

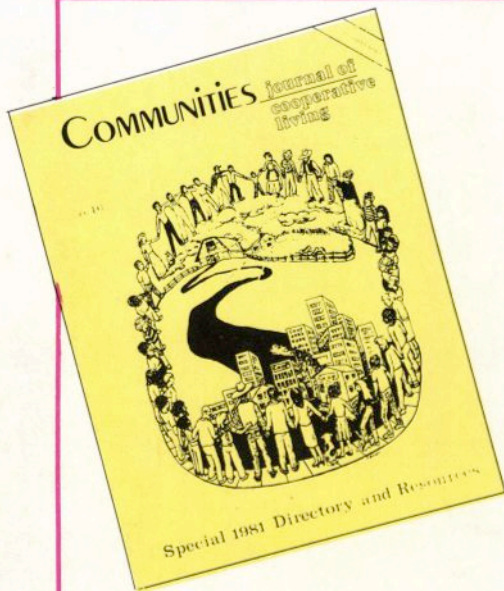
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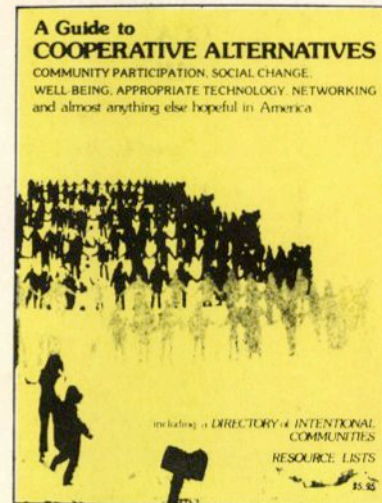
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JUNE/JULY 1981

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INTRODUCING THIS ISSUE . . .

Once again we are pleased to bring you a series of articles written by the panelists, guest speakers and participants of the annual Consumer Cooperative Alliance Conference taking place next month in Minnesota. These articles are representative of the current thinking and action of cooperative structures and cooperative change. Dave Gutknecht of *Moving Foods* and the Association of Warehouses and Federations is the contributing editor of this CCA section with Paul Freundlich taking responsibility for final organization and editing.

Changing existing non-cooperative structures is an issue to which many of us have a strong sense of commitment. How we make those changes over the next period of time is an important issue for us. Last September, I had the opportunity to moderate and tape a panel discussion on that particular topic at the Association for Humanistic Psychology's annual conference in Colorado. Peggy Taylor of *New Age Magazine*, George Lakey from the Philadelphia Life Center and Movement for a New Society and Chip Coffman of Twin Oaks debated the relevancy of personal growth, political activism and alternative institutions building to social transformation and 'changing the world.' Being present at this forum was an exciting and stimulating experience. My hope is that the article **Social Change — 3 Perspectives** will

portray some of the fervor and enthusiasm created at that gathering. (AHP will be hosting their annual conference in Los Angeles, CA, August 28- September 1. Contact AHP, 325 Ninth Street, San Francisco, CA 94103 or call (415) 626-2375 for more information.)

In issue 43 we ran an article on tofu making in community. The authors received such a positive response to this article they suggested we use another of theirs on making tempeh in community — which we did. Tempeh, like tofu, is a soy by-product and an excellent source of protein which can be prepared in exotic and interesting ways. The tempeh burger on the cover is just one example of alternatives to the Big Mac.

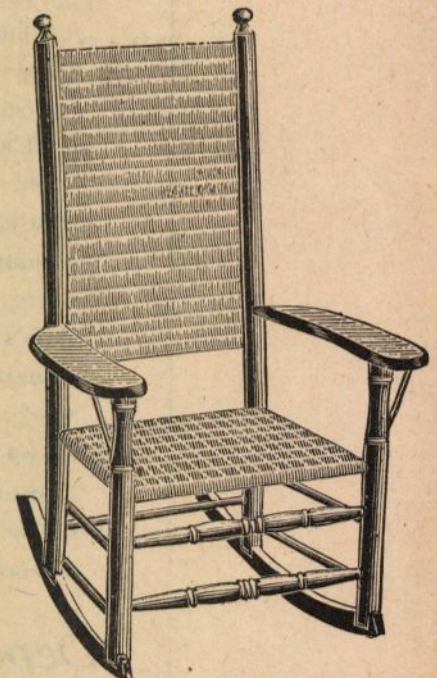
Along the food line, two researchers at U.C. Davis, Bob Sommer and Marcia Horner, sent us an article on social interaction in co-op stores as opposed to those in supermarkets. This information is noteworthy for those of us who are interested in making co-op stores a friendlier place and making shopping a more social experience.

From Bill Moyer and Alan Tuttle of MNS in Philadelphia we have an article on masculine oppression in mixed groups. This article gives some "how to's" for men who want to learn how to provide the other half of the population with the opportunity to be heard and listened to. This seemed like an appropriate piece to be

running in this issue before we all start going to the various and sundry summer conferences.

Many of the articles in this issue offer information that will help people take and have more control over their lives from political and social action to the foods we eat. We do not have to be locked into the options presented to us by the mass media, supermarkets, etc. There are other ways and we, at *Communities*, will continue sharing these alternatives with you.

Have a good summer,
Melissa (Mikki)



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43

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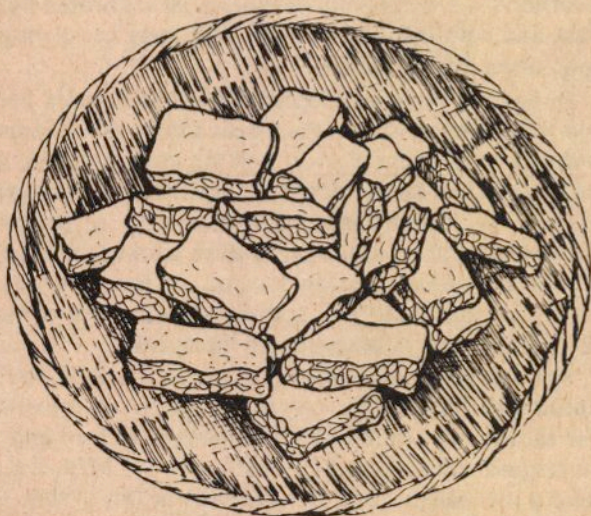
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Cooperative

Melissa Wenig and Chip Coffman
at Twin Oaks; Paul Freundlich in
New Haven

by WILLIAM SHURTLEFF
AND AKIKO AOYAGI

TEMPEH PRODUCTION IN COMMUNITY



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

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

WHAT IS TEMPEH?

Tempeh (pronounced TEM-pay) is a delicious fermented (cultured) food consisting of tender cooked soybeans (or occasionally other legumes, cereal grains, seeds, or a mixture of these) bound together by a dense cottony mycelium of fragrant white *Rhizopus* mold into compact $\frac{3}{4}$ -inch-thick cakes or patties. Tempeh is usually sliced and fried, baked, or steamed. When fried, the surface is crisp and golden brown, and the flavor is most often compared to that of southern fried chicken, veal cutlets, or fish sticks. Tempeh is a natural meatless backbone of the diet in Indonesia, where it is made daily in 31,000 shops. It is now increasingly available at reasonable prices throughout North America.

With body you can sink your teeth into and a savory flavor, tempeh is unique in its ability to serve as a satisfying main course in place of meat, poultry, seafoods, or cheese, and to become a key source of protein in vegetarian diets.

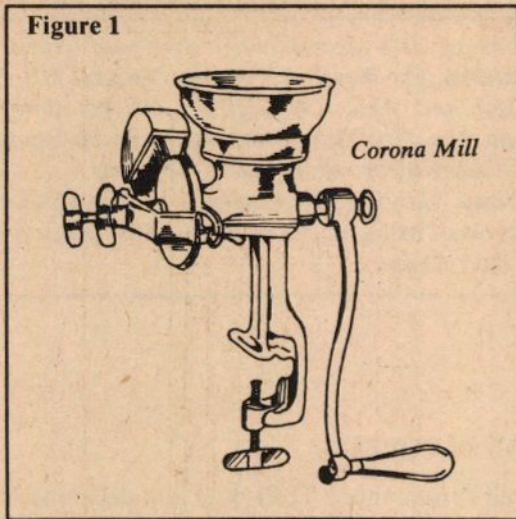
We will explain how to prepare your community's kitchen for making tempeh. For more detailed information, see *Tempeh Production, The Book of Tempeh, Volume II* by William Shurtleff and Akiko Aoyagi published by New Age Foods, P.O. Box 234, Lafayette, CA 94549.

THE COMMUNITY SHOP

The process for preparing tempeh in a community shop in a temperate climate is basically the same as that for preparing Homemade Tempeh, as described in *The Book of Tempeh*. However, the larger community scale (eight times that of the homemade scale) requires the use of larger equipment, especially the incubator.

Cooking Pot : Use a 5-to-10-gallon stock pot or kettle set over a hot-water-heater burner, a candy stove (used for commercial candy production), or a larger kitchen stove. Can also double as a soaking pot. Some shops steam their soaked beans using a colander set in the mouth of a large pot.

Dehuller: Run the soaked or precooked beans through a loosely set (Corona) hand mill to nick off the hulls, or cut them into large pieces with a meat grinder having a coarse blade. The beans may also be preheated in an oven, hulled, and coarsely cracked with a Corona mill.



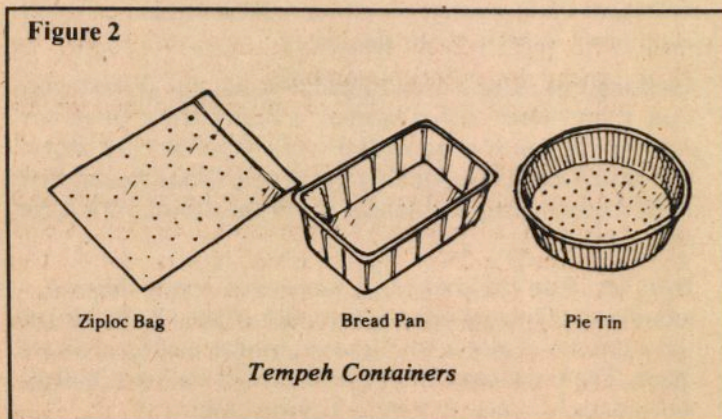
Skimmer: any simple skimmer for deep-frying, or a wok skimmer or kitchen strainer will do. Some shops use a 5-gallon pail for pouring off the hulls.

Colander: Use two or more large metal colanders.

Cooling Trays: Construct a 4-foot-square, 4-inch-deep wooden frame and cover the bottom with rustproof (polyethylene) screen; for best results, use an electric fan to hasten and facilitate cooling and drying. Or spread the beans on large trays lined with absorbent toweling. Or use a small centrifuge.

Mixing Container: Some shops mix the inoculant with the cooled soybeans on the cooling trays; others use a 3-to-5-gallon pot or pan.

Tempeh Containers: Used to incubate the tempeh. Use, in order of preference: perforated polyethylene bags (rectangular or sausage-shaped, seam-sealing or regular), wooden or metal trays (covered with perforated polyethylene sheeting).



The following containers also work well.

Bread Pans, Pie Plates, or Baking Trays Use 12 to 16 standard metal loaf or cake pans, or 8 to 10 nine-inch-square baking pans or ten-inch diameter pie plates, or 6 to 7 standard (15 by 24 by 3/4-inch-deep) baking trays. Wash each thoroughly to get rid of any oil or fat, then cover with a sheet of perforated plastic wrap, aluminum foil, or waxed paper.

Aluminum Foil Baking Pans or Pie Tins Use 12 to 16 rectangular or round reusable or disposable types. Perforate the bottoms in a grid pattern at 1/2-inch intervals. Cover as for bread pans.

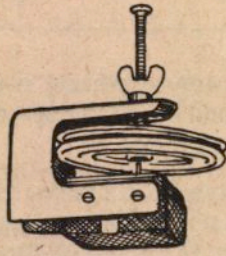
Tupperware Boxes Small community shops wishing to use inexpensive, reusable containers may wish to try this method developed by the Toko Baru tempeh shop in Los Angeles. Tupperware containers, each 5 inches square and 1 inch deep are perforated with 5 holes in each side, 12 holes in the top and none in the bottom. Each container is filled to the brim with inoculated beans and the top held in place with 4 strong rubber bands, two wrapped in each direction.

Incubator: Making, scrounging, or buying a good incubator is the key to starting a community tempeh shop. Allow a minimum of 0.4 to 0.8 cubic feet of incubator space for each pound of finished tempeh (0.23-0.46 cubic feet per pound of dry soybeans used). For best results, allow two to three times this much space. Any of the following incubation containers work well: (1) a junked or nonoperative kitchen refrigerator or freezer, typically 8 cubic feet in volume, with 3 to 6 racks; (2) a large (5 1/2-to-11-foot) plastic or Styrofoam cooler; (3) a large two-or-three-door reach-in refrigerator or cooler (disconnect the refrigeration unit, hook the light up to a thermostat, and leave the fan on); (4) a bread warmer or proofer, used in bakeries; (5) a working kitchen oven heated by its pilot light or a nonoperative oven with an electric heater; (6) any naturally warm area such as a hot water heater room or closet, a loft above a kitchen a wood stove or space heater, or almost any place in warm weather; (7) a well-insulated clothes closet heated by a drop light and with incubation racks built near the ceiling; (8) a food dryer or dehydrator.

In heating your incubator, allow 2 to 6 watts per cubic feet of incubator space. As a heat source you can use light bulbs, one or more electric heating coils or trays, a large drop light, a small dryer heater turned downward, a passive or active solar collector, or a (covered or uncovered) pot of water saved after cooking the soybeans. The heat source is often located at the bottom of the incubator and most hot sources should have a baffle to diffuse the heat if placed near the tempeh.

For temperature control, it would be best to use an automatic thermostat, such as a brooder thermostat (used for raising baby chicks) sold at most local feed and supply stores and some scientific houses. Brower Mfg. Co. makes a very inexpensive brooder thermostat (\$6-8) that is quite rugged and accurate. See Figure 3.

Figure 3



Simple Thermostat (Brower Mfg. Co.)

