it is not necessary that you be able to live with the people you do political work with. In fact, sometimes it can be downright detrimental to either the work relationship, the housemate relationship, or both. It is best not to mix too many relationships with the same person. If you do, you have got to learn to be clear where one type of relationship ends and another begins.

## FORMING OR REFORMING A COMMUNAL HOUSEHOLD

Armed with the principles outlined above, how do you go about actually putting together a group of people to live together? It's not difficult—as clearly indicated by the thousands of households across the nation. But there are some ways you can go about forming a household community that may ensure greater success and longevity.

Getting a household together can be fun, instructive and empowering for the people involved. Communal households have been called a form of "intentional community." Part of that intentionality is reflected in the way people are cared about as decisions are made regarding membership in groups—a potentially hurtful experience. One of the ways to avoid hurting people unnecessarily is to announce from the start what your process will be for forming the household. Your process will depend largely on the type of household you are forming. The point is to *have* a process so that everyone involved knows what to expect.

*First Step—Getting a Core Group:* We recommend that the first step in pulling together a household be the formation of a small core group. If you have been living in a household of seven and three people have moved out, then you already have your core group. But if you are a new household and you know of fifteen people looking for housing, it is less clear how to proceed.

Our experience at the Life Center in Philadelphia has shown that getting together a new household can be a cumbersome, painful job that is often done under the pressure of time, landlords, and temporary living situations. In those circumstances people are not always thinking about each other and their plans as clearly as they might.

Often there is a pool of people looking for housing, some of whom know each other. The temptation, especially if you are all part of a social change network or a social gathering, is to get everyone together for a meeting to talk about setting up households. The difficulty with this move is that you have automatically created a group—even though it is a loose and informal one. In order to form households that will be smaller than this amorphous group, you will

essentially have to exclude people. That feels like expelling them from a group that they were a part of. It is much easier and less painful for several people who know they want to live together to form a core group, look for a house to rent or buy, and decide the rough features of the house. Then, this core group can cleanly and simply add however many members they need to fill their household. In this way you will also steer clear of the tendency to agree to live with people you don't really want to live with in order to avoid hurting someone's feelings.

People have a lot of feelings about being included or excluded. It is very difficult to avoid triggering those feelings. The most important principles to follow are to keep communicating (on a one-to-one basis whenever possible) and to keep the proceedings open and honest. That may mean being courageous enough to tell someone quite directly that you don't want to live with them—and why. The "why" will probably have as much to do with you and your needs as them and their idiosyncrasies.

*Next Steps:* Assuming that you have formed a core group of three or four people, what other steps need to be taken to recruit additional members? We are presuming here a household that will be seven, eight, or more members. As we have noted above, when you are more than four or five people, your procedures and organizational structures need to be more formal. Otherwise, either people begin to feel like they don't have a say (because someone has taken over initiative/control), or disorganization reigns supreme (because no one has taken initiative). Look for processes that are fairly simple, that enable people to feel in charge and powerful, and get the job done. Here are some steps to consider:

- 1) Discuss goals, needs, expectations, and lifestyle questions among the group. Come to a tentative and rough idea about what your household will be like—what we might call a "household" profile. Don't fill in all the details; keep it flexible.
- 2) Decide *your* process for recruiting and accepting additional members—interviews, getting-to-know periods, trial living arrangements, how a decision will actually be made. For some suggestions and procedures, see the *Clearness* manual which is available through the Movement for a New Society, 4722 Baltimore Ave., Philadelphia, PA 19143.
- 3) Recruit potential members—on the basis of your tentative "household" profile.
- 4) Implement your decision process (2)—accept new members.
- 5) Agree to a revised household profile or contract. When you have your full house group, look at the tentative profile, revise it, add to it, write it up if you like. This forms what is essentially a household "contract." It should always be viewed as flexible and a growing thing—a statement of "where we are today." As you have house meetings, encounter conflicts and make new decisions, you will revise your group contract. If you have written down your original agreement, you may want to keep a written record of your decisions as you go along. Many houses just keep a notebook with minutes of house meetings.
- 6) Set a time to evaluate (a) how you are functioning as a group, and (b) how your "contract" or agreement is working. You might set a trial period for the whole group that will require a specific time to make a decision to continue or not.

A word of warning: despite all the exhortations above to make things clear from the start—about goals, expectations, etc.—you will just have to let some things happen. A new group of people has to find its own way, decide by *doing* how they want to be with each other. As long as your basic trust and enjoyment of each other is alive and healthy you can greet your conflicts with a bit of relish and relax as your own group traditions grow around you. Have fun! □



# Some Nuts and Bolts of Communal Living

by Berit Lakey

Shall we rent or buy? Where do we begin to look for a house? How do we finance our communal house (or apartment)? These are some of the many questions to consider when forming a communal household. Very early on a group also needs to decide how information is shared and how decisions are made. And for those communities that will include children it is never too early to share individual feelings and thoughts about what it will mean to live with children. Careful thinking together in all these areas will avoid potential conflicts later.

## BUY OR RENT?

*Pro renting:* easier to deal with for groups where

- a. People don't have a long range commitment to the group or to the geographical location (students, people in transition, engaged in short term projects).
- b. People who have no previous experience with communal living, people who are still hurting from and reacting to a negative experience, or people who want to try communal life for a given period of time.
- c. You cannot raise money for a down payment on a house or cannot get a mortgage (because of uncertain job situations, etc.).

*Pro buying:*

- a. It is usually cheaper in the long run.
- b. It provides more of a sense of permanence and thus  
—More willingness on the part of members to work out conflicts,  
—A better connection with the neighborhood.
- c. More freedom to make changes in the house.
- d. More stakes in the looks of the place.
- e. A chance to experiment with collective ownership of property.

Sometimes you cannot find the right house to buy in the right neighborhood and may settle for renting while you keep looking.

## WHERE?

For people who work for social change the question of where to live is a political one as well as an economic one. When considering the neighborhood these are some of the factors to look at:

- What are some of the economic and class structures of the neighborhood? Who do you want to identify with and work with?

- Is the neighborhood racially mixed? If not, why? Can you be who you want to be and do what you want to do in a non-integrated neighborhood?
- Are there houses available that are both roomy enough for communal households and reasonable in price?
- Is your lifestyle/politics likely to produce such antagonism in the neighborhood that an excessive amount of energy will go into surviving? Are there sources of support?
- Is it within reasonable distance of jobs and other people that you want to continue (or start) to relate to?

## HOW TO FIND HOUSING

In most places realtors have the best information on what is available. There are people who do not want to put up a "For Sale" sign outside their house or advertise for fear of intruders (or because of racial prejudice). Realtors will arrange for you to inspect properties that are for sale or rent and will help with details in transfer of ownership/occupancy. It is probably best to be open about the fact that you are looking for a house that will be suitable for communal use. In many places there are zoning regulations that are designed to keep communes out. The attitude of the realtor is likely to give you a clue as to whether you are going to run into zoning problems.

Advertising for what you want and reading classified ads may also provide good leads. Personal contacts, asking people in the neighborhood if they know of housing that will soon become available, are additional possibilities. Old people are sometimes left in houses that are much too big for them and would like to move to an apartment, a retirement home or to relatives, but do not have the energy to go through the ordeal of selling and moving. We have known old people who were glad to sell to a communal group that was considerate and willing to do a lot of the actual legwork in the transfer of ownership and in the moving of belongings.

## FINANCING

Unless you have available capital to pay cash, you will need a mortgage. Before asking a bank for a mortgage (which may not give you one anyway because your house is in the wrong neighborhood or because you don't have a "reliable" source of income), explore sources of money among your friends, churches, and organizations. Some people are glad to invest in enterprises they believe in rather than to let the bank do the investing for them. If you are an explicit social change community you may explore the possibility of a mortgage with low or no interest from a sympathetic party. This is one way movement people with access to money can be helpful to the movement.

Whatever the source of financing you use, be sure that arrangements about security of the loan, repayment, etc. are clear and legal. If you don't use a realtor, it might be wise to consult a friendly lawyer who would be willing to tell you what needs doing (or who will make the arrangements for you—probably for a fee).

## OWNERSHIP

The ownership of a communal house may be a very important factor in the way a group of people relate to it, because the way decisions are made about the house is often affected by the fact that a particular person (or persons) actually own the property.

Here are some possible ways of owning a house:

1) *Non-profit corporation:* The group that lives together forms a non-profit corporation and owns the house as a group. It is possible to set up a corporation without the use of a lawyer, but do investigate carefully the laws in your state. If individual members of the corporation put money into the acquisition of the house, it would be considered a loan to the corporation like any other loan. Be clear about interest, repayment, etc. Also, decide on how many people become members of the corporation as well as how they leave the corporation.

2) *Personal ownership:* The house could be owned by an individual or a couple. This is often the case when a communal household is formed by adding people to an already existing household. In order to avoid friction regarding the use and upkeep of the house it is important to spell out rights and responsibilities very early. We have found it preferable to work out an agreement concerning finances of the house (upkeep, possible future sale, etc.) where decisions can be made communally rather than by the party who holds title to the property (e.g. people who have lived in the house a certain time will be able to share in the profit/loss if the house is sold according to the share or rent they have paid).

3) *Partnership:* The house could be owned by a partnership of the people who live there (different from a corporation by personal responsibility for liabilities)—check local laws.

4) *Land Trust:* If the property were held in a land trust there would be no question of selling just because the group broke up. For information about land trusts, turn to *The Community Land Trust: A New Model for Land Tenure in America*, International Independence Institute, West Road, Box 183, Ashby, MA 01431.

## HOUSE/COMMUNITY MEETINGS

For groups that want to function in an egalitarian way, it is crucial to develop structures that encourage collective decision making. "Letting things happen spontaneously" or "letting people do their thing" is likely to produce little personal growth and to continue social patterns of sexism, ageism, and elitism.

In regular meetings (before as well as after the formation of a community) a group can:

1) *Develop a sense of corporateness.* A group can be more than the sum of its members, but only if the sense of wholeness is allowed to emerge as people think and act together.

2) *Work out common goals and understandings.* It is not safe to assume that a group of people see things the same way and that they are indeed working toward the same goals. To rely on the statements of a few outspoken members does not work either; everybody needs the opportunity to be heard and support to express his or her opinion.

3) *Solving problems.* In any group that lives or works (or even just plays) together, problems will arise. If they are not dealt with adequately on the basis of common goals and understandings, the problems tend to develop into conflicts between members. Unless the group meets with regularity and expects to solve problems together, minor issues may grow to crisis proportions before some people feel that they *have* to do something. The "too little, too late" syndrome can be avoided by regular house meetings.

4) *Decide together what needs doing, when and how.* If common needs (housecleaning, repairs, projects) are not discussed and decided on by everybody involved, factions and resentments are bound to crop up. Decisions need to be made by the whole group, especially if one of the goals is fairly equal sharing of tasks and responsibilities.

It is entirely reasonable to make membership in a house (or other close community) contingent on willingness to attend regular meetings.

For a group to grow in depth as well as in efficient functioning, time needs to be set aside for sharing of personal experiences and ideas as well as "business." Some groups find it useful to deal with these different agendas at different times. Other groups include some of each whenever they meet. It is important to recognize, however, that "business" meetings get more bearable if participants have a chance to touch base with each other as people, and that sharing in depth takes time.

## BUSINESS MEETINGS

For specific suggestions on how to have good and efficient meetings I refer to my paper, "Meeting Facilitation, the No Magic Method." Generally, in our experience, it has been useful to include some standard components:

1) *Choose a facilitator or facilitators.* This person(s) will have the responsibility to think about *the group* rather than thinking of his or her own point of view, and to move things along, making sure clear decisions are made, etc.

2) *Form an agenda* so that everybody knows what needs to be covered. It is best to think about the agenda beforehand (good flow, people's attention span, possible snags, etc.). This is possible if the facilitator is chosen before the meeting and collects agenda items from others.

3) *Agree on ending time.* It is easier to have a discussion that is to the point when people have contracted with each other about the times they are prepared to spend together. This way individuals can also budget their energy in such a way that their attention span extends to the end of the meeting.



4) *Begin with something that brings people together*—singing, silence, excitement sharing (something good, exciting, fun that has happened to you lately).

5) "*Hypes and gripes*"—A useful exercise where people for the first five minutes are encouraged to say only things that have pleased them about the house in the past week (the "hypes" part), and then for another five minutes only those things that have bothered or irritated them (in the "gripes" part). During a gripe session people are encouraged to state their gripes without qualifying or explaining them away, and no response is allowed until after the time is up. We have found this to be a reasonably low-key way to surface small problems before they grow into big ones. Also, most of us need encouragement to look for the good things and then to express appreciation, as well as to dare to offend or hurt somebody by stating our own dislikes.

6) *Evaluation*. By thinking quickly back over the meeting, sorting out what went well and what needs improvement, a group can learn how to have better and better meetings. A routine evaluation should only take a few minutes.

### SHARING MEETINGS

In addition to knitting the group closer together and providing a basis for developing common goals and expectations, the house meeting can play an important role in the personal growth of the participants. It is a place where one's situation can be reflected upon, where feedback and support for change can be requested and given. There are a variety of ways to start sharing who we are and where we are coming from, such as looking at lifelines (important developments from stage to stage of one's life), turning points, people who were important for us, ideas that influenced us, forces that acted upon us, etc. It is important to remember to set aside a certain amount of time—adequate, but not more than people are able or willing to give. If several people are going to share about themselves, make sure that they have roughly the same amount of time. If certain topics bring tears, it is helpful if the listeners pay warm and close attention rather than either to ignore the tears or try to stop them. Real people have real feelings; the stiff upper lip is hopefully a thing of the past. At the end of the time for sharing—pay close attention to how the people involved are feeling—it can be unsettling to share deeply of one's life. Forming a close circle, silence, group back rubs, etc., will communicate appreciation for the person(s) who opened her/himself to the others as well as to give some space to shift gears.

### HOUSE/COMMUNITY RETREATS

Most groups could use an occasional retreat, or time away from home together. At special times (when under stress, after a project, after the loss of a member, before times of being away from each other) a retreat can be invaluable. Being away from day-to-day surroundings helps people see each other in a new light and have a different experience of each other. The connected time without other claims on people's attention can help deepen knowledge of each other and contribute to a sense of belonging together. A retreat can be anywhere—from somebody else's house down the street to camping in the woods (even at home, if need be). It can be used to play, reflect, discuss, analyze, build visions, etc. Some preplanning usually pays off—both in terms of logistics and food, as well as activities—unless the purpose specifically is to be spontaneous and playful.

### MEN'S AND WOMEN'S GROUPS

Increasingly, houses and other communities are finding it helpful to break into separate women's and men's groups. These groups may serve several purposes:

- To provide safety and support when dealing with issues of sex role oppression or other emotionally loaded subjects.
- To think through issues and strategies, to ensure that everyone can participate and that ideas can surface and be developed in a less competitive atmosphere.
- To give mutual support for personal growth.

Separate groups may happen only occasionally for specific purposes or may be built into the regular house process.

### ORGANIZATION OF COMMON TASKS

If a group wants to operate efficiently and in a spirit of equality it is crucial that structures be developed for sharing common tasks. If tasks are left to whomever feels like doing them or has the time, a situation of inequality will persist with enormous potential for open conflict, blatant sexism, and little growth for the individuals involved.

Each house will need to find structures that suit its own needs, but some general guidelines can be suggested:

- 1) *List the tasks* that need to be done to maintain the community.
- 2) *Sort them out* into tasks that need to be done frequently (like cooking dinner) and those that can be done less often (such as cleaning the living room or repairing leaky faucets).
- 3) *Divide the jobs* into roughly equal chunks according to the number of people involved.

Most of the communal houses we know have found it useful to treat cooking separately from other house chores, which are often assigned on a monthly basis. The weekly house meeting serves as a time for working out cooking schedules and rotating other tasks. Some people find it easier to get their work done if they work in pairs or small groups. Others do fine by themselves; still others prefer a time when all the house members participate in a housecleaning "blitz" together.

Specially scheduled house workdays are helpful for doing repairs and improvements that do not fall under the heading "chores." Working together on common projects may serve a community building function as well.

Houses sometimes find that they have members who are regularly too busy to get their share of the housework done or who don't even sign up because they have such a lot of more "important" things to do. Such people might be questioned about why they are in community. When others frequently have to pick up the work or live in a neglected environment, it seems legitimate to raise the question of exploitation.

If it appears that the same people do the same jobs over and over again, it would be wise to set up conscious ways of learning from each other. A community where everybody has basic maintenance skills (food preparation, cleaning, simple carpentry and plumbing, meeting facilitation) is likely to endure and to be a place where equality is more than a platitude.

### MONEY

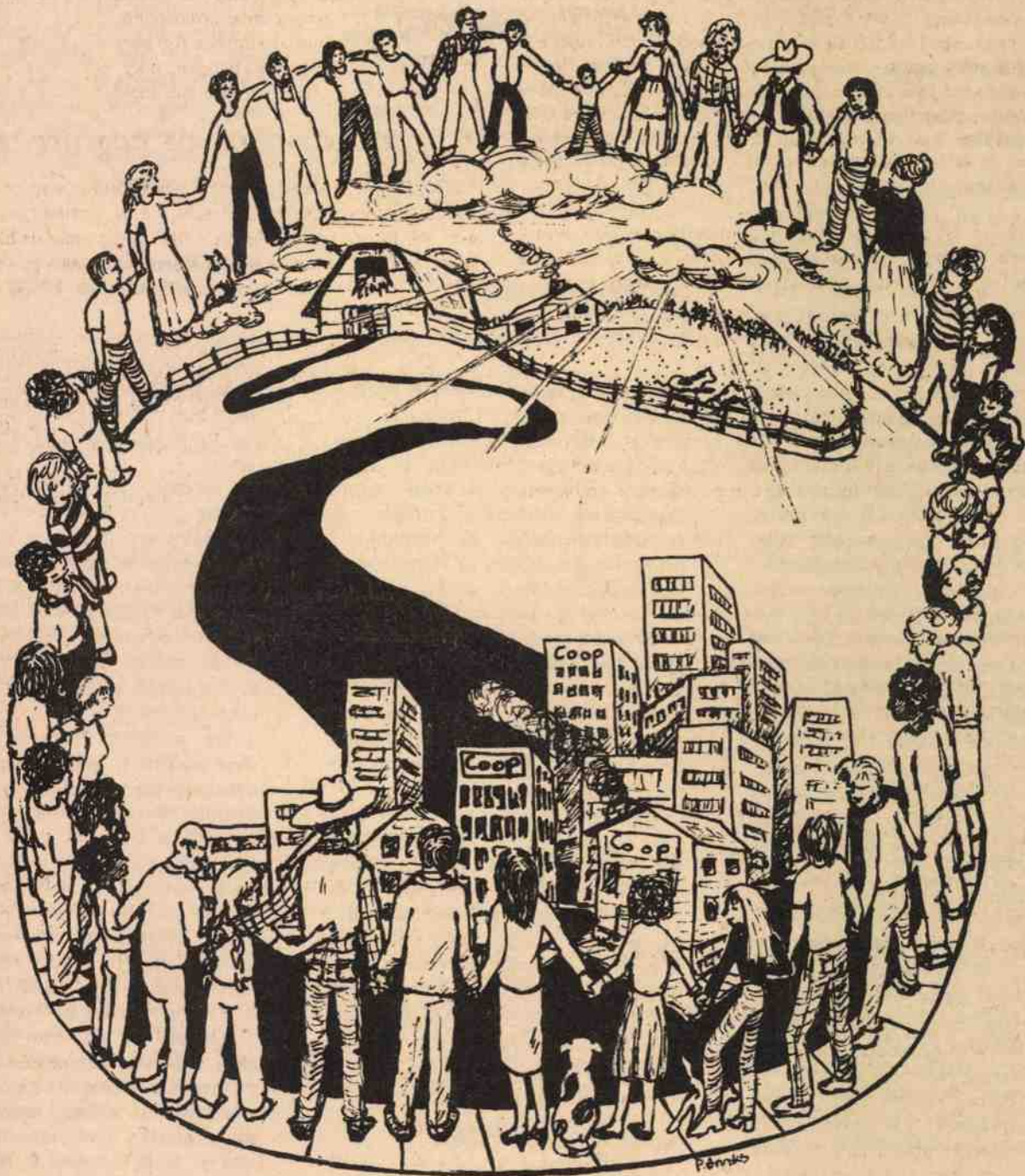
Money, like sex and children, has the great potential to create tension and discord in a house. In our society so many symbols and feelings are attached to questions of money that it is best never to assume that everybody has the same attitude and always to proceed with caution.

Some communal houses practice complete income sharing, while others are content with expense sharing. Some groups that are aspiring to income sharing have found it helpful to do it by degrees. They might start out by pooling a certain percentage of their income

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# 1981 Directory of Intentional Communities and Resources



*From the Abode of the Message to the Zen Lotus Center; from the rocky coast of Atkins Bay Farm in Maine to the sunny shores of Kerista Village in San Francisco (well, the sun does come out sometimes) we offer the state-of-the-art guidebook to intentional communities. They are only a few of thousands; those most prepared to announce their presence. Many of them are interested in new members. All will appreciate arrangements made well in advance. Dropping in, assuming they've been waiting eagerly to discuss their lifestyle with you, is apt to be mutually disappointing.*

*What you will find, if you explore this guide, is an extraordinary and hopeful set of alternatives to common expectations. Many of the communities herein assembled are five, ten or more years old. They have histories and alumni. Most important, they have a future — which could include you.*

# A

## **Abode of the Message**

P.O.Box 396

New Lebanon, New York 12125

(518) 794-8090

The Abode of the Message, est. '74, is located in an old Shaker Village, and takes its inspiration from the teachings of the Sufi master, Hazrat Inayat Khan. It was founded with the purpose of incorporating new dimensions of consciousness and spirituality into everyday life. Our aim is to awaken to the very presence of God in our midst.

The Abode has approximately 100 adults and 20 children. Children are an important aspect of Abode life, and the nuclear family is maintained, with the parent/child relationship being strongly nourished.

Work includes community-owned businesses, the offices of the National Headquarters of the Sufi order, domestic maintenance, and karma yoga, which is unpaid service to the community.

The Abode fosters the development of friendship and love through prayer, meditation, evening classes in Sufism, retreats, counseling, dance and music, and the Universal Worship Service.

Membership involves a one-month trial period; new families pay a \$550 fee, refundable during the first three months after admission.

Behind our plans and visions is an overall purpose to be a pure channel for the Message of Love, Harmony, and Beauty, and to bring the fuller realization of the unity of all life and all spiritual ideals. Those interested in visiting are requested to write in advance.

## **Active Acres Cooperative**

R3, Box 230

Dodgeville, Wisconsin 53533

(608) 935-2442

Active Acres was organized eight years ago to help city and rural people understand each other and as an alternative to corporation monopolies. We have had our

problems but need people who are supportive of family and community in order to reactivate the beautiful land here.

We are not here to condemn the world, but to participate in making democracy work, recognizing "the Kingdom of God is within you." Please write or phone to arrange a visit. We have also been involved in the Peace, Parity, and Power in People Movement. Herb Hoover, coordinator.

## **Agahpay Fellowship**

Route 3, Box 111

Moorefield, West Virginia 26836

We want to be a community with a First-Century-type Christian emphasis. We want a rurally-located back-to-the-land lifestyle to help start a love-motivated non-exploitative alternative society. A substantial portion of humankind (probably a majority of them) can't get sufficient food, so we want to eat low on the planet's food scale.

We want an outreach to people in need, and also to make a Christian witness. (Jesus Christ stood for just about everything the intentional community movement is about.) Because of our desired outreach, we don't want to be isolated.

We want to have a democratic type of government probably operating by consensus. Families with children would be welcome. Dissatisfied with typical public schools, we want to have our own school(s). We hope to have our own business(es) for independence from outside employment, to assure our members of employment. Before visiting, please correspond.

## **Agape Orthodox Catholic Community**

Rt. 1, Box 171

Liberty, Tennessee 37095

Agape (est. '72) is an Orthodox Christian, quasi-monastic (not restricted to celibates) community dedicated to the gospel life of poverty, prayer, obedience and chaste and loving response to all Creation. Located in a remote mountain hollow (1½ hours from Nashville), our primitive lifestyle is

dominated by prayer in common, subsistence agriculture and evangelical work. Cash flow is small. Most practical decisions are made by consensus, while the community is fully subject to Orthodox Tradition and the authority of the Church. Diet is lacto-ovo-vegetarian in keeping with poverty and Orthodox tradition. Children's education is a primary concern — Agape is a registered school.

## **Alpha Farm**

Deadwood, Oregon 97430

Alpha Farm is a close-knit community focused upon the physical, emotional, and spiritual development and well-being of its members and upon sharing our learning with others.

Currently 15 members live together on a 280-acre farm. All members are highly committed to the common good; prospective members live here for at least one year. All property and income are held in common. While we have private rooms, all other living space is in common and evening meals are taken together.

We produce much of our own food and fuel, and we do our own construction, mechanics, etc. For income we deliver the mail locally, operate a store in town, produce and sell sandals, do custom tractor work, and work at a local health clinic.

We meet regularly for personal growth and to share our various spiritual paths. We help each other to live our values in our daily lives.

Visitors are welcome to work and play with us, although we need to restrict the number here (not more than four at a time) and length of stay (usually not more than three days). It is important to write or telephone to arrange specific dates at least several weeks ahead.

## **Alternative To Alienation**

P.O.Box 46, Postal Station M

Toronto, Ontario

(416) 925-9665

Alternative to Alienation (est. '71) is a commune of 14 adults, 8 female and 6 male, ranging in age from 20

to 49, plus one infant. None of us is "coupled" or paired-off sexually. Three of us are together seven years, and all but two of the others are here between 4 and 5 years. The other two will be here two years this summer.

We live together to overcome our alienation, to change character, and to actively practice what Erich Fromm calls the Art of Loving. Toward this end, we are all interested in self-psychoanalysis and we utilize it, not as a form of "therapy", but as a tool toward better self-understanding and deeper communication.

Five years ago, we decided to pool our money and start a communally owned business, The Spice of Life Restaurant. Today, we own four restaurants; a typesetting, printing and graphics business; and a company which imports and sells marine hardware. We also publish a magazine, *Alternative to Alienation*. No one works outside of our communally-owned businesses.

Out of our earnings, we have bought our large 15-room house and a 230-acre farm.

#### **Ananda Ashram**

P.O. Box 805  
Monroe, New York 10950  
(914) 782-5575

Ananda Ashram (est. '64) was founded by Sri Kamaurti to be a World Yoga University where seekers study all aspects of yoga and related disciplines, leading to heightened awareness, sensitivity, intelligence, self-knowledge, and self-realization. The primary purpose of the 40 members is self-realization. The average age is 30 years. Family and single lifestyles and a lacto-vegetarian diet characterize the lives of the 1/3-male, 2/3-female population on Ananda's 60 acres. Income is derived from retreat programs and classes, donations, an incense business, and a mail-order gift, book, and tape business. A play group is provided for pre-schoolers. Management is by a 9-person committee, while policy decisions are made by the Yoga Society of New York (many of whom are residents), and ultimately by Sri Kamaurti. Send for more information.

**Ananda Cooperative Village**  
14618 Tyler Foote Road  
Nevada City, California 95959  
(916) 265-5877

Ananda Cooperative Village is a Yoga-oriented community with over 100 adults and children on 700 acres of land. Disciples of Yogananda, we offer Yoga and meditation instruction at a retreat which is open to guests at all time, and seminars and classes on running, vegetarian cooking, health and nutrition. Ananda has Karma-yoga and work-study programs, Yoga Teachers Training, How-To-Live School Teacher training.

Our industries include organic gardens, dairy, apiary, community market, incense and oils. We publish books, records, tapes and a yoga home-study course. Ananda has a print shop, graphics, typography and an environmental education group. We also have spiritual schools for children, including certified boarding elementary and high schools. There are branch communities/centres in San Francisco, Sacramento and Bodega Bay.

#### **Appletree Commune**

980 University Ave.  
Boulder, Colorado 80302  
(303) 443-2817

Appletree Commune (est. '74) is 5 people (belonging to the larger Appletree Co-op) and 2 teenagers. We seek to join with other groups and/or individuals. We want to become increasingly non-sexist, non-agist, and non-racist.

Acceptable relationship preferences include hetero-, homo- and bi-sexuality, monogamous couples, triads, open relationships, etc. We value organically-distributed leadership rather than an individual leader. We have written agreements about communication, conflict resolution, communal child-rearing, healthy diet, work credit, income pooling, and gradual release of property ownership. We expect changes, especially as new members join us. We would like a communal business.

We plan to move to Oregon in June, 1981, and wish to settle on Cerro Gordo, future ecological village, to

be close with the "Homestead Neighborhood". We seek affiliation with the Federation of Egalitarian Communities.

Arrange visits by correspondence only. For a book on Appletree, send \$4.00

#### **Arcosanti**

Cosanti Foundation  
6433 Doubletree Rd.  
Scottsdale, Arizona 85253  
(602) 948-6145

Arcosanti is an urban experiment under construction since 1970 at Cordes Junction in central Arizona. The inspiration of Paolo Soleri, it is an attempt to solve the problems of overpopulation, pollution, energy and natural resource depletion, food scarcity, and quality of life. By reorganizing sprawling landscapes into dense three-dimensional cities, people will be more closely integrated with nature, culture, and each other. When finished, Arcosanti will be a 25-story structure, heated by a 4-acre food-supplying greenhouse. Of the total 860 acres, 846 will remain in their natural state or be used for the farming or recreational needs of the projected 5,000-person community.

Presently, Arcosanti has 40 resident members who guide the students and professionals who pay about \$300 to participate in 5-week construction workshops. Participants learn skills and the joys of shared accomplishment.

#### **Atkins Bay Farm**

Cox's Head Road  
Phippsburg, Maine 04562  
(207) 389-2125

We became an intentional community in 1970 with membership fluctuating between 4 and 10 people between the ages of 20 and 50. Our location is a very pleasant old farmhouse on the coast of Maine. A new house is under construction. We are striving to live, work, and love together for self-sufficiency goals yet not be isolated. An anarchical structure would be ideal, and we feel that everything we do is a political expression of our philosophy of life. We share all income.

At present we are engaged in a fishing business, organic gardening, and working in the woods, all of which provide us with a comfortable lifestyle. We are trying to have close interpersonal relationships within the group without jealousy, and active relationships and involvements with other alternative-style groups, and also participate in local mainstream activities. Members are accepted after a six-month trial period. Visitors are requested to write or call to make arrangements for a visit.

#### **Aquarian Minyan**

P.O. Box 7224  
Berkeley, California 94707  
(415) 548-5819

The Aquarian Minyan is in the process of becoming a native Jewish spiritual community. The Minyan is a portable shul. We meet in people's homes in the Bay Area to celebrate the Sabbath and to enrich and enhance our Jewishness. All are welcome.

#### **Aquarian Research Foundation**

5620 Morton St.  
Philadelphia, Pa. 19144  
(215) 849-3237 or 849-1259

Aquarian Research (est. '69) is a communally-oriented project seeking real solutions to world problems by combining new scientific and spiritual insights. Frequently in a state of flux, we investigate new ways of living and try to be open to new answers in diet, wholistic health, sex, childraising, consciousness expansion, lifestyles, etc. When possible, we use a four-place airplane (1958 Cessna) to get high and go where new things are happening. We live, however, below a taxable-income level in Philadelphia's Germantown section. The foundation is non-profit, tax-exempt.

We publish *The Aquarian Research Foundation Newsletter* (monthly, by donation, and *The Natural Birth Control Book* (\$5.00) to survive. We also print at cost for peace and social-action groups by having apprentice printers who live

with us run our offset printing press. We're seriously concerned with the survival of the planet and seek help with our latest project: the "Adopt A Peace Worker Program" designed to provide free room and board to thousands of full-time peace workers. Serious visitors (who phone) are welcome. Now we have space for 5-8 more people in two houses.

# B

#### **Battlebrook Farm Trust**

Danforth, Maine 04424

Battlebrook Farm is a 240-acre remote homestead in Northern Maine. We live simply on this land (no electricity, phone, etc.) and try to work with grace, humility, and harmony. We laugh a lot.

The land is in trust and could serve many people. There's quite a diversity here — a fine opportunity to develop many varied interests. Write Patricia Pedigo for more information.

#### **Bear Tribe Medicine Society**

P.O. Box 9167  
Spokane, Washington 99209

We are a group of ten adults striving to re-learn our proper relationship with the Earth Mother, the Great Spirit, and all living things. We're based upon the vision of Sun Bear, a Chippewa medicine man.

We're ten years old, and live on forty acres outside of Spokane. We have constructed a longhouse, sweat lodge, cabins, root cellar, granary, barn, animal accommodations, and storage sheds. We have ten acres of pasture, gardens, horses, cows, goats, chickens, rabbits, dogs and cats.

Each year several hundred people visit us. We share knowledge of Native American philosophy, Earth awareness, and country-living skills. We give seminars, and some members travel, giving lectures,

workshops, and private consultations.

We publish *Many Smokes*, a Native and New Age magazine and help people find land on which they can settle. Visitors must abstain from drugs, alcohol, and violence. We request \$7 per day or \$45 per week. Please write well in advance. No dogs.

#### **Brandywine Community Land**

4045 36th NW  
Olympia, Washington 98502

We are an evolving community of five, or at times more, people on 3½ acres of forest land. Our common direction is toward a better relationship with the planet we share and harmony in our own life as a community.

Since 1976, much work has been accomplished, though much lies ahead. We have no running water or electricity, which we have chosen to do without. We would like to be able to drill a well, and to put our land in trust.

People who live here have various interests and abilities, including: woodworking, gardening, welding, music, geology, boat building, appropriate energy applications, bio-regional exploration, radio broadcasting, love of fine wines and excellent beers, and friendship.

Visitors are welcome if really interested and willing to let us know when you're coming, work with us, share expenses, and bring interesting news or unique products from your region that we can share.

#### **Bryn Gweled Homesteads**

1150 Woods Road  
Southampton, Pa. 18966  
(215) 357-3977; John Ewbank

Bryn Gweled is a green oasis in suburbia a mile from Philadelphia. About 75 homes, each on a lot of about 2 acres, provide a neighborhood in which cultural diversity, family autonomy, neighborliness and honesty can prevail. Several of those who founded Bryn Gweled in 1939 are now selling homes to move to retirement communities. Visiting all 75 families and obtaining at least 80% vote are among the pre-

requisites for obtaining a leasehold, synonymous with membership.

About 80% of the families having able-bodied workers participated in recent rebuilding of swimming pool, so voluntarism still works. Has hosted Fellowship of Intentional Communities, etc.

C

**Camphill Village USA, Inc.**  
Kimberton Hills, Pa. 19442

Kimberton Hills is an agricultural Camphill Community based on the insights of Rudolf Steiner and works for an ever-fuller understanding of Man's spiritual being, eternal purpose and earthly task.

The people living here are concerned with the caring for, and sharing of life with mentally-handicapped adults as well as a responsibility for the land, working to build a harmony between the soil, crops, the animals and wildlife, through the healing attitude of bio-dynamic agriculture.

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. About half the adult population is mentally retarded.

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.

The community depends on private contributions for some expenses; however, the structure of full community living provides an efficient and advantageous alternative to the competitive barriers of the wage/salary system.

**Cerro Gordo Community**  
35401 Row River Road  
P.O. Box 569  
Cottage Grove, Oregon 97424

The Cerro Gordo Community pres-

ently consists of approximately 100 households who are planning and building an ecological village for 2,000 people on 1,200 acres of forest and meadow near Eugene, Oregon.

The future residents and supporters are planning to include recycling, renewable energy, community transportation, bicycle and foot paths, a village center, schools and growth experience for all ages, labor-intensive and non-polluting industry, and circumstances which will build a sense of community among residents. Housing clusters planned include family, communal, homestead, single, and extended family lifestyles.

Visitor days and gatherings are planned for the spring and summer. For more information, send for *Plans, Progress, and Processes* (\$2) and the bimonthly *Cerro Gordo News* (\$15/year).

**Common Ground**

56 Balmoral St.  
Winnipeg, Manitoba R3C 1X4  
(204) 775-2750

Common Ground Co-op currently has about fifteen members of which seven share meals and accommodations in an old three-story house in downtown Winnipeg.

The co-op has existed since 1972. Many of the original members have moved onto rural communities. The co-op presently operates as a lifestyle alternative without a clearly-defined philosophy.

Our cooperative lifestyle enables us to lower our consumption of material goods and improve the way we relate to each other as well as to other people. In recent years, the co-op has experienced high turnover rates, but still manages to function and remain a viable alternative. We believe cooperative living is a fruitful experience whether it is for a year or a lifetime.

We welcome visitors for short stays and expect only some sharing of food expenses. When we have an opening in the house, we accept new members by consensus of the present membership.

**Comunidad Los Horcones**  
Carretera a la Colorado km.2  
Apdo. 372  
Hermosillo, Sonora, Mexico

Comunidad Los Horcones (est. '73) has as its purpose to establish, develop, and maintain a culture based on: cooperation and sharing as an alternative to private property; pacifism as an alternative to discrimination. We use the Experimental Analysis of Human Behavior to achieve these objectives.

Eighteen people live on 45 semi-desert acres. There is sufficient water for garden, animals, and human needs. In addition to communal childcare and schooling for our own six children, we train "mentally-retarded" children, children with a deficit in behavior. Income is derived from that training, as well as from teaching courses on behavior, renting tractors, and selling crafts. The community ideal is to use technology to create a desirable environment. People work in agriculture, carpentry, construction, food making, childcare, cleaning, printing, crafts, welding, etc. Government is by the planner-manager system.

Our diet is composed of natural foods. Some eat meat. Interpersonal relationships are important; sometimes members design behavioral programs to improve relations. Monogamy is practiced. Recreational activities include dancing, riding horses, taking trips to the beach and mountain, making and listening to music. Art is encouraged as a way to share emotions.

Los Horcones is open to new members and visitors. Write in advance.

**Community For Creative  
Non-Violence**

1345 Euclid St. NW  
Washington, D.C. 20009  
(202) 667-6407

The Community for Creative Non-Violence is a ten-year-old community of resistance and service that is rooted in spirituality. We attempt to share our lives and our resources with the poor whom we encounter daily through our soup kitchen and drop-in centers. At the same time

we seek to educate, confront and change those institutions and structures that make each of us a victim. We see community as a means of living which is healthy, and which enables us to be freed-up to do our work.

Brochures will be sent on request. Visitors with a serious interest in sharing our life should contact us in advance so that housing can be arranged.

#### **Cooperative College Community**

P.O.Box 36  
Southbridge, Massachusetts 01550

We are a group that believes:

- teaching and learning can be a cooperative rather than a competitive experience;
- there are other ways to measure success than by how much we earn;
- our children can best learn in a community that passes on values we are proud of.

We are building a self-reliant community in which teaching, learning and meaningful work are a part of everyday life. We will be about 75 adult members, along with children and students, living on a large piece of land in a rural Northeast setting.

Central to our community will be a small college in which all members will teach. Building on individual skills and interests, we will support ourselves economically and in a variety of ways.

The group was established 2½ years ago and is now approaching 20 members. Planning and development are continuing from our current home. We are looking for people from many backgrounds with skills to teach and share with us. If you'd like to know more about us, please write to the above address.

#### **Cooperative Village**

2130 Peterson Lane  
Ukiah, California 95482  
(707) 462-0400

We are 5 women, 3 men, and 8 children (ages 4-63) creating a small

rural village. We are purchasing 150 acres with 2 houses and a barn, 2½ hours north of San Francisco. We intend to accommodate a variety of family styles as we grow, dividing into smaller groups. While we follow no one spiritual or political focus, we are committed to: respect for all persons, non-violent social change, consensus decisions, right livelihood, feminism, personal growth, appropriate technology, and non-exploitative economics. We also strongly believe in dealing with our feelings.

Our income is presently from outside jobs and our own businesses (counseling, auto mechanics, furniture repair and refinishing, and curb-number painting). More people will enable us to put more energy into self-sufficiency. We want to network with alternative people and be involved with the surrounding community.

We are looking for individuals or small groups who have energy and commitment for building such a community. Our membership process attempts to be sensitive to individual circumstances. Please contact us.

#### **Community For Emotional Self-Development**

235 Auburn Ave.  
Santa Cruz, California 95060  
(408) 423-2612

We are a non-religious community of people who have been inspired by a network of communes in Europe (formerly known as the AAO). They have evolved a form of emotional self-presentation and expression that they call "Selbstdarstellung (SD)". We have adopted the SD process for our group and practice it every evening. We sit together in a circle and take turns going into the "middle" to express our feelings, say what's on our minds, resolve tensions, etc. We use music, dance, theater, singing, etc., to creatively formulate our ideas and keep the mood lively. In the SD, people learn to be creative, communicative, entertaining, and funny. (A sense of humor is very important.) We also use speeches, informal discussions, and meetings for group communication and decisions. Members

make an effort to break out of their couple-relationship conditioning and to expand their sexual contacts. Also, members participate in the work/economics of the group, the evening SDs, and the decision processes. Another focus is for individuals to develop their talents and abilities and to encourage others to do the same. If you are interested in us or our process, please contact us.

#### **Crabapple**

P.O.Box 1302  
Florence, Oregon 97439  
(503) 997-2781

Crabapple (est. '75) is currently expanding and reorganizing, seeking new people. Location: secluded rural Oregon coastal homestead. Natural beauty, wildlife abundant. Pacific two miles away.

Economy: low cash-flow, work or sell as needed, self-sufficient, independent of government or bosses.

Relationships: polyfidelitous group "marriage" of 6-10 partners committed to relating equally to each other as life-mates. Possibility of two such groups forming "clan".

Decisions: consensus by process of honest rational discussion of all major issues, majority rule on minor questions.

Goals: achievement of stable, cohesive family unit(s) providing economic/social/emotional security for lifetime.

Membership Process: slow and careful, open to all ages and backgrounds, emphasis on communicative skills, shared values, attitudes.

Write or call — visit by invitation only.

#### **Crack of Dawn**

15797 Hwy 66  
Ashland, Oregon 97520

Crack of Dawn was established three years ago. We are now six adults and three children (ages 1, 3 and 7). We are located in the Cascade Mountains, 20 miles east of Ashland, at an elevation of 4,500 feet. We are buying 120 acres collectively, and are trying to do as many things together as we can. We

each have our own separate dwellings and would eventually like to build a community space for dinners, meetings, dancing, gatherings, etc.

Our basic philosophy consists of trying to live in harmony with the earth and ourselves. The people in our community come from a wide variety of backgrounds and we have many different goals and interests, which include appropriate technology, agriculture, environmental politics, Native American Spiritualism, healing our selves and our Mother Earth, forestry work.

We are currently looking for new members, so feel free to visit or write for more information.

**D**

#### **Dandelion Community**

R.R. 1  
Enterprise, Ontario K0K 1Z0  
(613) 358-2304

Dandelion (est. '75) is a Walden-Two inspired community of 12 adults and 2 children, sharing goods, income and expenses, caring for each other, and working to create a cooperative non-violent and joyful life on 50 acres in south-eastern Ontario near Kingston.

We support the community through our own industries: tinnery, hand-woven rope hammocks, and chairs. We publish a newsletter, operate a mail-order book service, speak at colleges, and hold summer conferences and workshops on communal living and social change. We aim at self-sufficiency. We raise our children communally.

Work is shared through a labor credit system designed to distribute it fairly and ensure that each member has access to enjoyable work and opportunities to learn new skills.

Major decisions are made by consensus or occasionally by majority vote, but most decisions are made by managers and responsible committees.

As a small community, we value our closeness. But we have a vision

that includes helping more people find a cooperative alternative. Thus we are open to new members, to anyone willing to abide by our basic agreements. Potential members visit for at least 3 weeks before being invited for a 6-month provisional period. If you would like to visit, please write or call in advance.

#### **Dawes Hill Commune**

Box 53  
West Danby, N.Y. 14896

Looking for the balance, the light, the laugh and the love.

#### **Downhill Farm Community**

Rte. 1, Box 177  
Hancock, Maryland 21750  
(717) 294-3345

Downhill is a 100-acre farm community located in a rugged setting. (Est. '72). At present, our membership consists of 6 adults and 5 children, aged 10-16. We have no set ideology or structure, and diversity is encouraged.

We support ourselves through our cottage industry, which is the manufacture of wind-chimes. All of our income is shared.

Downhill has a large herb garden, vegetables, chickens, horses, and woods. We also have a private, non-licensed school, solely for the purpose of educating our own children. Most, but not all of them, attend.

We are open to new members and visitors are welcome. A suggested contribution is \$8 per day. Call or write to arrange specific dates.

**E**

#### **Earthward Bound Ecological Center**

Star Route Box 328  
Big Lick Hollow Road  
New Haven, Kentucky 40051

Earthward Bound Ecological Center (EBEC) (est. '75) is a non-profit organization focusing on the estab-

lishment of a rural-based center for research and education in the following areas: 1) alternative energy systems, 2) organic agriculture and husbandry, and 3) crafts. Located on a 110-acre farm in the central Kentucky knoblands, EBEC is developing its programs in bio-dynamic gardening and orchard management, dairy goats, bees, the construction of alternative-energy dwellings and structures, pottery, woodworking, and farming, among other areas. We also publish a quarterly newsletter called "Earthwords". While presently financed by a private grant, EBEC is working toward "economic self-sufficiency" through such avenues as the sale and teaching of crafts and the conducting of various workshops.

We now number 15 adults and 4 kids. We focus attention on the development of our group processes and open communication among our members.

Visitors are encouraged at EBEC. We are also open to additional members, particularly those with skills to share. Visitors must write in advance.

#### **East Wind Community**

Box DIC-81  
Tecumseh, Missouri 65760  
(417) 679-4682

We are an 8-year-old rural community of 45 people living in a beautiful section of the southern Missouri Ozarks. We are integrating the best of urban and rural lifestyles with progressive political and social values in a non-sexist, non-racist gentle culture based on cooperation, equality, and environmental concern. We own 160 acres of land and intend to grow to a population of 750 people. We support ourselves entirely by our own businesses and by raising some of our food.

Our current industry is rope hammocks and other related rope products. We are now heavily investing in starting a large peanut-butter business which will serve the Midwest food co-op market. We hold our financial resources and expenses in common, and our labor credit system is designed to distribute our work equally. At present we work about 47 hours a week.

We are open to visits from adults of all ages and we have limited space for children. People interested in joining may apply after a four-week visit. Please write or call to arrange a specific time for your visit. A detailed brochure on our community is available on request.

#### **Ellis Island**

1204 W. 27th  
Los Angeles, California 90007

Ellis Island is a space and time in which a primarily feminist group is exploring alternatives in parenting (sperm donors), relationships (poly-fidelity), meditation techniques (chaotic), urban cooperative living (challenging) and dishwashing (boring).

We are open to short-term "live-in-guests" (space limited, \$5/day). At press time we consist of: 5 women, 3 men, 2 children (plus 2 in planning). Other than that we are: sannyasins, feminists-in-training, gays, hets, pot heads, partakers of the finer pleasures, on-again-off-again vegetarians, TV junkies, closet photographers, frustrated artists; and you?

**F**

#### **The Family Of Friends**

P.O. Box 7302  
North Bergen, N.J. 07047

We are a cooperative community of sixteen mature adults, living in three adjacent suburban houses, with economic roots in the New York metropolitan area.

Founded in 1966 from a need to restructure the lives of divorced, single, and widowed individuals, it passed through turbulent years of adapting to each other and new concepts of togetherness, mutual support, economic equality, property, family cohesion, and self-government.

Membership has been static for the last two years; presently the ages, cultural and economic levels

are similar enough to avoid previous sources of friction. Membership, open in principle, has nevertheless resisted new applicants. Visitors are avoided.

Preparations are made to resettle for retirement in a quieter society and warmer climate. Like most new developments, there is a strong desire to communicate to others the solutions we have found, yet we have resolved not to publish until such time that we are certain no repercussions from the outside community could endanger our peace and development.

#### **Family Synergy/Southeastern Region**

P.O. Box 7044  
Charlottesville, Virginia 22906

Family Synergy is a group oriented toward personal growth through development of interpersonal relationships that extend beyond the limitations of the nuclear family.

We offer a non-threatening environment for expression of needs and feelings in which no one is obliged to respond beyond his inclinations. Recognizing that roadblocks to human interaction often result from insecurities and pressures in areas of sex and sexuality, we approach these areas in ways that may open us to living more wholesome, fulfilling, enriching lives.

Membership open to all, visitors and guests welcome at monthly general meetings. Special interest groups meet regularly. Information and sample newsletter: \$1.

#### **The Farm**

156 Drakes Lane  
Summertown, Tennessee 38483

The Farm is a new-age cultural community of 1600 people on 1750 acres in the Tennessee woods. Founded in 1971, The Farm is an outgrowth of Monday Night Class, taught by Stephen Gaskin in San Francisco in the 1960s. We are dedicated to making a difference in the planet, for poor people, native people, other animals, and the environment.

We believe work is the visible

expression of our love for one another. We are all pacifists and vegetarians, for spiritual reasons. We believe in the inherent freedom of the mind.

The Farm and PLENTY, our non-profitable charitable organization, have a dozen branches around the world.

Visitors are usually welcome for a day or two. Bring a sleeping bag, and a tent, if possible.

#### **The Findhorn Foundation**

The Park,  
Forres, Scotland IV36 OTZ

Founded in 1962 by Peter and Eileen Caddy and their co-worker Dorothy Maclean, Findhorn is now a community of over 300 people of all ages who live and work in conscious awareness of the presence of God within all life.

What began as an experimental garden in unfavourable conditions working in active cooperation with the forces of nature has grown into a "Center of Light", exploring the emergence of a new culture in the world and training people to express a quality of perfection and unity in all they do. Physically, the community has expanded to include its original trailer site, a residential hotel/college, several large houses, and custodianship of the Isle of Erraid off the west coast of Scotland. In addition to its extensive guest/education programme, Findhorn is also involved in building links of love and service with an ever-growing network of other groups, centres, and communities sharing a similar vision throughout the world.

There is a wide range of tapes and literature available — please write for details. People intending to visit should write well in advance.

#### **The First Church in Community Of The Cosmic Christ**

SR 20688  
Fairbanks, Alaska 99701  
(907) 479-4413

The First Church in Community of the Cosmic Christ (est. '77) is a spiritual community synthesizing all spiritual paths and demonstrating



that all are one. Our 7-10 members grow and work together as an extended family on 5 acres of land. We all work within the wage system in the Fairbanks area and anticipate the time when we can focus our energy working within the community. Activities include meditation, community meals, supportive group communications, and work projects (garden, chickens, dairy, construction, alternative technology.) Prior to all group functions, we have found that a brief moment of silent "attunement" with joined hands helps us share and focus our energy. Our intuition and feelings of wholeness have increased as a result of meditations and attunements.

Our facilities include a large log building which houses the sanctuary, office space, and an esoteric 2,000-volume lending library. The Vortex Library (est. '71) preceded the church/community.

#### **Frog Run Farm**

East Charleston, Vermont 05833

We are located in a very beautiful unspoiled part of Vermont. We are buying land together. Each person earns a living individually and contributes a set amount to the group. Activities include gardening, dairy farming, use of draft horses for all farm work, logging, crafts (especially fiber), carpentry, music, auto mechanics. We function as a family. We are interested in summer apprentices to work in exchange for room and board.

# G

#### **Goodlife**

2006 Vine St.  
Berkeley, California 94709  
(415) 525-0251

Established in '68 as Harrad West, our name changed to Goodlife four years ago. We have 9 members, age range is 4 through 50. Our house is three-quarters of a mile from down-

town Berkeley. It has 18 rooms and space for a modest garden and some fruit trees.

Our purpose is to live well and joyfully. Weekly meetings serve to make decisions and agreements about how we function as a household. Most adults here work outside our home. Our income level is sufficient. About half of us are vegetarians, the other half eat meat. We eat very well. Most of us prefer multi-lateral relationships. We are very much involved with the community around us. Our future goal is to keep doing it better.

#### **Good Times Commune**

2425 Market St.  
San Francisco, California 94114  
(415) 552-0911

Good Times Commune (est. '69) is an intentional urban community committed to alternate lifestyles, economic sharing, right livelihood, moderate consumption, ecological awareness and cooperative childcare. We make every effort to approach the ideal of equal relations among members with decision-making by consensus in a non-sexist, non-ageist, non-racist context. We advocate open and direct dealing with emotional issues by a process which creates respect for all persons involved. We intend our commune to be a support base for meeting the members' needs for emotional nurturance, social interaction, affirmation of psychicality, and intellectual and emotional encouragement. Population has ranged from six to ten members.

#### **Gould Farm**

Gould Road  
Monterey, Massachusetts 01245

Gould Farm (est. 1913) is a residential psychiatric rehabilitation community. About 100 residents and staff live on the premises. Staff assists residents to move toward social and vocational independence. Visits must be by appointment only.

#### **Grasmere**

R.D. 2, Box 2B  
Rhinebeck, N.Y. 12572

(914) 876-7530 or (212) 543-5086

We are a group of 6 families who for the past 6½ years have shared a communal experience on a part-time basis on a 25-acre estate 100 miles north of New York City. Our group is composed of 6 middle-aged, middle-class adult couples in the professions, with children ranging from ages 12-25.

On vacations and weekends all year round, we work to restore the 33-room historic mansion and its grounds. Decisions are reached by a consensus basis; work is planned through committee and executed by everyone in structured work periods. Discussions of communal living are regularly scheduled, in which interpersonal relationships and issues of living as an extended family are discussed.

Families of compatible ages and interest are invited to visit and join initially for a 6-month trial period.

# H

#### **Headlands**

Stella, Ontario K0H 2S0

Headlands is a non-profit consumer cooperative. A dairy cow, hens, pigs, and a garden produce food for the co-op members. Members are involved in a commercial sheep farm and a construction company. One member also tans sheepskins and another is starting a mail-order business.

As of Sept., 1980, we are four men, two women, and one 8½-year-old girl.

Our hope is that Headlands will evolve into a community of individuals living and working together in small consumer and producer cooperatives.

#### **Heart Consciousness Church**

Harbin Hot Springs  
P.O. Box 82  
Middletown, California 95461

We are a New Age Church (est.

'72). We may be the only church that is simply that. We have examined the New Age and found it to contain three basic elements: the Human Potential Movement; the Wholistic Natural Movement; and Universal Spirituality. These three movements have a common thread, and the common thread is what makes up Heart Consciousness religion.

Nearly forty people and ten children are working together to rebuild and operate Harbin Hot Springs facilities and to create a New Age teaching and learning center here in our own 1100-acre valley.

Our standards for new resident-members are quite high. They should have personal goals connected with some part of our process, as well as be working on their own growth. They are required to contribute to our evolution through work, money, or a combination of the two.

Please write for complete information and visiting requirements.

#### **Heathcote Center**

21300 Heathcote Road  
Freeland, Maryland 21053  
(301) 329-6041

We are a small intentional community in northern Baltimore County, located on 35 acres of wooded land. The community has existed since 1965 in a variety of forms, and was placed in the School of Living Community Land Trust in 1977.

We are all drawn here through common interests of living on the land with respect for nature in developing a meaningful lifestyle for ourselves. We have focused on natural health and healing, exploring the potentials of living in community, and creating an egalitarian environment. Decisions are made by consensus to consider our needs as individuals and as a community. We harvest most of our produce from our organic gardens and heat with wood we gather from our land, and with solar energy.

We hold conferences April-November on such topics as: Solar Greenhouses, Women's Health, Woodlot Management, and

Massage. Visitors are welcome, but please contact us in advance.

#### **3HO Foundation**

1704 Q St. NW  
Washington, D.C. 20009  
(202) 483-6660

The Washington, D.C., 3HO Community is made up of about 80 adults and 30 children living in ashrams near Dupont Circle. As a daily discipline, all members practice Yoga and meditation before dawn and most are also practicing members of the Sikh faith. Monogamous marriage is encouraged and emphasis is placed both on the unit family and on the community as a whole. Adult average age is 29; children range from newborn to 12 years. Members own and operate many successful businesses in D.C., including the Golden Temple Restaurant and Shakti Shoes. Emphasis is placed on service in the surrounding D.C. community. 3HO offers classes in Yoga and meditation as well as natural-food cooking and natural healing techniques.

#### **The Hohm Community**

P.O. Box 5839  
Prescott Valley, Arizona 86312

The Hohm Community, founded by Lee Lozowick, provides an environment for students to take part in a real transformation on physical, psychological, and mystical levels.

Our philosophy and practice is sympathetic with Eastern religions, but Hohm is a unique culture independent of any belief system. Our natural wisdom and humor are reawakened in Lee's good company and daily activities of community life.

Although we follow simple disciplines of diet, exercise, study and meditation, our lives are fundamentally ordinary; any presumption that we must seek some external supernatural goal denies our present potential. Spiritual life is not merely believing in the Master. Each individual must prove, by life-level application, the validity of our work.

#### **Hooker House**

3151 West 24th Avenue  
Denver, Colorado 80211  
(303) 477-5176

Hooker House is a middle-class cooperative which is over three years old. Present membership is four men and three women. We live in a marvelous 90-year-old house which is owned by two of the members.

Our only philosophy, if we have one, seems to be that cooperative living is an eminently practical and comfortable existence.

All members have jobs outside the house and share all household expenses. All accumulate equity in the house, which is returned when someone leaves. We allow considerate smoking, watch television, drive cars, eat junk food, and generally enjoy the affluent middle-class lifestyle in a grand house at a remarkably small cost per member. House accounts are balanced with one member's micro-computer (a first?). Visitors (limit of three at a time) should contact us and receive confirmation before arriving.

#### **House Of Lavender, Inc.**

2455 W. Juneau  
Milwaukee, Wisconsin 53233

The House of Lavender currently has seven members and is now ten years old. We are not an intentional community and have no official statement of purpose. We are evolving to a point where our philosophy includes: cooperative living and support for other cooperatives; owning our own house and maintaining and improving it for ourselves, others in the community, and future residents; individual and collective support for social change efforts; commitment to an integrated neighborhood near the center of Milwaukee.

In line with our philosophy, we have built a solar greenhouse and have acquired resources helpful in political work.

We do not generally have casual visitors. We consider putting up people who are coming to Milwaukee for a progressive conference, or something similar. Visitors must

notify us one month in advance, and must receive a reply from us before coming.

I

#### **Innisfree Village**

Route 2, Box 506  
Crozet, Virginia 22932  
(804) 823-5400

Innisfree Village is an interdependent, secular community with mentally-handicapped adults located on a 400-acre farm at the foot of the Blue Ridge Mountains. The director, his family, and two handicapped co-workers arrived in 1971 and settled into the 18th Century brick farmhouse. Presently, twenty-nine handicapped co-workers and seventeen staff co-workers live at Innisfree, along with the farm manager and the financial advisor with his family.

For the handicapped individual living in one of the family-like homes, Innisfree becomes an alternative to a more restricted life in an institution. The village industries are the bakery, weavery, gardens and woodshop. Innisfree provides the staff co-workers with many opportunities to create new programs and to expand existing ones. We are currently expanding our food production and looking for energy-saving alternatives.

We invite you to visit Innisfree, but please call or write in advance. Tours are offered on Wednesday and Thursday from 9 a.m. to 12 noon.

J

#### **Julian Woods Community**

R.D.  
Julian, Pennsylvania 16844

Julian Woods Community (est. '75)

strives for individual freedom and diversity within a cooperative context. We share certain expenses — land mortgage, improvements, and development projects.

We live in "clusters" — small, family-like units. Presently, we are 14 people, ages 10-42 years. Except for our basic responsibility to the group and our land, we share our lives as much or as little as we care to.

Since moving here, we've installed 2 wells and septic systems, built a large shop, a 3-apartment house, and 2 cabins. We've established two businesses: an auto/machine shop and furniture refinishing.

Ideas for the future include a pond, greenhouse, health and/or behavioral clinic, a berry farm, restaurant, goats, chickens, and a portable sawmill.

Most importantly, we are open and flexible. We seek people with skills, knowledge, a sense of commitment, and a desire for stability.

K

#### **Karme-Choling**

Barnet, Vermont 05821  
(802) 633-2384

Karme-Choling is an environment where people practice and study buddhadharma, the teachings of the Buddha. Residents and visitors practice meditation, study the buddhist teachings and work together in a contemporary expression of the 2500-year-old buddhist tradition.

Karme-Choling was founded by the Tibetan scholar and meditation master, Vajracarya the Venerable Chogyam Trungpa, Rinpoche on his arrival in the United States in 1970.

Since its inception, Karme-Choling has expanded into one of the major residential centers for the practice and study of buddhadharma in the Western Hemisphere, and is administered by 30 full-time staff members.

Located on 540 acres in northern Vermont, Karme-Choling offers

year-round meditation and study programs, from a weekend to ten weeks long. In addition, guests may live here for any length of time, and join the daily schedule of the staff. For more information, write or call us.

#### **Kerista Village**

P.O. Box 1174C  
San Francisco, California 94101  
(415) 566-6502 or 566-5640

This urban community (est. '71) consists of 16 adults and two babies, and was created to be a model of a totally equalitarian, non-hierarchical environment. No sexism. All decisions are made by vote. All responsibilities are shared equally. No gurus/dogmas.

All members practice "polyfidelity", an alternative to marriage in which people live in families of carefully selected friends, maintaining non-monogamous relationships within the family. Community members maintain a state of transitional celibacy prior to joining/forming a family.

Members work at outside jobs or in worker-controlled collectives, sharing income and living at the same standard. We publish *Utopian Eyes*, a quarterly magazine, and sponsor a repertory company which performs original plays about communal living, also music workshops featuring original music with a feminist perspective.

Our goal is to create a non-exploitative culture which enables us to develop our potentials. We're planning to move to the country and build a native Utopian eco-village, with alternative technology and a farm school. We operate a non-residential growth center in the city, oriented toward networking, cooperative survival workshops, and helping people form other communes.

Additional members are sought. Free booklet will be sent upon request.

#### **Koinonia**

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

Koinonia (est. '51) is a non-

denominational center for healing and growth, located on a country estate just outside of Baltimore. We are 30 people (families, single folk, elders, and babies) who live in community to practice the spiritual, physical, mental, and emotional relationships which promote wholeness in the individual and the world. From our long experience with organic farming, natural foods diet, prayer and meditation techniques, Yoga and other bodymind exercises, art, music and handicrafts, we have developed residential programs, classes, and weekend workshops in health enrichment. Through awareness of "wellness" models and disease-preventing lifestyles, people can experience and practice self-control of their physical bodies and mental, emotional and spiritual growth.

Individuals may join Koinonia as staff members (filling vacancies) or as "student participants" registered for our programs. A Waldorf Schools nursery program is available to staff families.

#### **Koinonia Partners**

Rt. 2  
Americus, Georgia 31709  
(912) 924-0391

Koinonia Partners (est. '42) has 24 members, 20 volunteers, and 15 children. The average age is 40 years.

We are a Christian service-oriented community involved with low-cost housing, education, and small industries. We also farm our 600 acres.

We live at a modest level and are trying to simplify our lives. We believe in non-violence, reconciliation between the nations, races, and sexes, and the sharing of the resources that God has given us.

#### **Kootenay Cooperative Land Settlement Society**

Argenta, British Columbia V0G 1B0

Kootenay Cooperative Land Settlement Society (est. '71) has 17 adult and 6 child residents, with about 40 "supporting" members. The adults are between 24 and 35 years of age. Including children, the sex ratio is

50/50.

We are located in a very rural area in the southeast corner of British Columbia. As a chartered co-op, we own 225 acres of forested slopes and beaches. Our land is managed by the consensus of the group, with special regard for our role as caretakers. We have a system of homesteads separated by common land. Hopefully, we will also develop communal houses.

Some of us are political and ecological activists. We all subscribe to alternative values, a simpler lifestyle, organic attempts toward self-sufficiency, and good non-sexist relationships.

We are not seeking new members at this time. People interested in visiting or communicating, please write.

#### **Kripalu Yoga Ashram**

P.O.Box 120  
Summit Station, Pa. 17979

Kripalu Yoga Ashram and Retreat is a dynamic growing spiritual community of about 150 men, women and children who have chosen yoga as their way of life. Our founder and spiritual director is Yogi Amrit Desai, a close disciple of Swami Shri Kripalvanandji of Kayavarohan, India. A student of yoga for over 27 years, Yogi Desai has spent the last 17 years in the West conducting seminars, retreats and workshops and training hundreds of yoga teachers throughout the U.S. and Canada. He is the author of several books on yoga including one soon to be published on Kripalu Yoga, a unique form of meditation in motion which uses Hatha Yoga to directly achieve states of higher consciousness.

More than a teacher of meditation and life, Yogi Amrit Desai is a guru — one who bestows a genuine experience of inner awakening through the very power of his presence. Under the guidance and inner peace and tranquility that comes through the practice of pure and selfless love.

#### **Kriya Babaji Yoga Sangam**

112 East 7th St., Storefront East  
New York City, New York 10009  
(212) 982-7356

Our organization was founded in 1953 by Yogi S.A.A. Ramaiah, a disciple of the Immortal Siddha Kriya Babaji Nagaraj of India. We have 52 yoga centers throughout the world, with 1,052 initiated members of all ages, 50 of whom are residents. The centers are both urban and rural. The main rural centers are in the Imperial Valley, California, and in upstate New York.

We are self-sufficient; income is earned by members working in the community. Our people are socially active and involved in the helping professions. Diet is vegetarian. Children attend public or private schools.

Spiritual orientation is very strong. Our goal is to realize and manifest the Divine in all of the five bodies: physical, vital, mental, intellectual, and spiritual. Another goal is to have the 18 Tamil Yoga Siddhas published.