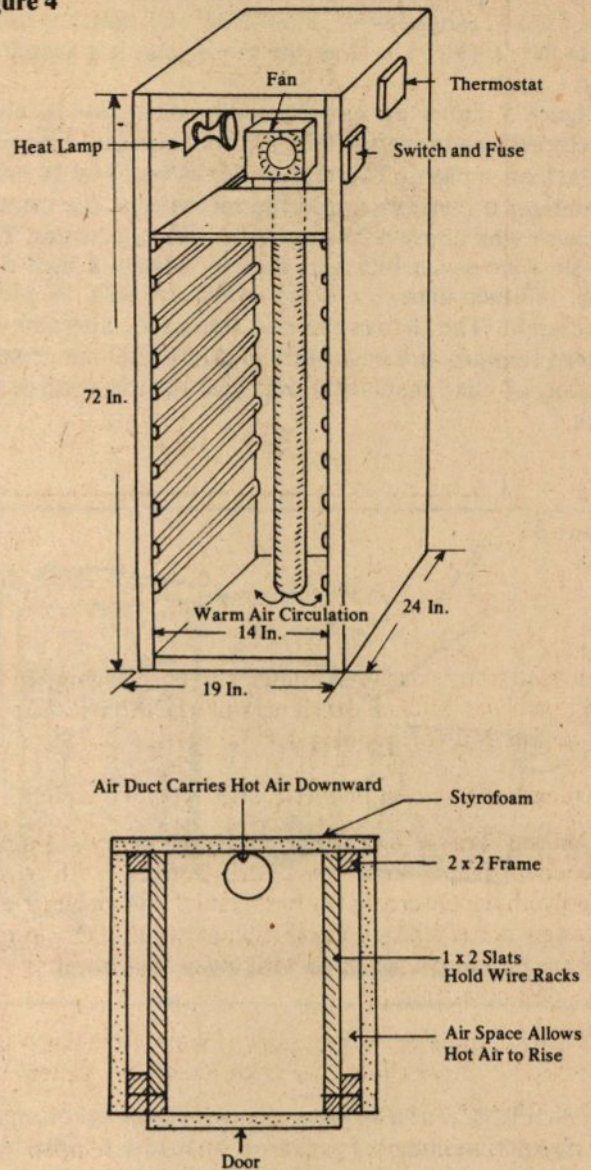
A light dimmer also works fairly well, but sacrifices automatic temperature control. Plug the heat source into the thermostat and the thermostat into an electrical outlet. When the temperature rises to 31° C (88° F) adjust the thermostat so the heat source turns off; from then on, the thermostat should keep your incubator at this minimum temperature (or any other temperature you wish). Record temperature with an accurate (metal-stem) thermometer. To cool a small incubator that tends to overheat toward the end of fermentation as the tempeh develops its own heat of fermentation, simply open the door after 15 hours or so and leave it ajar, or have a small exhaust vent and fan connected to a thermostat.

Most small incubators tend naturally to have the correct interior humidity (70-80%). In humid climates, you may have to install a small dehumidifier. In very dry areas or if you personally find that your tempeh tastes too dry, you may want to put an open pan of water in the incubator. If moisture condenses on the ceiling and drips on the tempeh, cover the top shelf with absorbent toweling or attach it to the ceiling.

To ensure uniform heating, a small (5-inch-diameter) fan or blower may be used to circulate the air. Or you may switch the top and bottom shelves occasionally. A typical incubator should have 3 or more shelves or racks made of either metal rods (ideally more closely spaced than those on refrigerator or oven shelves); plastic, pegboard or metal perforated with 1/8-inch holes every 1/2 inch and supported from below by food grade PVC plastic pipe or metal rods; or strong 1/4-to-1/2-inch mesh aluminium or plastic screen. When using a loft or hot water heater room, put the tempeh containers in cardboard boxes (to keep out dust and insects) and put the boxes on any shelf or rack.

Figure 4 shows a community scale incubator designed and built by the tempeh shop at the It's Natural Restaurant in Evanston, Illinois. The frame of the incubator is constructed of 2-by-2-inch boards covered with 1-inch Styrofoam sheeting. Inside dimensions are 14 by 20 by 68 inches high. Outside dimensions are 19 by 24 by 72 inches high. There are seventeen sets of horizontal runners (1-by-2-inch slats) attached to the frame spaced vertically every 3 inches and designed to hold seventeen 14-by-20-

Figure 4



Community Scale Incubator (It's Natural, Illinois)

inch wire racks. Each rack, in turn, will support six 5-by-7-inch tempeh incubation bags.

Spaces around the outside of the racks allow for air circulation. A top set of slats supports a solid metal or plastic food tray, which serves as a partial partition between the heat chamber at the top of the incubator and the tempeh on the wire racks below. At the top left side of the incubator is a 250-watt heat lamp. Near it, on the top back wall, is a kitchen-type exhaust fan connected to a 4-inch-diameter pipe that goes down almost to the bottom of the incubator; hot air from the top of the incubator is circulated back down to the bottom, whence it rises slowly through and around the wire racks. At the top right

inside wall of the incubator is a thermostat (Honeywell type T651A, range 56-94° F or 13-34° C), which is usually set at 88° F (31° C). Near the thermostat is a switch and fuse.

Figure 5 shows an upright community-scale incubator developed by a branch of The Farm in Houma, Louisiana. Made from a plastic Thermos cooler 24 by 14 by 14 inches, it contains a thermostat and thermometer at the center of the back wall above a 25-watt light bulb, the heater. There are slats for seven Plexiglas shelves, each 1/8 inch thick, with 1/8-inch-diameter holes every 3/4 inch to aid air circulation. The shelves are also staggered, alternate ones moved forward and backward so that heated air from the bottom of the incubator flows past all the tempeh as it rises.

Two Tempeh Shops

This type of shop is now appearing in many communities in North America and in a number of co-ops, natural foods stores, and restaurants.

Yellow Bean Trading Co.

Dry Dehull, Skim Preparation, Bag Fermentation
Makes 34 Pounds of Tempeh

The craftspeople at the Yellow Bean Trading Co. in Detroit, Michigan, make tempeh in their retail natural food store to retail at their storefront soy deli and at expositions. A typical batch yields 34 to 37 pounds of tempeh.

19.4 pounds whole dry soybeans

1 cup vinegar

1 flask of fresh [not dried] tempeh starter prepared by a professional lab in Ann Arbor, Michigan

1. Dehull, Cook, and Drain Soybeans: Dry dehulled soybeans by running them through a Corona mill powered by a small electric motor or by hand. Put dry cotyledons and hulls into a (hemispherical) basin, then scoop off hulls by hand (or try blowing them with a hair dryer or fan).

2. Cook and Drain Soybeans: Place cotyledons (which still contain a few hulls) in a 10-gallon cooking pot. Add water until pot is two-thirds full. Skim off any floating hulls with a Chinese wok skimmer. Bring to a boil on kitchen stove, while continuing to skim occasionally. Lower heat and simmer for 40 minutes; 10 minutes before end of simmering, add vinegar.

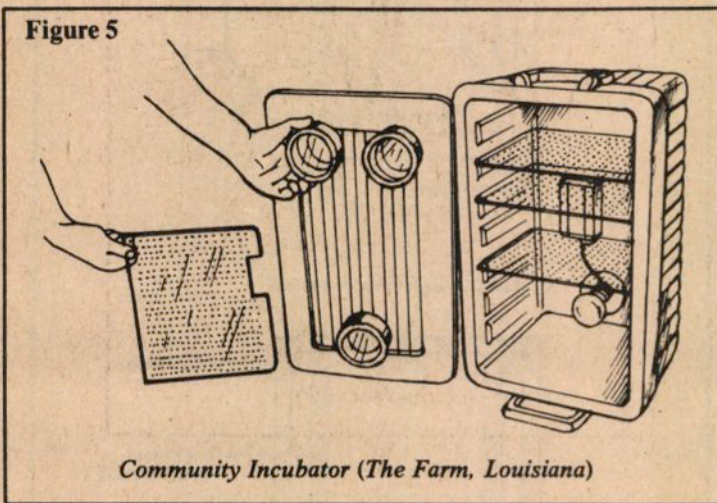


Figure 5

Community Incubator (The Farm, Louisiana)

The side view of a larger design with a special blower and air circulation chamber is shown in Figure 6. The blower slowly draws hot air from the top back down to the bottom to prevent the top from overheating and to reduce energy input requirements.

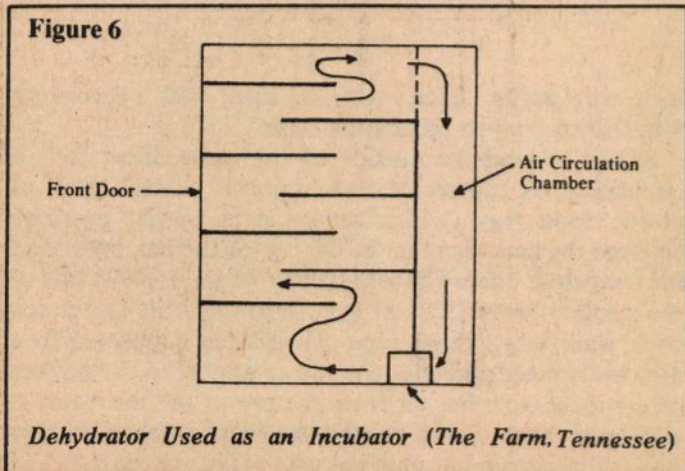


Figure 6

Dehydrator Used as an Incubator (The Farm, Tennessee)



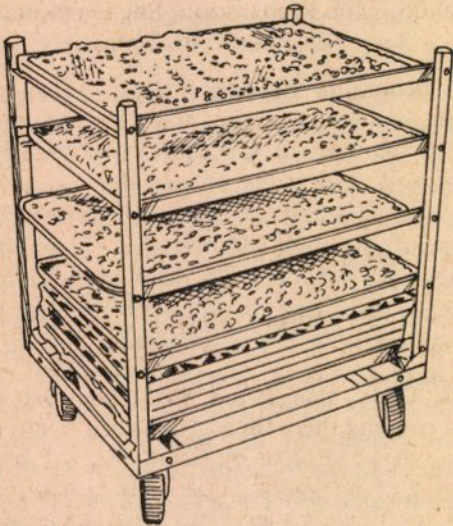
Figure 7

Cooking Soybeans

Pour cooked beans into a colander and drain well. Then spread beans on large nonperforated metal baking trays (trays may be placed in a rolling rack if it is necessary to save space), and allow beans to cool to body temperature while they air dry.

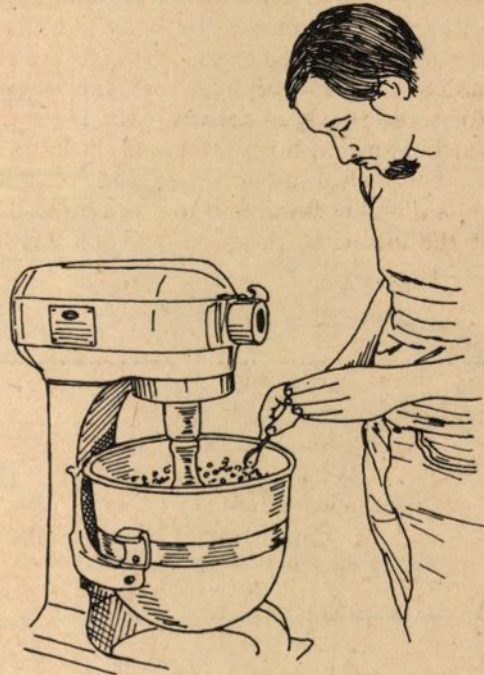
Add tempeh starter and mix for approximately 3 minutes at slow speed.

Figure 8



Cooling the Soybeans

Figure 10



Adding Inoculant

3. Inoculate and Incubate Soybeans: Using a spatula, scrape beans from trays into the 5-gallon mixing bowl of a Hobart mixer.

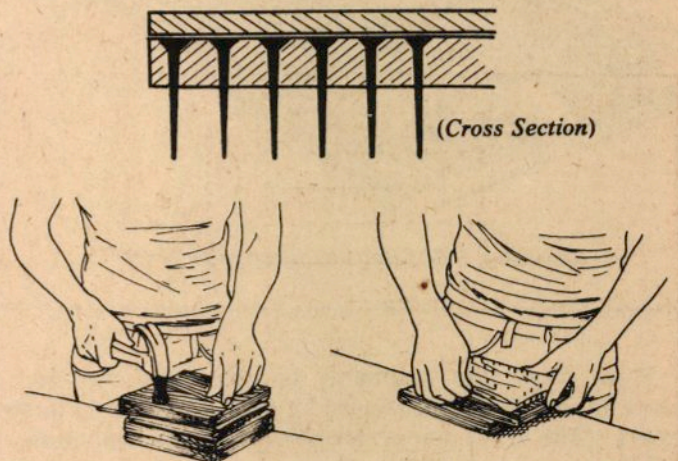
Perforate 65 to 74 Ziploc bags using a plywood "bed of nails", pounding down the bed of nails with a hammer.

Figure 9



Transferring Cooled Beans to Mixing Bowl

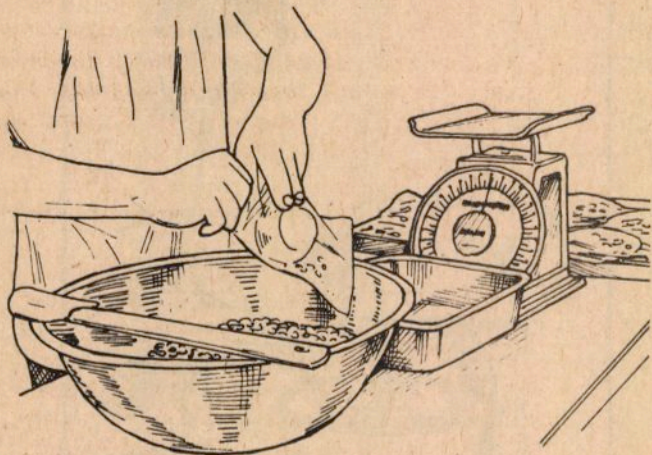
Figure 11



Perforating Bag with Bed of Nails (Yellow Bean)

Scoop 2½ cups (8½ ounces) inoculated beans into each bag, weigh bags, then seal them shut by hand.