Anyone may visit our centers. A person desiring initiation must attend class and have an interview with our teacher. Each student is taught individually.



#### **Lama Foundation**

P.O.Box 444  
San Cristobal, New Mexico 87564

The purpose of the Lama Foundation (est. '66) is to serve as an instrument for the awakening of individual and collective consciousness. Residents follow different spiritual disciplines, understanding that all beings and all paths are One. We support ourselves through silkscreening, prayer flags and t-shirts, publications and pottery. We are also supported by tax-free donations and room-and-board payments. During the summer, we are a school which teaches through community experience and visiting spiritual teachers.

We are located in forested mountains, with outhouses, wood heating, a 90-day growing season,

and no electricity. We have 20 staff members, family and single dwellings, a structured daily schedule, communal meals, work, prayers, meditations, song and dance.

#### **Lanark Hills**

RR4, Perth, Ontario K7H 3C6  
(613) 267-4819

Lanark Hills (est. '72) is a rural gathering place for friends of Krishnamurti. We explore his teachings in our daily life together. Our diet is vegetarian. Work includes: gardening, wood-gathering, and building maintenance. For income, we operate a cottage industry — Family Pastimes Cooperative Games.

Inquiries and visits welcomed. Prior arrangement required. Complete information about facilities, programs, guest policy, etc., available upon request.

#### **Longcliff Collective Community**

Sunnybrook, Kentucky 42650

We are 4 adults and 2 children occupying 3 houses on 70 acres of beautifully rough mountain land. Our activities include carpentry, childcare, establishment of an alternative school, and performance as a musical group. Food self-sufficiency and economic self-reliance are goals. We earn money as we can, and participate in a food co-op, transportation co-op, group study, exercise sessions, labor projects, dinners and garden.

Struggle is our key word in combating sexism, individualism, coupleism, racism, and ageism, while simultaneously striving for androgyny, communalism, and internationalism. We practice criticism/self-criticism in seeking improved interpersonal communication.

The general consensus of our visitors is that we're "real". We have personality hassles, economic hassles, freakouts. This is okay; we see these things as initial indicators of radical change. Through experience and conscious struggle, we are becoming more graceful. Moving from relative affluence to relative poverty seems to be the cause of

most of our difficulties.

We'd like more people, and more children interested in alternative education. Tell us about yourselves: ideas, experiences, skills, what you're seeking, what you offer. Come visit. We really do have quite a nice time struggling along together.

#### **Love Israel Foundation**

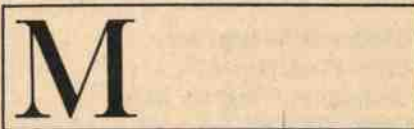
P.O.Box 9712  
Seattle, Washington 98109

We are a family of over 300 members, headed by Love Israel, the brother who started our family over 12 years ago. We live as one family, with our center being in Seattle, Washington.

We have many homes in Seattle, located within blocks of each other, also a free restaurant and guest house called The Front Door Inn, which is always open to our neighbors, friends, relatives, and guests. All are welcome who are loving and respectful.

Through the years, God Our Father has revealed in visions and revelations much to us. We have seen that we are all one, and that now is the time to live it. We know that everyone who loves is a member of the Love Family. As one of the tribes within the larger Love Family, our purpose is to gather together and feed freely all who know that love is the answer.

All communities can focus together their energies on the 1981 Rainbow Peace Gathering, to be held here in the State of Washington the first week of July. Come visit us: The Love Israel Family's Front Door Inn, 617 W. McGraw St. (top of Queen Anne Hill), Seattle, Washington 98119; (206) 285-4646; bus #2 from downtown.



#### **Magic Animal Farm**

P.O. Box 314  
Naturita, Colorado 81422  
(302) 865-2631

Magic Animal Farm was established eight years ago with our move to this land — 400 acres of valley bottom in southwestern Colorado, about 35 miles northwest of Naturita. The 5 permanent members and one apprentice take turns living on the farm and at our food co-op and general store in town. We are 3 males and 3 females; our ages: 5, 17, 28, 29, 19, and 41.

We earn money from the store and restaurant work. Childcare is shared; we don't use the public school system. Government is divided, with each member having responsibility for 1 to 5 of the 18 areas. We eat natural foods, many of which are homegrown. We are not strictly vegetarian. Anyone interested in more details or visiting must write ahead and include a self-addressed stamped envelope.

#### **Matagiri Sri Aurobindo Center**

Mt. Tremper, New York 12457

Matagiri (est. '68) is a small community near Woodstock whose purpose is to provide a field for the practice of Sri Aurobindo's system of integral yoga and the development of a true collective consciousness. We also serve as a center for dissemination of information and products related to the teachings of Sri Aurobindo and the Mother, and of the Sri Aurobindo Ashram and Auroville. We also publish *Collaboration*, a quarterly devoted to evolutionary vision.

Visitors are welcome. Accommodations are limited and simple. Matagiri is not a retreat, so a typical day is devoted to work done in a spirit of consecration and detachment: "Yoga through work is the easiest and most effective way to enter into the stream of this Sadhana." Visitors are required to follow our daily schedule and to give at least one-third of their time to assigned work. Tasks consist of cleaning, construction, painting, gardening, office and kitchen work, etc. Meals are vegetarian, but fish and dairy products are included. There are regular collective meditations and readings.

**The Mettanokit Spiritual  
Community of New England**  
P.O. Box 134  
Wendall, Massachusetts 01379  
(617) 544-3383

We are a network of rural and urban communities throughout New England who have been meeting regularly for almost 3 years. We have a core group of about 20 people committed to finding a land base now, and a membership of over 200 in the larger network.

We are currently holding our monthly gatherings the 4th weekend of every month. We desire land on which to build a tribal village where we'll farm organically, develop energy-efficient homes, create a resource and learning center, raise our children and be self-sufficient. Our relationships to our selves, to each other, and to this planet are a priority for all of us.

At present, we are offering: conference organizing, group facilitation, creative problem solving, counseling, men's and women's support groups, joyous child raising, massage, sweat lodge. We also present lectures, seminars and dramatic productions, produce Native American cradleboards, and provide services such as painting, construction management, wood-cutting, natural foods catering, and childcare.

Please call or write to us before visiting.

**Mountain Grove Community**  
Box 22, New Highway 99 North  
Glendale, Oregon 97442  
(503) 832-2211

Mountain Grove is a country commune on 400 acres of forests and fields. We are dedicated to education which is born of self-awareness amidst day-to-day experience. It was founded ten years ago for people interested in the teachings of J. Krishnamurti.

Today we're about 25 people in every decade of age up to the 70s. Males to females about half and half. We have no leader of dogma, and make decisions by consensus. Anyone is welcome to visit anytime. We ask for \$3.50 a day per person,

and participation in the work and sharing. If you want to stay longer than a few days, come to one of our meetings while you're here and talk with us. Bring your own bedding. No dogs, please. What you do here depends on *your* motivation, and keeping clear with the community. You have to be here to know what it's like.

**Movement For A New Society**  
4722 Baltimore Avenue  
Philadelphia, Pa. 19143  
(215) 724-1464

Movement for a New Society (MNS) is a nationwide network of small groups connected by a similar radical analysis of the problems of society, visions of what a new society can be, and a strategy of non-violent direct action to bring it about.

We're involved in projects with a social change focus. Groups set their own priorities and projects but share experiences with others, helping make network decisions. Many groups live communally.

We believe in taking charge of our lives and living out visions of a revolutionary society. MNS is known among movement groups for its group process skills, and use of consensus decision-making, which can be learned within MNS training programs.

MNS groups live and work in collectives of 2 to 12 people, with commitment to particular tasks, sharing work equally.

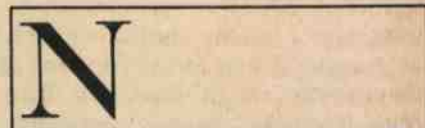
Collectives are in approximately ten locations within the U.S., having connections with social change activist groups throughout the world. For further information write Network Service Collective, 4722 Baltimore Ave., Philadelphia, Pa. 19143.

**Mulberry Group, Inc.**  
2701 West Grace St.  
Richmond, Virginia 23220  
(804) 355-6341

Mulberry Family (est. '72) is an urban community of 14 adults; average age is in the late twenties. In 1978 we incorporated as Mulberry Group with these purposes: to

share resources, talents, and skills; to balance the need for group stability with the importance of encouraging spontaneity and differences; to balance personal wants and needs with those of other individuals and of the group; to live in an ecologically-oriented household that includes a vegetarian kitchen, resource conservation and proper nutrition; to maintain a long-term commitment to this group and dreams of group enterprises; to form a structured approach to equal accomplishment of physical maintenance and property improvement; to live in a group built around human-growth concepts; to integrate power as it relates to group decisions; and to be aware of the personal relevancy of a lifestyle seeking to make intentional community an acceptable alternative.

We are not currently seeking members, but we encourage interest, especially from women. To visit, please write two weeks in advance.



**Namaste**  
Rt. 68, Box 259B-1  
Sandpoint, Idaho 83864  
(208) 683-2518

Namaste (est. '72) is a working community of three adults and two children, aged 3-40. We live on 80 acres in northern Idaho. (Winter access is 4-wheel drive only.) We are basically an agrarian community with hand and machine labor. A wind-generating plant provides us with 12-volt electricity. Our income is derived from vegetable sales, seasonal play-work, and gifts.

Our outside activities involve us with the North West Alternative Trade Network and with other communities and our neighbors.

Our membership process starts with a visit; then, if in agreement, an apprenticeship living situation, and finally, membership, dependent on the consensus of members. Our future goals are simple: more

people to grow with and to live and love and to hopefully find the "Namaste" — "we honor the light within you" — in all.

### **New Life Farm**

Drury, Missouri 65638

New Life Farm is a community-owned, non-profit corporation founded in 1978, and dedicated to research and education in appropriate technology, alternative energy, and environmentally-sound living.

The thirty active members maintain a forty-acre farm with working demonstrations of methane digesters, hydraulic rams, solar space and water heaters, waterless toilets, waste-water recycling systems, a solar greenhouse, and tree crops.

The center of farm activities is the large restored farmhouse which has offices, library, and conference facilities for up to twelve people. Members do not live on the farm. We issue a newsletter semi-annually, as well as other publications on solar air heaters, include lectures and slide presentations, workshops, private consulting, and a travelling exhibit. The main emphasis is on conservation, self-reliance, bioregionalism, and continuing education.

### **New Vrindaban Community**

Hare Krishna Ridge

R.D. 1

Moundsville, West Virginia 26041

(304) 845-2790

New Vrindaban Community is the original and largest rural community project of the international society for Krishna Consciousness. Founded in 1968 on a small, rundown farm, the community now encompasses over 2,000 acres and has 350 full-time residents.

There are numerous projects: construction, cow protection, farming, arts and crafts, industries all centered about the cultivation of Krishna (God) consciousness. There are dorms and rooms for unmarried people and private rooms and individual houses for families. Limited guesthouse rooms are available on a reservation basis. One need not to be a Hare Krishna

devotee to join the community or visit, but everyone is requested to follow the bhakti-yoga principles prohibiting meat-eating, intoxication, extra-marital sex and gambling.

One of the major community projects has been the construction of a temple in memorium to a spiritual master.

### **North Mountain Community**

Rt. 2, Box 207

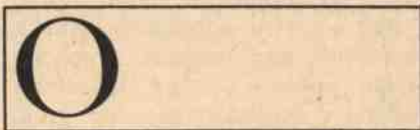
Lexington, Virginia 24450

North Mountain is a 130-acre farm in the Allegheny Mountains. We're a small group of folks in our 20s and 30s. Our community is a way of life, a vision, and a hope for the future.

We strive to keep our lives simple, and prefer to work hard ourselves, rather than have machines or others do the work for us. We farm and garden organically, using cast-off equipment of the last generation. We provide two-thirds of our food. Income is shared, and earned for the most part through outside employment. We keep bees and chickens, honey and eggs being the only animal products we eat regularly.

Our closeness as a family is important. We have had our bad times as well as good, but we try to keep in mind our love for each other. Major decisions are made by consensus.

We are open to new members. Visits should be arranged well in advance and be long enough (one week) so that we can get to know each other. SASE please.



### **One Life Family**

202 Pier Ave.

Santa Monica, California 90405

(213) 392-4501

One Life Family (est. '74) philosophy is to love one another, see only love, be only love, do only loving things, if you will. The 15-30

members, aged 18-40 years, plus kids, mediate together often, play and hang-out as long as it feels good. We have an 18-acre ranch in the coastal mountain range and a large natural food store in Santa Monica. \$12,000 in annual sales leaves enough to do what we want. We do ranch work, store work, and all other levels and types of jobs needed to keep a communal and commercial trip happening.

Our diet is vegetarian and junk foods. Our government is mostly flow and a benevolent dictatorship. Community members interact often but follow no particular model. There are no real marriages, but plenty of couples, singles, gay folks, and crazies. Mothers watch their kids or make arrangements. Kids go to public schools.

New members are admitted unless they're real spacies. We are going to have a house for new folks to live in initially. Our goal is to refine and to become more loving, to make our space a better home, a better place to learn, a better place to share.

### **Open House Community**

Rt. 7, Box 410

Lake Charles, Louisiana 70601

(318) 855-2871

Open House (est. '71) is a rural Christian community in the Roman Catholic tradition, subject to the Bishop of Lafayette, and to our designated leadership. Our life is centered in God: the Father, the Son, and the Holy Spirit, our model of perfect community.

We understand ourselves to be in God's image most fully as a community rather than as individual persons; and together we aspire to a lifestyle of Gospel poverty.

The children of our 21 members attend public schools. Our membership process is discernment. Our goal is to establish a new society based on Christian values.

Write or call if you'd like to visit, or if you would like more information.

### **Oregon Women's Land**

P.O. Box

Roseburg, Oregon 97470

Oregon Women's Land is a non-profit corporation founded to recognize that land is a sacred heritage and resource belonging to all people, to acquire land for women who otherwise would not have access, to develop harmonious and ecologically-sound land-based communities, and to protect the land from speculation and over-development.

We want to acquire land collectively, thus eliminating owner/tenant power divisions. Women need to have time and space and resources to develop their own culture.

We have two farms in Oregon, which women and children can visit any time. Skills sharing happens. We are feminists working against racism, ageism, classism, and share our love for Mama Earth.

Membership is open to any woman in agreement with our purposes who asks to be on our mailing list. We request \$1 contributions for the newsletter (more if you can, less if you can't). Decisions are made by consensus at quarterly meetings which are announced in the newsletter.

#### **Owl**

P.O. Box 1692  
Roseburg, Oregon 97470

Owl Farm (est. '75) is open land for all women and children to come visit and/or live. Payments for this first piece of land come from contributions, often in the form of monthly pledges, from women across the country. Policy on the farm is decided by the women living there. Housing is limited but warm camping space is available.

Visits and inquiries are welcome. Please send a self-addressed stamped envelope with all correspondence.

**R**

**Raj Yoga Math & Retreat**  
P.O. Box 547  
Deming, Washington 98244

We are a small semi-monastic community (est. '74 by Yogi Father Satchakrananda). Our purpose is to provide a lifestyle which enables conscious union with God (Guru). The principles of monasticism of both the Western and Eastern traditions are used as guidelines for the practice and manifestation of Yoga.

Males and females live separately, coming together for eating, working, and meditating. Meals are vegetarian (grains, vegetables, fruit, milk and milk products). A moderate silence is expected at mealtime.

Our philosophy includes the practice of Jaya Yoga Sadhana, an integrated system of yogas which brings victory over the normally uncontrolled lower self. Emphasis is on the purification of the individual's systems. One goal is to surrender wholly the worldly desires of the ego, and begin to merge with complete enlightened state of zero-everything.

We prefer visitors who are serious-minded. Workshops are also available to serious aspirants who have made previous contact.

#### **Religious Society of Families**

R.D. 2, Anderson Rd.  
Frewsburg, N.Y. 14738  
(716) 569-2153

We are an atheistic, scientific, humanist cooperative, founded in 1963, incorporated in 1968, located on the Pa./N.Y. state line in southeastern Chautaugua County. We have much land (400 acres) and few people. We have 7 unoccupied 50-acre homesteads, open to settlement by couples or families dedicated to zero population growth, economic and cultural simplicity, solar power, cottage industries, selective reproduction, and group continuity. Governing principles are partly fixed and unchangeable (ZPG for example) and partly set by our own peculiar method of extracting judgments by a new, experimental democratic process. Sylvan; folk dance; family cows; decentralization; hobbit holes; water wheels. World Salvation by Example. Membership is by marriage or re-marriage and by taking a vow of poverty.

#### **Renaissance Community**

Box 112  
Turners Falls, Massachusetts 01376  
(413) 863-9711

Renaissance Community (est. '67) has 130 members, 80 adults, and 53 children. Our intent is to foster personal growth, creative expression, and growth of consciousness through incorporating spiritual values into our daily lives, and affirming our lives as a creative adventure.

We started as a backwoods agricultural commune, yet have evolved into a diverse and dynamic community. Our major projects at present include the 2001 Center — building an energy efficient village on 80 acres in Gill, Massachusetts; Renaissance Greeting Cards — created here and widely distributed; Silver Screen Design — silk-screen business; Rocket's construction and leasing of custom coaches; Recording Studio — fully equipped 8-track studio for music; Varied Contracting — painting, carpentry, paving, excavation, etc., doing outside work as well as maintaining and developing the home front.

All inquiries and visitors are welcome. Please write first if you plan to stay overnight, and call in advance for day visits for which weekends are most suitable. We are interested in pursuing any way we can work together.

#### **Round Mountain Cooperative Community**

P.O. Box 1363  
Ukiah, California 95482

We are a family and an intentional community (est. '78) living cooperatively on 800 acres of land. We have 16 adults and 7 children, and wish to grow to 25 adult members.

We are an agricultural community and emphasize organic farming, gardening, and tree crops. We have 50 acres of farmland, a garden, and orchard, along with two barns, woodshop, and two community houses.

We want to build a nurturing and fulfilling community based on equality, cooperation, feminism, open communication, and political activism.



Our goals include self-sufficiency (through our farming and gardening), paying for our land, developing alternative energy and cottage industries, and cooperative child-raising.

The land is in the name of Round Mountain Cooperative Community, Inc., a California agricultural cooperative. Each adult buys a \$10,000 share (after a six-month trial period) which is payable over 5 years.

For details and visiting information, contact the above address. No unscheduled visitors.

legislation by Yogeshwar Muni and Swami Kripalvananda and application by an elected judicial board.

Sincere seekers willing to follow the dharma are welcome.

#### **Sandhill Farm**

Rt. 1, Box 10  
Rutledge, Missouri 63563  
(816) 883-5543

Sandhill Farm (est. '74) is where seven adults live the "good life", living together because we love and support each other, stimulating each other's mutual growth. We intend to remain a small group, growing to perhaps 12 adults. We're expecting one child in Jan. '81, and folks with children are also welcome to join us.

We live on 65 acres, 25 of which are cleared, with cows, goats, chickens, ducks, bees, dogs and cats, growing food for ourselves and to sell.

Being in tune with the earth is a daily matter. We feel our spirituality in our respect and love for the earth, each other, and other living creatures. We work hard and play easily.

We grow and eat wholesome food, trying to make it our economic base. Making sorghum molasses is one main source of income.

We're also a member of the Federation of Egalitarian Communities. Write to arrange a visit, or for more information.

#### **Seven Springs Community**

Box 121  
Dillard, Oregon 97432

There is no "membership" within our community — only 50-75 people living in an isolated valley on approximately 800 acres. We have been in existence for ten years. Basic philosophy is "reciprocal maintenance", religious freedom.

If you visit us you must be able to take care of yourself as far as money, etc. Other things we'd like folks to know about is that we need a philanthropist who would like to help us put solar cells on more than 30 of our houses, fence over ten miles of road, build 3 dams, run a 4-inch steel line for water two miles, and help us incorporate into a

township. We use no electricity and all water is gravity from springs. We have chickens, turkeys, rabbits, bees, horses, fish, greenhouses, tractor, fruit trees, nut trees, berries, music and children.

#### **Shalom Community**

6003 Bush Road  
Brown Summit, N.C. 27214  
(919) 621-5702 or 375-3855

We are seven people who have been learning together since 1974. We work to come to consensus on issues affecting the whole group and work to allow personal independence on other issues — quite a task.

Together we live on 46 acres, are building a new residence for all with private and common areas, are designing a solar/wood greenhouse retreat center, are sharing the parenting of our eight teenagers, and are updating yet another system for sharing meals.

Together we find ways to be supportive to individuals in our demanding careers outside community (education, social work, business) and in our various other interests (friends, wilderness exploration, peace action, etc.)

Please ask us in advance about visits. We can then share with you some of what we have learned about community and commitment, and in turn learn from you.

#### **Shannon Farm Community**

Rt. 2, Box 343  
Afton, Virginia 22920

Shannon Farm Community is a diverse but stable group. 50 adults range in age from the 20s to 60s, with equal numbers of men and women, plus 15 kids. We come in all sexual preferences. Some live in groups, others as nuclear families. Many maintain separate incomes; some choose income sharing. Our dietary habits run from vegetarian to raising one's own meat. There is no one dogma, activity, or spiritual belief that defines Shannon. We respect group process and encourage members to work out their differences constructively.

What keeps us together? We share the dream of a cooperative

S

#### **Sanatana Dharma Foundation**

3100 White Sulphur Springs Rd.  
St. Helena, California 94574  
(707) 963-9487

Santana Dharma (est. '77) is a spiritual center where by applying the principles of yoga, the 65 residents attempt to elevate their lives and inspire others to do so. There is a combination of two spiritual paths: Pravritti Marga and Nivritti Marga. Pavritti Marga — the energy-mastery path involves western technology of communication as well as eastern techniques of concentration designed to master the senses. Following the path provides success, health, and happiness in life. Nivritti Marga is the path of surrendering one's whole life to God, bringing about union and the complete dissolution of the ego.

Located on 625 acres, the members (aged 18-48, plus children aged 8 months-16 years) follow the Yamas and Niyamas: the yamas are restraints of non-violence, telling the truth, non-theft, non-possessiveness, and sexual restraint. The niyamas are observances of purity, contentment, austerity, self-study, and surrender to God. To treat others well is our highest principle.

Diet is vegetarian. Income is derived from programs, residents, and a community painting business. Government is a combination of



*Liberation Camp, Rowe Conference Center*



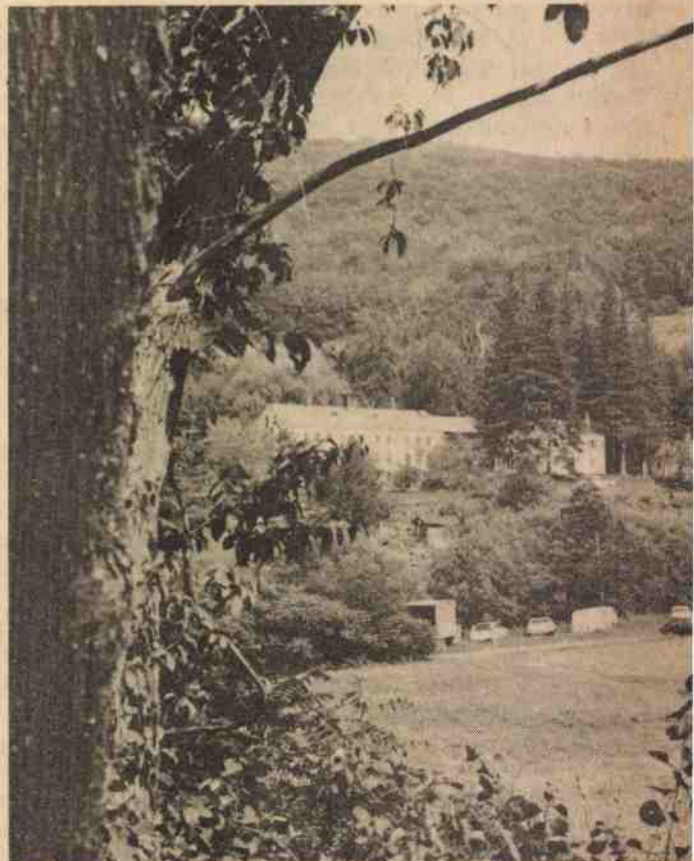
*carved beam, W*



*10th Anniversary party as a commu*



*West Coast Communities Conference,  
Harbin Hot Springs*



*Abode of the Message, New Lebanon, NY*



*tumpka Community*



*l house, 2 Chapel St.*



*original production of "And the House Laughed" by the Dance Alliance Company*



*Rainbow Gathering, West Virginia*



*HELP Family at a street fair in the Mission, SF*



*Network of Light Meeting at Sirius Community*



*Dennis, Marlene and Bill of the Advocate Press, New Haven*

village with low environmental impact, utilization of local resources, and facilitation of personal growth in a non-sexist, non-ageist way. We've purchased a 500-acre farm and share payments. 12 people now live on the land. We've built 3 cluster houses and a woodworking shop. Off the land, we've helped establish an alternative school. Our work collectives feature equal hourly pay: a woodworking/construction group, organic herb garden, hay collective, and a micro-computer group.

For Shannon, the bottom line is shared spirit and faith in our community as a stable framework within which we can work towards our varied goals. We encourage inquiries.

#### **Sirius**

P.O. Box 388  
Amherst, Massachusetts 01002  
(413) 256-8015

Sirius is a cooperatively-run spiritual community started by former members of the Findhorn Community. We are a family of adults and 5 children, living together on 86 acres of forest and gardens near Amherst, Massachusetts. Everyday life is our spiritual teacher and work is seen as "joyful productivity". We are developing a deeper communion with the forces of nature and methods of living lightly on the earth, to help transform our planet.

Sirius offers experiential weekend workshops in community living and spiritual principles. Cassette tapes are available on Principles For Starting Communities, Meditation, Gardening, etc., also slideshows on Communities in America, the Spiritual Destiny of America, etc. Sirius members and friends have a cooperative construction business called "Rainbow Builders".

Visitors are welcome on Sunday for tours. Those wishing to join in the work flow and spiritual practice of the community can call for accommodation-space availability. Write for a free brochure.

#### **The Society For Human Development**

1 Cheverly Circle  
Cheverly, Maryland 20785

We are striving to create the social setting appropriate to human development. We encourage our members to decide the nature of human development and how to pursue it for themselves. We agree that one's development must not harm others, be violent or exploitative, and should not be overly materialistic; that it is encouraged by cooperation, equality, freedom, and a balanced satisfaction of the entire range of human needs.

Thus far we have mastered the economic situation, made significant progress in group process, but have made only vague advances in moral and mental growth.

Our members pay 15 hours of work each week, and receive a somewhat more-than-moderate standard of living. The rest of the time is theirs, to use, hopefully, in the pursuit of human development.

We envision an international network of independent but inter-related intentional communities whose members could change setting when desired. At present we have locations in Cheverly, Maryland; Anandale, Virginia; Bethany Beach, Delaware, and Little Exuma Island, Bahamas.

You can only know who we are by visiting. Write first to make arrangements. We want you.

#### **Sonnenwald Educational Homestead**

RD 1, Box 1508  
Spring Grove, Pa. 17362  
(717) 225-3456

Sonnenwald Educational Homestead is family oriented and owned. We take apprentice homesteaders, several at a time, who work and learn here for varying periods of time. Room and board are provided in exchange for work. The learning is on the job and informal.

We are close to the School of Living in philosophy and work with it in many ways. We are not yet a parcel in the School of Living Community Land Trust, but hope to be soon.

Anyone interested in our operation can contact us. We are organic gardeners, small farmers, and we have developed an expertise in solar, wood, and to some degree, other alternative energy sources.

We have many short-term visitors from all over the world. An on-going activity is originating meetings on the areas of our expertise, which includes natural nutrition. We also operate a natural foods store on the property.

#### **Spanish House**

1863 Commonwealth Ave.  
Brighton, Massachusetts 02135

Spanish House (est. '72) is an urban Boston cooperative in the hippy/liberal tradition. Members include 4 adults in their early 30s, and 6 children (4 part-time) between the ages of 3 and 14. Most of the adults have more than a college degree. Our interests lie in the areas of ecology, medical care, music, drama, minority advocacy, spirituality, psychology, and being live human beings.

The purpose of Spanish House is to fulfill desires for low rent, companionship, friendship, love, fun, intellectual stimulation, and the avoidance of loneliness. We have separate incomes, rooms, and possessions. We share rent and food. Housemeeting decisions are reached by almost-consensus. Dinners are prepared nightly. We often have openings for new members.

#### **The Spiral Inn [Moniteau Farm]**

Rte. 1, Box 9  
Jamestown, Missouri 65046  
(816) 849-2157

The Spiral Inn was conceived four years ago as a focus in the effort to use macrobiotic principles of balance, to realize a dream of harmonious community. We have 25 adults and 30 children.

We are developing a 405-acre homestead community, Moniteau Farm, with 28 privately-owned tracts and 60 acres of community land. We have community land agreements and a landholders' association to govern ourselves and land use.

Building on our land is continuous. We have 2½ miles of road, 5 cabins and houses, and two barns. We also have home industries, and are building a Community Center/

School.

We adhere to macrobiotic diet and practice. All drugs are strongly discouraged.

The Spiral Inn is now an educational home industry, sponsoring summer camps and work/study programs. We also publish a quarterly newsletter.

Visitors are welcome to low-cost good food and free campsite. It is best to write in advance.

### **Springtree Community**

Rte 2, Box 89  
Scottsville, Virginia 24590

We are a group of 7 adults and 9 children living together as an extended family. Our home (est. '71) is 120 acres in central Virginia. We live in two houses, eat all meals together, share all income. The children are raised collectively, but parents retain primary responsibility for them. We are sending the children to schools outside the community this year.

We garden organically and try to live as ecologically as possible. Our living comes from our dairy, chickens, garden, orchard, sheep and pigs, and also the wages of two members who are working at their professions.

We intend to remain a small group, and are looking for only a few more members, either single people or a family with one or two preferably small children.

We advise a two-week visit for those interested in membership, and we are also open to those who want to live with us for several months to learn country-living skills. If interested, write to us and arrange a visit.

### **Starcross Monastery**

Annapolis, California 95412

An ecumenical community of men and women following the Rule of St. Benedict. Ministries to abused children, those in spiritual transition, and working for reconciliation among Christian people.

### **Still Wind Community**

P.O. Box 4  
Sugar Grove, N.C. 28679

Still Wind is a New Age teaching center and spiritual community near Boone, North Carolina. We have been around for several years, but this represents our first effort to offer courses, etc., to the general community.

As a teaching center, we are open to any teacher as a place to hold classes and workshops in any subject, technique, etc., oriented towards personal growth and New Age awareness.

As a community, we are open to new residents who are serious about working on themselves spiritually, and who are willing to share in the responsibilities of group living. (We have limited dwellings at the present time.)

In a less formal way, we hope to eventually become a center of sharing and fellowship for the general New Age community in this area. We are universal, non-dogmatic, and open to all paths of unfoldment and light.

### **Sunburst Communities**

14000 Calle Real, Rt. 1  
Goleta, California 93017  
(805) 968-6413

Sunburst (est. '69) is a growing community concerned with preserving life on this planet and awakening spiritual realization. To create an environment where this is possible, we have acquired over 12,000 acres along the California coast and in the mountains of the Los Padres National Forest. Sunburst was founded on the visions of Norman Paulsen, a disciple of Parahansa Yoganada.

Our dream is to provide a home for people who long to live a simple, virtuous life of love and service to each other and to humanity. We cultivate organic orchards, vineyards, vegetables, and grains; we raise goats, sheep, cows, and chickens, and fish the seas in large wooden sailing ships. We have established state-approved schools for our children. We hope that through our efforts we may help to bring the Garden of Eden back to our Mother Earth, and to see all people live in brotherhood under the Fatherhood of God.

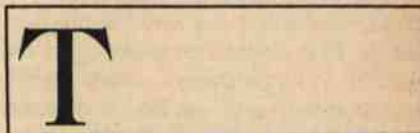
### **Sunflower Farm**

Rt. 1, Box 90  
Amesville, Ohio 45711

Sunflower Farm (est. '75) is a unique community of "appropriate technicians", now 6 families, in southeastern Ohio near the university town of Athens. We seek a self-sufficient and cooperative way of life based on the development of decentralized, creative, human-scale workplaces.

Each member family has a 5-acre homesite and owns a share in a commons of 50 acres and farm buildings that are designed for cooperative agriculture and workshops. The houses we've built and the projects we've begun have given us a sense of purpose, community, and confidence.

We seek people who believe that Working Together represents an important step in personal, community, and societal growth. Members with skills in fish farming, hydroponics, and alternative energy are sought. Interested persons write about yourselves and your interests, c/o Bruce Sabel.



### **Tangy Homesteads**

RD 4, Box 174  
Glen Mills, Pa. 19342

Tangy Homesteads, located near Philadelphia, Pa., has currently 38 member families and ten associate-member families.

We have been in existence since 1945. This year we passed our 35th birthday.

Our purpose is to establish and operate a homestead community, owned and maintained by all members in common, in which, by cooperating, members may have secure, healthy family lives and benefit from each other.

We live on two-acre lots on what was originally a dairy farm. We have the following in common: the community roads, a community building, a pond for swimming and fishing, athletic fields, and com-

munity woodland.

Our membership meetings are held on the first Sunday of each month. We do not have provisions to house prospective visitors. It would be advisable to write in advance, in case an individual or individuals would like to attend one of our membership or other meetings.

#### **Teramanto [Tera]**

10218 147th St. SE  
Renton, Washington 98055  
(206) 255-3563

Teramanto (est. '74) was formed by Fellowship of Reconciliation members. There are now two families in adjacent homes in the semi-rural May Valley, near Seattle. A third house is now being built by prospective members, which will incorporate solar heating, sod roof, and a home-made clivus. Woods, organic garden, and 1½ acres of lands for more residences and a community building for enterprises, etc., are close by.

We concentrate on preserving the natural environment, energy-efficient housing and creative conflict resolution in the immediate area. We strive for more spiritual unity, expansion and self-sufficiency, and to be of greater service to the region. Decisions are made by consensus.

Income is derived from conventional and self-employment. Prospective members participate for six months before membership. Labor or cash investments are redeemed in cash when and after someone leaves.

Membership is open. Visitors should contact us well in advance.

#### **Texas Lake Community**

Box 5  
Hope, British Columbia V0X 1L0

Texas Lake Community is a small spiritual family that runs a hostel open year-round, located halfway between Hope and Yale, B.C. Visitors are welcome.

We have a large organic vegetable garden and small farm. We are looking for spiritually-minded people to help run the hostel and

develop our recently-purchased 311-acre farm in the Kettle Valley. We are working towards creating an organic farm and community that is into service.

We envision the possibility of a retreat center for inward growth coupled with a conference center to host New Age topics. The foundation of our community is spiritual striving, total commitment, and hardwork. You must be a Canadian or a landed immigrant.

#### **Tolstoy Farm**

Rt. 3, Box 70  
Davenport, Washington 99122

Tolstoy Farm (est. '63) has 55 residents, 18 of them children. We hold 240 acres of land and 22 households. Each household is independent, having separate gardens, animals, income, etc., with the exception of a common milk cow and a hay field co-op. We are anarchistic homesteaders who believe in simple, cooperative life. People here are on all levels of spiritual and political trips. We vary in our degrees of involvement with the alternative culture and local people. New people become part of Tolstoy Farm by buying or leasing the use of a house and the surrounding space. In recent years, houses have sold for \$50-\$1000. Prospective visitors should write ahead.

#### **Tupelo Ridge**

Huff, Kentucky 42250  
(502) 286-4458

Tupelo Ridge (est. '76) is a community of 5 people, 3 men and 2 women in their 20s and 30s, from different parts of the country, with varying lengths of membership. Our 114 acres of beautiful pasture and woodland are located in south-central Kentucky. Bowling Green, 25 miles away, is a source of employment, university classes, and friends.

Our farmhouse residence has steadily improved. Two of our members have recently built a house in the woods. We have room for 2 or 3 more people in the main house. Beyond that, new residences

will need to be built. We welcome new members. Our main concern is compatibility.

Though the farm presently has a sole owner, we plan to form a land trust in the near future. Write us or call for more information or if you want to arrange a visit.

#### **Twin Oaks Community**

R.R. 4G  
Louisa, Virginia 23093  
(203) 894-5126

Twin Oaks Community (est. '67) is an intentional community of 75 on 500 acres of forest and farmland in rural Virginia, bordering the South Anna River.

Since our beginnings, values of cooperation, non-violence, and equality have been central. We are continually striving to treat each other in a kind, honest, and caring way, and to create a gentle culture where women are encouraged to lead and men to nurture. We are an economically self-sufficient community with the farm and garden providing close to 60% of our food needs. Each of us is required to work about a 45-hour work week which covers all domestic and income-producing labor. Our focus also includes finding solutions to problems of land use, food production, energy conservation, industrialization, and use of technology. Integration of work and play is a key to community life.

We offer new friends, hard work, freedom from sex roles and a life rich with challenge. We seek members who want to join in the joy and struggle of living communally. All potential members must visit for 3 weeks and go through a 6-month provisional period.

#### **Two Rainbows Community**

Lowman, Idaho 83637

Two Rainbows (est. '77) is a spiritual community on 40 acres in the forested mountains surrounding the Sawtooth Range of central Idaho. Inspired by Findhorn, our primary focus is to develop individual and collective harmony through positive and cooperative effort. The Seven Concepts of Two Rainbows

are qualities we strive to integrate into every aspect of our lives: Honesty, Creation of Our Own Reality, Recognition of God, Prayer, Meditation, Being Here Now, and Having a Positive and Loving Outlook.

Our physical facilities are limited. Due to our remote mountainous location, the number of people who live and work up here varies seasonally. There are a small number of permanent residents. The "membership process" is dynamic and flowing. There are many levels of commitment.

It is our Heart's Desire to help manifest the Planetary Network of Light in the way that we are most able. Please write for further information.

# U

## **U and I Community** Eldrige, Missouri 65463

U & I Community (est. '74) is a cooperative, unstructured non-doctrinal group of 50 people. Members live semi-communally on 1040 Ozark acres. Aged 1-60 years, men and women are present in equal numbers.

We see U&I as a "gateway to alternative living". People are individually self-supporting, have varied diets and childcare and schooling arrangements.

About 150 people have passed through U&I and settled locally in our six-year history. We have a constant ebb and flow of visitors and friends. Each year many of us attend the Rainbow Gathering.

Visitors and prospective members are always welcome, provided they give us some notice, provide their share of food and other costs, and are sincerely community-oriented.

## **U Lab II** 681 Ellis Box 885 San Francisco, California 94109 (415) 929-UTOP

U Lab II (est. '78) is the cooperative home of 15 people, ages ranging from 4 to mid-30s. We form the core of the Redeeming Social Value Project, a group which provides and encourages alternative models and demonstrates that group living and right livelihood are socially and economically viable.

Our house has two standards: complete expression of perceptions and feelings without holding back, and a commitment to build deep friendships with all other house members. We are democratic and primarily vegetarian. We are transforming our home into a model ecology house. We hold a variety of outside jobs, although several of us support ourselves in a construction and cleaning collective, "Broom and Board". We dream aloud of establishing day-care centers, restaurants, and cottage industries. We hope to network with enough like-minded people that we could be a self-sufficient microculture, while still relating with mainstream society.

We are seeking others who are dedicated to pursuit of their highest ideals, who want to make lifetime friends, and who are willing to make commitments.

# V

## **The Vale** P.O.Box 207 Yellow Springs, Ohio 45387 (513) 767-1461

Established in 1961, we are six member and four non-member families living on 40 acres of woodland, two miles from the center of Yellow Springs. Each family lives in its own home and earns its own living. The land and utilities are managed together.

Two families run a small elementary school, on a volunteer basis. The school goes through third grade, and is for both children of the Vale and the surrounding community.

We govern by consensus. Many of us are Quakers, also vegetarians.

Most garden extensively.

We're family-oriented, and desire families who share concern for nature, the wider society, and for the well-being of the family unit. Interested people must live here for a year before a mutual decision about membership is made.

## **Villa Serena** 8201 Willow St. Sarasota, Florida 33580 (813) 355-5954

Villa Serena is a small spiritual community housed in a 1920 vintage Mediterranean-style apartment building. There are nine apartments available for residents, with other students living out in the general community making themselves available for activities as they choose. All members are self-supporting. All individuals are involved in self-development and dedicated to a spiritual lifestyle.

Ages of students range from those in their 20s to retirees. There are no facilities for children in the Villa. The Villa is located in a lovely well-established residential area close to bus lines.

# W

## **Warm Fellowship** P.O.Box 4022 Mountain View, California 94040 (415) 967-6551

The Warm Fellowship is 5+ years old, with about 125 members, and many other active participants. We work closely with many other organizations.

Our philosophy emphasizes personal responsibility, freedom of choice, self-understanding, actualization, and realistic ethics. Within this philosophy, each community has its particular aims and lifestyle.

Purposes and goals include: setting forth and recognizing certain philosophical principles, which we consider to be important, assisting

and inspiring members to greater realization of their capabilities, creating communities and groups who are in accord with the philosophies of the Warm Fellowship.

Two active communities are Warm Community in San Francisco, and Gentle Quest in Washington. Members live in an extended community of separate households and share open lifestyles and personal growth.

Now establishing Ponderosa Fellowship and Ponderosa Village, which will consist of a rural community of households with appropriate technology, and cooperative facilities. Newsletter and information available on request.

#### **Waterfarm**

RD 3, Box 206  
Chestertown, Maryland 21620  
(301) 778-5739

Waterfarm was established in 1976 on a tidewater river of the Eastern Shore of Chesapeake Bay. It is primary home for a few people and weekend/vacation home for a large number of others.

We are creating a viable community that is self-reliant, ecologically sound and spiritually fulfilling. Our main objective at present is to diversify and expand our small-scale organic farming operation, which we see as the best foundation for healthy living in tune with nature.

We have 35 acres of woods and fields, a truck, a tractor, a rototiller, a duplex cottage, a three-story "glass treehouse", and several boats. We envision a solar greenhouse, a barn full of animals, shop/craft space and a music/dance studio. We're eager to enrich our resources and aspirations with the talents and interests of new members, both resident and non-resident. Write for information about visiting.

#### **Whitten Hill Farm Community**

RFD 2,  
Thorndike, Maine 04986

Whitten Hill Farm Community is a group of four adults and one child who are living together in the

mid-coast region of Maine. Our individual reasons for living here vary somewhat, but basically we live as an extended family because we enjoy the benefits of group living. The physical layout consists of a large insulated building that houses us, a shop, garage, kitchen, etc., farm equipment and about 30 acres of fields as well as ample woodland. We are trying to grow strawberries organically for sale and our garden is organic also. We cut our own firewood, do our own building, and generally try to learn as we grow.

We feel we are now at the point where we can expand our numbers a little and still retain a comfortable atmosphere. We are looking for 2-3 people (couples, singles, and/or children) who would like to live, share, and work with us in a hopefully peaceful and enjoyable way. Please write if you are interested and include a self-addressed stamped envelope to help us reply.

#### **Wilderness Seekers**

General Delivery  
Chapleau, Ontario P0M 1K0

Wilderness Seekers is people, some of whom live in a small community. Our purpose is to use the wilderness in a sane manner, to sustain renewable natural resources, and to enjoy self-propelled wilderness activities: canoeing, dog-sledding, snowshoeing, cross-country skiing, hiking, fishing, hunting, and gathering. Within the community, some of us are attempting to live off the land in a self-reliant way, beyond agriculture, but within the existing game laws.

Members are free to establish their own enterprises in order to support personal interests and specializations. Members may be dependent or interdependent on the support systems of the community. There are opportunities to lead wilderness trips, teach tours, and produce maple sugar, dried edible wild plants, medicines, smoked coarse fish, etc.

#### **Windspirit Farm and Music Community**

Box 160  
Kettle, Kentucky 42752  
(502) 433-5518

Windspirit (est. '74) currently has five resident members. We are located on 250 acres in remote south-central Kentucky. Our grounds include a creek, orchards, barns, riding trails, community music house, and nearby lake property. In fall of 1980, we hosted the First Annual Gathering of Southern Appalachia.

Our purpose is to keep spiritually centered, farm on a small scale, play music, and enjoy ourselves. We hope to keep Windspirit small and tribal, reaching decisions by consensus and sharing responsibilities and "drudgeries".

We believe in raising children to be free, perceptive, and responsible. Our financial needs are kept small by thrift, and our lifestyle is simple. Our diet is basically meatless, emphasizing natural and raw foods and herbs.

We meditate before meals, do saunas, swim and play music together. Relationships are built on truthfulness, trust, patience, good humor, and sometimes telepathy. We seek adaptable, gentle souls to live, share, and grow with us. SASE please.

#### **Wolf Lake Refuge**

Box 325, RR 3  
McGregor, Minnesota 55760  
(218) 426-3845

Wolf Lake Refuge (est. '72) is a 112-acre northwoods therapeutic community, numbering 25 people, aged 13 to 30, including juvenile offenders, student interns, and resident co-workers. Population increases by up to 20 for short-term programs in outdoor education, summer folk school, and camping with the mentally handicapped. We also manage the local recycling center.

We are incorporated as a non-profit, non-sectarian service organization. Our philosophy concerns reconciliation of individual and collective needs, public and private life, "counterculture" and "straight" society, through a mix of radical politics, humanistic psych-



ology, environmental awareness, and cooperative self-reliance. Education, deinstitutionalization, and community development are primary organizational objectives.

Annual income (\$100,000) is derived from per diems, foundations, and local work. Our debt is substantial. While we have moved beyond subsistence, further development remains necessary. Decision-making is decentralized among a Board of Directors, Executive Director, Council of Elders, and program/activity people. Certain needs are communally met; stipends are variable. Meat and vegetarian foods available. Work is distributed equally. Write for more information or to arrange a visit.

#### **Woodburn Hill Farm**

Rt. 3, Box 98  
Mechanicsville, Maryland 20659  
(301) 884-5615

We are a rural, family-oriented intentional community in Southern Maryland. In 1975, several households pooled resources to acquire a fantastic 200-acre Amish farm. Some have moved on and a strong group of sixteen people (six adults) are now members of Woodburn Hill Farm.

"The Good Life" includes separate housing, common kitchen, sharing dreams, mortgage-making, childrearing, hard work, personal growth, and privacy. Though we tend toward vegetarian, diet is individual choice as alternatives are usually provided. Within our community, we are monogamous in relationship.

Our religious beliefs are informal and diverse, and we are enjoying creating rituals to mark our lives together. We gradually are moving toward an integrated holistic health orientation. For the past three years, we have consciously exchanged spiritual energy with our garden.

We govern ourselves by consensus. Finances are cost sharing for farm and food expenses; other expenses are individual responsibility. We farm on shares and most adults work outside the Farm.

We are interested in new members. Young people are wel-

come, although we have a decided preference for children over five years old. Come to visit and arrange your stay in advance. Or write for more information.



#### **Yasodhara Ashram**

Kootenay Bay, British Columbia  
V0B 1X0

Yasodhara Ashram was founded in 1956 in Burnaby, B.C., by Swami Sivananda Radha. The Ashram moved to Kootenay Lake in 1962, settling on 83 acres of land 25 miles from Nelson in the southeast corner of the province.

The Ashram gives those who are serious about spiritual life an opportunity to discover and follow their own paths. We provide a retreat where people of all religions may come to find their centre, to pursue the goal of Self-realization, to better understand the answer to the question, "Who Am I?"

In addition to our teaching program, we run a bookstore, recording studio, printshop, publish a journal, *Ascent*, three times a year, and operate a small farm and orchard. If you are interested in our activities, please write to the Secretary at the Ashram.



#### **Zen Lotus Society**

46 Gwynne Avenue  
Toronto, Ontario M6K 2C3

The Zen Lotus Society was founded in New York by Samu Sanim, in the fall of 1967. After closing in 1971, it was reactivated in Toronto in 1975. The Society also has land in rural Ontario.

On the land is a used grist mill, a potential power source which we will develop. Our handcraft center

will be housed there.

The Zen Lotus Society practices the following to attain enlightenment: 1) unify practice and work — both are directed toward the attainment of enlightenment; 2) use our hands and promote folk arts in order to relate to each other culturally and economically; 3) serve people with emptiness and freedom so that they may free themselves.

We practice Zen meditation, grow our own food, and engage ourselves in handcrafts for living and trade. Our community membership is presently 15 persons and we accept all sincere people who wish to follow the same path.

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

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

We are asking only \$80,000 for this property because the highway frontage is short (less than 100 feet) and the house, though structurally sound does need remodeling, including major plumbing work.

Isaac

**Twin Oaks Community**  
Louisa, VA 23093  
[703] 894-5126

# RESOURCES

**Animal Town Game Co.**  
P.O.Box 2002  
Santa Barbara, California 93120

Animal Town is a small, family game company. Having started in 1976, each year we design and manufacture one boardgame. We got into this business to offer folks an alternative to the games on the mass marketplace which needlessly promote violence and competition and distort human values. Many glorify the military, the automobile culture, space exploration, computer technology, and movie and TV celebrities. Rarely will you find games which honor Old Mother Nature, peace, artists, poets or humanitarians.

We are trying to help reverse this trend. Our games extoll the virtues of cooperation, self-sufficiency, conservation, and simple ways of living. We design them to be educational and artistic as well as fun for both adults and children.

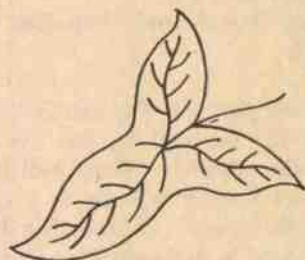
As a cottage industry, the whole family works together in developing each game — from creating the ideas to assembling each game. Folks can write for our free mail-order catalog.

**Barter Fair**  
Rural Resources & Information  
P.O.Box 227  
Marcus, Washington 99151

Each fall (late October, usually), the annual Northeast Barter Fair takes place in northeastern Washington. Organized in 1974 by Rural Resources, this fair gives people an opportunity 1) to sell or barter the excesses of food they have grown or gathered, or crafts they have made; 2) to bring large amounts of bulk food together so that people can get together their winter's supply of food, and 3) to provide an opportunity for people from different areas to meet each other, make music together, and form bonds of friendship.

For many of us, the fair has

become one of the most-looked-forward-to events of the year. Each year, more people have attended, and the variety and quantity of things brought to the fair has increased by leaps and bounds.



**Boston Women's  
Health Book Collective, Inc.**  
P.O.Box 192  
West Somerville, Massachusetts  
02144

The Boston Women's Health Book Collective (est. '69) are co-authors of *Our Bodies, Ourselves* and *Ourselves and Our Children*. The collective consists of eleven women who have been meeting weekly for over eight years. Royalty monies from the sale of *Our Bodies, Ourselves* have been used to support women's health projects such as the following: a joint health education project with the Porcupine Women's Health Collective (a group of Indian women in the Wounded Knee area); the production of *Taking Our Bodies Back* (Cambridge Documentary Films); a menopause questionnaire project; a women's health literature packet distributed monthly to centers and groups; the publication of a pamphlet on hysterectomies and an eight-page leaflet on the cervical cap; joint education programs at Women's Community Health Center (Cambridge, Mass.) and the Somerville Women's Health Project; and the National Women's Health Network.

The collective is developing an international perspective on women and health and is providing an

important networking function for groups in different countries. *Our Bodies, Ourselves* now appears in twelve foreign editions.

**Circle Pines Center**  
Rt. 1, Box 312  
Delton, Michigan 49046  
(616) 623-5555

We are a cooperative of families (est. '38) and friends who own and operate a camp in southwestern Michigan. Our goal is the exploration of cooperative living. We are dedicated to experimentation with alternative and creative experiences in education and recreation.

Circle Pines Center is available year-round for use by groups for conferences, workshops, retreats, and other gatherings. We have heated sleeping space available for 70 people. Our resident staff is available to help with program planning and to act as resource people.

**The Communal Grapevine**  
c/o Parker  
P.O. Box 5446  
Berkeley, California 94706  
(415) 841-6500, ext. 192

The Communal Grapevine has been a communication and support network of urban communal households in the Berkeley/Oakland/San Francisco area since the Spring of 1977. The main focus of CG is to help individuals to explore ways of living with others, and to facilitate the establishment of intentional families.

Grapevine puts out a monthly newsletter and sponsors once-a-month drop-in rap groups that provide a place for individuals to learn about their wants, to meet people interested in forming new households, and to contact representatives of households that are looking for new members. Send 60 cents in stamps for a sample newsletter.

**Communities: Journal  
of Cooperative Living**

P.O. Box 426G  
Louisa, Virginia 23093  
(703) 894-5127

*Communities* (est. '72) is a bi-monthly journal published by and for people involved in cooperative life. *Communities* explores and reports on the development of intentional community, people deciding to work together in urban co-ops and neighborhoods, as well as rural communes. Topics we have covered include community learning, women, the Bank Bill, food cooperatives, worker collectives, neighborhood and tenant organizing, therapy, spirituality, relationships and children, and rural intentional communities. In addition to our features, we include regular columns called "Reach", "Grapevine", and "Resources" which connect our readers with the groups and resources they need.

We put out the yearly *Directory of Intentional Communities*, listing groups open for visiting or looking for members.

Access to *Communities* is through participation. Editing is on a rotating basis, coordinated and published out of Twin Oaks Community and New Haven, Conn.

Subscriptions to *Communities* are \$7.50 a year, \$13 for two years.

**Community-Building Resource Team**

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

We are two members of Twin Oaks Community who see our work as community-building . . . being a resource team for communities, collectives, and cooperative groups, wanting help with their process. We work with newly formed groups, provide facilitation for established groups, and lead workshops.

We have been living in community for two years and are involved in community planning and collective business management. We also do networking and process work. Our current loves are editing *Communities Magazine*, midwifery and working together as a resource team.

If your group is just beginning, is in a sticky place, or needs a lift, we'd like to help. For more information, contact Larry and M'lissa.

**Community Development Credit  
Union**

Institute of the National Center for  
Urban Ethnic Affairs  
1521 16th St. NW  
Washington, D.C. 20036  
(202) 232-3600

The Community Development Credit Union (CDCU) provides training and technical assistance throughout the country to neighborhood credit unions as well as to groups and organizations interested in forming a credit union.

Programs are offered in the following areas: the role of the CDCU in the community; responsibilities of credit union officials; management by objectives; policy and procedures development; marketing and mortgage lending. Work is also being performed around the implementation of housing counseling programs within the credit union framework.

The Institute has developed a publication presenting an overview of CDCU and detailing the step-by-step process involved in organizing a credit union. Additional resources are listed and an actual case study is included. The publication is available at \$1.

**Community Service, Inc.**

Box 243  
Yellow Springs, Ohio 45387  
(513) 767-2161

Community Service, Inc., has been for 40 years a center where ideas and practices concerning community are appraised, developed, and circulated. Central to our work is the conviction that the small community in its many forms is basic to social survival and social evolution. As a national, non-profit membership organization, we endeavor to share with others the perspective and the reality of community life through our newsletter, books, conferences, and workshops.

Membership in Community Services includes the bimonthly news-

letter, and is available for a yearly contribution of \$10 or more. Visitors are welcome at the office, 114 E. Whitman St., from 9 a.m. to 3 p.m. Write to our Yellow Springs address for a free booklist and brochure. Include 50 cents for a sample newsletter.

**Confederation of Nonmonogamous  
Communities**

P.O. Box 5531  
San Francisco, California 94101  
(415) 566-6502

The Confederation of Nonmonogamous Communities is a referral network of nonmonogamous communities in various parts of the United States.

Some of the communities practice polyfidelity (multiple adult relationships where commitment precedes sexual intimacy and where all sexual relationships occur within the communal family). Others practice polyintimacy (where sex is not necessarily accompanied by commitment or fidelity to the communal family).

Groups within the Confederation include Kerista Village, U-Lab 2, Stewardship, U-Lab 3, Cooperative Communities, Hedera, Crabapple, Community for Emotional Self-Development, Scrub Oak Farm, and Walkabout.



**Consumer Cooperative Alliance**

c/o Cooperative Services, Inc.  
7404 Woodward Ave.  
Detroit, Michigan 48202

The Consumer Cooperative Alliance is the only international forum for consumer cooperatives of all kinds, large and small, new and old. Its annual institute program is varied, intense, and stimulates the sense of a cooperative movement through discussions and workshops.

CCA was founded in 1929, and governs itself as a cooperative. It is financed by cooperatives and individuals and organizations interested in cooperative development.

**The Cooperative Directory Assn.**  
P.O. Box 4218  
Albuquerque, New Mexico 87196  
(505) 247-3278

The Food Coop Directory was started by The Cooperative Directory Association (CDA) in Oct. 1973, and is now in its 8th edition.

The directory staff compiles and publishes the Cooperative Directory yearly. The 1980 edition has expanded their listings (4,600) to include all cooperatives, food or non-food, new wave or old wave. Resource sections, Information/Educational section, Funding Sources and Technical Assistance groups are also included. New suppliers are sought out and published as well as local, regional, and national directories available on housing, schooling, and yellow pages.

The directory makes available mailing lists of the directory and of groups involved in consumer outreach. In addition, the CDA takes a large part in informing the cooperatives about national lobbying efforts (i.e., The National Consumer Coop Bank), and national boycotts.

The Directory, through a national advertising campaign, hopes to reach the low-income consumer, hopefully turning thousands on to the cooperative movement.

The CDA offers training in marketing, publishing, computer programming, advertising, promotional campaigns, and networking systems.

The 1980 Coop Directory can be purchased prepaid for \$5 by individuals and \$10 by institutions. Special coop rates are available.

### **Cornucopia**

St. Mary, Kentucky 40063  
(502) 692-6006

Cornucopia is a training institute founded by Ken Keyes, Jr., author of the *Handbook to Higher Consciousness*. It is operated by 60 residents, apprentices, and 40 to 60 students per month.

Our Living Love Center opened in Berkeley, California, in 1972, and moved to Kentucky August, 1977. Our members use the Living Love Methods based on those in the

*Handbook* to keep loving and accepting others. Members are accepted as they are, and have the freedom and encouragement to be all that they can be.

We're open to visitors every Sunday afternoon. The purpose of Cornucopia is to offer instruction and literature on the Living Love Way and to give support to Ken's energy in teaching and writing.

We are developing trainings for communities based on our experience of using the Methods in our lives. Balancing Head and Heart seems to be the key to learning to live together and love one another.

### **Deep Run Farm**

Route 7, Box 388  
York, Pa. 17402  
(717) 755-1561

Deep Run Farm, located on 36 community-land-trust acres, since 1976 has been the headquarters for the School of Living. Residents are involved in local adult education for New Age living, and publication of *Green Revolution* magazine. As well, they maintain a self-sufficient homesteading lifestyle. High-energy self-initiating craftspeople, farmers, publications-people, etc., able to homestead or live in an extended-family household are needed to extend the vitality and potential of this creative community.

### **Farallones Institute Rural Center**

15290 Coleman Valley Rd.  
Occidental, California 95465  
(707) 874-3060

The Rural Center is, primarily, an educational community. It provides the context not only for practical training, but also for a re-examination of the issues surrounding technology and culture.

Located on an 80-acre ranch in Sonoma County, the collective work of staff, apprentices, and workshop participants has enabled us to build a village which now includes seven solar cabins, solar greenhouses, several commercial and owner-built composting toilets, greywater recycling systems, and more. We have a reference library with sever-

al hundred selected titles. In addition, we have three acres of intensively planted vegetable and flower gardens which provide us with fresh organic produce.

Each year, the Rural Center provides the opportunity for a few selected individuals to remain at the site for up to a year as resident apprentices. Residential hands-on programs from one week to three months, as well as weekend workshops, are offered through the year.

The Rural Center is open every Saturday afternoon from 1 p.m. for public tours of our facility. Groups are welcome by pre-arrangement. There is a \$1 charge.

### **Farallones Institute Integral Urban House**

1516 5th St.  
Berkeley, California 94710  
(415) 525-1150

The Integral Urban House (est. '74) is an active demonstration of what people can do to improve both the quality of the urban environment and their own lives. Public classes are held on a regular basis in the fields of solar energy systems, habitat design, urban food raising, and waste recycling. Hands-on workshops are conducted in small stock raising, aquaculture, and beekeeping. Apprenticeships are available for people who would like to study with us for longer periods. Teacher-training programs and environmental education seminars are conducted to develop instructional skills for classroom teachers. Professional consultation is offered for people seeking guidance in modifying their own homes with energy and cost-cutting technologies.

### **Federation of Egalitarian Communities**

Box CM2  
Tecumseh, Missouri 65760

The Federation of Egalitarian Communities regularly sponsors a series of three-day conferences and communal-living weeks designed to broaden awareness and understanding of intentional communities, help more people find a communal alternative, and cele-

brate our own communal lives.

The Federation offers participants a look at communal life, its rewards and its problems, through workshops and presentations and by bringing together numerous groups that are open to new members.

The conferences include the annual Dandelion Communities Conference in Enterprise, Ontario, the first weekend in August. The Communal Living Weeks operate from May through September at Dandelion, East Wind, and Twin Oaks communities. These are intensive communal-living experiences for small groups of ten to twenty people — each one an opportunity to experience community building first hand.

For more information, write to the individual communities (see addresses in the Directory Section) or write the Federation for a conference calendar.

#### **Friendship House**

343 S. Dearborn, Rm. 317  
Chicago, Illinois 60604  
(312) 939-3347

Friendship House — a Catholic interracial and non-violent apostate — works for peaceful social change in accordance with the Gospel. Our approach is a simply lifestyle, a sharing community working for social justice and the reconciliation of peoples. Our quarterly publication is called *Community*. We have resources for change — a library of social change publications, slide show on Chicago racial and ethnic groups, referrals for service and involvement, speakers, and days of reflection and sharing.

We've helped establish Amos Temporary Help Service, a non-profit labor agency, helped to keep inter-city Catholic schools open after Church authorities had announced their closing, and hosted national meetings of participants in International Study Days for a Society Overcoming Domination. We also run English classes for Polish and Latino immigrants. We have a yearly cash turnover of about \$15,000 all from individual donations, and our office is staffed by part-time workers and volunteers who hold other jobs.

#### **Haymarket Peoples Fund**

120 Boylston St., Room 707  
Boston, Massachusetts 02116  
(617) 426-1909

The Haymarket Peoples Fund (est. '74) is an alternative foundation which provides funding to groups who do not have access to larger, more traditional funding sources.

The bulk of our money comes from people with inherited wealth (mostly white, middle/upper class, age range 20-35) who wish to make a conscious decision about their wealth and who understand that the kind of social change Haymarket supports will mean less money and privilege for them.

Haymarket has evolved into a support primarily for small, local organizing projects in low-income and working-class communities which are trying to create base-level social change. We have a decentralized decision-making structure and our grant-making is carried out by eight regional boards throughout New England. We fund only in New England.



#### **Hidden Valley Downeast Community**

Freedom, Maine 04941  
(207) 342-9685

We are an educational, experimental community of twenty-five persons living together on an experimental basis for 3 months each fall beginning Sept. 1. We originated as a college-level program for a full semester's credit from Manchester Community College in Connecticut and are situated on a property used in the summers as a children's camp.

We organize ourselves around the theme of "inductive learning" and "intentional communities", both historical and contemporary ones. We operate on the premise that direct experience provides powerful data for the cognitive world of man, so we offer "experi-

ences". There are four main courses provided: psychology of interpersonal relations, philosophy of religion, intentional communities, and homesteading workshop.

The program is transferable to other colleges for credit, and participants are welcome to apply for personal reasons if they do not desire the college credit.

The cost of tuition is about \$545 for non-Connecticut residents, plus room-and-board costs of \$600 controlled entirely by the participants. Complete community support is provided for three months, including laundry, medical, book fees and activities. Write to us for further details, in care of director Jay R. Stager.

#### **Hospitality Guide of North America**

5620 Morton St.  
Philadelphia, Pennsylvania 19144

*The Hospitality Guide* is a directory of folks who like to travel and meet new friends through a voluntary exchange of hospitality. The guide is not sold to the public, but is available only to the listees who choose to have themselves in it, who thereby offer hospitality to others, and, in return, receive the free hospitality others offer them when they are away from home.

Membership, listing and copy of the directory is \$10.

#### **Institute For Community Economics**

120 Boylston St.  
Boston, Massachusetts 02116  
(617) 542-1058

The Institute for Community Economics has developed the community land trust concept as a means of retaining land value within local communities. This can help ensure that members of the community have access to housing and land for productive use. If you are interested in starting your own community land trust, the Institute provides important information such as literature, lists of books pertinent to community land trusts, and copies of a model lease and bylaws.

In addition to model legal documents, the Institute provides some organizational and technical assist-

ance to community land trusts. Priority is given to low-income groups and groups whose activities promise to set a precedent for other community land trusts. Ground breaking work is underway regarding legislation and financing that encourage community-land trust development. The Institute is a non-profit organization and relies heavily on individual donations to support work. All donations to the Institute are fully tax-deductible.

Reports on active community land trusts are a regular part of our newsletter. If you would like to be on our mailing list to receive our newsletter, notify us and enclose a small contribution to cover costs. We suggest \$3.

**Institute for Religious Development**  
Chardavogne Road  
Warwick, New York 10990  
(914) 258-4655

We are an organization dedicated to the study of the ideas of George Gurdjieff, with the aim of learning to apply these ideas in one's daily life. The group was founded by the late W.A. Nyland, a close contact of Gurdjieff's from 1924 to 1949.

The group's primary center is in Warwick, New York, with affiliated centers in Santa Fe and California, with smaller groups in other parts of the country.