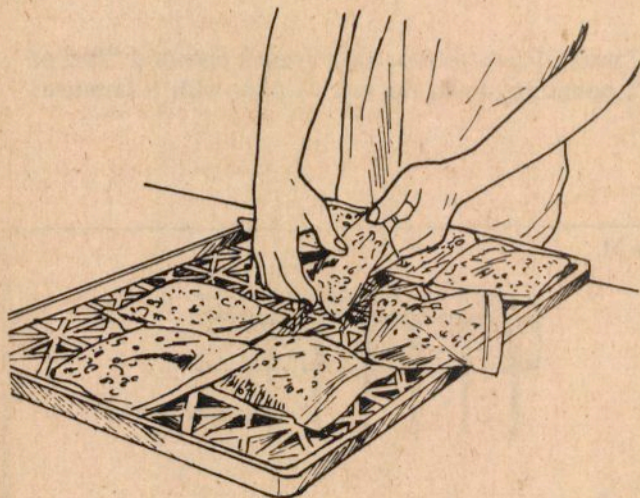
Figure 12



Filling Bags and Weighing Them

Arrange 12 bags on each of 8 heavy-duty latticed plastic trays. Flatten bags by hand on trays.

Figure 13



Arranging Filled Bags on Incubation Trays

Place trays into incubator (a remodeled two-door reach-in cooler) and incubate at 32° C (90° F) for 18 to 20 hours. (The fresh starter accelerates the fermentation.) Finished tempeh should be firm and white. In September 1979, one 8-ounce package retailed for \$0.85, or the equivalent of \$1.70 a pound.

It's Natural

Soak Dehull, Skim Preparation, Bag Fermentation
Makes 17 Pounds of Tempeh

This tempeh is made and sold in a small natural food store and restaurant in Evanston, Illinois. Yields about 17 pounds.

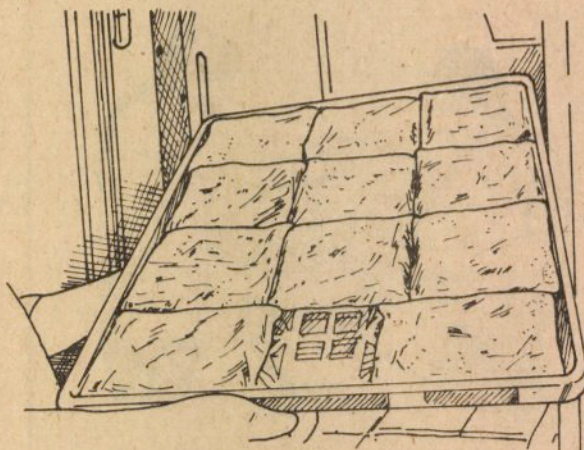
8.1 pounds [20 cups] whole dry soybeans
4 tablespoons tempeh starter, obtained from Farm Foods
Note: no vinegar is used since the craftspeople feel that its use makes no difference in the tempeh quality.

1. Soak and Dehull Soybeans: Soak soybeans in any large container in plenty of water for 24 hours. Drain in a colander, then run through a Corona hand mill set to just split the beans. (A Hobart vegetable slicer is also sometimes used.) Transfer about half of the dehulled beans into a 5-gallon plastic pail, fill with water, agitate by hand, then carefully pour off hulls. Repeat five times until most hulls have been discarded. In the same way, separate the hulls from the other half of the soybeans.

2. Steam Beans: Place dehulled beans in a large colander set in the mouth of a large (10 gallon) pot. Put 2 quarts water in the bottom of the pot, cover colander with aluminum foil, and steam beans for about 20 minutes. (A stainless steel steamer could also be used; steaming is felt to minimize nutrient losses.) Remove colander from pot and place it in the open to cool; stir occasionally until temperature drops to body temperature.

3. Inoculate and Incubate Soybeans: Place 12 cups of soybeans in a large clean stainless steel pot. Add 1 tablespoon of starter a little at a time, being sure to mix well. Scoop 8 ounces of inoculated soybeans into each of 34 perforated Ziploc bags (each 5 by 7 inches). Place bags on wire shelves in an incubator, and incubate at 31° C for about 30 hours, or until tempeh is white and firm. In September 1979, one 8-ounce package retailed for \$0.89, or the equivalent of \$1.78 a pound.

Figure 14



Finished Tempeh

FAVORITE TEMPEH RECIPES

Convenient in that it requires only a few minutes of cooking, tempeh is also as versatile as it is nutritious; it can be used in literally hundreds of delectable Western-style or Indonesian recipes. You can serve it in place of meat in Tempeh Burgers, Tempeh, Lettuce and Tomato sandwiches, Cutlets, Sloppy Joe Tempeh, Crisp Tempeh, Tempeh Cacciatore, Mock Chicken or Tuna Salads, or

applesauce-topped Tempeh Chops. It adds a slightly nutty flavor to pizza, casseroles, spaghetti, tacos, or stir-fried rice. Pureed, it works like a soft cheese to make creamy dressings, spreads, and guacamole. Probably the most popular way to serve tempeh, and also the simplest, is as Coriander and Garlic Crisp Tempeh or Seasoned Crisp Tempeh.

The following recipes are Western-style favorites. An additional eighty authentic Indonesian style tempeh (and onchom) recipes are given in **The Book of Tempeh**. We have found that tempeh has the best flavor and texture when it is fried by any of the various techniques; deep frying, shallow-frying, pan frying, or sauteing, or steam-frying (pan-frying followed by adding about 1T. of water to the skillet, covering it, and steaming for 1 to 2 minutes, until the water is gone).

In both Indonesia and America, tempeh is almost always cooked before serving, although it is not harmful if eaten uncooked.

Coriander & Garlic Crisp Tempeh

Makes 2 or 3

We and generations of Indonesian cooks have experimented with many natural seasonings to use with tempeh. All agree that coriander and garlic are the most delicious.

1/2 teaspoon ground coriander

1 clove of garlic, crushed

1/2 cup of water

2 teaspoons salt

6 ounces [170 gm] tempeh, cut into slices about 1 by 2 by 1/8 inch thick

Oil for deep- or shallow-frying

Combine the first four ingredients in a bowl, mixing well. Dip in tempeh slices quickly, then drain briefly on absorbent (paper) toweling or on a rack. Pat surface lightly to absorb excess moisture. Heat the oil



to 350° F (175° C) in a wok, skillet, or deep-fryer. Slide in tempeh and deep- or shallow-fry for 3 to 4 minutes, or until crisp and golden brown. Drain briefly on fresh paper toweling and serve immediately either as is (as an hors d'oeuvre or side dish), as an accompaniment for (brown) rice, or as an ingredient in other tempeh recipes.

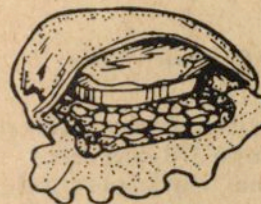


Variations

• **Seasoned Crisp Tempeh:** Prepare as above but omit the coriander and garlic.

• **Savory Deep-Fried Tempeh:** Without dipping tempeh slices in any seasoning solution, deep-fry them as described above. Drain briefly, then serve seasoned with a sprinkling of shoyu (natural soy sauce), salt, ketchup, Teriyaki Sauce, or Worcestershire sauce.

• **Crisp Tempeh Chips:** After dipping tempeh slices in coriander-and-garlic seasoning solution, dust each slice with whole-wheat flour or brown rice flour before frying.

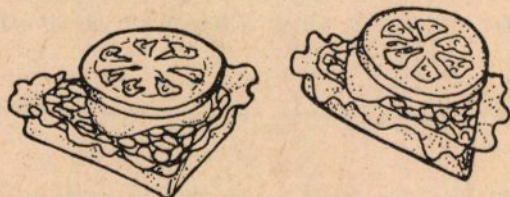


Tempeh in Pita-Bread Sandwich

Makes 2

Cut tempeh to form two slices, each 2 by 3 by 3/8-inch thick, then make these into Coriander & Garlic Crisp Tempeh (or any of its variations, described above). Cut a pita bread crosswise into

halves, open to form two pouches, and, if desired, fry each half lightly in margarine or butter for 1 to 2 minutes, until crisp and golden brown. Open each pouch and spread inside with tartare sauce or mayonnaise and ketchup, then stuff with shredded lettuce, alfalfa sprouts, a large tomato slice, and the tempeh slices. Serve immediately, while the tempeh and pita are crisp.



Tempeh, Lettuce & Tomato Sandwich [TLT]

Makes 4

Cut tempeh to form a slice about 3½ inches square by ¼ to ⅜ inch thick, then make this into Coriander & Garlic Crisp Tempeh (or any of its variations, described above). Spread 1 slice of whole-grain toast with mayonnaise, ketchup, and mustard, then make an open-face sandwich by layering atop the toast: a lettuce leaf (or 2 tablespoons alfalfa sprouts), two thin slices of dill pickle, the tempeh slice, and finally a large slice of tomato.



Tempeh "Mock Chicken" Salad

Serves 3

6 ounces tempeh, steamed for 20 minutes, allowed to cool, and cut into ⅜-inch cubes

4 to 5 tablespoons mayonnaise [tofu, soymilk, or egg]

1 stalk celery, chopped fine

2 tablespoons minced dill pickles

2 tablespoons minced onion

2 tablespoons minced parsley

1 teaspoon prepared mustard

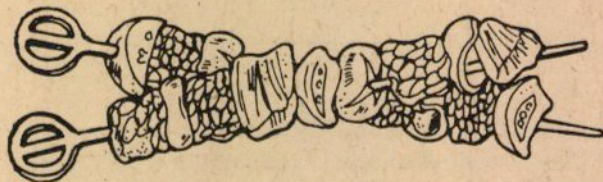
1 teaspoon shoyu [natural soy sauce]

Dash of garlic powder

Combine all ingredients, mixing lightly but well. Serve as a sandwich filling or mounded on a bed of lettuce.

Tempeh 'Burger

Cut tempeh to form a slice 3 by 3 by ¼ inch thick, then make this into Coriander & Garlic Crisp Tempeh (or any of its variations, described above). Serve between (whole-wheat) burger buns or open face on half a bun with your favorite burger trimmings. We like the following, which we layer upward in this order: mayonnaise or tartare sauce, ketchup, mustard, lettuce, thin onion slice, 2 thin dill pickle slices, the tempeh, and a tomato slice on top.



Tempeh Shish Kebab

Makes 2

Cut tempeh into eight pieces, each 1 by 1 by ⅜ inch thick, then make these into Coriander & Garlic Crisp Tempeh (or any of its variations, described above). If desired, brush finished tempeh lightly with Teriyaki Sauce, then skewer alternately with the following ingredients: pineapple chunks, tomato wedges, small mushrooms, and green pepper chunks.

This recipe can also be prepared without frying: simply marinate the tempeh pieces for 30 minutes in Teriyaki Sauce, then skewer with vegetables and grill over a barbecue or under an even broiler.

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Overcoming Masculine Oppression in Mixed Groups



by Bill Moyer and Alan Tuttle
with drawings by Peg Averill
reprinted from *Win Magazine*

*Bill Moyer and Alan Tuttle are both members of the Philadelphia Region Network of the Movement for a New Society. Bill Moyer is a member of the Medium Term Training Organizing Collective and is co-author of *Moving Towards a New Society*. Alan Tuttle is a member of the collective, *Men Against Patriarchy*.*

"Sexism isn't the problem; anyone can talk when they want to," declared one man. "It's just that some of us have had more experience and can talk more easily in groups."

"We all support women's liberation," chimed in another man.

Around the room, reactions spanned a wide range: resentment, distraction, passive interest, eagerness and anxiousness.

At last week's meeting, one woman confronted the men with her frustration at their domination of the group. A couple of people had supported her, but most seemed unaware or remained passive. Defensive anger had surfaced in several of the men, despite their best intentions.

The woman who spoke out last week is absent tonight. The group has been dwindling in size since shortly after its founding last year. Many excited newcomers have attended one or two meetings and never returned. Others stuck it out for months before fading away. The group of some 30 members has shrunk to half that; of the original 15 women, five remain.

The Problem

A hypothetical situation — but a real problem, and all too familiar to those of us who have participated in progressive organizations. Most voluntary groups, such as social change groups, are dominated by a few people, with

a small number of other regular members. These groups' objectives — an equal, just, and democratic society — seem unattainable even within their own domain. One informal study of a dozen small groups found that the most frequent talkers spoke nine times as often as the less frequent talkers. It is no surprise that newcomers often show once or twice and are not seen again.

Domination within social change groups may be one of the main reasons that so many of them are short-lived or have small membership with substantial turnover. People are all too often stifled by heavy-handed authority: bosses at work, parents or spouse at home, and teachers at school. Most people, and especially those who join social change groups, want not only to be accepted, but also to make a contribution and be an active participant. Movement groups, because of their basic values of justice and egalitarianism, are one forum where the common problems of domination could well be dealt with.

This guide is addressed to men and to how we can overcome our own oppressive behavior in mixed (male and female) groups. More often than not, men are the ones dominating group activity. Such behavior is therefore termed a "masculine behavior pattern," not because women never act that way, but because it is generally men who do. Over the past few years there has been a tremendous increase in the awareness of many women and some men regarding masculine domination in groups. No longer is all-male leadership universally assumed or accepted. Unfortunately, groups often have great difficulty developing egalitarian relations even when everyone theoretically agrees with that ideal.

The following formulations are drawn primarily from our experience in the Philadelphia Network of the Movement for a New Society. While our focus is on changing behavior, we recognize that equally important is changing consciousness.

Men beginning to take responsibility for confronting our behavior must do so in an affirmative way. We are making a choice to take part in the liberation of all people, through changing our actions and our views of ourselves and the world. We have been raised in a society which is oppressive at its very roots. We have learned to function in ways based on hierarchy and control. In addition to masculine domination, class, age, religion and race contribute to authoritarian structures. Our goals are to rid the society — and our own organizations — of these forms of domination.

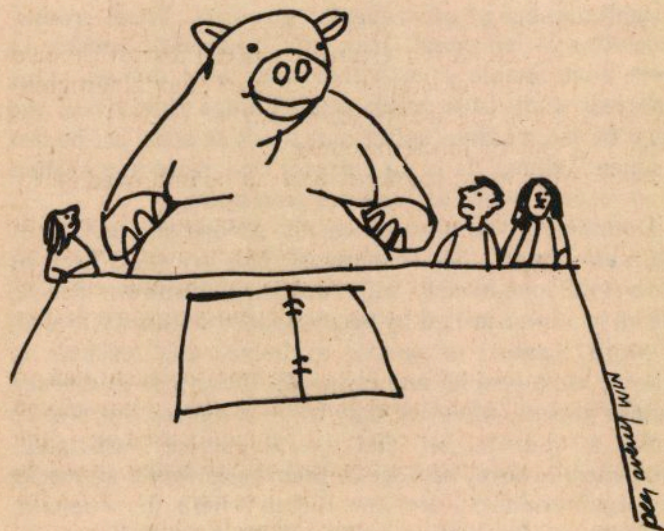
Common Pitfalls

The following are some of the more common problems to become aware of:

Hogging the Show. Talking too much, too long, and too loud.

Problem Solver. Continually giving the answer or solution before others have had much chance to contribute.

Speaking in Capital Letters. Giving one's own solutions or opinions as the final word on the subject, often aggravated by tone of voice and body posture.



Defensiveness. Responding to every contrary opinion as though it were a personal attack. "People obviously didn't understand what I was saying. What I meant was . . ."

Nitpicking. Pointing out minor flaws in statements of others and stating the exception to every generality.

Restating. Especially what a woman has just said perfectly clearly.

Attention Seeking. Using all sorts of dramatics to get the spot light.

Task and Content Focus. To the exclusion of nurturing individuals or the group through attention to process and form.

Putdowns and One-Upmanship. "I used to believe that, but now . . ." or "How can you possibly say that . . .?"

Negativism. Finding something wrong or problematical in everything.

Focus Transfer. Transferring the focus of the discussion to one's own pet issues in order to give one's own pet raps.

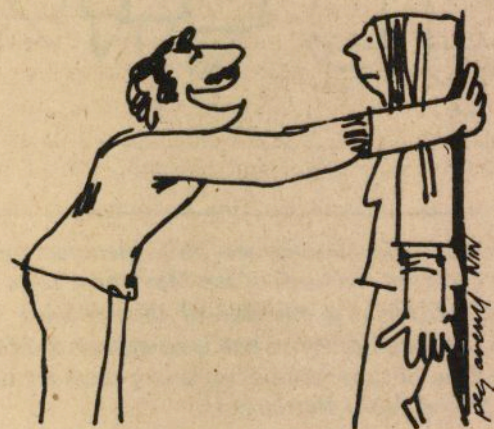
Residual Office Holder. Hanging on to formal powerful positions.

Self-listening. Formulating a response after the first few sentences, not listening to anything from that point on, and leaping in at the first pause.

George Custerism. Intransigency and dogmatism; taking a last stand for one's position on even minor items.

Avoiding Feelings. Intellectualizing, withdrawing into passivity, or making jokes when it's time to share personal feelings.

Condescension and Paternalism. "Now, do any women have something to add?"



Being on the make. Treating women seductively; using sexuality to manipulate women.

Seeking attention and support from women while competing with men.

Running the Show. Continually taking charge of tasks before others have a chance to volunteer.

Graduate Studentitis. Protectively storing key group information for one's own use and benefit.

Speaking for Others. "A lot of us think that we should..." or "What so and so really meant was..."

The full wealth of knowledge and skills is severely limited by such behavior. Women and men who are less assertive than others or who don't feel comfortable participating in a competitive atmosphere are, in effect, cut off from the interchange of experience and ideas. Those of us who always do a good deal of the talking will find we can learn a lot by contributing our share of the silence and listening to those around us.

If sexism isn't ended within social change groups there can't be a movement for real social change. Not only will the movement flounder amidst divisiveness, but the crucial issue of liberation from sex oppression will not be dealt with. Any change of society which does not include the freeing of women and men from oppressive sex role conditioning, from subtle as well as blatant forms of male supremacy, is incomplete.

Becoming Responsible

Here are some specific ways we can be responsible to ourselves and others in groups:

Limiting our talking time to our fair share. With ten people in the group, we are entitled to roughly one-tenth of the total talking time.

Not interrupting people who are speaking. We can even leave space after each speaker, counting to five before speaking.

Becoming a good listener. Good listening is as important as good speaking. It's important not to withdraw when not speaking; good listening is active participation.

Getting and giving support. We can help each other be aware of and interrupt patterns of domination, as well as affirm each other as we move away from those ways. It is important that we men support and challenge each other, rather than asking women to do so. This will also allow women more space to break out of their own conditioned role of looking after men's needs while ignoring their own.

Not giving answers and solutions. We can give our opinions in a manner which says we believe our ideas to be valuable, but no more important than others' ideas.

Relaxing. The group will do fine without our anxiety attacks.

Not speaking on every subject. We need not share every idea we have, at least not with the whole group.

Not putting others down. We need to check ourselves when we are about to attack or 'one-up' another. We can ask ourselves, "Why am I doing this? What am I feeling? What do I need?"

Nurturing democratic group process. Learning democratic methods and adopting democratic structures and procedures will improve our group process.

Interrupting others' oppressive behavior. We should take responsibility for interrupting a brother who is exhibiting behavior which is oppressive to others and prohibits his own growth. It is no act of friendship to allow friends to continue dominating those around them. We need to learn caring and forthright ways of doing this.

Acknowledging our short-comings makes us vulnerable, whereas we have been taught to be invulnerable and to dominate and compete with one another. The process of changing, therefore, requires strong support in a safe atmosphere. That is why it is important that men meet together to work on this in an affirming supportive group.

A Men's Agenda

The methods listed above can all be put into practice by individual men for everyone's benefit. Yet the really substantial changes which will empower women and less assertive men must be in the group's process, that is, in the way the group does its work. This change requires more than the separate acts of caring men; it requires alternative structures which are stable through time and liberate the potential of all.

We suggest that men engage in the following toward

development of democratic structures and egalitarian group relations. Through two sessions totaling three to four hours, and shorter follow-up sessions, much progress can be made in becoming aware of and changing dominating behavior. The momentum from this process might lead to an on-going men's group which could spend fun time together, focus on other aspects of sexism, and explore various issues in men's lives.

The process is a liberating one; rather than emphasizing guilt in defining ourselves as oppressor, the focus is on liberation; freeing ourselves! This includes affirmations of who we are and recognition of who we can become.

An agenda for the first meeting of the men's caucus could be as follows:

Minutes Agenda

- 5 Gathering
- 5 Agenda Review
- 15 Self-affirmation as males
- 20 Rap and discussion (optional): "Why we need to work on dominating behavior in groups."
- 15 Sharing feelings (nervous? bored? excited?)
- 10 Game
- 20 Brainstorm (optional): "Ways men dominate in groups, and specific ways to overcome such behavior."
- 10 Break
- 10 Self-estimation/estimation (time for affirmative and critical sharing about each man's participation in the group, see below).
- 10 Plan for future meetings
- 10 Evaluation (positives and 'to be improved's).

The "self-estimation/estimation" exercise is the central part of the agenda. Each man takes a turn sharing ways he has grown as a sensitive group participant and areas in which he still needs to grow, and then getting responses from the group.

It begins with a ten minute quiet time for each man to think about himself regarding these two areas. Then someone volunteers to be the first person focused on by the whole group. After three minutes of "thinking time" in which all the men think about this first man, he shares for five minutes his thinking about himself while the group listens. For the following ten minutes, members of the group share their thinking about him; how they've seen him grow and specific areas where they see changes needed. After all the men have shared, the first man has three more minutes to respond. This is time to focus on what specific things he will be trying to change, how he will be going about this, and what specific support he will need from men in the group. Contracts for support can be made at that time.

This whole process is then repeated for each man, with a 20 to 25 minute limit for each. If the group is larger than six, it might want to break into two separate groups or have a second meeting to complete the process. Follow-up sessions give the men a chance to appreciate changes in group participation and to get continued support. Repeating the self-estimation/estimation exercise, forming support pairs, doing peer counseling, and playing are other ways support can be given.

Increasingly in mixed groups there is heavy criticism of men. This is an important, positive development in the movement and essential for progress towards a better society. Although this criticism is usually accurate, it doesn't feel very good. And sometimes there is undeserved criticism mixed in with it, which feels even worse and is frustrating and confusing.

It is important that men not allow their pain and frustration in this situation to build into anger and hostility. Instead, we must acknowledge these feelings, share them, and begin to deal with them. We probably will find that these feelings, in reaction to the necessary challenging of our old behavior, are just part of the normal pain of growing and changing. And, for those times when criticism has been unjust, feelings of pain and confusion are particularly reasonable and appropriate. Through mutual support, men can respond to their without resorting to a counter-attack.

A Men's Anti-sexism Movement

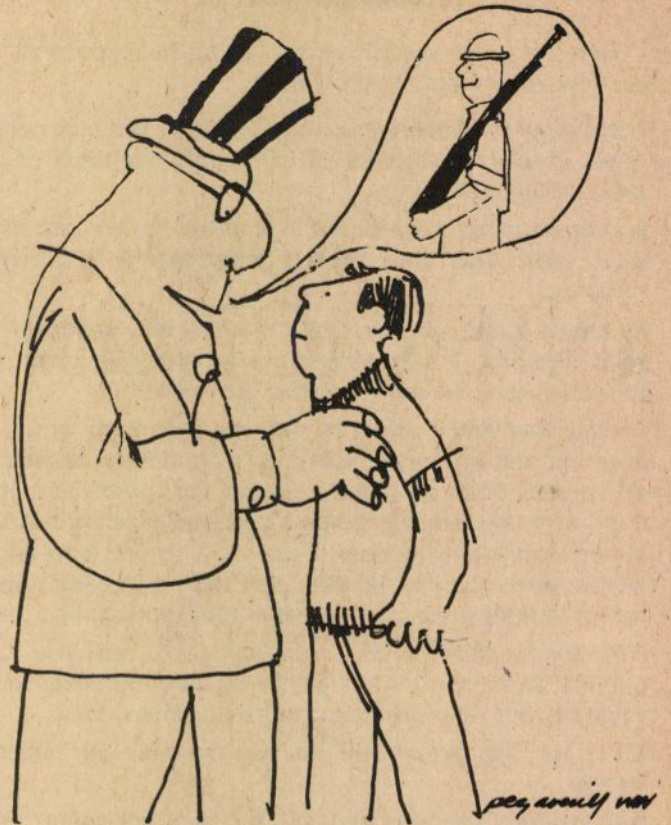
The maintenance of present society depends upon the male population continuing to be the competitive, unfeeling people we are taught to be. The political system needs "tough" men to fight its imperialistic wars. The economic systems needs highly competitive, materialistic men to fill low-level and management jobs in industry and business.

A strong men's anti-sexism movement is needed to challenge that social order. It will help men become conscious of our own pains and needs, to recognize how we dominate others, and to give support to each other in our own struggle for liberation. Becoming conscious of the ways men dominate others, and struggling to change this behavior is a crucial starting point. And it is crucial to the movement.

The initial impetus for the men's movement came from women challenging the sexism of the men around them. Men, therefore, often get together as a defensive measure or out of guilt. A group of guilt-ridden men with an image of themselves as nothing but oppressors have nowhere to go but down. Their focus is on how terrible they are rather than on how their potential has been limited by society. The process of growing from infancy to boyhood to manhood teaches us to be oppressive and is extremely deleterious to our own natural growth as human beings.

Men need to recognize and concentrate on our qualities of love, of deep concern and caring which have been suppressed. We can overcome the barriers which prevent us from being the full humans we are. Men's groups must affirm the human qualities of men and be a space in which men can reclaim those qualities through trust and support.

Selections from the small but growing list of materials on men's lives include: *Men and Masculinity*, Joseph Pleck and Jack Sawyer (Prentice Hall paperback); *The Male Machine*, Marc Feigen Fasteau (Delta paperback); "Masculinity and Violence," Bruce Kokopeli and George Lakey (WIN Magazine, July 29, 1976). A good book describing sexism in our society is *Woman's Consciousness, Man's World*, Sheila Rowbotham (Pelican paperback). □



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SOCIAL INTERACTION

IN CO-OPS AND SUPERMARKETS

by Robert Sommer and Marcia Horner



A significant reason why many customers shop at co-op stores is the social atmosphere. Customers believe that the co-op stores are friendlier, more personal, and less institutional than the national chain supermarkets. In our interviews with customers, social atmosphere and sense of belonging ranked only below price savings and support for co-op values as reasons why customers shop in co-op stores. Ronco describes the Boston Food Co-op as a place where "Conversation seems to be the norm, even among strangers." (1) Kris Olsen cites the comment of a 74 year-old woman shopping in a Minneapolis co-op, "I usually know someone when I shop here. I can socialize." (2) While there have been such comment made at an impressionistic level, there has been little attempt to objectively document whether or not there is more social interaction in co-ops than in supermarkets. The issue is of more than academic interest to co-ops because of the frequent complaints that the stores are becoming "like supermarkets" and losing their friendliness and distinctiveness.