Introductory discussion groups are held in New York City on a regular basis, as well as in San Francisco. Our members form a close community based on the principles of Gurdjieff, but we do not exist communally, and the members maintain their own private living situations.

Seriously-interested persons are encouraged to inquire further about whatever specific aspects of the Institute they wish clarified, either contacting us by phone, or writing.

#### **Integrity**

Box 9  
100 Mile House, British Columbia  
V0K 2E0

We are one of several core communities providing a point of orientation for 200 closely associated

centers around the globe. We adhere to no particular rules or regulations and find, 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 several businesses in the village of 100 Mile House, and further afield are active in many diverse areas, ranging from healing and nutrition, appropriate technology and education, to animal husbandry, the arts and government. We also publish a monthly newsletter, *Integrity*, and hold numerous classes in the Art of Living.

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 your own. Anyone interested may write to me personally, Dave Thatcher.

**Issues In Cooperation And Power**  
P.O. Box 5039  
Berkeley, California 94705  
(415) 848-1289

We publish a quarterly journal (est. '73) which presents articles from a radical therapy point of view. Recent topics include cooperative problem-solving, guidelines for cooperative living, alternative health care, and Marxism relevant to daily life. Our in-depth articles are available as pamphlets through our well-stocked mail order store. *Constructive Criticism: A Handbook* is our most successful publication. Other books available offer practical solutions for alienation resulting from gender, race, age, class and sexual preference.

We also serve as an information exchange network for conferences, training institutes, and groups around the world. Subscriptions are \$5 a year for individuals (\$7 overseas) and \$12 for institutions.

**Issues In Radical Therapy**  
P.O. Box 5039  
Berkeley, California 94705  
(415) 626-3493

We are a quarterly journal (est. '69) presenting articles about psychiatry and psychotherapy from a radical therapy point of view. We believe that personal problems or alienation result from a political process of mystified oppression, and that the alternative to alienation is achieved through awareness and loving co-operation. We solicit and publish articles about sexism, racism, class prejudice, heterosexism, ageism, coupleism, and other forms of power abuse; as well, we publish articles on cooperative problem solving, cooperative living and work, body work, and other radical health-care techniques. We also serve as an information exchange network on conferences, training institutes, and groups around the country and in Europe. Subscriptions are \$5 a year for individuals (\$7 overseas) and \$12 for institutions.

#### **Koinonia Apprenticeships In Organic Spiritual Gardening for 1981**

1400 Greenspring Valley Road  
Stevenson, Maryland 21153  
(301) 486-6262

Apprenticeships in Organic Spiritual Gardening for 1981 are being offered to dedicated individuals by the Koinonia Foundation, the educational community founded in 1951. Individuals wishing to learn the skills of organic gardening on a few acres, and who are committed to their own spiritual growth and wellness are invited to write for applications.

The program which combines classroom study and field trips with experience in the garden begins February 15th, and concludes November 15, 1981, although shorter stays may be arranged. Apprentices working 40 hours per week in the garden will learn all phases of large-scale organic gardening, hard and soft fruit culture, herbs, food storage, basic nutrition, and how to respond to problems in the garden. Apprentices will also explore the spiritual dimension of gardening using prayer, meditation, and attunement to the Nature/Forces, and will come to better recognize their deep connection with all Life, and

how that can be used to help create a fuller garden. Horticultural skills and spiritual ways will be explored together, as different parts of the total garden experience.

Apprentices will receive room and board at Koinonia's 45-acre estate. There is a registration fee of \$150.

### **On Organizing Macro-Analysis Seminars: A Manual**

Philadelphia Macro-Analysis Collective. 84 pp. \$2 (includes postage.) Latest revision of reading list. 50 cents each, or 25 cents if included with a manual.

### **Resource Manual for a Living Revolution**

Alias the Monster Manual. Tools for change. Exercises in group process and conflict resolution. Skills and resources for organizing for non-violent social change. Practical information about social change campaigns. How to live in a viable community. 350 pp. 70 cents.

### **Gay Oppression and Liberation**

A systematic analysis of homophobia and a step-by-step strategy for ending it. \$3.50.

### **Clearness — A Process for Supporting Individuals and Groups In Decision-Making**

30 pp. \$1.75 includes postage.

### **Dandelion**

MNS quarterly newsletter. \$3.50 per year.

### **New Society Packet**

MNS Outreach Collective. Brief papers on the components of the MNS approach: analysis, vision, struggle, training, community, network structure, alternative institutions. The basic MNS message. 70 cents includes postage.

### **MNS Feminist Bibliography**

\$1.15

### **A Manifesto for Nonviolent Revolution**

\$1.15

### **Moving Towards A New Society**

Analysis, vision, and strategy for a

democratic, decentralized and ecologically-sound new society written by four MNS participants. \$5.50 (includes postage).

### **Building Social Change Communities**

By the Training Action Affinity Group, updated 120 pp. book format. An excellent handbook for anyone into social change, community living or both. Write for availability and price.

### **Naropa Institute**

1111 Pearl St.  
Boulder, Colorado 80302  
(303) 444-0202

In 1974, a group of artists, scholars and students joined together in a common vision of learning as a personal journey — encompassing both the academic and the artistic — a process which develops and integrates intellect and intuition through the discovery of genuine discipline. At Naropa Institute, intellect is trained through study and intuition through the practice of meditation, the arts, and body awareness and movement.

The Institute attracts 1,000 students each summer to over 200 courses and workshops in music, dance, psychology, martial arts, theater, visual arts, poetics, Buddhist studies and science (biology, language, and knowledge). Year-round degree programs include B.A. in Buddhist Psychology and Buddhist Studies; M.A. in Buddhist and Western psychology, and in Buddhist Studies; and certificates in Dance, Poetics, and Theater.

### **NASCO**

P.O. Box 7293  
Ann Arbor, Michigan 48107  
(313) 663-0889

The North American Students of Cooperation (est. '69) is a non-profit tax-exempt co-op resource organization. NASCO provides education, publications and technical services to its members and the general public. We publish *Co-op Magazine* bi-monthly.

NASCO also offers its Board Training Course, designed to introduce directors and leaders of co-ops

to governance, finance, and planning responsibilities. Other NASCO services include the annual Cooperative Education and Training Institute (a major bi-national co-op conference and the Co-op Consulting Service. Finally, we maintain a wide assortment of books and other media on co-ops. Write for more information on these services and on individual/organizational membership for you or your co-op.

### **National Association for the Legal Support of Alternative Schools**

P.O. Box 2823  
Santa Fe, New Mexico 87501  
(505) 471-6928

NALSAS is a non-profit tax-exempt national information and legal services center designed to research, coordinate, and support legal actions on behalf of non-public educational alternatives. We deal with issues relating to compulsory attendance laws or other state controls imposed upon educational alternatives to government-supported schools. NALSAS also helps interested persons and organizations locate, evaluate, and create viable alternatives to traditional schooling. We publish a quarterly newsletter, *Tidbits*, selling at \$10 for 4 issues, and distribute Ed Nagel's book, *Cheez! Uncle Sam* (\$8.95), a comprehensive non-fiction story of the successful struggles of the Santa Fe Community School.

### **National Community Land Trust Center**

639 Massachusetts Ave.  
Cambridge, Massachusetts 02139

In response to the growing interest in the community land trust movement and in the application of the CLT concept to the problems of land tenure and land use — problems that threaten to overwhelm us — the National Community Land Trust Center was established. We encourage the development of CLTs and stabilize the growth of the CLT movement in a variety of ways. The Center serves as a clearinghouse for the CLT movement and a research/resource center, and also conducts an aggressive outreach program.

**Other Land Trust Organizations**  
(contact NCLT for a complete list.)

**Northern California Land Trust**  
330 Ellis St. #504  
San Francisco, California 94102  
(415) 771-5969

**Evergreen Land Trust**  
P.O. Box 303  
Clear Lake, Washington 98325

**Maine Land Trust**  
c/o Box 2762  
Augusta, Maine 04330

**People's Land Trust**  
1000 Harris St.  
Bellingham, Washington 98225

**Oregon Women's Land**  
P.O. Box 1692  
Roseburg, Oregon 97470

**School of Living**  
P.O. Box 3233  
York, Pa. 17402

**The Natural Birth Control Book**  
Aquarian Research Foundation  
5620 Morton St.  
Philadelphia, Pa. 19144

*The Natural Birth Control Book* (by Art Rosenblum and others) is for folks who want to keep chemicals and devices out of their love relationships, yet confidently prevent or achieve pregnancy as desired. Personal accounts of tested methods are described as well as details of cultures and individuals who use the mind alone to prevent conception.

A long appendix to the book describes the life of India's Muria communities (pop. 200,000). Said to be the happiest and healthiest culture on earth (*Kingdom of the Young*, Oxford Univ. Press), they offer the children communal dormitories they run themselves using only mental control of conception with great success. The book also describes various practical approaches to fertility awareness for modern women and men who need to be safe and healthy too.

**The New Alchemy Newsletter**  
237 Hatchville Rd.  
E. Falmouth, Massachusetts 02536

We are a small research group

located on Cape Cod, established in the late 1960s when a group of people (mostly biologists) began exploring the possibility of re-designing and restructuring the vital support elements of communities, trying to rethink methods by which people get food, energy, and shelter, and trying to create systems which rely heavily upon renewable energy sources, particularly the wind and the sun.

Our group has grown since 1972 to 18 members. We decided not to live communally, intending to create systems to help others become more self-sufficient, not just ourselves.

We strive to be an egalitarian organization. Decision-making is by consensus, we receive equal pay, and all work for a minimum of 40 hours per week. There is an equal number of women and men, and our children are encouraged to participate, and are treated as equals.

Experimental systems we've developed for community use are: the Backyard Fish Farm and Greenhouse, Family-Size Greenhouse, the Arks on Cape Cod and Prince Edward Island, Solar Algae Pond.

Between the months of May and October, we receive approximately 100-200 visitors every Saturday. We have nearly 2,500 members, and are supported by private foundations, and our membership program. We publish *The Journal of New Alchemists*. For more information, write to us in care of Christina Rawley.

**New Community Projects**  
449 Cambridge St.  
Allston, Massachusetts 02134  
(617) 783-3060

**New Community Projects** (est. '70) is an all-volunteer collective which helps people who want to live in a group house, but who have attendant anxieties, fears, and fantasies. We also help people in already-existing houses to further their understanding of the many issues involved in group living. Every Sunday, we hold a program. After participants have had a chance to meet over a potluck dinner, we run two concurrent group discussions. One is a focused issue, e.g., Who

Runs the House; Kids and Communes. The other is general and unfocused. After the groups have finished, we hold a Communal Clearinghouse where groups seeking individuals, and individuals seeking groups can meet. In addition, we provide referral books listing both groups and individuals. Speakers to local groups and classes are available upon request. A book entitled *Communes, Law, and Common Sense* by Lee Goldstein is also available; price is \$2.95 plus 40 cents for postage.

**New Games Book**  
New Games Foundation  
P.O. Box 7901  
San Francisco, California 94120

The *New Games Book* is a collection of sixty New Games and articles about the New Games idea. This is a wonderful book that can be used by anyone, but is especially helpful if you have been to a New Games festival or training and need to have your memory jogged. Games are described simply and well. These games are particularly apt for people who hold non-violence and non-competitiveness as values. More than that, they are a lot of fun.

**New Schools Exchange**  
Pettigrew, Arkansas 72752  
(501) 677-2300 or 677-2426

New School Exchange's (est. '69) 1978 *Directory and Resource Guide* is still available. Included are: National Directory of Alternative and Community Schools; National Directory of Free Universities and Alternative Adult Programs; How To Choose A School; a look at the history of alternative education for children and adults; New Schools Exchanges Bibliography for Alternative Educators; curriculum enrichment guide for teachers and schools. The *Directory and Resource Guide* is jammed full of relevant information for the newcomer as well as the oldtimer to alternative education. Ask for our brochure of past issues still available. Cost is \$1 per back issue. The 120-page directory sells for \$5.

**Network Research**  
P.O. Box 18666



Denver, Colorado 80218  
(303) 832-9764

For five years, Network Research has been developing systems to deal with information in a very human way. Our laboratory has been the office of the Open Network, a process for making contacts that now has users in 30 states and seven foreign countries.

We are now looking for clients, particularly those with interesting problems related to research, information and change. We emphasize long-range planning, long-range visions and practical ideas for using networks and networking techniques to solve problems and discover new opportunities. If your company or organization is interested in setting up a network, we can help design and build systems whether you have access to a computer or a sophisticated filing system, or do not have access.

If interested or curious about how network theory can fit into what you are already doing, write to us, or call for details.

#### **Older Women's Network**

3502 Coyote Creek Rd.  
Wolf Creek, Oregon 97497

The Older Women's Network is a non-profit organization evolving from needs which were expressed at a workshop in southern Oregon in 1975 for older women.

OWN sees itself as a network of small non-hierarchical collectives of older rural women governed by consensus. This type of organization has been effective in the successful operation of the newsletter and the organization of six retreats held in Oregon, Arizona and California; continued correspondence of participants; financial assistance by way of small interest-free loans to older women experiencing temporary unemployment and/or illness. Limited facilities have been provided for older women who are making a transition to the country, or are considering such a transition. Write for more information, or subscribe to the newsletter.

#### **Rainbook: Resources for Appropriate Technology**

2270B NW Irving  
Portland, Oregon 97210

This is the book that has turned so many heads around. Drawing together such diverse concerns as economics, energy, health agriculture, and communications into a larger picture, *Rainbook* opens up new doors for those of us seeking the ways and means to change our communities and our lives. Essentially the best of *RAIN Magazine* through early 1977, *Rainbook* is as comprehensive a primer/resource book as you will ever find, with thousands of listings on groups, contacts, literature, and further sources of information. If you have a question about appropriate technology, *Rainbook* probably has the answer — or it can tell you where to get it. Fully indexed and profusely illustrated. Updated via monthly issues of *RAIN*. 256 pp., 1977, \$7.95.

#### **Rainbow Family Gatherings**

c/o Beck  
Box 5577  
Eugene, Oregon 97405

Rainbow Family Gatherings (est. '71) are for the healing of our minds, hearts, bodies and souls. We are healers of humanity and we heal our selves.

Each year we create a wilderness village and hold open counsels. We come together to rejoice in the mountains in the pure spirit of nature.

Rainbow Family Gatherings happen each summer, are open to everyone and are free. The 1981 gathering will be in Washington State.

#### **Rowe Camp and Conference Center**

Kings Highway Road  
Rowe, Massachusetts 01367  
(413) 339-4216

Rowe Camp is a Unitarian-Universalist summer camp in the Berkshires of western Massachusetts. It has been offering innovative teenage programs for 58 years, recently adding singles, women's and liberation weeks for adults and

families. We center our programs on the people and their needs, not activities, though we do offer the standard pleasures of a summer camp.

Seven years ago we bought a neighbor's farm and began fall, winter, and spring retreats that focus on psychology, politics, religion and health. We have wonderful vegetarian food and an inexpensive sliding pay-scale.

#### **Shelterforce**

380 Main St.  
East Orange, New Jersey 07018  
(201) 678-6778 or 678-5353

*Shelterforce* is a quarterly newspaper of tenant and housing news from throughout the United States. The volunteer staff publishing *Shelterforce* is comprised of a half-dozen persons active in both New Jersey and national tenant movement activities. The publication reflects a tenant/housing movement perspective.

*Shelterforce* has been publishing since 1974. The basic content of the paper includes: tenant news; analysis of tenant movement, legal and housing policy issues; "how to do it" articles on using media, organizing tenants, etc.; and resource information. We are attempting to draw housing movement people together, providing a forum and an impetus for a stronger national movement. As the only national newspaper of its kind, with contacts throughout the country, *Shelterforce* often acts as a referral service.

We are too understaffed to provide extensive help to local groups, except through our tenant training courses. Visitations must be arranged in advance. Subscriptions are \$5 for 6 issues, prepaid.

#### **Spiritual Community Guide**

Spiritual Community Publications  
P.O. Box 1080  
San Rafael, California 94902

*Spiritual Community Guide* is a 256-page sourcebook of spiritual-based communities, restaurants, and businesses, light and healing centers.

Spiritual Community Publications

is devoted to gathering, channeling, storing and disseminating information vital to the New Consciousness re-appearing on this planet. Information is made available to the public through such projects as *Spiritual Community Guide*, *A Pilgrim's Guide To Planet Earth* and other Spiritual Community publications. NAM mailing lists, participation in New Age expositions and gatherings, a producer-consumer discount club, and other direct informational services.

#### Vocations For Social Change

107 South St.  
Boston, Massachusetts 02111  
(617) 423-1621

Vocations For Social Change (est.

'70) is a non-profit resource center on work and social change, primarily for the Greater Boston area. We have a resource library on groups and organizations, and a listing of social-change jobs. We run a Labor Information Project, helping workers on issues of workers' rights and union organizing. We run an Unemployment Law Project that helps people who are having problems collecting unemployment.

We publish and distribute 12 resource books nationwide, including *No Bosses Here: A Manual On Working Collectively* (\$3.50 by mail), *Boston People's Yellow Pages* (\$2.50); *How To Do Newsletters, Leaflets, and Newspapers* (\$2.50); *Your Rights As A Worker* (\$2.00); *Why Do We Spend So Much Money?* (\$2.30); *What's*

*Happening To Our Jobs* (\$2.30); *Boston's Labor Movement: An Oral History* (\$2.50); *Work Liberation* (\$1.25), and *Choosing A Union* (\$.25). We also run campus/community workshops on Work and Social Change.

#### Wellness

Cris Popenoe  
YES! Bookshop  
1035 31st St. NW  
Washington, D.C. 20007

A very extensive (1500 books) annotated bibliography of alternative healing practices, emphasizing writers and practitioners not widely accepted by contemporary western medicine. The best available guide to some current medical edges. \$5.25 postpaid.

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## Organizing

# COOPERATIVES and COMMUNITIES

by Norman Davis

*The CCA Institute '80 Cooperatives and Communities: People in Motion was a long time coming. But when 300 diverse participants converged on Howard University Law School in Washington, D.C. this past August, the discussion of "Coalition Building" focussed on a broad view of "Cooperative Community Development." The talk went beyond the coop store front, to ideas for a common network of consumer and producer coops, community based groups, federally funded community action programs, educational institutions, credit unions, and limited local, state and national government participation.*

*The potential goal is community empowerment based on community control of the "collective wealth" of the community through cooperative business enterprises and credit unions. The means is a strong emphasis on community education about cooperatives and the crux of the matter is the development of mutual understanding and a working relationship between self-determining communities and cooperative businesses with technical skills...*

### A Review of Institute '80

Institute '80, held at Howard University Law School in Washington, D.C., from August 12 through August 16, was yet another part of the dialogue in a growing coop-

**The Consumer Cooperative Alliance (CCA)**, an organization of consumer cooperatives and individuals in the U.S. and Canada, was started in 1929. It was later incorporated as the Cooperative Institute Association in 1950, and in 1974 became CCA, which is member-controlled through an elected board of directors. The purpose of CCA is to aid existing co-ops with information, training, technical assistance and resource sharing, and to foster the growth of new and existing co-ops in local communities and regions throughout the U.S. and Canada.

erative movement, centering on the relationship between the "established" cooperative movement and the "self help" movement in low income and minority communities. More than 300 people participated in the five day Institute, attending from 38 states and Canadian provinces. A count at the end of the Institute estimated that one-third of the participants were representing low income and/or minority community interests.

In contrast to past years, at the Washington Institute there were 15 hispanic representatives, more than 30 black representatives, four Asian American participants, and more than 30 other people involved directly in low income development from around the country.

The Institute '80 represented the culmination of an eventful year of CCA activity on the issue of low income and minority involvement in the consumer cooperative movement, and resulted in the election of four low income and minority regional members and alternate members to the CCA Board of Directors.

The Institute '80 was co-sponsored by Howard University and the University of the District of Columbia, both educational institutions with histories and active commitments to low income community development and consumer education. A major role in the development of the Institute was also played by Julian Ellison of the Committee for Cooperative Development. The National Consumer Cooperative Bank (NCCB) provided partial funding for low income participants at both the Institute and a prior meeting at Howard University on June 20-21, 1980. In addition, CCA Institute organizers and Board members fundraised to enable even greater low income participation in the August Institute.

Over the past year the dialogue about low income and minority involvement in the consumer cooperative movement has been a broad one, including major commentary by the Washington-based public interest group, the Conference on Alternative State and Local Policies; active participation and testimony by low income community-based groups at the NCCB public hearings held in 14 cities throughout the US in January and February of this year; a "Low Income — Minority Cooperative Meeting" at

Howard University on June 20-21; the National Black United Front meeting in New York later in June; a national Self-Help Conference in Washington, D.C. in July; the June/July issue of **Communities** magazine with its exclusive focus on the confluence of the coop and self-help movements as a potential social change movement in the U.S.; and, the annual CCA Institute in August. All of these forums represent a progression of dialogue on the relationship between established coops and low income communities, and CCA played a primary role in the constructive formulation of this important issue.

### Institute '80 Workshops

There were nine areas of workshops at the Institute '80: Coalition Building, Cooperative Community Economic Development and Finance, Health, Arts, Education, Food, Housing, Management, and Energy. Ideas for coalition building among our communities were thoroughly discussed, particularly in the course of the workshops in the areas of Coalition Building, Cooperative Community Economic Development and Finance, and Education. Summary conclusions from these workshops are presented below (conclusions from the areas of housing, food, health, arts, management, and energy will be presented in the next newsletter). In the listing below, there is some attempt to order workshop conclusions from first steps and principles of organizing, through the building of more sophisticated cooperative community coalitions.

1. Coops can be levers to cause broader changes in the community. They can be the empowering force in people's lives, but to do so they must expand the applied principles of cooperation to appeal to a wider range of needs and interests in our society.
2. Communication is the primary ingredient in developing cooperatives in the community: getting the word out, educating people about cooperatives, and encouraging (through newsletters) ideas about how coops can promote the needs and interests of the community.
3. Promote cooperatives through the mass media, through a speakers' bureau, and through printed information about cooperatives and how they can benefit communities.
4. Education materials must be designed to be self-help and self-educating, and must be constantly tested, reviewed and revised, to ensure that the content is appropriate for and well directed towards the desired audience.
5. Coop education schemes should include programs on the university level, including extensive use of coop extension services; and outreach into local primary and secondary school programs and curricula (through materials and speakers.).
6. Coop community education efforts should be separate from but complementary to coop warehouse outreach.
7. Coop failures arise from outside organizers and too little community education about cooperatives.

8. Low income and minority groups must produce their own agendas, including: (a) the need to recognize the available financial and human resources (collective wealth) within their own community; (b) goals and priorities of their needs and interests; and, (c) defined roles of outside coop organizations in the provision of technical assistance.

9. Cooperators must be willing to enter a community and listen and learn about that community's interests and needs.

10. Low income and minority interests and needs must be incorporated into the priorities and goals of the cooperative movement, on a local, regional and national basis.

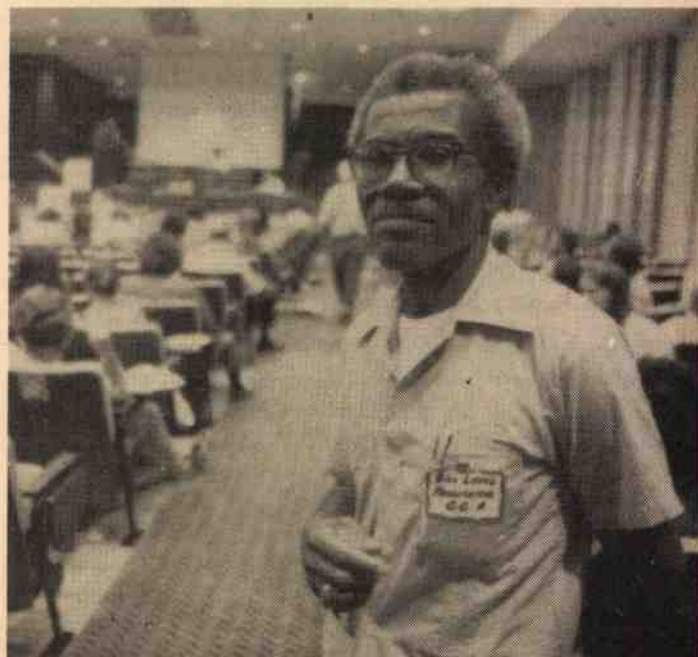
11. Cooperative coalition building should include a two-pronged strategy: (a) personal and community problem solving, and (b) business skill development.

12. In overall coalition goal and priority setting, identify: (a) various constituencies and their diverse interests and needs; (b) mutual interests and needs; (c) mutual goals and priorities; (d) constituency resources; and, (e) other support.

13. Facilitator skills (conflict resolution, group dynamics and decision making) are essential and must be continually improved upon by community and cooperative organizers and leaders.

14. Community projects should be funded from inside the community. This investment empowers the community; it gives them a stake in the cooperative and thus is more likely to succeed.

15. Develop schemes for volunteer and in-kind support for coop activities, appropriate to the needs and interests of community members.



## THE HOWARD UNIVERSITY MEETING

The June 20-21 meeting at Howard University focussed on three issues which were later expanded upon in the form of workshops at the August Institute: (1) assessment of regional and local relationships between established coop organizations, and existing and emerging coops and other community development organizations in low income and minority communities; (2) the structure of national coop organizations with regard to the full participation in these organizations by low income and minority groups; and (3) the identification of strategies for impacting on the use of the Coop Bank, people from around the country attended the two days of meetings, 31 of which represented low income and/or minority community interests.

As noted in a summary of the outcome of the June 20-21 meeting, prepared by Julian Ellison, the major issues and guidelines are as follows:

### Local and Regional Relationships

#### Major Issues

1. A power imbalance in the movement, between established and low income and minority cooperatives;
2. An abuse of trust of low income and minority consumers by established groups;
3. The disproportionate allocation of available financial resources received by established, middle income cooperatives;
4. The practice of genocide on low income and minority people through poor nutrition.

The remaining issues, though important, were mentioned less frequently; these were racism and dogmatism, both of which were viewed as antithetical to cooperation.

#### Guidelines

1. Utilization of minority institutions;
2. Development of alternative, cooperative education strategies;
3. Utilization of progressive models of city (e.g., Washington, D.C.) and state (e.g., California, Michigan) government cooperative assistance.

### Participation in National Cooperative Structure

#### Major Issues

1. Lack of low income and minority full-participation in national cooperative organizations as members, staff, board, and consultants, and lack of outreach (recruitment) programs by national cooperative organizations;
2. Lack of influence of low income and minority consumers in national cooperative organizations by developing programs within those or-

ganizations to promote the needs and interests of low income and minority cooperatives and consumers;

3. Lack of networks and other organic relationships among national organizations.

#### Guideline

Only one major guideline was developed to address these three issues. It called for the formation of a low income and minority task force to become involved with established cooperative associations. This task force is designed to stress (a) research, (b) education, and (c) action to promote the development and involvement of low income and minority cooperatives in the national movement.

### Use of Public Funds and Programs in Low Income and Minority Cooperative Development

#### Major Issues

1. Most public funding agencies do not understand cooperatives and how to meet their funding needs;
2. No control information center on funding agency programs and procedures exists;
3. No low income and minority cooperative resource development (fundraising) mechanism exists;
4. The NCCB does not have a good track record with low income and minority groups in providing information, jobs, contracts, loans, and technical assistance;
5. (Some) members of the Bank's Board of Directors do not have the legislatively mandated experience in the class of cooperatives they nominally represent on the board.

#### Guidelines

1. Inform all existing and any new cooperative coalitions of the low income and minority agenda for impacting on the use of public funds and programs for cooperative development;
2. Develop an agenda for this purpose (1) (10 guidelines);
3. Foster local Community Action Programs (CAP's) and Community Service Administration involvement in cooperative economic development;
4. Develop a coalition of cooperative and a cooperative resource information center;
5. Make specific recommendations to the Coop Bank based on discussion at this conference (11 recommendations);
6. Develop guidelines for use of public funds based on discussion at this conference (5 guidelines).



16. Coalesce with low income groups, food programs and other advocacy groups working in the community, including the search for available monies for community programs.

17. Involve foundation, non-profit organizations and state and local public agencies in the coop community development activity.

18. Form creative alliances with community organizations. For example, with senior citizen programs, and institutions and programs for the handicapped.

19. Integrate the variety of consumer services available through coops and other community-based organizations, built on common coop principles, identifying community interests and needs, building social relationships, and developing coop community education strategies (including speakers' bureaus).

20. Make the link between local cooperative extension services and urban neighborhood associations and local consumer cooperative activity.

21. Credit Unions are cooperatives, and can help to harness the economy of the community to provide broader changes in the community.

"In a study conducted by the Metropolitan Area Housing Alliance in Chicago, 38 poverty community zip codes were examined to establish the amount of money deposited in savings accounts by residents of these same zip codes. To everyone's surprise, savings accounts surpassed \$1.8 billion. These funds were deposited in hundreds of financial institutions and branches throughout Chicago. The financial institutions returned only \$9 million to the same communities in the form of desperately needed home mortgages. Thus, for every \$10 million extracted from the poverty communities involved, only five cents returned as

home mortgages. As might be expected, the non-poverty zip codes in the city were provided 50 times more financing for home mortgages." (James Clark, National Federation of Community Development Credit Unions, "The Community Development Credit Union: What is it? Where does it fit in the Cooperative Movement?", Communities, No. 44, June/July, 1980.)

Credit Unions have expertise in consumer (individual) finance, versus business (corporate) finance.

An effective alliance must be built between cooperatives and credit unions, and the rest of the community.

22. In all coalition activities include other groups besides just coops.

23. Coop organizations should serve "bio-regions", that is, a community with a natural geographic grouping (geographic scale (local, regional) depends on objectives of the coalition).

24. There should be limited and defined roles for public agencies, be they local councils, state task forces or national agencies, or the Coop Bank; but, the involvement of these complementary resources in coop development of communities is vital. They can support and promote training, information and resource development, and technical assistance for coops and other community-based groups.

25. The Coop Bank should make loans to organizations that are building community equity.

26. Community Action Agencies can do the economic development to start work programs, food education, other efforts to address the problems of being poor, but:

#### Limitations

1. Programs are usually for a too short period of time, namely for one year;
2. Federal program regulations do not fit local needs;
3. There are few cooperative CAA models to work from since CAA's are service provision and not "empowerment" programs aimed at on-going community economic development (employment and cooperative enterprise);
4. CAA's frequently want to keep their programs under internal control and thus are not always receptive to cooperating.

#### Potentialities

1. Flexible money is available;
2. Community connections are intact;
3. There is access to community constituencies.
4. There is currently a prevailing responsiveness to cooperatives on the part of government.

Coops and CAA's need to be educated and trained about one another. □



## Food



*In ten years, the New Haven Food Coop has moved from buying club to neighborhood storefront, to a supermarket doing over \$4 million a year with over 10 thousand members. But success for a co-op is measured in the service it renders: the cash flow is only one element in ensuring the continuity of that service. In New Haven, the recognition of a formal structure to serve the membership is critical.*

The New Haven Food Co-op, a food store operated as a cooperative for the benefit of its members and other consumers, must be a different kind of store. It must be a store members can rely upon for quality and fair prices, for accuracy in describing merchandise from the user's viewpoint, and for guidance in finding healthful foods and best buys. It must avoid all practices which may mislead consumers or encourage consumers to spend money unwisely in order to increase sales volume in the store. The merchandising practices of the store must reflect the fact that the Co-op exists to meet the needs of its members for goods and services and to represent them in seeking out better ways to meet those needs.

In short, the New Haven Food Co-op exists as the buying agent for its members, not as the selling agent for its suppliers.

The following are guidelines for merchandising at the Food Co-op:

### Wholesale Purchasing

1. Buyers will purchase the most healthful foods available at reasonable prices.
2. Buyers are responsible for knowing and understanding consumer preference within their departments. They must respond to requests for new products from shoppers.
3. Buyers will carry as broad and varied a line of products

*The introductory paragraph to the New Haven Food Coop's merchandising policy is adapted from Greenbelt Consumer Coop.*

# HAPPY BIRTHDAY,

N E W H A V E N



as possible.

4. All else being equal, buyers will purchase items produced, manufactured, or distributed by local or cooperatively-owned and operated companies.
5. Buyers will pay special attention to ethnic foods.
6. Buyers will support member and committee approved boycotts.
7. Buyers will make every effort to purchase special deals, particularly of healthful foods and basic necessities.
8. The Food Co-op will not sell tobacco products, candy, toys or individually packaged snack foods.

### Space Allocation

To encourage the purchase of healthful foods, the Food Co-op will provide more space than normal for the following departments: Produce, Meat, Fish, Natural and Bulk Foods, Dairy, Bakery and Cheese. It will provide less space than normal for the following departments: Grocery, Toiletries, General Merchandise, Snack Foods, and Frozen Foods.