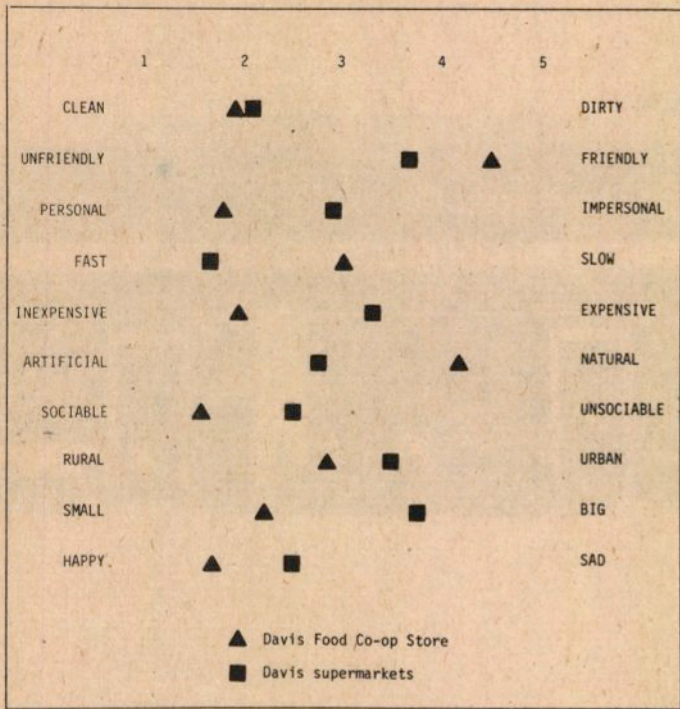
Such concerns make it important for co-ops to be aware of what members want their stores to be and to what extent their hopes are being realized. For the past year, the Center for Consumer Research at the University of California, Davis has been working with the Cooperative Development Program of the California State Department of Consumer Affairs coordinated by Ann Evans to obtain information that would be useful to food co-ops. Some of our studies have been directed to price savings and consumer education. We also wanted to cover intangible aspects too. As a means of documenting social atmosphere, we used a combination of research methods. The

first one involved ratings of the Davis (CA) Food Co-op and three national chain supermarkets, also in the city. A brief rating scale containing ten polar adjective pairs was filled out by thirty customers at the Davis Food Co-op and ten customers each at the three branches of national chain supermarkets in Davis. Each respondent was approached in the parking lot of the co-op or supermarket. In each case the respondents rated only the single setting in which they were present. Supermarket customers did not rate the co-op and co-op customers did not rate the supermarket. This was done because it seemed more valid to ask people to rate only the setting in which they were presently involved and because a large number of the supermarket customers had never visited the co-op. Figure 1 shows the average rating for each dimension from the Davis Co-op and three national chain supermarkets in town. In comparison with the supermarkets, the Davis Co-op is perceived as more friendly, personal, natural, social, rural,

*Robert Sommer is the Director of Consumer Research at the University of California at Davis and is a member of the Davis Food Co-op. For the past year and a half, Bob has been doing research on Food Co-ops. Previous to that his research was on farmers' markets. Out of that work came the book **Farmers Markets of America** published by Capra Publications in Santa Barbara, CA.*

Marcia Horner is a graduate student in Psychology at the University of California at Davis. Last summer she was a research assistant at the Center for Consumer Research and will be working there again this year on a buying club project.

happy, less expensive, smaller and slower.(3) There was no reliable difference between the Coop and the supermarkets in perceived cleanliness.



As part of a larger interview study conducted at new wave co-ops in California and other western states, we asked customers to rate various aspects of store operations. The best ratings of any aspect was given to social atmosphere and friendliness of the people working there.

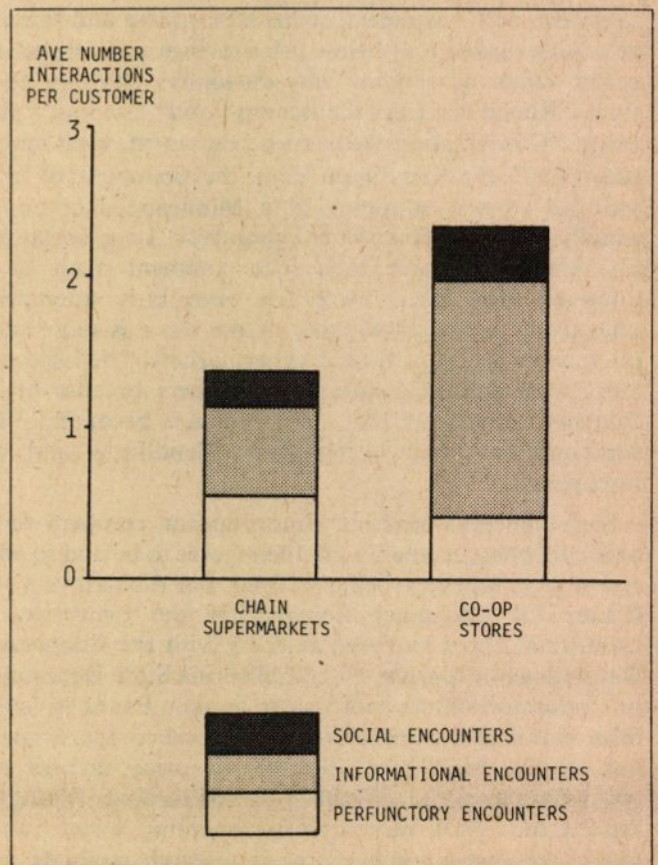
Another index of social atmosphere is the number of people arriving at a store together. While this does not guarantee interaction since people who arrive together need not converse while inside, and those arriving alone can meet others, the likelihood of interaction would seem to increase if people are shopping together. A count was made of shoppers arriving alone and together at three supermarkets in Davis and the Davis Food Co-op and Sacramento Natural Foods Co-op. The observer spent as much time as was needed to count how many among 100 consecutive customers, during each of a morning, afternoon, and evening period, came in alone or in groups. Adults accompanied only by very young children were counted as being alone. Since there were no significant differences in the proportion of lone and group shoppers at the supermarket at different times of the day, all time periods were combined to yield a total of 84% of the 900 supermarket customers arriving alone and 16% in groups. Of the 300 customers counted at the Davis Co-op, 59% came alone and 41% arrived in groups. At the Sacramento Natural Foods Co-op, where counts were made only during one afternoon period, 65% arrived alone and 35% in groups. While it seemed that in all settings lone shoppers predominated, there is a reliable difference between the

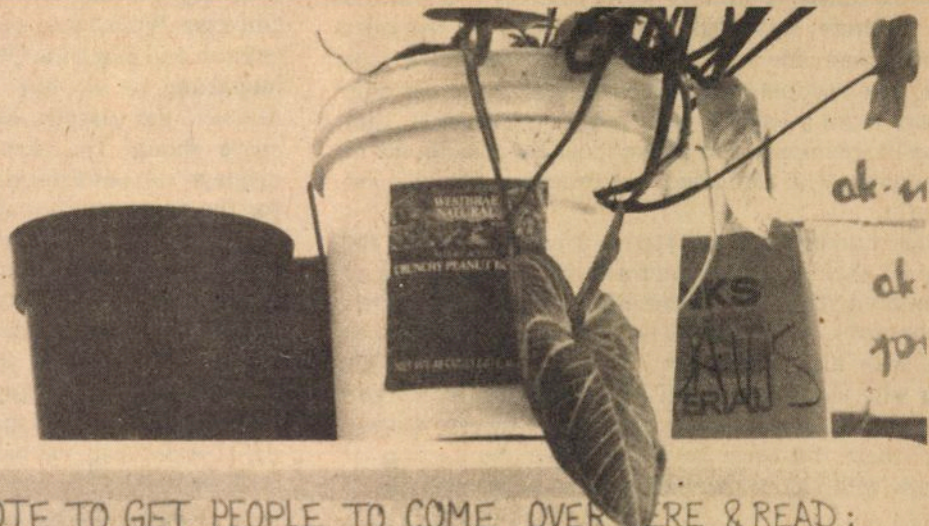
supermarket and the co-op store in the proportion of lone and group shoppers. More customers shop together at the co-op than at the supermarket.

The next procedure used to measure friendliness was a variation of Roger Barker's behavioral ecology in which a researcher follows an individual through various settings and records their activities. In the present case we were only interested in the number and kind of interactions in which shoppers were engaged. The observations were non-reactive and no personal information was secured.

Selection of subjects was made on a random basis. When the observer had finished the prior subject, he or she would select the next unaccompanied customer entering the store. This excluded people who came to the store in the company of others. The observer carried a stop watch and recorded the time that the individual spent in the store as well as the number and type of encounters that occurred. Interactions were classified into three categories and the role-identity of the other party in the transaction was recorded as customer, cashier, manager, etc.

- 1. Perfunctory** — acknowledgement of another person's presence which did not necessarily require a response. Examples: "Excuse me." "How is it going?" "Have a good day."
- 2. Informational** — asking a question or providing an answer. Examples: "Where is the tomato juice?" "Yes, I am a member."
- 3. Social** — a conversation between people on any topic. While perfunctory and informational encounters will probably be shopping-related, the subject of a social encounter can be almost anything.





A PROVOCATIVE QUOTE TO GET PEOPLE TO COME OVER HERE & READ:
**"SINCE WE'RE NEIGHBORS,
 LET'S BE FRIENDS" ??!!**

A number of members have commented, with varying degrees of pride or disapproval, that the Co-op is getting to be more like a supermarket. As a result of discussion of this at the August 5th Steering Committee, and their report to the Board, the Management Committee is asking YOU for comments. What do people mean when they say "like a supermarket"? Is this good? What determines the "atmosphere" of the store?
 What do you think?

PLEASE BE SPECIFIC IN YOUR GRAFFITI—THANKS!

poster by
Chris

—the Management Committee (Marion, Ohio 750-246)

Recording was made on small pieces of paper as if the researcher were checking off items on a shopping list. The researcher also recorded the gender and estimated the age of the customers in ten-year periods. The observations were made in 26 supermarkets affiliated with national chains in ten California cities and in three co-op stores in Berkeley, Davis, and Sacramento, California. The observations made in the supermarkets had been collected a year earlier as part of a study of farmers' markets.

The likelihood of each type of interaction in the stores is shown in Figure 2. Overall, the supermarket has proportionately more perfunctory encounters than the co-op stores ("How are you?" or "Have a good day."). A finer-grained analysis showed that most of these were with employees. There are actually more perfunctory encounters between customers at the co-ops than at the supermarket. There were more than three times as many informational encounters per visit at the co-op than at the supermarket. It is in this category that the difference between the two settings is most marked. In both the supermarket and the co-op, there were more than seven times as many informational interactions with staff/employees than with other customers. There were 50% more social encounters per visit to the co-op than to the

supermarket. The odds of having a social interaction with another customer in the supermarket were less than 1 in 10 per visit, and 1 in 5 at the co-op. The difference seems more impressive in relative than in absolute terms. Neither setting seems to elicit a large number of social encounters between customers.

There were some important qualitative differences in the type and nature of the interactions not evident in the quantitative data. One of the most interesting aspects of the informational encounters in the co-op was that they were often directed **from** the cashier **to** the shopper. The cashier would ask the customer about the price of bulk items or produce. Customers were expected to write down prices as they shopped. This was virtually unheard of in the supermarkets where the clerk was expected to know the prices and if any uncertainty arose, it was an employee rather than the customer whose responsibility it was to locate the correct price. The shopper was much more involved in providing information in the co-op rather than merely asking questions as in the supermarket. Another reason why co-op customers played a more active role in informational encounters was that the cashier was a volunteer who was not always knowledgeable about prices and store policies. At the two new-wave co-ops, the

shopper was usually a member who had worked in various roles in the store, and might know more about the store operations than the cashier. As a consequence, the informational encounters at the co-op store were not only three times more numerous than in the supermarket, they were also more intense and active from the standpoint of the customer who supplied information as well as requested it.

Another interesting qualitative difference was in the category of staff-customer interactions. Virtually all of these that occurred in the supermarket involved the cashier during the check-out process. There were only a handful of contacts with any other type of employee or with the manager who was not in sight. The situation was not too different in the large supermarket-style Berkeley Co-op, although there did seem to be a higher proportion of interaction with clerks there than in most supermarkets.

For those who feel that the co-op store should be a watering hole that brings people together, the small number of social encounters should be a source of concern.

While interaction with the cashier still predominated in the two new-wave co-ops, there were more interactions with a manager than with clerks. This seemed attributable to the greater permeability of management areas in the co-op stores where the office was fully accessible and there was encouragement to enter and talk. Management was also a more diffuse responsibility in the alternative co-ops where it was divided among several staff. There was less social distance, therefore, between manager and the member - customers in the alternative co-ops than in the chain supermarkets or the larger Berkeley Co-op stores.

We began by asking whether there was more social interaction in co-op stores than in supermarkets. The answer, as indicated by the statements of customers and by interaction counts, is affirmative. The question of whether co-op stores are less friendly now than they used to be is more difficult to answer since comparative data from earlier periods are lacking. There is a tendency for past times to seem better in retrospect. There may be some aspect to this in the current lament about the developing impersonality and bureaucratization of co-op stores as they attempt to grow larger. On the other hand, the amount of interaction between co-op shoppers, although exceeding the level of supermarkets, is not large in absolute terms. A shopper will go without a social conversation with another customer during four out of five visits to a co-op store. Perhaps this is not really a cause for concern as there are many other types of encounters (especially informational) that do occur. Yet for those who feel that the co-op store should be a watering hole that brings people together in a setting designed to encourage conversation, the small number of social encounters should be a source of concern. None of these three co-ops we visited contained chairs,

couches, or tables where customers could sit, relax, and converse. We have seen this in other co-ops (e.g., Ashland, Oregon and San Luis Obispo, California) and it would be interesting to see how the availability of seating areas affected the amount and type of interaction. Whether space should be taken from potentially remunerative displays for the creation of conversational areas is a matter for the membership to decide.

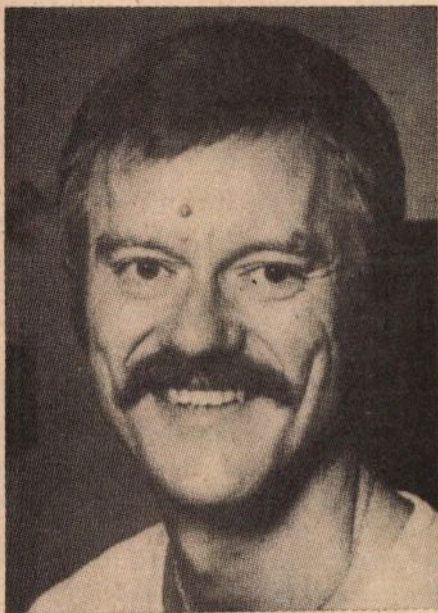
While the funky and casual surroundings of many new-wave co-ops may be appreciated by the membership, they may intimidate outsiders and keep them away. As one sympathetic non-member commented about the Davis Co-op, "I would be terrified of entering that place. It would be like intruding into someone's parlor." To a visitor accustomed to the anonymity and impersonality of the supermarket, the presumed intimacy of the co-op can be threatening. The lack of locational signs, staff in casual dress, and the unfamiliar procedures for purchasing bulk items all add to the confusion. All this can be compensated for by a helpful membership and staff who make it a point to assist those who look in need of help. Outreach activities may be needed to bring in new members, especially older people and minorities. Some co-ops will only sell to members and this can be generalized by outsiders to all co-ops. This makes it especially important to indicate when a co-op is open to all and interested in attracting new members. Most new-wave co-ops have very few older members. Unfamiliarity with the stores and procedures are major factors in causing this. An indication of the interest among the elderly in alternative food outlets that offer high quality food at low prices is that senior citizens are proportionately **overrepresented** at farmers' markets both as sellers and customers. (5) There is an important outreach task for co-ops in reaching senior citizens and others who could benefit most from the price savings to be achieved at co-op stores. □

FOOTNOTES

1. Ronco, William (1974). **Food Co-ops — An Alternative to Shopping in Supermarkets**. Boston: Beacon Press
2. Olsen, Kris (1979). Chapter in **A Guide to Cooperative Alternatives** (edited by P. Freundlich, C. Collins, and M. Wenig), New Haven, CT: Community Publications Cooperative.
3. These differences were all statistically reliable. We have available for any interested reader a longer version of this article which contains a detailed statistical analysis of the results. This can be obtained by writing us at the Center for Consumer Research, University of Ca., Davis, California 95616.
4. Barker, R.G. (1968). **Ecological Psychology**. Stanford: Stanford University Press.
5. Sommer, Robert and Margaret Wing (1980). "Farmers' markets please their customers," **California Agriculture**, 34(4):10-12, April.

SOCIAL CHANGE

3 PERSPECTIVES



George Lakey

Right now things are out of control but most people don't know it. A revolutionary situation is one in which lots of people know it. . .



Peggy Taylor

Social change goes beyond political ideology and strategies. . .



Chip Coffman

When Twin Oaks started we had hopes the whole world would form similar communities. . .

EDITED BY MELISSA WENIG

In September of 1980, the Association of Humanistic Psychology sponsored their annual conference at Snowmass, Colorado. During that week, Chip Coffman of Twin Oaks Community organized a panel discussion on social transformation (AHP's three year theme). The discussion challenged all of us in our thinking about the relationship of humanistic psychology and self realization to social change.

Several hundred people attended this event and provided some of the lively discussion included in the article.

The panalists were Peggy Taylor, editor and publisher of New Age Magazine; George Lakey from The Movement for a New Society and author of Strategy For A Living Revolution and Chip Coffman from Twin Oaks Community, a 14 year old kibbutz-like community in rural Virginia. Melissa Wenig, editor of Communities Maga-

zine, and also from Twin Oaks, moderated the discussion.

Each of the panelists was chosen because of their particular experience within the social change movement. Chip, as a builder and member of alternative institutions such as Twin Oaks; Peggy who, through *New Age*, is most in touch with the humanistic aspect of social change; and George Lakey, as a member of a group of political collectives (MNS) whose view of social change is activist

and revolutionist as well as personal.

All three of these panelists are working for social change, integrating the aspects of personal, political and alternative institution building in their lives and work. Yet each one of them comes at social change from a particular focus, and it is these different viewpoints which made this panel discussion thought provoking and challenging. We hope this article will stimulate you as well.

George — I'd like to begin tonight's forum on social transformation by describing what most MNS people believe are some of the basic assumptions about social change. The first assumption is that we are coming to a period in history where there is going to be a basic transformation. I call it a 'revolutionary situation' just to stay in touch with the revolutionary tradition. Some people are embarrassed by those words or images, so they use other words like 'social transformation' and that's okay with me. By 'revolutionary situation' I mean a situation in which the legitimacy of the present institutions and status quo will have declined to such a point, and the size of the problems will have grown to such a point, that there will be massive dislocation. There will be many more people in this country who will not be getting basic needs met and it will be quite clear to most people that the existing institutions are not going to be able to meet these needs. Right now things are out of control but most people don't know it. A 'revolutionary situation' is one in which lots of people know it.

The second assumption is that bad situations will generate widespread popular movements of people who will be saying, "We do want housing. We do want food. We do want all the necessities. We don't want nuclear power plants blowing up near us or melting down even two states away since that affects us too." There will be large movements which will be protesting, not only as some do now, but to the point of saying, "We are pretty sure the gang that is trying to run things is not really able to run things." So, basic reconceptualization needs to be done about how we are going to relate to the planet Earth and to each other.

I think the 80's are going to be a decade that leaves the 60's looking like the preliminaries.

The third assumption is that these huge popular movements being generated by that situation can bring about a new society and such fundamental change that humanistic values will be encouraged by our large institutions. In other words, our basic institutions won't be against our trying to be human, but will be for us and supporting us.

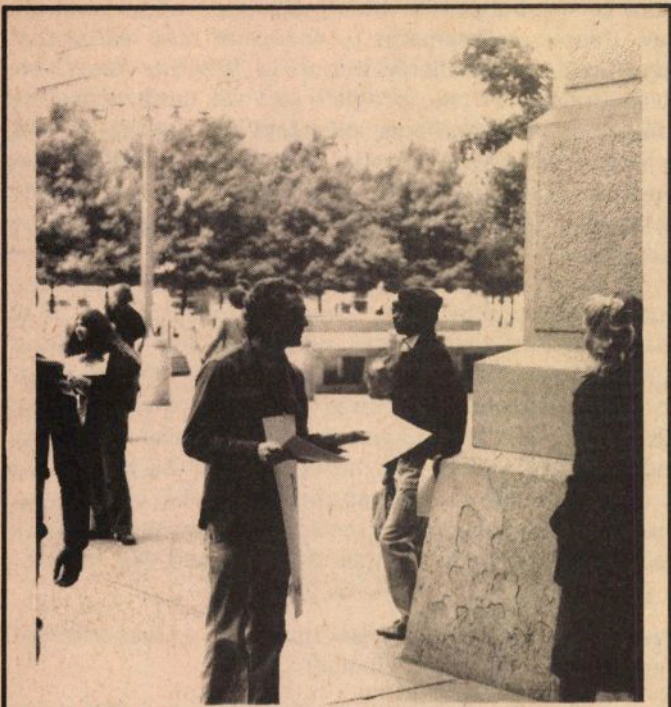
Whether these huge movements are able to do that at all depends on many factors. Some of the factors that will make a difference are beyond our control, such as how

many of the super-rich decide to defect from their class positions and join the movement for change. Some of you may be in that class and therefore you will have an effect on that. But I'm not, so I can't do a whole lot about it, except keep smiling at people who are like that. Also, a lot depends on the timing of events. If we had a major nuclear war next year we would have to spend a lot of time recovering and that would not be a real propitious beginning for a new society.

Although factors such as these are largely out of our control, there are others which we can influence enormously. We can prepare ourselves for the 'revolutionary situation' by working for the maximizing of human values coming out of change. In this preparation period, there are things we can do: One, we can develop a vision of a new society. Every major institution needs to be re-visioned. We need to think freshly about what kind of economy would enable us to care about future generations and what kind of technology would accompany that economy.

Another thing we can do in this preparation period, is develop a macro analysis of what is going on in society now. By macro analysis, I mean an analysis that looks at causes. As the situation gets more and more complex, we need to create an interdisciplinary approach to spot the sources of problems. Psychologists desperately need sociologists who desperately need political scientists who desperately need economists. We all need to talk to each other and glean the most information we can about what's going on. For example, we need to understand how the cultural and spiritual changes that are happening right now are affecting the way productivity works in the factory. We have to make all kinds of connections because it is understanding our present system that will allow us to create a better one.

Third, personal growth seems like an important part of all this for several reasons. One reason for the failure of past revolutions to bring about all that was hoped for in their societies was the life style that leaders tended to adopt under the pressure of fast moving events. And here I can speak from experience, because, for a while, I was a kind of run-around rootin' tootin' social change leader. The role one plays carries enormous expectations and it is very hard to be open enough to keep on changing. In order to act most strongly it is useful to minimize uncertainty; but, in order to learn most effectively it is useful to maximize uncertainty. And this balancing of action and learning is hard to do. We will be more likely to work with that dialectic if we keep growing as persons and not get caught up in the roles we play in social change work.



MNS political activism...

Next, we need to experiment with organizational forms. Some say the Russian revolution failed so badly because the organizational experimentation period wasn't nearly long enough for people to get used to relating to each other in egalitarian ways. If you've been brought up in an authoritarian system, a few months isn't enough time to change the ways we look at each other or to build up levels of trust which haven't been there before. Those of you who have experience in the women's movement or in other movements of oppressed people will know that a lot of the

problem with oppression is that it becomes so internalized that it's hard to trust other people, even within the oppressed group itself. What we need are organizational forms that encourage cooperation, trust, and risk-taking so that people can learn to rely on each other and to try new forms. That's where communities like Twin Oaks are extremely important.

Also, we must learn non-violent conflict waging. The only good chance for successful transformation in this country is along non-violent lines. I see no hope for a violent revolution primarily because, if the environmentalists are to be believed, the margin of life on this planet is shrinking. The old model for revolution, huge amounts of destruction, leveling of property and building of new structures, doesn't make sense. What we need is a metaphor of birth rather than a metaphor of destruction. Let me give an example from May/June 1968.

During an interview with a deputy director of a huge factory in Paris, I asked what it was like for him when the strikers occupied the factory. He said, "Well, it was very interesting. They allowed me to come in everyday just to see what things were like. I would wander around in the factory and I would notice that the workers were in there, cleaning the tools and oiling the machinery and so on. And I said, 'Why are you doing this? Why are you taking such good care of this factory?' And they said, 'Because tomorrow it may be ours.'" A non-violent approach takes care of the property because 'tomorrow it may be ours'. The metaphor is not one of destruction but one of bringing the new order out of the old, keeping intact whatever's useful for the new society.

Another way we can prepare for the 'revolutionary situation' is to join people's movements, the anti-nukes movements, the race movements, that will be arising even more strongly in the 80's. I think the 80's are going to be a decade that leaves the 60's looking like the preliminaries. Those of us who want to participate in all this, will need to be in touch with people's movements so that we can facilitate them and also learn from their process. I was in graduate school learning sociology at a time when sociologists seemed to know a lot less about society than the average black person who was in the freedom movement. And that was because the people in the movement were getting a view of society from the bottom up which was a lot more accurate than the sociologists view which was looking at society from the top down.

Finally, networking is the other important means of preparation. We are going to be learning so much in this next decade that we might as well be sharing it. We don't need to reinvent the wheel or remake each others' mistakes. We do need to give support to each other because it is a long and lonely road without it. Even if you don't call yourself a revolutionist, you still aren't likely to get the woman or man of the year award in your community if you are doing social change work. And we need to relate in a way that will allow and enable us to challenge each other. At MNS we have been learning these things because we are networking with each other. We are standing up to each other and saying, "Wait a minute. Have you thought about this?" We challenge each other with love so we can be changing.

If we do all these preparatory things, then the 'revolutionary situation,' although very chaotic, will also be very empowering for us because we will already have taken the basic steps towards empowerment. As we begin to ride the roller coaster of social dislocation we will be able to remain centered because we will have been getting ourselves ready. We won't have to run away. I know it is terribly hard for a lot of us to face conflict. It's hard for us to face it in ourselves, in our relationships, and in our clients. It's certainly difficult for a lot of us to face it out in the street. Yet avoiding conflict is not going to make the problems disappear. We can do it if we get the skills and if we get support for ourselves.

Peggy — In listening to you, George, I don't think you've touched on the power of a mass change in consciousness and the forces on the planet today that are directly encouraging that change in consciousness. We've come to a major turning point in the history of life on this planet as we know it, thanks to both the development of nuclear weapons and to global communications and space travel. For the first time we can obliterate ourselves completely, and we're coming to realize that. We also can see ourselves as a whole planet, as the astronauts showed us from space, rather than a fragmented part of the whole. Because of these factors, our sense of ourselves and our place on the planet is changing. This is happening to everyone, rich or poor and of whatever race. All of us, on some level, are beginning to grapple with two questions; first, what is the meaning of our lives and second, are we going to make it through the impending disasters that face us — and how we can help.

If we really look at our own lifestyles most of us in this room are probably using more than our fair share of the world's resources.

I don't think we can go about changing our society in quite as straightforward a way as you suggest. By doing that we run the risk of drawing the same old dichotomies of who's on the good side and who's on the bad side, and essentially, don't even notice or encourage a lot of the very positive change that's going on. I think it's essential that we look at social change in a very broad way. Social change is going on in the top government officials and in corporations, for example, as well as in AHP and the grass roots social change movements.

Chip — So you believe that institutions can be transformed by humanizing them rather than through confrontation or society collapsing?

Peggy — I believe both will happen. I'm not saying current institutions are going to lead the way to social change, I'm just saying that if we don't recognize and encourage the real attempts that are being made, we will be blocking out a lot of good things that are happening. I think that massive

social change happens in an unpredictable and mish-mash way. People are beginning to change as they realize that there are fewer available resources. Whether they have positive ideals or not, people's survival mechanisms are going to make them change and adapt in a way that's going to help us through. And people are changing whether they like it or not. I think that as times get harder in this country we're going to see tremendously positive changes going on that a lot of us don't even think are possible. What we're trying to do with *New Age Magazine* is facilitate that change, not only by giving people the information as to what directions that change may take, but by sharing stories of people that allow us to see that we'll be OK when we make changes, that these changes are in our best interest and that change goes beyond political ideologies, and strategies. I think that most people on this planet, one after another, are going to go through a crisis of meaning, and as each person changes their perspective, it will make it easier for them to change their lifestyles and way of being in society.