The Food Co-op recognizes that one-stop shopping is important. While the Food Co-op is primarily a food store, it will carry non-food-related items where space and finances permit and where proven demand exists. The Merchandising Committee is responsible for determining what kinds of non-food-related items are sold.

### **Display**

Food will be displayed so as to encourage the purchase of healthful foods. No food or other products will be displayed off the shelves or outside of refrigerated cases other than: grocery products at the ends of the grocery aisles in the rear of the store; large produce items (e.g. watermelons) in the produce area; damaged merchandise in a bin near the Fish department; reduced-price produce items in the produce area. The ends of the grocery aisles in the front of the store are reserved for educational displays from the Education Committee and other Board committees.

The checkout counter area will not be used for the display of merchandise, except for a small area for batteries. The area will be used for the display of co-op literature, recipes and nutrition information, and food industry information.

Items hazardous to people will be displayed out of the reach of small children and separate from food items. Items tempting to small children will be displayed out of their reach whenever possible. No food or other products will be displayed on the top of service counters. No products will protrude from the shelves. Pegboard, however, is acceptable. General merchandise will be displayed only in the aisle opposite the freezers. On dairy items, date codes must face shoppers where possible. Colored lights will not be used to enhance the appearance of meat or other merchandise. Commercial banners and signs will not be used. Premium or rebate offers will not be displayed.

### **Pricing**

The determination of a pricing policy for the store is the responsibility of management working with the Finance and Merchandising committees. The pricing policy must be posted in a prominent place in the store. Department managers and store management must adhere to the pricing policy. No multiple pricing is allowed except where the item is commonly sold in multiple units (e.g. eggs, 6-packs of soda, etc.) To avoid misleading shoppers, prices will not arbitrarily end in the numeral "9." Caselots of any item will be sold at a 5% discount. This does not apply, however, to items which are at a special discount price, nor to those items which are presently sold at a low markup (under 15%).

### **Packaging**

Ecologically-sound packaging materials will be used whenever possible. For all store-packaged products, ingredients must be listed. This can be accomplished either on the label or on a sign posted where the item is stocked. All items sold in the store must have a label indicating weight or amount, price, and identifying the product. The only exception is damaged merchandise where the label has fallen off and there is no way of identifying the con-

tents. Where problems of space are not a consideration, buyers will offer a broad range of sizes for each item. Store-packaged perishables will be closely monitored for spoilage.

### **Promotions**

All items at a special discount price shall have a sign indicating the special price, the usual price, and the approximate length of time the item will be on promotion. A list of promoted items will be made available to shoppers. No manufacturer's point-of-sale material will be used in conjunction with a promotion unless absolutely necessary in order to receive the special price. End-of-aisle displays in the rear of the store will only be used for items at a special discount price or for healthful foods at regular prices. Promoted items displayed at the grocery aisle-ends must have a sign at their usual shelf location indicating where the item is to be found.

### **Boycotts**

Any requests that the Food Co-op boycott a product or products will be heard by the Merchandising Committee. Such requests must come from a member of the Co-op in writing.

The Merchandising Committee is responsible for obtaining information about the boycott from the appropriate sources. The Merchandising Committee can make a decision on the boycott, or it can refer the matter to the Board of Directors for a membership vote in accordance with procedures contained in the By-Laws. Any member dissatisfied with the decision of the Merchandising Committee can appeal the decision under procedures contained in the By-Laws.

### **Monitoring the Policy**

Staff and management must consult with the Merchandising Committee, the Education Director, or the Education Committee if they need advice or clarification regarding the merchandising policy. The Merchandising Committee takes responsibility for all decisions affecting the policy.

The Committee may make a decision on a particular issue by a majority vote of committee members present. The Committee may choose to refer the issue to the Board of Directors for a membership vote according to procedures contained in the By-Laws. Any member or staff person dissatisfied with a decision of the Merchandising Committee can appeal the decision under procedures contained in the By-Laws.

### **Definitions**

"Healthful foods" are defined as fresh or minimally-processed foods that supply a significant amount of nutrients.

"Promotion" is defined as in-store advertising of products, particularly but not exclusively products at a special discount price.

"Special deal" or "special discount price" refers to products which are offered to the Co-op by its suppliers at a lower-than-usual price, usually for a limited time.





## WITH INTEREST

# creating a community credit union

by Jim Frazin

Cooperative Federal Credit Union was born out of the efforts and dreams of food co-op people in Albuquerque, N.M. CFCU received its charter in November of 1978 from the National Credit Union Administration after an eleven month wait. The field of membership (the segment of the population eligible) was the members of two store front food coops in Albuquerque.

NCUA was sceptical. They reasoned that since these food co-ops were two separate organizations with separately elected boards and different management, the members were not in the same field. CFCU organizers argued successfully that they were indeed the same field<sup>2</sup> because of reciprocal membership policies, joint publication of newsletters, co-ownership of a warehouse, a general interest in consumer ownership among members, and a history of one co-op growing out of the other, which has continued with services co-ordinated, rather than in competition.

The CFCU idea had its origins in a meeting of co-ops from the Arizona, New Mexico, Colorado area in September 1976 which I attended. The following year I was at the New School for Democratic Management opening sessions

in San Francisco. There I met Chuck Mageral from Kansas. Chuck, in glowing terms, told of the success of their little credit union whose field of membership were the members of the food co-op there. I returned to New Mexico and found people to organize a similar effort. CFCU received its charter in late '78, opened its books in early '79 and in spite of ups and downs in operations, has really begun to take off. The dream of providing not-for-profit bank-like services for co-op members comes closer to reality every day.

At the end of its first year of operation, CFCU had only 5% of its existing field of membership signed up, some 120 people, who had deposits of \$35,000. At the end of its second year of operation there will be close to 300 members with \$120,000 in deposits. In the first two years the board, composed of seven people, the credit committee composed of three, and its supervisory committee of three created policy. Mostly the choices were in reaction to the membership demand for loan and savings services. CPCU managed to finish its first year by declaring a 6% dividend.

The second year more than tripled the deposits of the first year and created some new problems. We rapidly became acquainted with the phenomenon of "disintermediation", i.e. depositors taking money out of low interest bearing accounts and depositing it into higher interest bearing accounts in other institutions. Members were also buying as much as possible, reasoning that they should buy before they could no longer afford a particular item. This increased loan demand while further decreasing deposits. CFCU had to stop making loans in March of '80. The board initially decided to wait out this period though they had no idea how long it would take.

Members really saved the day. They came to the manager on several occasions asking if CFCU had any higher paying accounts besides its regular share accounts. There were no such accounts at CFCU. The manager quickly picked up on the idea and with the president began to get information from the New Mexico Credit Union League<sup>3</sup> and CU's in the area. After doing some homework CFCU was ready to institute a program of share certificates; high interest paying accounts. A condition of these certificates was money must be left in the account a pre-specified amount of time. The policy also made provision for the member to borrow against that certificate at a lower interest rate than a regular loan in case of need. For the longer-paying certificates, members were shown that there were still net earnings to be made due to the lower cost of these certificate-secured loans.

The PR Committee which was made up of members of the board also came up with a promotion. They made arrangements with the local Bike Co-op and one of the food co-ops to raffle a Trek 10 speed touring bike and some juices. The co-ops sold CFCU these items at cost and received free advertising. A raffle chance was given away for each \$100 of "new money" deposited in the CU. (New money is money that has never been in the CU before.)

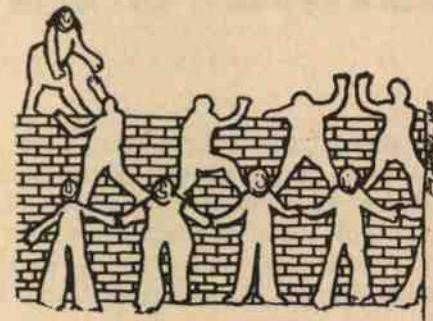
All this plus other items of news and interest were published in CFCU's edition of its newsletter, With Interest. Since the newsletter, share certificates, and the promotion all happened at the same time, the board found evaluating the contribution of each difficult. Overall the effort to bring in a new flow of money was successful. Also by this point, the effects of disintermediation has begun to reverse and CU's around the country were experiencing a new influx of money. The effects of the Federal Reserve tightening of money (by raising interest rates) began to be felt, too.

The money came pouring in, sometimes as much as \$20,000 in a week. All in high interest-paying certificates. This launched us onto our newest problem: Low loan demand and high cost of money. CFCU's solution, soon to be implemented, is to continue to promote savings and loans with premiums (items which are given away, sold at or below their value to attract interest in the credit union). In order to provide more services, the CFCU board has already OKed a plan to put CFCU on computer with CUNA Data<sup>4</sup> by the first of the year.

CFCU has clearly recognized that entrepreneurial skills are extremely important to the management of the credit union especially in its formative years. Those skills have to democratically answer two basic needs of members: need for credit and lending services and need for savings, thrift

and investment services. These needs are different for different people. The CU needs to know its members and is in the unique position of having that knowledge. Well managed, a CU not only provides those services on a not-for-profit basis but creates jobs as it does it. It spreads the co-op movement and brings under the control of consumers more of their resources.

1. NCUA is the federal regulatory agency for federal credit unions.
2. For "ease" in obtaining the charter CFCU people decided on the food co-op field rather than the expanded field of members of any consumer co-op in New Mexico. The former had a potential of 3000 members, the latter a field of 250,000! (Includes all current CU, food bike, rural electric co-op members.)
3. New Mexico, like all states, has a credit union league. Its purposes are to provide legal, technical and marketing support services as well as an interface through the Credit Union National Association (CUNA) with other CU's and the CU movement nationally and internationally. Some leagues do this better than others. The NMCUL is small, just over 100 members, and is probably exceptional in its ability to service small CU's.
4. CUNA Data is a wholly-owned subsidiary of CUNA. It offers two types of computer services for credit unions. This is especially convenient for CU's unable to buy their computer. Computer services enable CU's to offer more frequently paid dividends, share draft accounts as well as complete management information, thus enabling CU management and directors to make better informed decisions. □



*Jim Frazin has lived in New Mexico most of his life. He has been working with co-ops for the better part of the last ten years and has recently accepted a position with the National Consumer Co-op Bank as a field representative to the Southwest region. He would like to hear from people interested in forming a co-op credit union or who have already done so. His interest is in forming an association of co-op credit unions that would exchange ideas and information about their organization, their parent organizations, and the movement. He can be contacted at (505) 897-0082 or write him at 8812 4th St., Alameda, N.M. 87114*



# SURVEY of Democratic Businesses

by Paul Freundlich

There are tens of thousands of cooperative, collective and democratic businesses in the USA. They range from small neighborhood buying clubs to coop supermarkets serving their memberships; from a few folks running a cafe, to million dollar businesses like Hoedads, the reforestation coop in the Northwest.

Some of these businesses conceive of themselves primarily as service organizations trying to break even: some are clearly businesses with a social commitment and member/worker control over policy. Little has been compiled about the needs or resources of these businesses, but one such study was completed in 1980, funded by Consumers United Group, a 325 worker, \$60 million company specializing in group health, owned and managed by its workers.

In the fall of 1978, Jim Gibbons, the founder of the company, created a task force on economic democracy. We met in March, 1979, in Washington, DC; broke into three task forces to explore the feasibility of 1) creating a membership organization 2) servicing existing businesses 3) starting new businesses. The major conclusion reached in the second and final meeting in September, 1979, was that CUG was the most appropriate vehicle to carry out a development function. Accordingly CUG set up a new division, Democratic Enterprise Development, and hired Roger Neece as director.

What remains is the survey of 93 businesses developed by the task force. Most of the work was performed by Malon Wilkus and East Wind Community, with computer services by CUG - but the information was freely provided by the businesses surveyed, and they deserve appreciation for their effort.

The businesses represent half the states, and a membership of almost 100,000. Astoria Plywood does \$20 million dollars business a year: A community in West Virginia is also in the lumber business and does \$10 thousand. Both seem relatively happy about the scale at which they are working.

Besides food co-ops and health food stores, which make up about half the businesses, there are publications (including Mother Jones and the Co-op Directory) several bakeries, a greeting card company, warehouses, New Games, a soap factory, a fishing business, a salvage company and communities producing low-cost housing, hammocks and fruitcakes.



The EDA Task Force: [left to right, seated] Lynn MacDonald, *Arcata Co-op*; David Olsen, *New School for Democratic Management*; Roger Neece, *Community Futures*; Jim Gibbons and Loretta Young, *CUG*; Malon Wilkus, *Federation of Egalitarian Communities*; [standing] Steve Sachs, *Association for Self-Management*; Creighton Robertson, *Dakota Enterprises*; Ron Gryzwinski, *South Shore National Bank*; Larry Bonner, *ASM*; Rusty Davenport, *United Methodist Voluntary Services*. Not shown: Mark Dowie, *Mother Jones*; Paul Freundlich, *Communities*.

Although many people found the survey useful, and everyone was (obviously) interested enough to complete it, there were some criticisms. The most direct and went something like this:

*It seems like a waste of time and energy to try to organize on a national level. I think it is more appropriate to work on a regional level. We belong to the Northwest Provender Alliance, which covers the region. Possibly there would be some role for this organization in a national group, but I would much rather have our help and assistance coming from them than from you people in Missouri or wherever. Even better would be to get better organized in our own county. The power is there to seize if we only take the opportunities offered.*

Amen, and nevertheless, here's some of what we learned. (for more information, contact Roger Neece, Director, Democratic Enterprise Development, Consumers United Group, 2100 M St., NW, Washington, DC 20063.

## Survey

### KIND OF BUSINESS

58 retail, 28 wholesale, 5 service, 2 housing.

### REGION

Southwest, 34%; Northeast, 19%; North central 17%; Northwest, 13%; Southeast, 12%; South central, 3%; Canada, 1%.

### CONTINUITY

Average existence, 6.7 years.

### STRUCTURE

Not-for-profit, 59%; not-for-profit, tax exempt, 14%; for profit, 10%; non-incorporated, 8%; partnership,

5%; other, 4%.

#### PREFERRED STRUCTURE

not-for-profit, 48%; for-profit, tax exempt, 29%; for profit, 9%; partnership, 7%; non-incorporated, 3%.

#### ORGANIZATIONAL DEFINITION

consumer cooperative, 55%; worker managed collective, 14%; intentional community, 11%; worker coop, 7%; community operated organization, 2%; producer cooperative, 1%; other, 10%.

#### DEMOCRACY

97% said they operated democratically/consensually.

#### WORKERS

54% of the workers were women. 95% were full-time. Of those who worked part time, 48% were paid.

#### MEMBERSHIP AND SERVICE

Membership averaged 3,780. Constituency, 86,323 [skewed by Mother Jones readership].

#### OPERATIONS

49% offered products for a profit, 31% at cost, 19% on a sliding scale, 1% free, 31% at cost, 14% on a sliding scale, 12% for a profit. In estimating the market for products or services, 34% locally, 32% regionally, 32% nationally, 5% internationally. 74% of products or services were marketed face-to-face; 15% directly to retail outlets; 4% direct mail; 3% through sales representatives.

#### CONTACT WITH MEMBERSHIP

In terms of daily, weekly, monthly, yearly:

coming in to shop: 25, 32, 13, 1%  
coming in to work: 24, 13, 28, 1%  
via newsletters: 0, 4, 41, 4%  
via mailings: 0, 1, 14, 6%  
meetings: 2, 18, 27, 12%  
celebrations: 2, 4, 9, 22%

72% had a mailing list of their membership or constituency with an average of 6009 listings.

#### NEEDS

The most clearly defined needs of these businesses were (in order of priority): financial planning; general planning; marketing, promotion,

and advertising; team building; organizational development; evaluation; management consulting help/training; administrative development; group facilitation or counseling; legal assistance. 61% saw a major need for help in expanding sales of products; 49% for membership development; 47% for help improving their service.

#### INCREASING BUSINESS

83% wanted to increase local business; 33% their regional market; 13% a national market; and 5% wished to expand their international market. The key factors which held them back were lack of capital (60%); skilled personnel and management capacity (42%); time (40%); marketing experience (35%); consumer interest (23%); quality (9%). 40% were interested in developing a new product, and 38% showed a strong interest in providing a new service.

#### POTENTIAL SERVICES TO BUSINESSES

The businesses had the highest interest in the following services: medical/dental/health plans, 50%; health and life insurance, 42%; high interest savings plan, 40%; comprehensive general liability, 34%; automobile insurance, 33%; fire and loss insurance, 29%.

#### LOANS

Businesses which had failed recently in obtaining loans blamed: the nature of their organizational structure (and the bank's skepticism about it) 28%; not-for-profit status, 21%; poor financial position, 21%. 26% reported no failure and 21% no attempt. The size of the loan desired was a mean of \$119,000. 94% of the businesses would prefer to do business with a lending institution which was worker and/or consumer owned, and 97% would consider moving their business from present banks.

#### OTHER NEEDS

Businesses were interested in a worker/consumer owned and operated organization(s) providing trucking, printing, management advice, mailing services, office supplies, energy and distribution.

#### FINANCIAL

42% prepared monthly financial statements; 41% quarterly; 13% yearly; 2% semi-annually; 2% none. Only 25% were audited. The individual average yearly income was \$6,960, and the monthly payroll was \$11,500.

73% of businesses offered unemployment insurance to paid workers; 66% offered vacation time; 65% workers comp; 51% sick time; 47% health insurance; 44% payroll deductions; 16% dental insurance; 14% life insurance; 2% retirement funds; and 11% offered no benefits. 80% of businesses offered no benefits to volunteers, and 76% no benefits to members.

Gross revenues of sale of goods averaged \$702,000; \$44,000 for services. Total assets averaged \$449,000. The most significant liabilities were: mortgage, \$37,300 (21%); government loans, \$25,214 (4%); secured bank loans, \$19,860 (30%); member loans, \$14,690 (47%); private long term loans, \$13,040 (23%).

The most significant increase in funds were from the following sources: net income from operations or sales, \$35,064 (75% reporting some increase); membership fees/member deposits, \$8,310 (66%); gifts or donations, \$4,120 (21%); grants, \$1,020 (4%); interest, \$350 (19%); net income from services, \$306 (9%); sale of shares, \$3,060 (7%).

Average end of month accounts receivables over the past year were \$26,320. End of month inventory in raw materials was \$57,700; in finished products, \$31,100. The average end of the month bank balance was \$4,090.

#### OUTSIDE EXPENSES

Expenses to outside conventional sources were led by medical/dental/health plans costing annually \$9,490 (reported by 32%); trucking/shipping/ mailing, \$7,428 (54%); printing and publishing, \$7,075 (64%); interest on loans, \$5,766 (41%); workers compensation, \$5,433 (47%); liability insurance, \$1,033 (49%); legal assistance, \$980 (35%); marketing, promotion, advertising, (\$829 (41%); accounting, \$700 (27%); fire and loss insurance, \$566 (32%)



# Good things collective

*"distributing appropriate consumer goods"*

52 Main Street, Northampton, Mass. 01060

**Hi,** Good Things Collective is a different kind of business. We sell products we believe in, we work as equals, and we are committed to furthering social change and personal growth.

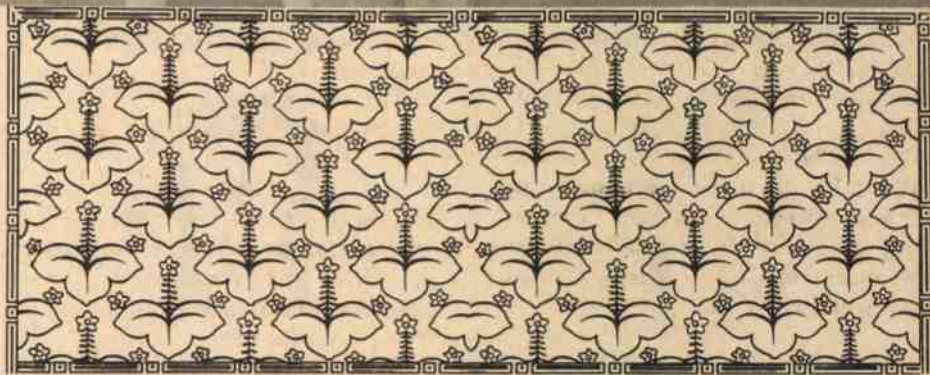
As consumers our choices have a powerful impact on ourselves, each other, our planet, and our future. At Good Things Collective, our intention is to help shape a consumer ethic which the earth organism can sustain and which will allow its abundance to be shared by all. We bring a sense of planetary stewardship and service to our business decisions.

Natural materials, quality construction, non-exploitive production, energy-efficiency, durability, beauty, simplicity, reasonable cost, healthfulness and comfort — these are among the values that we work with in selecting "appropriate" consumer goods.

In our workplace we are striving to create a non-sexist, non-ageist atmosphere in which the creative energies of each person are given full respect and room to grow. In our decision making process we strive for consensus. In our dealings with customers and suppliers, we attempt to be open and non-manipulative.

We are aware that business can be a way of concentrating wealth, and we are firmly committed to channelling profits toward the support of organizations working to further the health of the earth.

We welcome your ideas, questions, comments, and suggestions, as well as your business. We want your feedback to help guide our growth.



*Looking forward to hearing from you.*

Good things  
collective

52 Main Street, Northampton, Mass. 01060 (413) 586-5403

# 100% Cotton Clothing

In 11 Colors

- Natural • Midnight Blue • Sky Blue • Forest Green •
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Machine-washable and dryable. Needs no ironing. Completely pre-shrunk. Styled to fit men and women comfortably. Sturdy, lushly-textured fabric. Double-stitched wherever necessary. Eleven beautiful colors (see above). Classic designs that stay in style. American-made from American cotton. Your full satisfaction is unconditionally guaranteed.

## DRAWSTRING PANTS



Two roomy pockets, very comfortable, full-cut, straight legs. XS-S-M-L-XL-XXL. \$18.00

## JOGGING SUIT-TOP



Cotton ribbing on V-neck, at cuffs and on bottom. S-M-L. \$23.50

## JOGGING SUIT-PANTS



Pull-on style with covered elastic waist, cotton ribbing at ankles. S-M-L. \$18.00

## PARACHUTE PANTS



Baggy, one-size with cotton cord drawstring at waist and ankles, pocket on side. One size. \$21.00

## ROLL COLLAR SHIRT



Pullover style, applied yoke in one with collar. XS-S-M-L-XL. \$21.00

## GRANDFATHER SHIRT



Loose fitting with shirt-tail hem. Our most popular shirt. XS-S-M-L-XL. \$22.00

## HOODED POUCH SHIRT



Hooded pullover top, drawstring bottom, pouch pocket. XS-S-M-L-XL. \$22.00

## WRAP SKIRT



Mid-calf length, generously cut, heavy cotton. One size. \$21.00

## PULLOVER DRESS



Easy fitting, softly styled, one pocket in side seam, medium weight cotton. XS-S-M-L-XL. \$24.00

## 3-TIER SKIRT



Drawstring waist, mid-calf length, medium weight cotton. S-M-L. \$18.00

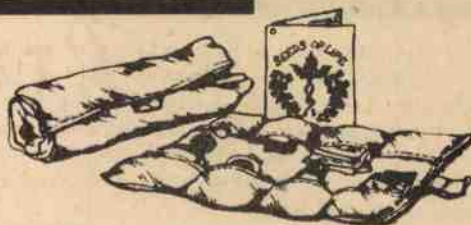
All prices include shipping. On orders above \$75 — deduct 10%. Satisfaction guaranteed.

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## Herbal First Aid Kit

Expertly prepared from the highest-quality ingredients available — organically grown and personally gathered herbs are used whenever possible. A highly useful, effective, and nicely packaged all-natural first-aid kit. Each velcro-closing cotton pouch contains:

**Goldenseal Liniment:** An external cleanser for scrapes, abrasions, minor cuts. **Skin Smoothie:** A soothing dressing for skin. Also relieves the itch of insect bites. **Aloe Vera Gel:** This relieves the discomfort of minor burns and sunburn. **Green Clay:** Clay is used to draw toxins from the skin. It helps relieve discomfort of bee stings and boils. **Tweezers:** For removing splinters, glass, etc. **Bandaids:** Six bandaids in various sizes for maximum utility. **\$13.95**



## From Our Bookshelf

### NUCLEAR MADNESS

Dr. Helen Caldicott  
© 1978 Autumn Press Inc 110 pps. **\$4.95**  
Dr. Caldicott singlehandedly turned the tide against the nuclear industry in Australia with the information in this book. An excellent resource for convincing yourself or someone else that there is no future in nuclear power.

### WOMAN AND NATURE — THE ROARING INSIDE HER

Susan Griffin  
© 1978 263 pps. **\$4.95**  
Harper Colophon Books  
Powerful, pounding, evocative — takes apart the patriarchal view of "woman" and "nature" and puts it back together with a new vision.

### HERLAND

Charlotte Perkins Gilman  
intro. © 1979 146 pps. **\$3.95**  
Pantheon Books  
An exciting, witty novel written 65 years ago that explores the world of "feminine" and "masculine" through the eyes of an all-female utopia and its three male visitors.

### THE HERB BOOK

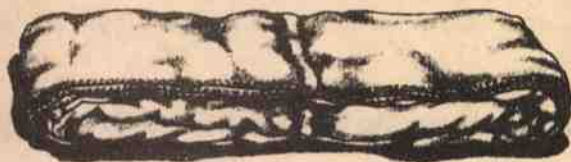
John Lust  
© 1974 Bantam Books 659 pps. **\$4.50**  
An impressive, well-indexed compendium of medicinal herbs, their uses, their legend and lore; plus chapters on natural cosmetics, herbal dyeing, the art of seasoning, and more.

### ROLLING THUNDER

Doug Boyd  
© 1974 273 pps. **\$4.95**  
Dell Publishing Co., Inc.  
"The earth is a living organism — We have to be within it — like cells." The real-life story of a uniquely powerful and wise Native American medicine man.

### NEW AGE POLITICS — Healing Self & Society

Mark Satin  
© 1978 349 pps. **\$5.95**  
Dell Publishing Co., Inc.  
Emphasizing human consciousness as the source of political and economic systems, Satin presents an engaging, well-thought-out look at capitalism, liberalism, Marxism, and the emerging "New Age" alternative.



## Flannel Sheet-Blankets

We've shopped around to find these better sheet-blankets. American made, 100% cotton, over-sized, white, with a flat center seam. These sheet-blankets are soft, warm, cozy and durable. Shrinkage is minimal, in length only, and they will not "pill." **Twin** — \$20.00, **Full or Queen** — \$22.00, **King** (two seams) — \$28.00, **Pillow Cases** (1 pair) \$9.00.

## White Cotton Shower Curtain

An attractive and practical alternative to plastic. This white cotton, tightly woven fabric, with brass-grommets for hanging, will get damp but won't let the water through. It can be washed easily for freshness, and no liner is needed. Available in two sizes: **Standard size for tub showers** — (one vertical seam): 70 x 72: \$24.00, **Stall shower size** — 70 x 36: \$18.00.



## Water/Energy-Saving Showerhead

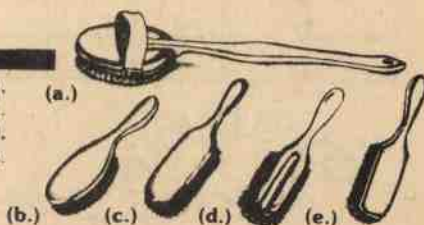


### "A fast-pay back technical fix"

By breaking the water up into smaller particles and mixing it with air, this chrome-plated brass showerhead delivers a fully satisfying shower while using 60-75% less hot water. With roughly half of the average household's hot water being used in the shower, this easy-to-install device makes for significant savings. A convenient on/off switch is built into each unit. **\$13.50**

## Fuchs Brushes

These well-known European brushes are carefully constructed from highest-quality materials. They look nice, feel nice, and work real well. (a.) **Bathbrush:** beechwood with pure boar bristles, removable handle. **\$12.00.** (b.) **Pneumatic Oval:** cherry wood, boar bristles and nylon quills in a rubber cushion. **\$11.50.** (c.) **Pneumatic Rectangular:** **\$10.50.** (d.) **Quarter-Round, hard:** elm wood, hard pure boar bristles. **\$10.00.** (e.) **Rectangular, extra hard:** light rosewood, extra-hard pure boar bristles. **\$13.50.**







# FOOD FOR THOUGHT/ Communities Bookshelf

*Here are 167 books you should have read; reviewed by and available through the popular mailorder and storefront collective in Amherst, MA. An order form is at the end of the reviews, only 17 pages away. Good luck*

## ENERGY

### nuclear

**No Nukes: Everyone's Guide to Nuclear Power**  
by Anna Gyorgy and friends

A survey of the nuclear issue, including analysis of how a power plant works, health and safety questions, economic issues, the question of centralized control, the rise of the movement against nukes, and a look at the alternatives. Thorough, well-documented and illustrated. This no nukes book has advantages over other books because it is more readable and also looks at the international struggle against nuclear power. It is written by people who have been active in the anti-nuke movement since its beginning. A favorite at Food for Thought.  
1979, 478 pp. \$8.00



**Nuclear Madness: What You Can Do!**  
by Dr. Helen Caldicott

Goes into great detail about the health aspects of nuclear power, including the hazards of mining, radioactive wastes, cancer, generic mutation, and nuclear weapons. Written by a pediatrician and activist, this information-packed book ends with a clear discussion of what you can do to stop this madness. A convincing and compelling book.  
1978, 120 pp. \$3.95.

**Nuclear Power Explained**  
by Tyler Volk

Simply the clearest description of how radiation effects living human cells, the invisible yet real danger which we must all understand to intelligently discuss nuclear issues.  
1980, 26 pp. \$1.00.

**Voices From Three-Mile Island — The People Speak Out**  
by Robert Leppzer

Here is the inside story told by the people who lived through the nuclear accident near Harrisburg and its continuing aftermath. This is the kind of striking personal account which has

been overlooked by the media, government and utilities.  
1980, 86 pp. many photos, \$3.95.

**Grass Roots: An Anti-Nuke Sourcebook**  
Ed. by Fred Wilcox

Advice from experienced activists and resisters who discuss how to: form a grass roots organization, use non-violent techniques effectively, pass a ban on transporting nuclear wastes through your town, be effective at symposiums, counter the pro-nuke blitz, and repeal the Price-Anderson Act.

Nuclear power is not dead — yet. This book is not just for activists but for everyone who wants to help stop nuclear power.  
1980, 192 pp., \$6.95.

**Nuclear America Rap**  
prepared by the War Resisters League

This map of the U.S. shows the exact location of all nuclear weapons facilities, nuclear power plants and related facilities such as uranium mines and radioactive waste sites. The grand total of over 500 operations are listed on the back by locations with the name of the

owner or contractor, reactor type and start-up date. All listings/symbols are color-coded for easy usage and areas of the country subject to direct nuclear attack during a nuclear war are shaded.

A clear connection is made between nuclear power and weapons — with suggestions of what you can do to stop this menace. This map is a powerful educational tool for everyone. 1979, 17"x22", folded, \$1.00.



### **Bombs Away! A Primer on Defense Spending and National Insecurity** by Greg Speeter

The best little pamphlet we've seen outlining the myths and realities of U.S. defense policy. Entertaining, frightening and very educational. 1980, 20 pp., 75¢

## energy theory and policy

### **Soft Energy Paths: Toward a Durable Peace**

by Amory Lovins

Now a classic, this ground breaking book clearly delineates our energy options, defined as either the hard or soft path. The traditional "hard energy path" involves centralized energy production from non-renewable resources (nuclear and fossil fuels) powering esoteric technologies controlled by a few corporations — resulting in short-lived convenience at the expense of freedom and the environment. On the other hand we could choose the "soft energy path" — decentralized energy from the sun and other renewable sources, produced and controlled by local grass roots associations. By following this path we could not only meet our needs, but also help create a more humane and equitable society. The hard and soft energy options are mutually exclusive. Once we are firmly committed to one we eliminate the other. Recommended.

1977, 231 pp. \$3.95

### **Energy Controversy: Soft Path Questions and Answers**

by Amory Lovins and his critics

Explains Lovin's soft energy path plans, the debates in Congress, and well financed attempts of critics to demolish them along with Lovin's rebuttals. As a result, his arguments emerge stronger than ever.

Soft energy paths would do away with nuclear power, cut pollution, cut oil imports, use alternative renewable energy systems — and make us energy independent within 50 years. If we are to move in this direction, it is essential that we understand how

opponents to these plans think, and the criticisms they pose, as well as how to answer them with the facts and figures. Indexed by author, institution, title and subject.

1979, 450 pp., \$6.95

### **County Energy Plan Guidebook: Creating a Renewable Energy Future**

by Alan Okagaki and Jim Benson

This guidebook is a step-by-step, do-it-yourself manual for creating a renewable energy plan at the county level. Local people in each of the nation's 3,000 counties are encouraged to organize an informal working group including a diverse membership from the community to perform a non-technical, soft energy path study. Each study will be based on state and local information regarding energy consumption, population, housing, anticipated growth rates, covering residential, industrial and transportation uses. An important tool for initiating grass roots planning and action rather than waiting around for the government to do something.