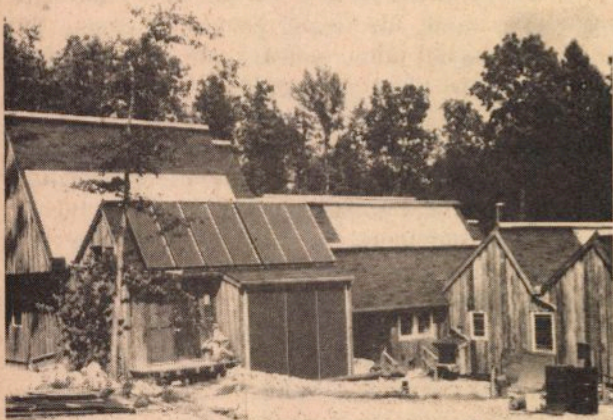
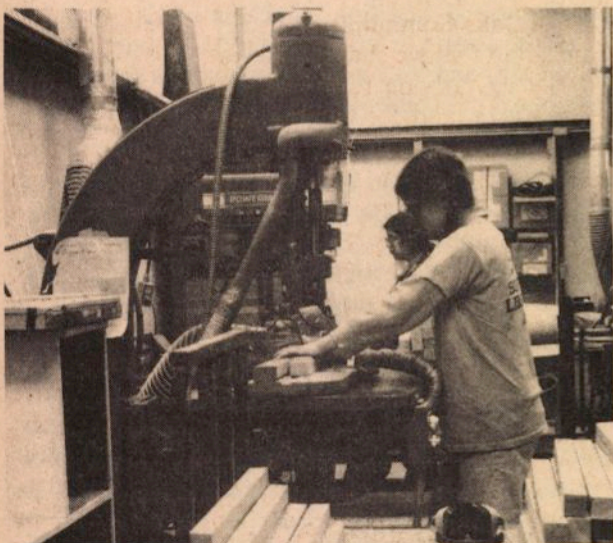
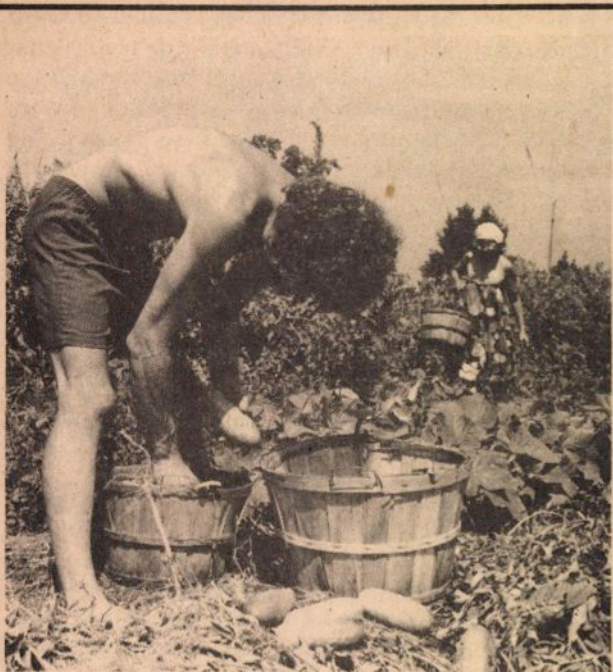
Melissa — Chip, could you talk about Twin Oaks and how you see its role in social change?

Chip — Twin Oaks Community is somewhat similar to the kibbutz model in that we share almost all our income and property. We are striving for a village-sized setting with our own industries and a self reliant economy. We are a diverse group with a philosophy based on general humanistic values which include cooperation as an alternative to competition, economic equality, and a commitment to non-violent conflict resolution. We are trying to build a society without sex roles and, like MNS, place a high value on caring and honest communication among our selves.

In terms of social change, Twin Oaks has an outlook which is a combination of utopian vision and a perspective of society, very similar to the one George outlined, mainly, that we are headed towards a collapse in the society at large if there aren't some dramatic changes. Twin Oaks grew out of the political climate of the 60's which first focused on 'revolution now' and then turned towards alternative institution building in the early 70's. Twin Oaks is one such alternative. We share similar visions of cooperative institution building as the food coop movement, the housing movement and other collective responses. We fit in as a large experiment within a particular organizational form.

At Twin Oaks we are trying to form a very different culture, quite different from mainstream America and even from some of the alternative movements in terms of sex roles and how we interact with each other. Because we share our property, income, labor and some cultural values we have to make many decisions together. We've been forced to experiment with various collective decision making forms, thus gaining a lot of skill in this area.

We are also experimenting with self sufficiency as a value. We provide many of our own goods and services from automobile maintenance and building our own buildings to having our own child care and home education. We provide a good deal of our own food and energy from our farm, garden, and forest. We feel that our



building ALTERNATIVE INSTITUTIONS...

style of living is a good model for people and that we are significant participants in the movement towards local self reliance

When Twin Oaks started we had some hopes that the whole world would become communities like Twin Oaks. We were somewhat arrogant about that, feeling we were developing the model for an alternative society. I think we are much more humble now and that we see ourselves as just one of the many experiments in cooperative development.

A weakness of Twin Oaks in terms of its social vision is that we have a number of people who are at Twin Oaks primarily because they have friends there and it's comfortable. They don't necessarily develop their political awareness to a great extent. They are like Mrs. Olsen in B.F. Skinner's *Walden II*, just someone who is living there. We place some value on that because we believe that even someone who doesn't have high political awareness is a part of this experiment in society and this type of model building and that is our focus. As for other political activity, we do participate in the anti nuke movement, in local politics in a low key way and some anti war work. However, our real focus and emphasis is on the community-building aspect of social change.

Melissa — I would really like to hear what you each think are major stumbling blocks in your own visions and in the way you've been seeking social change.

George — The first one that comes to mind is that MNS is not really a multi-racial organization. We started in 1971 as a part of the white counter-culture that grew out of the 60's. The thing about counter-culture is that it comes up in opposition to a culture. So it was white counter culturists coming up against while culture. Therefore we identified ourselves in a way which was not very interesting to third world people. Although we're becoming a little more multi-racial now, by and large we're still mainly a white organization. That's an enormous problem because this is a very multi-racial society. Furthermore, black people in general have been the major stimulus for social change since World War II. Therefore, the fact that we're not deeply rooted in the black people's social change tradition is a problem for us.

Peggy — I'll speak about the major stumbling blocks I see with the human potential view of social change. When you get involved with personal change, you start feeling you own life get better and better. As you overcome your own blocks you really start feeling happier. If you get stuck there, though, and don't go beyond yourself, personal change tends to get very boring and irrelevant. It is a stumbling block to think that personal change alone is going to change society. I'm concerned that we tend to be too complacent and feel, "Oh, it's all going to be o.k." I know when we started writing about political or ecological issues in *New Age*, some people started to write to us saying, "I don't want to hear that bad news. It makes me too upset." But we really have to reach out and educate ourselves about what is going on in other segments of our society, in other societies and on the planet as a whole. And we have to look into ourselves to see how the great

changes we have made in our own psyches can be brought outward to grapple with the issues that we face as a planet in meaningful ways.

It took me a long time, for example, even to think about reading books about nuclear war, no less read them. For a long time I couldn't even read the newspapers without getting depressed and scared. I've found, though, that the more I gain the courage to really look at what is going on in the world, the more empowered I feel; and the more empowered I feel, the greater contribution I make toward creating a new society.

I also think there's an inherent danger in the whole concept of networking. We can really get caught up in feeling that we are part of a web of light that is going to transform the planet. If we only communicate with like-minded people, we begin to isolate ourselves from the people in our own communities and begin to live in a world that's very disconnected from the land we live on. We need networks to encourage and nourish ourselves, but this shouldn't come at the expense of interacting with our communities. We need to relate to more than just those people we feel good with, share values with, and who accept what we believe almost without question. One thing that inspires me about MNS is the way you really get in there, with the community around you, and make changes. I don't feel connected enough to my own community in Boston — old feelings like, "There's nothing I can do to buck the system," or "People will think I'm crazy," tend to keep me isolated from my community. I think that it's imperative that we take the things we've learned among ourselves, and dare to apply them in our own communities — to bring out who we are to where we are. Our communities need us, and from what I've heard, are growing increasingly open to creative ideas.

We can really get caught in feeling like we're part of a web of light that is going to transform the planet.

Chip — Well, people tell us that folks at Twin Oaks are very good at self criticism. Perhaps too good at it. So, I could talk at great length about our short comings. Primarily, from my perspective, we tend to get too introspective. We focus on the process of community building and working out problems within the community but we tend to neglect both the aspect of personal growth and development and the world perspective that MNS is so strong on.

Another question about Twin Oaks in terms of model building is just how wide a relevance does that model have. How many people from third world backgrounds or other economic classes are going to buy into a rather extreme form of income sharing and collective process in a separate sub culture? Is it going to be relevant to the broad strata of society? I think the answer is that although it may not be completely relevant, Twin Oaks is going to be a piece of the model. We are one experiment among many in cooperative

development. We share ideas across the movement and hope to find ways, as a movement, to reach into other economic stratas and into minority groups. We do need to work even harder at developing linkages with those groups who share values with us. We need more of the kind of ties we have with MNS, which has greatly helped our political awareness of collective process as well as affecting our world view.

Melissa — Let's open up the discussion to questions and comments from the audience as well as from the panalists.

Speaker 1 — George, your first assumption, that there will be a 'revolutionary situation' smacks to me of an old model. It doesn't include a lot of people, people who would like to be in on change, people who believe that there are other ways to get change.

George — Well, in our everyday social change work we mostly work with people who don't agree with us. For example, in our neighborhood we're organizing to reduce the crime rate. We're working with the people up and down the block and we're effective. We would never be effective if we said, "Hey folks, we'd like to reduce crime in our neighborhood but first of all let's talk about a paradigm of the future." We have to work with people wherever they are, and that makes tremendous sense. But in a philosophical or intellectual discussion like this I feel that I can be upfront about all the assumptions.

Speaker 1 — Well, that also troubles me because it seems the assumption is that we are going to work where people are at but really we're not going to be up front. We're going to work behind their backs or by subtle methods try to sell them something or change them. And to me that is a weakness in the situation.

George — Well, I'm very much against manipulation. Here is an example of what I meant. At one point when we were doing neighborhood organizing, one of our collectives was working on General Electric primarily in regard to the Indo-China war issue. In that process we found out that, from its experiments and experiences in Laos, GE was learning to develop electronic battlefields and sensors to drop in the jungle, and was very interested in applications at home, for greater profits, of course. If they created a major crime control mechanism with monitors all over the place and people in central places keeping track of all the streets and neighborhoods, it would be quite 1984 ish. But that's what they were thinking of doing. Fortunately because we had one group working on the neighborhood and another on the corporation, we noticed that GE employees started cropping up on neighborhood committees concerned about safety. Then there were task forces and recommendations and we noticed that the recommendations all started to move towards an electronic concept of how to deal with crime, all encouraged by these GE employees. So, all we had to do was to point out the connections and you, know, nobody's a fool in my neighborhood. Everyone went, "Oh." You see they hadn't had the chance to do all the research but once we pointed out what was happening, it was quite clear to them and GE's effort was foiled. So I don't think there



PERSONAL GROWTH...

is anything manipulative about our work. What we're trying to do is raise the truth to the level where everyone can see it. We just have the luxury of being able to do more research than most people who only have the time and energy to make ends meet. We show people what's going on and they figure it out themselves.

Speaker 2 — At the risk of being the angry one in the group, I really think it's nonsense to try and revolutionize the world we're in. I feel badly that George is a spokesman for the AHP movement. I think the only kind of revolution that's possible is one that would evolutionize who we are. You name personal growth as one of the possibilities. Personal growth is the kind of thing that should be

pervasive in every single industry. That's how I think you change society. I don't think you change society by trying to develop a secondary level just in case the revolution will step in. That's not the way I'd change society. That ended with the school strikes in Chicago. That's when it changed me. I think you have to do it differently. It's necessary that you change where you live and where you work, and make it manifest in a way so that our society changes in a normal useful way in our lives.

Speaker 3 — The growth movement is not going to help the people in Biafra or the grape pickers in our country. We have to have not only humanistic programs among the General Motors employees, the teachers in our public schools, nurses in hospitals and places like this, but we also, in this world of ours, have to be concerned about war, starvation, dictatorships, the CIA and other things of this kind. We need to radically change a lot of things about this world in which we live. Putting our energy into getting our own individual heads straight is not going to do the world situation much good.

Peggy — After starting the magazine and writing about all the different movements and groups, I went through a real stage of cynicism. I saw all the foibles of the intentional communities and collective organizations and realized that no one thing was the answer and that all the different systems had their own version of bullshit. Then I came to see that we're all pioneers and that an intentional community is a laboratory which allows certain issues to be dealt with deeply and certain experiences to happen which can then filter into the world, into the larger society. Everyone on this planet is not going to agree and want to live the same lifestyle. We have a real diversity of interests and desires, and each of us is playing an important part. I think it's really important to honor the integrity in each of our endeavors and to learn from each other and not just say, "Well, I don't like the way your community's living, therefore I can't learn anything from you." Or "We don't agree." That's sort of a side comment from what you said, but I think that we're all connecting pieces to the puzzle.

Speaker 4 — I think we have a great opportunity to synthesize superficially divergent trends in social change by hearing three well articulated and different points of view tonight. As I hear various people talk I see that one of the major blocks to the kind of transformation I think many of us hope will happen is our own frustration and our own inability to effectively fund revolutions and to develop a sufficient consciousness about cooperation. That block seems to be the way our minds work. We have minds that compartmentalize and create polarities. We attach ourselves to belief systems and develop a sense of righteousness about it and lose the big picture. If we can see the yin/yang in all of this we can see George articulate the yang; the necessity for action and for people who want to manifest themselves, take action, and move. And we can see the yin from perhaps Peggy's point of view, the New Age point of view, the Aquarian Conspirators, the visionaries, the people who adopt a very receptive posture and create a climate by putting out this vision within which change can occur. Also there are the people who are

participating in more of a community base level. All are necessary, and the more we engage in making one model right and the other model wrong the more frustration and struggling for us all.

I like to try to maintain a consciousness, which is trying to see how all the divergent points of view can be brought together. This is very difficult for me as I have the same compartmental kind of mind as the rest of us. I guess we really don't know how change is going to happen. The Aquarian Conspirators can say that their way is how it's going to be. The revolutionaries and socialists can say it's going to happen this way. Perhaps one day the time will be ripe; where everybody can manifest themselves strongly, experiencing support for all these divergent trends and seeing a true coalescence and then a transformation.

Speaker 5 — I'd like to ask the panel to shift for a second and take a different point of view; to jump off the planet and look down at the human race to see what might be the impediment to our development.

How am I uniquely suited to commit myself to a political act that would be meaningful to me.

Chip — When I look at the planet as a whole, the first thing that comes to my mind are areas where people aren't being fed. That's just real basic. I see a progression of human concerns that start with food and shelter and further along the line comes self realization and relationships, the things that this conference is about. I look at the reasons why a lot of people are going hungry and why a lot of people are powerless and unable to realize any sort of development in their communities or themselves and I immediately come back to the political and economic situation that they are in. I think that humanizing institutions and working on an alternative way for people to relate to each other at work is fine as an important step in personal growth for us in this room. But it is only going to be important if it supports us going out into the world and changing the economic and political relationships among people, in redistributing the world's wealth and political power so that everybody is empowered and can have their basic human needs met. From there all of us on the planet can begin to participate in the movement towards human growth and development.