1979, 184 pp., \$7.50

### **Energy & Power in Your Community: How To Analyze Where It Comes From, How Much It Costs & Who Controls It**

by Elizabeth Schafer & Jim Benson

1980, 129 pp. \$6.00

### **Energy Efficient Community Planning: A Guide to Saving Energy and Producing Power at the Local Level**

by James Ridgeway & Carolyn S. Projansky

A fascinating tour of American cities and towns that are looking ahead of today's "energy crisis" by using comprehensive conservation programs and alternative energy systems to produce and save more power at the local level. Focuses on successful programs in Davis, California; Seattle, Washington; Hartford, Connecticut and other communities around the country.

The book explores new financing mechanisms, the economics and job implications of a solar transition and concludes with a checklist of energy actions to take us from reliance on fossil fuels to renewable alternatives. How does your community plan to fuel its future?

1979, 221 pp., \$9.95

## renewable sources

### **Other Homes and Garbage: Designs for Self-Sufficient Living**

by Leckie, Masters, Whitehouse and Young

A well-written, comprehensive book covering alternative architecture, solar heating, wind and water power, methane digesters and other waste-handling systems, agriculture and

aquaculture.

Put together by four engineers from Stanford, each subject is explained in easily understood terms. Including enough technical data in charts, tables and appendices so that one can go beyond philosophy and theory to actual practical applications. Large format, illustrated. Index.

1975, 302 pp. \$9.95

**At Home With Alternative Energy**  
by Michael Hackleman

A comprehensive look at the five major renewable energy sources: Sun, Wind, Water, Wood & Methane — showing how you can create an integrated system tailored to match the individual environment, finances, skills, talents, obsessions and overall needs of the users.

1980, 145 pp. \$8.95

**Energy: The Case for Conservation**  
by Denis Hayes

Hayes reports that over half the energy consumed in the U.S. is wasted. He shows how the energy saved through conservation — in transportation systems, food production, waste disposal, and the heating and lighting of buildings — could meet the country's new energy needs for the next 25 years. And this while maintaining our current standard of living and increasing employment. A useful conservation

## solar

**The Fuel Savers: A Kit of Solar Ideas for Existing Homes**

by D. Scully, D. Prowler & B. Anderson

Applying solar energy to your home need not be as complex or expensive as most people think. This booklet shows how conservation and solar principles can be put to work now — by describing 20 simple, do-it-yourself projects which can be accomplished with ordinary tools and materials. With each description is a list of variations, advantages and disadvantages, cost of materials, fuel reduction and cost efficiency. From an attached greenhouse to solar water heater, solar is demystified and the reader's imagination is stimulated, with enough leeway to apply these ideas to your present home.

1976, 60 pp. \$2.75

**The Passive Solar Energy Book**  
by Edward Mazria

Currently the best source on passive solar written and structured so that anyone can understand and use it. Beginning with a basic primer in the fundamental concepts of solar energy,

guide for individuals, as well as a major challenge to industry and government to make changes. Essential reading.

1976, 77 pp. \$2.00

**Movable Insulation: Reducing Window Heat Losses in Your Home**

by William Langdon

Most of the heat lost in any home or apartment is through the windows. This is a comprehensive survey of home-made and commercially available shades, shutters and curtains with which you can prevent such heat loss. Well illustrated, bibliography, index.

1980, 320 pp., \$8.95

**Repair — Reuse, Recycling — First Steps Toward a Sustainable Society**  
by Denis Hayes

In light of political, energy, and environmental constraints on our future use of virgin materials, recycling must become a central organizing prin-

ciple in industrial societies. Discusses ways to reduce waste — to recycle materials as individuals and in centralized facilities.

1978, 45 pp., \$2.00

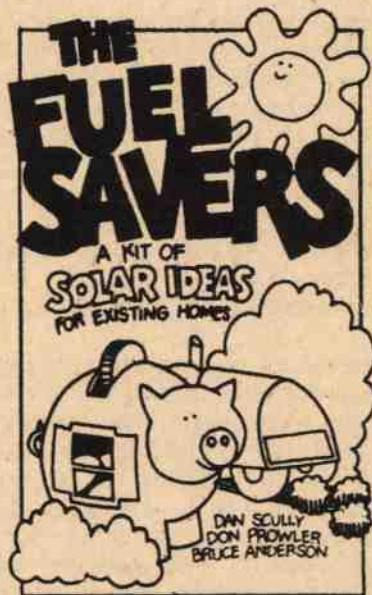
**Recycling: How to Reuse Wastes in Home, Industry and Society**

by Jerome Goldstein

A comprehensive guide to recycling which starts with what the individual can do: by refusing to buy wasteful items, repairing, reusing and composting at home or starting a successful recycling center in the community.

Examines bottle bill legislation, and includes suggestions for dealing with sludge and industrial waste or creating energy and fertilizer from garbage. Good appendix with a directory to recycling associations, reading list, composting systems and shredders. Index.

1979, 238 pp. \$6.95



charts and tables throughout the text, and 8 appendices make it all the more accessible, allowing one to calculate the specific data needed to work from.

The handsome Professional Edition includes a section on design refinement entitled "finetuning," 13 massive appendices and 5 transparent overlays to be used with sun charts simplifying calculations.

1979, 250 pp. \$12.95, Hardcover \$14.95

1979, 687 pp. Prof. Ed. Hardcover

\$24.95 our price \$22.45

**Solar Jobs Book**

by Katharine Erickson

An in-depth, up-to-date look at what sort of work is valuable, how work in the solar industry is appropriate for new lifestyles, and what kind of jobs are available where. Backed up by listings of who is doing what, schools that offer training, government agencies involved in solar, big and little employers. If you are ready to do some serious work with solar, pick up this one!

1980, 211 pp. \$7.95

**The Sun Betrayed: A Report on the Corporate Seizure of U.S. Solar Energy Development**

by Ray Reece

heat theory, and thermal comfort, we are then shown the various passive systems and design patterns available. In essence, this is a clear rundown enabling the reader to design an effective passive solar building (home, greenhouse or other building). Over 200 helpful diagrams, photographs,

Why are thousands of solar inventors and small entrepreneurs being deprived of research and development support in favor of Westinghouse, EXXON, Lockheed and ARCO? This book contains a much-needed investigation of the shoddy attempt by large corporate interests — along with utilities and government officials — to

control the sun. The evidence speaks clearly.

Reece ends the book with a discussion of how people must struggle for self-determination within our local communities, reporting on several such efforts which have been successful.

1979, 243 pp., \$5.50

## building

### Against the Grain: A Carpentry Manual for Women

by Dale McCormick

A thorough and detailed book of carpentry, written and illustrated by a practicing journey woman carpenter. Designed for women with some rudimentary carpentry skills, this book explains carpentry theory and has clear step-by-step instructions for building, including use of tools, lifting heavy objects, installing doors and windows, pouring concrete, house building, roofs and stairs, home repairs and much more. Cross-referenced and indexed. A wealth of information and encouragement.

1977, 258 pp. \$7.00



### The Indian Tipi: Its History Construction and Use

by Reginald and Gladys Laubin

A well-written book which covers everything you need — traditional and technical — for building and living in a tipi or sweat lodge. This book may make you want to give up your four-walled unit and move into real comfort.

1957, 207 pp. \$2.50

### The Integral Urban House: Self-Reliant Living in the City

by the Farallones Institute

Not everyone is giving up on the cities to suggest that we all move to rural areas if we wish to live ecologically.

With this book, we can see how each of us might act to make our cities ecologically stable, healthy places to live.

It all started with a group of architects, engineers and biologists who came together to form Farallones Institute and eventually create the model Integral Urban House in Berkeley, California. Focuses include the basic design concepts, conservation of energy, composting, waste recycling, growing food and raising small livestock (rabbits, chickens, and fish) in urban areas, solar technology, the integral urban neighborhood and much more. Excellent charts, illustrations, bibliography, & index. Appendix includes working plans for a window-greenhouse, planter box, garden cold frame, solar greenhouse, fly trap, solar oven and vegetable storage "cool closet." A truly beautiful, informative and exciting book. — DM

1979, 494 pp., \$12.95

### The \$50 and Up Underground House Book

by Mike Oehler

Well-written and wittily refreshing, this is the book to get if you are wondering what underground housing is all about. The author has been actually building these homes for 10 years. Listing the many advantages these houses have over any other type of architecture, he then gives the reader all he/she needs to design and build underground, as well as where to buy and scrounge materials and meet building costs. Illustrated with photos. Recommended.

1978, 112 pp. \$6.00



## wind and wood

### Harnessing the Wind for Home Energy

by Dermot McGuigan

A detailed introduction to the use of wind power with an emphasis on small-scale systems. Shows how to measure the wind power potential of your site and gives a good description of the various systems, their performance costs and construction details so you can determine which meet your needs. Lists manufacturers, restorers and agents. Illustrated and indexed.

1978, 134 pp. \$4.95

### Wood Heat

by John Vivian

Beginning with a look at the history, principles and economics of wood heat, this book goes on to cover fire safety, chimneys and flues, buying a new or old stove, installation and operation, fireplaces, cooking with wood, getting and storing firewood and more. Includes sources. Illustrated and indexed.

1978, re., 428 pp. \$7.95

## appropriate technology

### Stepping Stones: Appropriate Technology and Beyond

Ed. by Lane de Moll and Gigi Coe

An excellent anthology; the philosophical stepping stones that have helped shape the techniques, values, tools and politics of appropriate technology. An inspiring collection which reminds us that solar panels and composting toilets alone will be of little value. We must work on all fronts simultaneously to form a social and political whole.

Contributors include E.F. Schumacher, Wilson Clark, Tom Bender, Ivan Illich, Frances Moore Lappe, Murray Bookchin, Wendell Berry, Leopold Kohr, John Todd, Amory Lovins, Malcolm Wells, Karl Hess, Gil Friend, David Morris, Margaret Mead, Steve Baer and others. Illustrated and indexed.

1978, 204 pp. \$7.95

## The Toilet Papers: Designs to Recycle Human Waste

by Sim Van der Ryn

Written by a founder of Farallones Institute, this book offers homeowner plans for several types of dry toilets, compost privies and grey water systems. Also discusses the history and philosophy of turning organic wastes into a rich humus, linking us to the fertility of the soil and ensuring our ultimate well-being. Illustrated.

1978, 124 pp. \$4.95

## Energy, Jobs and the Economy

by Richard Grossman and Gail Daneker

Solar energy creates jobs. Conservation is good for the economy. And increasing energy consumption is not necessary for improving our standard of living.

This book lays out the facts which lead to the above conclusions, thus challenging the most important arguments used by the nuclear and fossil-fuel industries. The authors are on the staff of Environmentalists for Full Employment. This excellent review of the work being done on energy and the economy makes a tight case against the huge centralized energy sources being promoted by the utilities. Indexed. Highly recommended.

1979, 124 pp. \$3.45

## transport

### Teh Future of the Automobile in an Oil Short World

by Lester Brown, Flavin and Norman

This comprehensive report gives an overview of world automobile trends, including a fascinating history and look at how our lives and society are structured around the auto. The report looks at future oil supplies and prices and the possibilities of alternative fuels. Also considers alternatives to the auto, and the difficult personal and political decisions and policies that will have to be made. An excellent international perspective, with broad-ranged insights.

1979, 64 pp. \$2.00

### The Greasy Thumb: Automechanics for Women

by Barb Wyatt and Julie Zolot

A manual written for women which assumes no previous mechanical knowledge on the part of the user. The authors define and explain all terms and detail all instructions to take out the guess work. Covers tools needed, how a car works, how to maintain it, and how to fix at least some of the things which might go wrong. Well illustrated and indexed.

1976, 220 pp. Spiral, \$6.50

### How to Fix Your Bicycle

by Helen Garvy

The basic repair know-how for 3-speed

or ten speed bicycles. Illustrated and indexed.

1972, 64 pp. \$7.95

### Fixing Cars: A People's Primer

by the San Francisco Institute of Auto Ecology

If you need to own a car, this book is essential reading. Clearly describes how a car works, the tools and basic know-how you will need to do your own maintenance and repairs. Covers how to buy parts, do a tune-up, and even a check-list for buying a used car. A chapter on women and cars as well as an excellent section on the politics of cars. Well illustrated and indexed.

1974, 191 pp. Spiral bound, \$5.00



## miscellaneous

### The Next Whole Earth Catalog: Access To Tools

Ed. by Stewart Brand

Here it is, the new, improved, fully up-to-date version. About 28% of the material is carried over from The Last Whole Earth Catalog and Epilog, 36% is the cream from various Co-Evolution Quarterly's and the remaining 975 items are brand new.

A massive volume, packed with information on Understanding Whole Systems, Land Use, Soft Technology, Community, Communications, Nomatics Politics and Learning and much more.

1980, 608 pp., \$12.50

### The COEVOLUTION Quarterly

The Co-Evolution Quarterly — CoEvolution starts where the Whole Earth Catalog left off. Each issue is packed with resources, reviews, essays and interviews on Soft Technology, Land Use, Whole Systems, Community, Communications and more, reflecting the CO philosophy of "whole, living systems." Many back issues available — ask for current list Quarterly, \$3.50

### An Open Letter to the Ecology Movement

by Murray Bookchin

Focusing on the current crisis in the identity and goals of the ecology movement, Bookchin warns against "a widespread technocratic mentality and political opportunism that threatens to replace social ecology with a new form of social engineering." Outlines ways of fulfilling the rich potentials of an ecological future through alliances between the feminist and anti-nuke movements. 1980, 4pp. \$25

### Four Arguments for the Elimination of Television

by Jerry Mander

Written by a former advertising executive, this book exposes the danger that TV poses to personal health and sanity, to the environment, and to democratic processes. Explaining how TV mediates and colonizes experience,

creating false needs and commodity fetishes, suppresses imagination and critical thinking — profoundly questioning the idea that all technologies are "neutral," benign instruments that can be used well or badly. A joy to read, profoundly challenging, Mander concludes that TV cannot be reformed,

but must be eliminated.  
1978, 371 pp. \$4.95

### **New Roots: Self-Reliance for the Northeast**

Covers the movement toward self-reliance from aquaculture through

waste recycling, food cooperatives through worker self-managed industries, with regular columns on appropriate technology, nuclear power, cooperative economics, books, and resources.

Bimonthly Current issue \$1.50

## **SOCIAL CHANGE**

### **community building**

#### **The Anti-Mass**

Methods of organization for collectives.  
1970, 56 pp. \$.50

#### **Boston People's Yellow Pages**

by Vocations for Social Change

A 23-section yellow pages with contacts and "how-to" information with which we can take control of our lives — by living cheaply, by challenging oppressive institutions and starting cooperative work groups. Specifically focuses on the Boston area, although it may be useful in other areas for some information and use as a prototype.  
1980-1981, 182 pp. \$4.95

#### **Building Social Change Communities**

by the MNS Training/Action Affinity Group

"How-to-do-it" book for people looking for work with others to change the world.  
1979, \$3.50

#### **Communes, Law and Commonsense, A Legal Manual for Communities**

by Lee Goldstein

Good book for people living in communities. Advice on issues of zoning and building codes, privacy, police harassment, sexual behavior; what the laws are and how to respond if challenged. Good appendix with a state by state listing of morality laws, legal forms of organization and representative zoning laws.  
1974, 126 pp., \$2.95

#### **The 1980 Co-operative Directory**

Fully revised, updated and expanded to include all co-ops. Over 3,000 listed.  
1980, \$5.00

#### **Co-ops, Communes and Collectives: Experiments in Social Change in the 1960's and 1970's**

edited by John Case and Rosemary Taylor

A collection of 12 articles examining the successes, failures and issues still being struggled with in a wide range of alternatives, including food co-ops, free schools, law collectives, health care clinics and others.  
1979, 326 pp. \$5.95

#### **Democratic Organization and Management**

by Paul Bernstein and Lew Bowers

Elaboration on a course taught in The New School For Democratic Management. Clarifies many areas that must be dealt with in any alternative business, including basic purposes, the need for planning, organizational structure, decision-making, leadership, division of labor, staff hiring and firing, and meetings. Good charts and bibliography. Included in Communities magazine.  
1977, 14 pp. \$1.25



#### **The Food Coop Handbook: How to Bypass Supermarkets to Control the Quality and Price of the Food You Eat**

by the Co-op Handbook Collective

The most comprehensive book so far on food co-ops; both the immediate and material details like initial organizing,

financing, and good sources, as well as the vital and easily neglected issues of decision-making structures, participation, and politics (importance of co-ops in women's struggles, boycotts and land-reform).

Now out-of-print. FFT has bought all remaining copies. While they last . . .

1975, 382 pp. (paperback) \$4.95

Hardcover \$6.50

#### **Food Co-ops for Small Groups: How to Buy Better Food for Less**

by Tony Vellela

"Start today with people you already know," shouts the cover. This "easy-to-use" handbook certainly gives all the practical rudiments of starting a co-op, such as sources and grades of food, work systems and designing an order form. Preferably this book should be used in conjunction with The Food Co-op Handbook to cover all the other important issues which are omitted here — politics, decision making, education, finances and legalities etc.  
1975, 173 pp. \$2.95

#### **Manual for Group Facilitators**

by the Center for Conflict Resolution

A Practical and thorough guide for any group trying to work together cooperatively. Clear definitions, values and skill-building exercises for facilitation, consensus, group process and evaluation. Drawn from extensive experience, there is nothing else quite like this in print.

1978, rev., 90 pp., CCR \$3.50

#### **Leadership for Change**

by Bruce Kokopeli & George Lakey

A guide to effectuate non-hierarchical and nonsexist modes of leadership.

1978, 11 pp., \$1.25

### Small-Time Operator

by Bernard Kamoroff

How to start your own small business, keep your books, pay your taxes and stay out of trouble! Includes all the ledgers and worksheets needed for a year.

Has no political consciousness whatsoever, but can be a useful tool for those who do. — DM

1980 — Revised Ed. 192 pp., \$7.95

### Work Place Democracy

by Daniel Zwerdling

A guide to workplace ownership, participation and self-management experi-

## economics

### Corporate Crime Comics no. 1 & 2

Ed. by Leonard Rifas

Comic book format. All true stories, drawn by several artists — very well done. Number 1 includes Karen Silkwood's story, the ITT/Watergate Scandal, Nursing Homes, Streetcars, the Ludlow Massacre and the Dalkon Shield. Number 2 includes stories on Westinghouse Nuclear Technology, Nestle Baby Formula, the J.P. Stevens story, Corporate Tax Dodging and more. A bibliography at the end lists sources for the stories.

1977/1979, 34 pp. \$1.25/each

### Creating Alternative Futures

by Hazel Henderson

A clear-sighted look at the dangers of over-centralized organizations and the advantages of smaller, more human-scale operations. Provocative, exciting reading. Introduction by E.F. Schumacher.

1978, 404 pp. \$5.95



### The Politics of Reconceptualization

by Hazel Henderson

A new book by the author of *Creating Alternative Futures* examines the coming changes in economic thinking. Required if we are to move towards re-

ments in the U.S. and Europe.  
1978, 188 pp. \$5.95

### A Guide to Co-operative Alternatives in America

by the Editors of *Communities Magazine*

A guide to help everyone understand the range and depth of community alternatives — compiled by those actually doing it. Focused around 13 categories of collective life ranging from decentralized politics to alternative technology and co-operative housing, the guide has descriptive articles and is packed with resources.

1979, 160 pp. *Communities* \$5.95

newable resources, full employment and a healthy society.

Exp. Dec. 1980, \$5.95

### Global Reach

by Richard Barnet and Ronald Muller

An extensive look into many aspects of multinational corporations. Shows their power here in the U.S., the role that U.S. corporations and financial institutions play in controlling and influencing foreign economics and political affairs and how they contribute to underdevelopment by exploiting cheap labor and natural resources.

(Note of interest: The publisher of this title is now owned by Gulf and Western, a major international corporation.)

1974, 508 pp. \$7.95

### Good Work

by E.F. Schumacher

Good Work is compiled from lectures given in the U.S. in the mid-70s. Primary focus is on what individuals can do now to make a viable future visible in the present, emphasizing wiser use of natural resources, energy, economics, technology, science and the nature and control of organizations. In many ways an extension of *Small Is Beautiful*. Indexed.

1980, 223 pp., \$3.95

### Small is Beautiful: Economics As If People Mattered

by E.F. Schumacher

A classic book which clearly formulates

### A Guide to COOPERATIVE ALTERNATIVES

COMMUNITY PARTICIPATION, SOCIAL CHANGE, WELL BEING, APPROPRIATE TECHNOLOGY, NETWORKING and almost anything else hopeful in America



a decentralist, buddhist economics, emphasizing conservation of resources and intermediate technology. Contains experienced insight into the need for restructuring our principles, actions and dreams on a more equitable and rewarding basis.

1973, 305 pp. \$2.95

### Shrinking Dollars, Vanishing Jobs

by Dick Cluster & Nancy Rutter

The staff of *Dollars & Sense Magazine* look at why the economy isn't working and what you can do to survive.

1980, 180 pp. \$5.95

### Trilateralism: Elite Planning for World Management

Edited by Holly Sklar

A highly readable, wide-ranging collection of essays on The Trilateral Commission. Demystifies national and international events, power, propaganda by describing their policies and influence on international energy policy, food, the economy, labor and the military. Founded by David Rockefeller and others, Jimmy Carter, George Bush, John Anderson, Henry Kissinger have all been members, as are top executives in major corporations.

1980, 604 pp. \$8.00

### Wealth Addiction

by Philip Slater

In his best book since *The Pursuit of Loneliness*, Slater analyzes the real purpose of money in a healthy society: to be the servant to its people. Yet, our current addiction to money has become

a national disease, leaving us with both impoverished lives and a national economic crisis. Slater shows us how to recognize wealth addiction in ourselves, and learn to kick the habit — not by denying ourselves, but rather through a process of joyous self-fulfillment, both individually and as a nation. This book will change your attitudes toward money and economics!  
1980, 210 pp. Hardcover \$9.95; our price \$8.95

## anarchism

**The Dispossessed: An Ambiguous Utopia**  
by Ursula K. LeGuin

This is essentially the first anarchist novel written. A man from a bleak moon settled by an anarchist civilization travels to the mother planet, divided between warring capitalist and socialist nation-states. LeGuin brilliantly brings political philosophy to life, so that we can feel what it might be like to really live it out, what the strengths are and what problems might still be unresolved. A truly inspiring book.

1974, 311 pp., \$2.50



**Post-Scarcity Anarchism**  
by Murray Bookchin

Bookchin presents a challenging, dynamic vision of what a free society would be like and a strategy for building it. This collection of essays includes "Ecology and Revolutionary Thought," "Towards a Liberatory Technology," "Desire and Need," "Listen, Marxist," and "May-June 1968" in France. Argues that a true revolutionary movement must integrate ecological and utopian ideas with a libertarian theory of society.

1971, 250 pp. \$4.95

**Reinventing Anarchy: What Are Anarchists Thinking These Days?**

Edited by Howard & Carol Ehrlich, Morris & DeLeon

An excellent collection of 37 essays by living anarchists writing on contemporary issues and ideas. Articles by Peggy Kornegger, Gar Alperovitz, the Anti-Mass and others.

1979, 371 pp. \$10.95

**A People's History of the United States**  
by Howard Zinn

Howard Zinn contends that traditional history — which concentrates on the doings of those in power — creates a mood of helplessness among the vast majority of people, thus insuring their submission. He gives us a different kind of history: one that tells of the feelings and actions of those overlooked in the usual accounts, showing the power of apparently powerless people.

A fresh look at the story of our country as viewed by women, Native Americans, blacks, prisoners and working class Americans. A comprehensive treatment, from an astonishing discovery, of Columbus to a new uncover-

ing of Watergate. Indexed. Recommended.  
1980, 614 pp. \$7.95

**The Free and the Unfree — A New History of the U.S.**  
by Peter N. Carroll & David Noble

Running from the time Native Americans inhabited this land to the initial colonization right up through 1976. This is a very thorough examination of the social, cultural, political and economic development of this country. Including their perspectives of Native Americans, blacks, immigrants and women. The result is an engaging flow of real events.

1977, 448 pp. \$4.95

## native americans

**A Basic Call to Consciousness**  
The Hau de no sau nee Address to the Western World

The first authentic analysis of the modern world ever committed to writing by an official body of Native people. Includes "Spiritualism: The Highest Form of Political Consciousness" and the economic and legal history of the Six Nations, or Hau de no sau nee.  
1978, 53 pp. \$2.00

**Voices from Wounded Knee: Native Americans — The People Are Standing Up**  
edited by Robert Anderson

An illustrated description of Wounded Knee including history, the negotiations and battles. It is all taken from the words of participants. Includes maps,

pictures, and a chronology.  
1974, 264 pp. \$6.95

**Akwesasne Notes**

Excellent journal on Native People's struggles and culture from all over North America and around the world. Articles explore ecology issues, political repression, energy development on native land, alternative technology, traditional ways of life and social analysis from the perspective of Native Peoples. Book reviews, letters column and beautiful illustrations.  
5 issues/year, current issue \$1.25



## miscellaneous

**The American Future: New Visions Beyond Old Frontiers**  
by Tom Hayden

Tom Hayden chairs the Campaign For Economic Democracy — this book relates their search for and efforts to formulate democratic answers to current problems of inflation and unemployment, energy development, and the cancer epidemic — looking forward to possibilities of economic democracy and a new kind of foreign policy.  
1980, 325 pp., \$6.00

**Begin At Start: Some Thoughts on Personal Liberation and World Change**  
by Su Negrin

A very clear discussion of the networks of unfreedom, oppression and exploitation that affect our daily lives — as well as the need to struggle for both personal and political liberation. Asks what kind of political struggle is most appropriate for our current situation, as well as looking at the importance of consciousness, ageism, what dominating or being dominated feels like, why



utopia is necessary, and ways of intentionally participating in change. Recommended.

1972, 172 pp. Times Change, \$3.25

### How To Do Leaflets, Newsletters and Newspapers

by Nancy Brigham

A short booklet crammed with information on how to put together a small publication. Covers layout, typesetting, paste-up, printing, scheduling, writing, style, editing and more. Illustrated. Essential skills for getting the word out. An excellent resource.

1976, 45 pp. New England Free Press \$2.50

### The Incomplete Folksinger

by Pete Seeger

A running dialogue of the things Pete has seen and done as an important member of the folk scene for the past 25 years. A scrapbook of the talk and songs of people wanting to be free. Includes words, music and guitar chords for many folk songs.

1972, 596 pp. \$5.95

### The 1981 Peace Calendar — War Resister's League

Edited by Scott Bates

Beautifully illustrated by Peter Schuman of Bread & Puppet Theater, this year's calendar brings together voices from Anti-Nuke, Feminist, Native American and Environmental movements. Introduction by Helen Caldicott.

1980, 128 pp. Spiral-bound \$4.50

### Periodicals of Public Interest Organizations: A Citizen's Guide

Edited by Marlene Haverson, et. al.

An excellent guide to 100 current periodicals on energy, appropriate technology, agriculture and food policies, natural resources, housing, health, foreign and military policy, community change, corporate accountability, citizen action and much more.

Each listing includes a photo of the journal, brief description, address, phone, and complete subscription prices. An essential resource — highly recommended.

De. 1979, Updated, 57 pp. CAPIO

\$5.00

### The Pursuit of Loneliness: American Culture at the Breaking Point

by Philip Slater

A clear-sighted powerful analysis of what's happening in our society and why. Looking at inequality, individualism, sex roles, violence, powerlessness and the potential of change — Slater captured the '60s so well, this book was a best seller. Now revised to apply to the '70s as well.

1976 (rev. ed.), 206 pp., \$2.95

### Resource Manual for a Living Revolution

by Virginia Coover, Ellen Deason, et. al.

A comprehensive collection of tools developed and used by people working for effective social change. They show how we can all develop skills in analysis, vision and strategy for change, group process and decision-making, developing communities of support, work at personal growth and consciousness-raising, and train, educate and organize people for action. Includes extensive resource lists, bibliographies and contacts. Indexed.

1977, rev., 351 pp., New Society Press \$5.00

### Science and Liberation

Edited by Rita Arditti, P. Brennan, S. Cavrak

An exciting collection of articles which reveals the numerous connections between science and its social context. The topics covered include the myth of scientific neutrality, how universities support nuclear weapons' research, DNA controversy, sociobiology, sterilization abuse, women in science, how poverty breeds overpopulation (by

Barry Commoner), the scientist as worker (by Andre Gorz), science and Black liberation, teaching science, and much more. Well written and easily understandable, both by newcomers and veteranscientists. Also offers constructive suggestions for creating a "liberating science" which truly serves the people. Recommended for any one seeking to understand the effects and applications of science in their daily lives.

1980, 398 pp., South End \$6.50



### Southern Exposure

Here the south speaks for itself. What holds Southern Exposure together is our passion for this place and its people, our belief in being rooted in a culture in order to transform it into a new future. We use everything from investigative journalism to oral history to understand the region, and like the populists and freedom fighters of old, we're not afraid to name the culprits who chronically destroy it, not too meek to recommend a few alternatives for its improvement.

Quarterly—Current Issue. \$4.00

### Tell the American People: Perspectives on the Iranian Revolution

Edited by David Albert

An anthology of essays aimed at improving American understanding of the Iranian Revolution and conveying the truth about U.S. relations with Iran. Written by 49 Americans from all over the country — from farmers to clergy — who were sent to Iran in February, 1980.

1980, 176 pp. photos \$3.80

## SEXUAL POLITICS

### women

### For Her Own Good: 150 Years of the Experts Advise To Women

by Barbara Ehrenreich & Deirdre English

A dynamic new look at female history, the history of medicine and psychology, the sexual politics of sickness and healing and the history of childhood.

Contains and builds on many of the ideas in their excellent pamphlets, *Witches, Midwives & Nurses* and *Complaints & Disorders*.

1978, 368 pp. \$3.95

**Handbook for Women on the Nuclear  
Mentality: Ain't Nowhere to Run**  
by Susan Koen & Nina Swain

This handbook examines the nuclear mentality that underlies the development of nuclear power and weapons, its relation to male-defined power and the effects on women. Combines factual information, personal interview, art, poetry, photography and song, ending with a list of organizations and resources enabling women to act upon their vision for a nuclear-free future. 1980, 74 pp. \$2.95

**Hypathia's Sisters: Biographies of  
Women Scientists**  
Edited by Susan Schacher, et.al.

In-depth biographies of 17 women scientists from the past and present, with brief sketches of over 20 others. Those featured were chosen from among many more — because they were particularly important, interesting or inspiring. Beautifully designed, illustrated and well-referenced for further study. A great educational tool. 1976, 72 pp. \$2.00

**Index/Directory of Women's Media—  
1980**  
Edited by Martha Leslie Allen

This comprehensive directory covers periodicals, presses/publishers, news services, radio & TV groups, film, multi-media, music, art/graphics, theater, writers' groups, speakers' bureaus, courses, distributors, bookshops, library collections, and other directories — all cross-indexed.

An excellent essay explores media as a source of power and a key to women's progress — from which they develop a new philosophy of communication. This being their sixth edition of the index/directory, it is very well-done and recommended. 1980, 87 pp. \$8.00

**Lunar Calendar — 1981**  
Edited by Nancy Passmore

Perhaps our most beautiful calendar of the year. Includes poetry and articles on astronomy, astrology, time, moon-gardens and fertility, along with a lunar calendar and corresponding tree for each of the 13 lunation cycles. Mark each day with a new sense of time and connection to nature's cycles. Beautifully illustrated. 1980, 66pp. \$5.00

**New Woman/New Earth: Sexist Ideologies and Human Liberation**  
by Rosemary Reuther

A powerful study of ideologies, religious and secular, which have supported sexism. Discusses the interrelation of sexism with other structures of oppression, such as race, class and technological power, which have built western civilization on the basis of domination and alienation. Of special interest is the chapter on Women, Ecology and Social Revolution. 1975, 221 pp. \$4.95

**Our Bodies, Ourselves: A Book By  
& For Women**  
by the Boston Women's Health Book  
Collective

The classic on women's health, now in a revised and expanded edition. Covers women's changing sense of self, sexuality, rape, self-defense, birth control, abortion, childbearing, menopause and much more. 1979 Revised & Expanded Edition, 381 pp. \$6.95

**Ourselves & Our Children**  
by the Boston Women's Health Book  
Collective

A book about the lives and needs of parents. Carefully and compassionately explores: deciding about parenthood, stages of parenthood during beginning, middle and grown-up years, shared parenthood, ways families work and differing forms they take, parents and the larger society. Of the same high quality as *Our Bodies, Ourselves*. 1978, 288 pp. \$6.95

**Quest: A Feminist Quarterly**

This high-quality journal presents long-term, in-depth feminist political analysis & ideological development. *Quest* is looked to as a source of fresh insights and analysis in its features, book & film reviews and articles. Current issue contains an excellent "Feminist Primer on Environmentalism & Appropriate Technology," by Sidney Oliver. Quarterly — current issue \$2.75

**Right From the Start: A Guide to Non-  
Sexist Child Rearing**  
by Selma Greenberg

Offering practical advice on how to raise children of both sexes free of the sexual stereotypes that limit develop-

ment. This book is sensitive, intelligent, inspiring, devastating to traditional notions and quite well-written. As parent, professor of education and pioneer in non-sexist education, the author speaks from a broad feminist perspective. The best we've seen on the topic. 1978, 234 pp. \$4.95

**Take Back the Night: Women On  
Pornography**  
Edited by Laura Lederer

A readable, thought-provoking collection of articles, interviews, research and rousing call to action by women who are leaders in the struggle to stop violence against women — including Andrea Dworkin, Susan Griffin, Audre Lorde, Susan Brownmiller, Phyllis Chesler, Charlotte Bunch, Robin Morgan and many others.

Pornography is a \$4 billion industry in the U.S. and growing daily. Pornography is not about sex any longer, if it ever was. It is about violence and subjugation. "The link between sex and violence must be broken in our generation and broken for good if we are to survive into a future fit for our children to inhabit." — Marge Piercy 1980, 359 pp., \$7.95

**Why the Green Nigger?**  
by Elizabeth Dodson Gray

In the hierarchy of domination and oppression within our patriarchal Judeo-Christian western culture, God and man are above, ruling women and nature below. The first part of this book is a superb analysis of the psycho-sexual roots of our ecological crisis. The book then moves into the re-discovery of our connections with reality, using ecology as wholistic seeing, being and re-mything of our place in creation. Elizabeth Dodson Gray brings a feminist, spiritual and ecological sensibility into the center of a vision for the future. 1979, 166 pp. Roundtable Press \$5.95

**Woman and Nature: The Roaring  
Inside Her**  
by Susan Griffin

Here is a visionary work, embodying understanding and analysis of patriarchy's oppression of women and nature. Inspired by a talk on women and ecology, and the need to speak out against both the exploiter-rapists and the sexist ecology movement which all too often

is called on women to clean up the environmental mess, this book has grown and evolved.

Written in a poetic, intuitive style which goes underneath civilized logical thought to reveal a dialogue, a deep struggle between the patriarchy's will to dominate and the efforts of woman and nature — angered, fighting back, separating herself and expressing her own vision. There is obviously a great deal of research and hard intellectual work underlying this book — the result is an intensely moving experience.

1978, 263 pp. \$3.95

## men against sexism

### Armament and Masculinity

by John Stoltenberg

An outline guide and bibliography for studying the connections between sexual violence and war. Written to encourage inquiry into the fundamental sources of warfare and militarism in the social structure of male-over-female sexual domination and to show how that domination can be found early everywhere — both in the waging of wars and the protesting of wars.

Will women again be betrayed and deceived? What are the sexual politics of "national security?" With good questions and an annotated bibliography of related readings, these questions can no longer be ignored.

1978, 7 pp., Frog in the Well \$4.45



### For Men Against Sexism: A Book of Readings

Edited by Jon Snodgrass

This excellent anthology of 32 essays reflects the changing consciousness of anti-sexist men. Their analysis of patriarchy and efforts to change it. Covers male sexuality, male supremacy, anti-sexist practice, criticisms of "men's liberation," gay men, working class and third world men. Bibliography and sources included.

1977, 238 pp. \$6.00

### M. Gentle For Gender Justice

An attractive, well-edited, nation-wide quarterly journal for men concerned with gender justice. Each issue contains an up-to-date directory of men's

### Woman on the Edge of Time

by Marge Piercy

Marge Piercy has given us a clear, dynamic vision of our future possibilities. Set in the year 2137 and located in Massachusetts, we see an egalitarian, decentralized community based on the soft path. Within this setting lives a Chicana woman, who goes back and forth between this future and her present — being held prisoner in a mental hospital and chosen as a subject for a terrifying neuro-electric experiment. Her struggle to get from this present to a promising future holds many lessons for us all. An inspiring, highly recommended book.

1976, 381 pp. \$2.25

resources, centers and events, reviews of books & films, music, poetry, news of concern to men, personal sharing as well as political developments, and ongoing analysis of patriarchal ideology and challenges to sexist practices. This journal functions as a strong network of communication between women and men seeking gender-free ways to be. Recommended.

Current issue \$2.00

### Off Their Backs . . . And On Our Own Two Feet

A collection of three essays from men in Movement For a New Society. Includes Masculinity & Violence; Understanding & Fighting Sexism; A Call To Men; Overcoming Masculine Oppression in Mixed Groups.

1976, 22 pp. \$1.25

## lesbian and gay issues

### The Lesbian Reader

Edited by Gina Covina & Laurel Galona

An anthology of writings from Amazon quarterly celebrating the lesbian lifestyle. Shows lesbians as loving, thinking, feeling, acting human beings. Talks of relationships — personal and political — woman to woman and woman to society. A rich collection for anyone who would see the world through woman-loving eyes.

1975, 247 pp., \$4.95

### Our Right to Love: A Lesbian Resource Book

Edited by Ginny Vida

A comprehensive collection of 40 articles, 40 personal testimonies and many photos which reflect a growing awareness of the special concerns and basic human rights of lesbians. Covers lesbian identity, relationships, health, lesbian activism, lesbian culture, visions and much more. A book for everybody; for lesbians, male homosexuals, heterosexuals, for parents of gays, for

Anita Bryant, the clergy and for libraries and librarians.

1978, 318 pp. \$9.95

### Witchcraft & the Gay Counterculture

by Arthur Evans

A dynamic look at gay history, the fairies, the heretics, the true meaning of witchcraft, mass murder of women and gay people . . . magic and revolution.

1978, 180 pp. \$5.50

### **The Community Land Trust: A Guide to a New Model of Land Tenure in America**

by International Independence Institute

The beginning of the book discusses the concept of land trusts, including some examples. The rest of the book deals with actually setting up a land trust; including initial organizing, finding land, legal information, utilizing and protecting the land, zoning and taxation, and ends with substantial appendices.

1972, 118 pp. \$7.50

### **Everyone's Guide to Home Composting**

by Robyn Bem

A thorough guide to the making and use of compost. Includes extensive appendices of nutrient content of various compost materials.

1978, 120 pp. \$3.95



### **The Food & Heat Producing Solar Greenhouse**

by Bill Yanda and Rick Fisher

This highly respected, information-packed volume contains enough technical data to satisfy an engineer, yet can also be used by the interested beginner. Covers everything from a graphic explanation of the principles which make a thermally effective greenhouse operate to how to get satisfactory re-

sults from the start. Over 75 illustrations and photographs included as well as a beautiful color cover on this long-awaited revised edition.

1980, rev., 200 pp. \$8.00

### **Growing With Community Gardening**

by Mary Lee Coe

Many short pamphlets and newsletters have chronicled the successes and problems of specific community gardens, but this is the first comprehensive handbook. Included is a history of the movement and profiles of successful projects in Maine, New Hampshire, Boston, and Los Angeles. Several chapters describe how to start and run a community garden. Numerous charts and appendices.

1978, 148 pp. \$6.95

### **The Homesteader's Handbook To Raising Small Livestock**

by Jerome D. Belanger

A thorough introductory guide on raising goats, chickens, sheep, geese, rabbits, hogs, turkeys, guinea fowl, ducks and pigeons. All you need to know to get started, as well as a handy future reference. Valuable appendices and illustrations.

1974, 246 pp. \$3.95

### **How To Grow More Vegetables than you ever thought possible on less than you imagine**

by John Jeavons

Combines bio-dynamic principles with the intensive practices developed by French market gardeners a century ago. The essence is to use small raised beds, dug very deeply, with the soil carefully enriched so that plants can be spaced very close together, their leaves acting as a kind of mulch. Information on developing a balanced backyard ecosystem, companion planting and seed propagation. The original typewritten version of this book, long a favorite, has now been retitled.

1974, exp. ed. 1979, \$5.95

### **The One-Straw Revolution: An Introduction to Natural Farming**

by Massanobu Fukuoka

Written by an experienced Japanese farmer, it combines a great deal of how-to information with philosophies of the interconnectedness of nature and the benefits to society of natural farming. Good but some information only relevant to Japan.

1978, 181 pp., hardcover \$7.95



### **The People's Land: A Reader on Land Reform in the United States**

Edited by Peter Barnes

A wonderful book with striking black and white photo essays, a number of articles on land reform varying in political orientation and strategy. Includes essays by Hightower, Nader, Bob Swann; not to overlook very interesting ones by lesser known folks.

1975, 256 pp. \$6.95

### **Permaculture I: A Perennial Agriculture for Human Settlements**

by Bill Mollison

A consciously-designed agricultural system which combines landscape design with perennial plants and animals on the homestead scale. Allows nature to do most of the work and humans to do most of the harvesting.

New Printing Expected Dec. 1st., 1980 \$10.95

### **Permaculture II: Practical Designs for Town & Country in Permanent Agriculture**

by Bill Mollison

Abundant drawings illustrate the various systems designed to grow food, shelter animals and insulate a home. Where volume one stressed the basic design theory, this one highlights practical applications and further techniques. While these practices were developed in Australia, the basic desi-

applications are usable anywhere in the world.

1979, 150 pp. \$10.95

### **Radical Agriculture**

edited by Richard Merrill

The "era of cheap abundant food is over . . . the cornucopia has been a short-term marvel with long-term costs to society. These costs include the loss of food quality . . . (and) our rural culture and environment, the rise of centralized food monopolies, and the consequences of a vast migration of people from farms to cities.

"We have become affluent at the expense of agriculture, not because of it . . . This is a radical notion." These twenty essays summarize the ecological, economic, physical and social characteristics of a radical agriculture. The best selection on this topic, including essays by Peter Barnes, Wendell Berry, Murray Bookchin, Jerry Goldstein, Jim Hightower and New Alchemy people.

1976, 459 pp. \$6.95

**The Self-Sufficient Gardener: A Complete Guide to Growing and Preserving All Your Own Food — Using the new deep bed method to grow more food in less space**  
by John Seymour

New from England, this is one of the most gorgeous gardening books you ever saw. Incredible illustrations, with excellent, concise information, too. A beautiful present.

1979, 256 pp. \$7.95

### **The Solar Greenhouse Book**

Edited by James C. McCulloch

A beautiful, complete work written by many people in the U.S. and Canada who have built and used solar greenhouses with success for years. A thorough treatment of design, construction and management of greenhouses, highlighting climate considerations, solar science, and reducing heat loss. Also, freestanding greenhouses, attached and pit, as well as plant and vegetable production in the finished greenhouse. Good photos of many different working solar greenhouses. Technical appendices bibliography and index included.

1978, 328 pp. \$9.95

### **Tree Crops: A Permanent Agriculture**

by J. Russell Smith

Now a classic, tree crops may be a solution to hillside erosion. If you farm anywhere but the plains, there are food & livestock crops described here that you should know about.

1950, 408 pp. \$5.95

### **The Unsettling of America: Culture and Agriculture**

by Wendell Berry

Picking up where an earlier book, *A Continuous Harmony*, left off, Berry talks about the need for an America based on diversity, on community and self-sufficiency within a region, a neighborhood or a farm. This Jeffersonian vision has been undermined by urbanization, by the perverting of the land-grant colleges and by the corporate takeover of agriculture. These changes in our social organization have been accompanied by changes in our values and culture: our foods need "enrichment" and our education is so sterile that it requires to be sweetened with "humanities." Our words have lost their meaning; our language, ideas and values need connections with a community of people and the land which we nurture, in which we are rooted. Berry is a teacher, poet and farmer who writes with passion and eloquence (though we resent his consistent use of male pronouns).

1977, 228 pp. \$5.95

## **cookbooks and nutrition**

**The Apartment Vegetarian Cookbook**  
by Lindsay Miller

A good vegetarian cookbook for anyone living alone. Recipes are geared for one or two people. Good charts and information on nutrition, cooking times and survival hints.

1978, 312 pp. \$6.95

**Bean Cuisine: A Culinary Guide for the Ecogourmet**  
by Beverly White

Begins with an introduction to cooking, storing and protein relationships, followed by a very complete cookbook for all types of beans.

1977, 142 pp. \$3.95

**The Book of Tofu: Food for Mankind**  
by Shurtleff & Aoyagi

Despite the recent increase in publication of books on soy products, *The Book*

of Tofu is still the most complete. Like *Laurel's Kitchen* it combines many excellent recipes (both Japanese- and American-style) with an extensive discussion of nutritional benefits. Also included are how to make five different types of tofu and even how to set up a tofu shop. And like *Laurel's Kitchen*, the layout and beautiful illustrations suffer considerably in translation to a small, mass market paperback.

1975 (condensed & revised 1979) 433 pp. \$2.95

### **The Feeding Web: Issues in Nutritional Ecology**

edited by Joan Dye Gussow

An excellent collection of essays about food and the environment — both the natural and social environment. It is about the impact of the American supermarket and advertising industry on the world food problem, about the relationships between throwaway beer

cans and soil erosion, and how energy and food are interlocking crises. A dynamite book!

1978, 450 pp. \$11.95

### **Moosewood Cookbook**

by Mollie Katzen, and many other workers and friends of the Moosewood Restaurant

Imaginative, charming, witty and delicious, these recipes were developed at a restaurant in Ithaca N.Y. Some have an international flair, while others are decidedly downhome creations. We feel this is the best collection of vegetarian recipes around; each concoction we cook up seems to turn out even better than the one before. It's also a relief to find that "variety without too huge a dose of dogma is a goal." (For instance, "Desserts needn't always be decadent, indulgent experiences — only sometimes.")

If your copy gets used as much as

most we know, it will be worth the extra \$2 for the hardcover edition. Contains an ingenious index of ingredients, so that you can quickly find a recipe which uses the foods you have on hand. 8½ x 11 size.

1977, 222 pp. Hardcover \$9.95,  
Paperback \$7.95

### **More-with-Less Cookbook** by Doris Janzen Longacre

Suggestions on how to eat better and consume less of the world's limited food resources. A wide variety of well-tested recipes feature low-cost, low-fat, low-sugar and less expensive protein. Those considered "time saving" are clearly marked. While some recipes contain meat and sugar, the whole approach makes this one of the best books to aid that transition to reducing or even eliminating consumption of meat and sugar. Useful tables show the comparative costs of foods, ways to complement protein, metric conversion, substitutions and more. Very comprehensive, indexed and recommended. 1976, 328 pp. Spiral-bound, \$6.95

### **Recipes for a Small Planet** by Ellen Ewald

Expanding on the nutritional information in *Diet for a Small Planet*, Ms. Ewald turns us on to more and better recipes which utilize the principles of protein combining for greater protein utilization. Also includes a glossary of natural foods, general cooking tips, and hints for increasing the protein in your diet.

1973, 356 pp. (large spiral bound) \$5.95  
(mass market) \$2.50

### **Tofu Madness**

edited by Nancy Olszewski

Fifty wild and crazy ways to use Tofu and Tempeh.

1978, 64 pp. \$2.95

### **Vegetarian Baby**

by Sharon Yntema

This complete sourcebook examines pregnancy and diet, nutritional requirements of vegetarian babies, food selection and preparation, interviews with vegetarian parents and more. Based on extensive nutritional research and her own practical experience as a mother of a vegetarian baby.

1980, 224 pp. \$5.95

## politics of food and hunger

### **Eat Your Heart Out: How Food Profiteers Victimize the Consumer** by Jim Hightower

EYHO has been around a few years now, but it is still the best work of its sort. Details the decline of the small farms, the rise of the conglomerates, the true cost of food additives and extenders, and other horror stories. Witty and very readable — if you can stand it!

1975, 355 pp. Paperback \$1.95

### **Food: Where Nutrition, Culture & Politics Meet: An Activities Guide for Teachers**

by Deborah Katz and Mary T. Goodwin

Most food-related teaching materials used in classrooms today are supplied by the food industry or by government-industry collaborations. This excellent "Activities Guide" attempts to rectify this problem by suggesting many exciting projects for students "aged 10 to 90." These activities encourage social action and an understanding of the central role which food plays in health, economics, international relations, ethics, culture, the political process, and so many other threads of Society's fabric. An indispensable idea-book for teachers.

1976, 214 pp. \$4.50

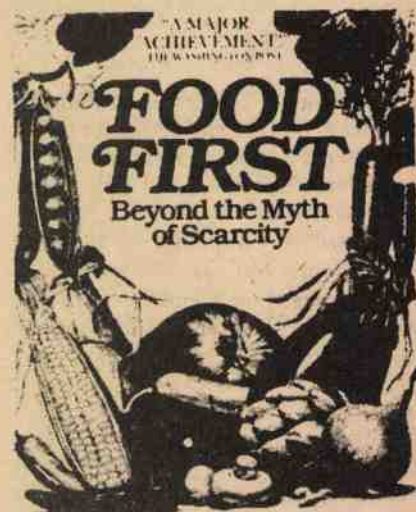
### **Food First: Beyond the Myth of Scarcity**

by Frances Moore Lappe and Joseph Collins

An optimistic book about world hunger — its causes and solutions. Also about

the paralyzing guilt of the privileged, our fears and misconceptions. Dispels the myths of scarcity, overpopulation, bigger is better, the competition for food — "us or them," the passivity of the poor, the efficacy of foreign aid, etc. Essential for everyone involved in social change issues.

1979, (Paperback edition, completely revised & updated) \$2.95



### **What Can We Do? A Food, Hunger & Action Guide**

by William Valentine & Frances Moore Lappe

A book geared to help you discover what action you can take, how you can make a difference on food & hunger problems. Interviews food and hunger activists around the country to see why they got involved and what keeps them going. Also provides a comprehensive directory of groups and resources — An essential tool.

1980, 50 pp. \$2.45

## miscellaneous

### **Country Women: A Handbook for the New Farmer**

by Sherry Thomas & Jeanne Tetrault

A collection of articles from *Country Women* magazine, covering a wide range of topics — on how to buy land, dig a well, use a wood stove, build an outhouse, deliver a lamb, grow vegetables organically, and much more. All interspersed with beautiful graphics, photos, poetry and based on a clear women's consciousness.

1976, 381 pp. \$7.95

### **Films on Food and Land**

by the Earthwork Collective

"Eighteen pages for \$1.50!" you say? Yet this little pamphlet is undoubtedly the best resource list on this subject you will find anywhere. The hundreds of listings, each with a brief review and source, represents months of work to produce this valuable directory. Includes tips on how to use audiovisual tools.

1980 Updated Ed. 34 pp. Earthwork \$2.00

# HEALTH/HEALING

## **Cold Comfort: Colds & Flu Self-Treatment**

by Hal Zina Bennett

This book will change the way you think about colds and flu. It will correct common misconceptions, inspire a profound appreciation of your body's self-healing capacity and show what you can do to avoid the next cold that comes your way.

1979, 155 pp. \$4.95

## **Earth Medicine — Earth Foods: Plant Remedies, Drugs, and Natural Foods of the North American Indians**

by Michael A. Weiner

"A guide to the wild plants the Indians used for soups and salads, poultices and decoctions, tonics and sedatives." A fascinating collection of information translated from the 19th century records of Native American plant medicines. It is important to realize that the information is presented without advocacy, as a historical record, rather than a pharmacological one. The 'medicine' section is divided by maladies, and is illustrated with beautiful reproductions from three mid-19th century herbals. The 'foods' section is brief and descriptive, without recipes.

1972, 214 pp. \$4.95

## **Half the House**

by Herbert Kohl

Is it possible to live a healthy life in an unhealthy society? Is there some way to change our internal and external worlds simultaneously? In this book one man's struggle gives us a helpful, realistic manual for change.

1974, 271 pp. \$1.95

## **The Herb Book**

by John B. Lust

A complete listing of all different herbs with particular emphasis on using them for medicinal purposes. Goes into some seasonings, beverages, and dyes. Well cross-referenced and well-recommended.

1974, 659 pp. \$3.50

## **Healing Yourself**

by Joy Gardner

This book has extensive, careful de-

scriptions of herbs, vitamins and nutritional information which can be used in healing a variety of common ailments. Seems most helpful to women as it includes good information on childbirth, menstrual cramps, vaginal infections and birth control.

1976-78, 64 pp. \$2.50

## **Herbal Abortion: Using Plants To Induce Miscarriage**

by AlexSandra Lett

Abortive herbs are described and illustrated with medicinal uses described.

1977, 54 pp. \$2.50

## **The Holistic Health Handbook: A Tool for Attaining Wholeness of Body, Mind and Spirit**

by Berkeley Holistic Health Center

A book of writings about healing systems and techniques, ancient and modern. A wide range of topics, including (among others!): nutrition, meditation, acupuncture, homeopathy, naturopathy, yoga, polarity, Native American healing, bioenergetics, herbs, dreams, spiritual healing, holistic sexuality, death and dying, legal issues, health centers, and lots more!

1978, 479 pp. \$9.95

## **The Kin of Ata Are Waiting for You**

by Dorothy Bryant

The story of a culture where the primary goal is to live for and by the dream in a simple life of work, ritual and community. An incredibly powerful novel — and a turn-on to the healing power of dreams.

1971, 220 pp. \$4.95

## **Medical Self-Care: Access To Tools**

edited by Tom Ferguson, M.D.

This is the definitive reader and resource guide for the burgeoning self-care movement. If you want to know more about your body, how it works and how to keep it healthy — this is for you. Covers the self-care concept, birthing, drugs, eating, dying and grieving, women's and men's health, elders, exercise, human sexuality, kids, psychological self-care, stress and much more. Compiled from earlier issues of Medical Self-Care Magazine.

1980, 320 pp. \$8.95

## **Medical Self-Care Magazine**

edited by Tom Ferguson, M.D.

Current issue \$4.00

## **Nutrition Almanac**

by Nutrition Search, Inc.

This is an excellent reference book about nutrition and health based on several years of team work and research. Half of the book deals with information on the various nutrients — how they function alone or in combination and how they're available as supplements. Then the authors detail nutritional needs during various phases of life and during certain ailments. Also included are: complete nutrient analysis of over 600 foods, a section on herbs and a sample diet analysis which teaches you to plan your diet in terms of nutrients, amino acid composition and calories.

1979, 279 pp. \$6.95

## **Quit: Read This Book and Stop Smoking**

by Charles F. Weatherall

This book was written for the millions of bright, intelligent people who have thought about kicking the cigarette habit, but who need a psychological "kick" to get through the struggle.

Sound advice, brief and to the point — should help many people. Outrageous cigarette-pack design. Make great gifts.

1979, 208 pp. \$1.95

## **The Tooth Trip**

by Thomas McGuire, D.D.S.

A book of preventive dentistry. Chapters about: Mouth Diseases To Approach with Caution, Home Care, Your Kid's Tooth Trip, Love Your Body and Feed It Right, Eliminating Dental Fear, Dental Pain and Other Anxieties, Portrait of the Bad Dentist as Con Artist. A bit funky, this book has good ideas about dental self-care.

1972, 233 pp. \$4.95

## **Welcome to the Magic Theater: A Handbook for Exploring Dreams**

by Dick McLeester

A comprehensive guide to exploring your dreams for personal growth and

consciousness-raising. Contains introductory essays, an extensive bibliography and directory of dream-workers.

1976 (updated ed.), 124 pp. \$3.00

**Where There Is No Doctor: A Village**

### **Healthcare Handbook**

by David Werner

Covers a wide range of things that affect the health of the villager, from diarrhea to tuberculosis. Special importance placed on cleanliness, a

healthy diet and vaccinations. Also covers childbirth and family planning in detail. Originally written in South America.

1977, 403 pp. \$7.00

## **EDUCATION AND CHILDREN'S BOOKS**

### **Creative Food Experiences for Children**

by Mary T. Goodwin and Gerry Pollen

An excellent resource book of activities to help elementary- and pre-school-aged children "make the right food choices" in a world of packaged food, vending machines, junk food and misleading advertising. Contains field trip and activity suggestions, recipes, charts, sources, resources and much more. Very comprehensive, informative and fun. An essential resource for parents, teachers, summer camps, children's television programs and elementary schools.

1974, Revised Edition, 191 pp. \$5.95

### **The Cooperative Sports & Games**

**Book: Challenge Without Competition**  
by Terry Orlick

A collection of over 100 brand-new games based on cooperation, not competition.

1978, 129 pp. \$3.95

### **The New Games Book**

edited by Andrew Fluegelman

This classic describes 60 New Games to be played by two or two hundred. Play hard, play fair, nobody hurt.

1976, 193 pp. \$4.95

### **Reel Change: A Guide to Films on Appropriate Technology** by Soft-Aware Associates

Reviews over 80 films — rated from terrible to superior. Films focus on renewable energy, agriculture and social alternatives. Film distributors (independent, government and small and big businesses) and subject index are listed.

1979, 55 pp. \$3.95

### **Sharing Nature with Children: A Parents' and Teachers' Nature-Awareness Guide**

by Joseph Bharat Cornell

Forty-two outdoor games and activities for children (and adults). All intended to "create a situation, or an experience, in which nature is the teacher. Each game is a mouth through which nature speaks — sometimes in the language of the scientist, sometimes in that of the artist or mystic." Illustrated.

1979, 143 pp. \$4.95

### **The Solar Cat Book**

by Jim Augustyn

A celebration of the sun and her furry feline friend: the cat. Cats are more knowledgeable than people about solar energy. This book humorously explains the fundamental principles of solar power, as utilized by solar thermal cats and solar electric cats.

1979, 96 pp. \$3.95

### **Solar Energy Education Packet for Elementary & Secondary Students**

by Beth Wagner

Starting with solar energy facts and terminology, progresses into passive solar applications, includes projects on active collector systems, energy conservation, and has a good bibliography. Includes many easy and inexpensive projects, is interdisciplinary, and offers a well-rounded presentation that can be used throughout the year.

1978, 60 pp. \$3.75

### **Teaching Human Dignity: Social Change Lessons for Every-Teachers**

by Mirian Wolf-Wasserman & Linda Hutchinson

A very personal yet political curriculum guide, assembling into one book contributions from over 60 teachers who write from their direct, grass-roots experience. A fresh, strong, nondogmatic anthology. Contents cover Labor Studies, People's History, Oral History, White Ethnic Study, Third World and Women's Studies, making subjects relevant (reading, writing, drama, media, art, science, math, etc.), for-

bidden and taboo subjects, struggles in the world, the community and the classroom. An extensive resource section including bibliographies, resource centers and other media tops off a book just packed with tools for social change.

1978, 330 pp. \$7.95

### **The Three Boxes of Life & How To Get Out of Them**

by Richard Bolles

An introduction to life/work planning.

1978, 466 pp. \$7.95

### **What Color is Your Parachute?**

by Richard Bolles

A practical manual for job-hunters and career-changers.

1980 Revised edition, 328 pp. \$6.95

### **The Best Present of All (Children's Story)**

by Oliver A. Houck

A colorful, amusing tale of a king's search for the best energy source for his kingdom, the perfect present for future generations. The various sources, including Mr. Gas, Oil, Coal and Atom are questioned at great length, all revealing major drawbacks, before the Sun makes her entrance, showing why she is indeed the best present of all. Ages 6-12.

1974, 23 pp. \$1.50

### **The Canbe Collective Builds a Be-Hive**

by Bert Garskof

This children's book is set in the year 214 New Era. The future vision does reveal changes to more appropriate technology, but more importantly new forms of social relations have developed. Sex, age and race are never used to separate or pigeon-hole people and this is reflected in their language. Work is voluntary, and joyously accomplished. Society itself is structured both politically and economically from the bottom up — to equitably meet real human needs.



The story involves two children attempting to convince their collective of the importance of building a geodesic dome, a "be-hive" to help solve certain internal conflicts. Readers are given a tour of the New Era, as well as hearing stories from the Old Era (our own time). This book is recommended for parents, educators, kids — anyone who might value real change.  
1977, 90 pp. \$3.50

**Children's Book Press:** (all illustrated in beautiful full color.)

**Cuna Song**  
by Harriet Rohmer & Jesus Rea

A legend of life under the sea from the Cuna people of Panama. In English and Spanish.  
1976, 24 pp. \$3.95

**The Magic Boys**  
by Harriet Rohmer & Mary Anchondo

A myth from the Maya Quiche Indians of Guatemala. English & Spanish.  
1975, 19 pp. \$3.95

**Skyworld Woman**  
by Harriet Rohmer & Mary Anchondo

A goddess myth from the northern mountains of the Philippines. In English and Spanish.  
1975, 24 pp. \$3.95

**Blood & Guts: A Working Guide to Your Own Insides**  
by Linda Allison

This book is to help you explore the amazing territory that is inside the bag you live in that you call your skin. A book of experiments to try, tests to take, tools to help you see and feel and hear what is going on inside. You'll amaze yourself.  
1976, 127 pp. \$5.95

**I Hate Mathematics! Book**  
by Marilyn Burns

Written especially for kids who have been convinced that mathematics is 1) impossible, 2) only for smart kids

and 3) no fun anyhow. It shows that the content of mathematics is the same as the content of any kid's life.  
1975, 127 pp. \$5.95

**Growing Up Feeling Good: A Child's Introduction to Sexuality**  
by Stephanie Waxman

This is a book for children — a book to read, look at and ask questions about. With its help, parents and teachers can take the spotlight off "sex" in order to discuss human sexuality and human loving with young children. Photo illustrated.  
1979, 66 pp. \$4.95

**What Is a Girl? What Is a Boy?**  
by Stephanie Waxman

A simple, direct, honest approach to answering the questions of young children which refutes traditional sex roles, but does not preach. Photo illustrated.  
1976, 40 pp. \$4.95

## SELF PUBLISHING

**The Passionate Perils of Publishing**  
by Celeste West & Valerie Wheat

Begins with a biting analysis of the politics of the publishing industry, showing how many companies are owned by multinational corporations or have merged with other publishers so that a few large companies control almost all books published in the U.S. Shows how this results in profits being more important than real information, freedom of speech is lost in the shuffle and all sorts of absurdities prevail. All this is very well documented with facts, charts and footnotes.

The rest of the book is a comprehensive guide to the independent press, resources of self-publishers and authors, feminists in print, kids' liberated literature and the library free press. Vast amounts of resources, advice, outrageous humor and a fighting spirit make this book essential reading for all who work with or simply want the inside story on books.  
1978, 76 pp. \$5.00\*



**Publish It Yourself: The Complete Guide to Self-Publishing Your Own Book**  
by Charles Chickadel

This book is a step-by-step handbook that will allow anyone to successfully self-publish his or her own book. Well-organized in the order that a book might transpire, from ideation through production and publication. Includes

starting and operating your own publishing company, promotion and sales and financing the venture. The author's experience giving "Make Your Own Books" classes, Self-Publishing Seminars and working with independent publishers as a consultant makes him uniquely qualified.

This title is definitely the best of the bunch — we find it amazing that so much solid information can be presented so clearly and simply: One reviewer commented, "Now that this book is available, authors will have no excuse for remaining unpublished."  
1978, 207 pp. \$4.95

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## Some Nuts and Bolts of Communal Living

and gradually increasing the percentage. Expense sharing is probably more common. Here the members of the house share equally (however they determine) the common expenses, but retain control over the rest of their incomes. In considering how to deal with money it is important to find out what the individuals involved are ready for. Total income sharing obviously raises a lot of possibilities for disagreement that expense sharing. Looking at childhood experiences related to money and economic status can be helpful both in understanding where disagreements come from and in putting a social change perspective on our own attitudes toward money.

## CHILDREN

A book could be written about children and their care and participation in communities. We do not claim to have any definitive answers but on the basis of our own experience, we venture the following:

1) *Children deserve attention and care from all the people they are with.* People who do not like to be around children or who consider time spent with them a waste of time, should not live in a house with children.

2) *Most communal households realize and respect the special relationship between parents and children,* but do assume that certain responsibilities for the care of children will be shared by all adults. Clearly spelling out mutual expectations between parents and the other house members regarding the amount and nature of time spent in childcare can prevent misunderstandings, disappointments and resentments.

3) *Providing a regular space in house meetings for considering children* gives all the people who are involved with the children a chance to share information, concerns, insights and questions. This will provide a forum for solving problems as they arise.

4) *Becoming conscious of ways we were brought up ourselves* sharing this information with other house members will help and discussions about child rearing theories in our own experiences thus be closer to real life. It will also help house members understand each other's reactions to children.

5) *In order to deal creatively with the tribulations that are inevitable in living with children,* it is important to remind each other of their achievements in individual children is as necessary as thinking together about how to get over rough spots. Encouraging each other, both adults and children, when we notice creative responses to particular situations, helps to foster a climate of growth for everybody.

6) *When a non-parent is doing childcare* it is important that parents let the children know who is in charge so that adults will not be played off against each other. It is often easier for children to work on their relationships if the parents remove themselves from the situation.

7) *In conflicts about childrearing* in a communal household may be especially wise to use an outside facilitator or at least someone who is not a party to the conflict.

Children are sometimes maddening, sometimes rewarding, but at all times a new challenge to our visions for the future and strategies for building a new society.





## PERSONALS

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

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