Peggy — I think it's important, when we talk about hunger, to look closely at our own lifestyles and see how much of a share of the world's resources we're using. I would bet that most of us in this room use much more than our fair share. As long as we're not willing to look at that, and change our own lifestyles, we are personally perpetuating the problems.

The more I look at it, the more sick I get about the way we live in this country and the greed that runs us all. We each

have our own rationalizations to keep our greed in place. One's self esteem, for example, becomes contingent upon the amount of money one can make per hour as a therapist. I think we have to let go of those kinds of rationalizations and grapple with the issue of whether or not we're willing to live according to our needs and freely share our skills in the world, and operate as world citizens. At this point, things are very inequitable, and most of us are responsible for that inequity.

George — In addition to what these folks have said, I think we also have the problem of rigidification of structures. That is, there are institutions that were appropriate at one time or another but have now become rigid and yet are maintaining themselves. It's like those dinosaurs that had armour on their backs or saber tooth tigers with those very impressive teeth, who were, however, unable to change in a changing environment. They were still doing their thing. I think we have structures like that right now. I remember a friend of mine engaged in a long dialogue with one of the chief executive officers of a chemical company which is one of the major polluters in the Philadelphia area. He was raising a question about the people who's health was being affected by the firm throwing the chemicals into the Delaware River. He asked, "Can't you change the company policy?" This executive who was deeply Christian, who cared very much about people, and had this very strong sense of his own compassion, said, "But you don't realize, we're not a social work agency. I can agitate all I want, and if I push all the way I will simply be removed. Even if I converted the whole board of directors they could then be thrown out by a stock holders' coup." The corporate expectation is to make money and if the current board of directors isn't doing that, the stock holders can throw them out and get a new board of directors in who will. So you can have corporations that can have incredibly humane people, the sort of people you have to parties, who can't get past that structure because the structure has grown too rigid.

Another example is the case of Robert MacNamara who pretty much ran the war in Vietnam. A lot of people were saying, "If we can get MacNamara out, then probably the President would get the U.S. out." MacNamara seemed to have the power to knock generals' heads together, and anybody who could knock generals' heads together is a pretty powerful person. Then he changed. He became a dove. Did the war in Vietnam stop? No. MacNamara left. I can give you case after case in which personal change can take place, people can get a sense of the truth, yet the structure goes on because it has a rigidity of its own. We need to be able to change that structure.

Speaker 6 — I'd like to bring into question with the group the assumption that frugality is good. Why not strive for abundance? Spiritual, emotional and material abundance. I'm not sure we should have a breaking point with what's been happening in history. Maybe we can communicate better with existing institutions if we don't deny history. I'm not pushing material abundance; I'm just not separating material abundance from the other sources of abundance. It's just a thought.

Peggy — Well, the emphasis of our upbringing has been almost solely on material abundance and now there has to be a real shift. There are shortages. So I'm not really sure that people are even going to have the choice of going for material abundance. But the shortages themselves help people change their emphasis. In Boston, for example, as people waited in gas lines they reported finding that they actually liked the quiet time. They liked not driving as much. Through the experience of living with the shortages, people are beginning to value other things.

Speaker 7 — It seems to me that one perspective of the inflation in this culture of accumulation is based not on a perspective of abundance but on scarcity. Therefore we are competitive about accumulating more than we need. Instead of focusing on scarcity and frugality which reinforces the fear that there's not enough, I believe if we tuned in to our belief in this planet, our belief in each other, and a perspective that each day will bring us what we need, we wouldn't need to accumulate, there would be enough to go around.

Speaker 8 — We've had lots of talk about frugality and all kinds of growth, both personal and social change. One thing we have to realize is that although we're very fortunate to have a consciousness that allows us to deal with social issues, social concerns and spiritual growth, we're also animals dependent upon our world reserves. We need to take a look at that within the context of the planet, both as it affects social change, and with the understanding that one of the fortunate and unfortunate aspects of being an animal here is that, should we perish as a species, we won't be missed. And so, the things that we deal with here are very important. We need to try and keep that in perspective.

Speaker 9 — Something that I struggle with in myself is what is the nature of a political act. How am I uniquely suited to commit myself to a political act that would be meaningful to me? I think that that's the connection between our work, our personal growth, and our service to humanity. It is for each of us to try and use resources that we have that are unique to us to make the kind of contribution that will bridge who we are with what we want to accomplish.

Chip — For me insights about personal growth and self-realization are very important, but in order to relate it all to social transformation and social change it becomes necessary to ask "What are we realizing our growth for? Are we empowering ourselves and clarifying ourselves in order to go out and be a service to others, to make available the enormous wealth of education and talent and so forth that's represented here? Are we ready to go out in the world and do that as a result of what we've learned here, or are we pursuing personal growth and self-realization as an end in itself?" I sometimes feel that we need to do more work in these conferences in making connections and putting it in that context in order for us to realize how personal growth relates to building community back home as well as here and how it relates to social change in our political and economic structures.

Melissa — Any final comments?

George — Yes. I've been to a zillion political discussions, in large groups and small, and I just want to make a process comment. On the basis of my experience, this has been an extraordinary evening because people have been willing to put things out in a sharp way and there's been plenty of disagreement. I think it's real important that we not soft-peddle our disagreements. But at the same time those have been put in very human ways. I haven't heard a veiled put down the whole evening. I think we really ought to compliment ourselves on the high level of discussion.



Melissa Wenig

Movement for a New Society is a network of small groups around the country working for nonviolent social change. Its members are engaged in different kinds of grassroots social change action, from neighborhood organizing to anti-nuke actions. Many members of MNS live in collective houses and all groups work within a collective framework.

*For more information about MNS, contact
Network Service Collective
4722 Baltimore Avenue
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*New Age Magazine is published monthly by
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Louisa, VA 23093*

1981 Calendar of Conferences on COMMUNAL LIVING

Explore communal living as an approach to social change at our Conferences and Communal Living Weeks throughout the spring and summer of 1981.

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Registration Fees

Dandelion's fees are set on a sliding scale according to your income.

Conferences — \$35-\$75 (Children \$20)

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August 14-20, 1981



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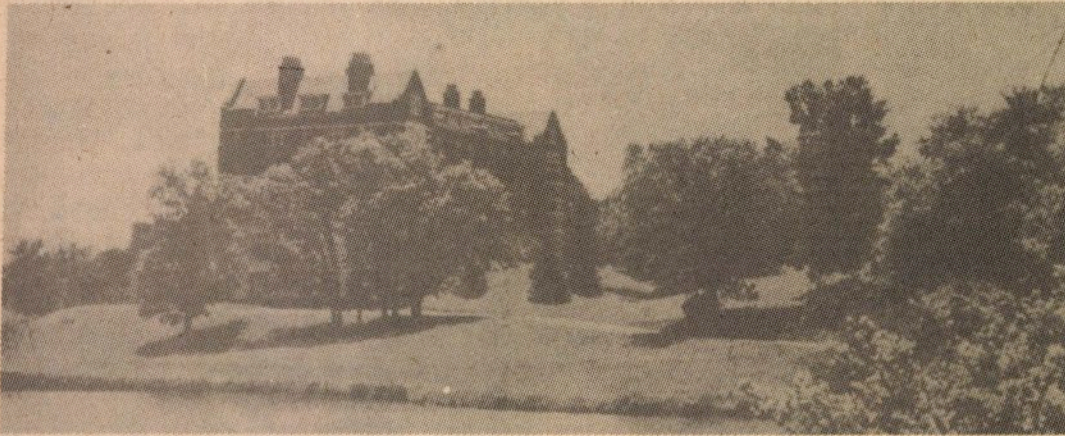
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living as a community for a week with swimming at a beautiful waterfall, good vegetarian food, camping if you like. **Another Place** is a cooperatively owned conference center; a 17 room farmhouse set high on fifteen wooded acres in southern New Hampshire. You can see Boston, 70 miles away, on a clear day — of which there are many.

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Contact: Another Place, Route 123, Greenville, NH 03048, (603) 878-9883 Costs: \$40-70 for the weekend; \$100-150 for the week (sliding scale); ½ for kids; 10% off for additional members of groups; 10% off for early registration (by July 1).

Consumer Cooperative Alliance '81



Survival Through Cooperative Self-Reliance

An Introduction by Dave Gutknecht

Writings in this section of Communities are linked in a variety of ways to issues concerning cooperatives' present and future survival.

Issues

People's housing needs are subject to the chaotic housing market, a field where, says Charlie Warner, a Minneapolis housing co-op organizer, the situation is unprecedentedly bad." His article, Housing As A Commodity, analyzes the complexities of the causes and remedies to the current housing crisis.

Low income communities suffer particularly from lack of capital (among other essential tools) for community-based economic development. As a type of consumer cooperative, credit unions, particularly community development credit unions, have an important role in potential economic and social development for communities. The purpose and scope of this type of economic self-reliance are discussed by Maxine Rosaler of the National Federation of Community Development Credit Unions.

Issues and ideas around energy use are reflected in two ways here an overview of new developments in the area of energy cooperatives, by Phil Kreitner; and an eye-opening story of the struggle by people in rural Minnesota to win democratic access to their member user-owned electric cooperative, part of a social conflict that has gained national attention in recent years.

Low income and minority communities have special hardships in these and other areas, including, sad to say, full access to the resources of the cooperative movement. In connection with last year's Consumer Cooperative Alliance Institute in Washington, D.C., special efforts were made to address this issue. Caucuses and a proposed federation for low-income and minority cooperatives were generated, and Tom Cloman of Berkeley explains some of the issues and subsequent developments.

Organizations

Over the years, many different cooperative organizations have developed to build the cooperative

movement and address specific needs. Background on the CCA itself is given by Jeannie Hammond, current President of the Board, along with information on the Institute to be held in Minnesota this July. Further historical background to the current state of cooperative affairs, particularly the threatened Co-op Bank, is given by David Thompson, writing about how cooperatives and their development plans have related to various government-sponsored programs in earlier years.

The sometimes confusing scene of national organizations in the cooperative field is presented by Ann Evans, along with suggestions concerning how they can work toward more rational planning, both through divided and shared activities. Accompanying this is a report by Paul Freundlich on a proposed national marketing cooperative; a plan by the worker cooperative Consumers United Group for insurance coverage for cooperative workers and organizations, by Roger Neece; and a map showing the names and locations of cooperative food distributors in the U.S. and Canada.



1 History and Future

History

by Jeannie Hammond

The Consumer Cooperative Alliance is a 52 year old educational organization which has been committed to ongoing forms of cooperative education. CCA has held conferences of institutes each year to aid the consumer cooperative movement in its growth.

In the early stages, the main focus of these sessions was to gather people involved in various aspects of managing cooperatives in a relaxed and recreational setting. In many instances, this week long session served co-op workers, members, board members, and their families as a low-cost, cooperative vacation experience.

Most of the membership in the organization (both individuals and institutions) during these years was from the Northeast. CCA's membership also included quite a few Midatlantic and Midwest groups. Summer institutes usually were held in these areas.

By the early 1970's, the CCA was involved primarily with putting on the annual Institute; usually a 4-day meeting with 4-8 workshops per day, and one day set aside for CCA's annual meeting. The organization provided a regular meeting place for cooperators from many generations. Many members returned year after year to continue discussions about their co-op's problems, directions and futures.

When emerging co-ops of the 1970's, mostly new wave

food co-ops, became interested in larger organization (about 1976), the Consumer Cooperative Alliance and the annual Institute became one of the major settings for conversation between younger and older co-ops.

Co-ops from many different sectors have usually been represented at annual institutes. CCA has provided an unique setting for dialogue between people from every level and kind of co-op. CCA institutes are often the experience which helps participants think about the concept of cooperation between cooperatives.

By 1976, two representatives of emerging co-ops had been elected to the board, and others became active in committees.

The 1978 Institute in Madison, Wisconsin, concentrated on relations between emerging co-ops and those already existing. Large numbers of cooperators attended the many workshops which brought to light areas of possible cooperation and also directly and indirectly addressed the need of emerging co-ops for training. Discussions about restructuring CCA geographically lead to ad hoc assessments of cooperative strength, discussions of regional development, and other issues for future planning.

Planning without goals does not make much sense. The Institute in 1979 centered the role of co-ops in social change and the society of the future. Issues of democratic representation, particularly the issue of who is included in planning, and of cooperation between cooperatives, led directly to last year's theme.

The 1980 Institute theme, "Cooperatives and Communities," dealt with low income and minority participation in co-ops and in cooperative planning. The membership also directed the board to consider merging with the North American Students of Cooperation (NASCO), another

bi-national (USA and Canada) group concerned with cooperative education. CCA's regional structure also provided a means to address these issues on a regional scale, as well as at the annual Institute.

CCA restructured in 1978, effective in 1979, to divide into 11 geographical regions, 4 of which are binational and 7 of which are located in the U.S. Also during this period, CCA became a non-profit corporation, and recently received tax exempt status.

Recent Experiments

To aid in preparation of the 1980 Institute, CCA sponsored a meeting of representatives of low income and minority communities. These discussions and those at the 1980 Institute highlighted the need to improve both communication about cooperative models and commitments for action on a regional basis.

The need for increased coordination among new wave cooperatives and for a more rational structure for North American cooperative organizations lead to the discussion of a merger with NASCO. Although many benefits would have come from increased cooperation, timing issues (including discussion by member groups, adequate discussion within the cooperative movement, the new structure of the Cooperative League of the USA) led the CCA Board to recommend against merger. The joint Boards did agree to work together in the future, however, including joint projects and/or institutes.

Future Directions

Directions for CCA's future activities come from the current commitments of the organization:

1) CCA is committed to further discussions with low income and minority communities; to the inclusion of representatives from low income and minority co-ops in institutes and all aspects of CCA, and to support the communication of information about co-op models for these communities.

2) CCA is committed to decentralized discussions, planning and activities for North American co-ops. As a stronger regional structure is developed, many activities (particularly planning and training) could be more effectively carried out on a regional level. CCA would also act to aid regionals through materials and programs for regional activity. Communication and information referral could be part of improved networking on a regional level.

3) CCA also has a responsibility to see that the information about future co-op structures and coordination, which were gathered as part of the NASCO/CCA merger discussions, are used effectively. Effective structures for bi-national coordination and representation need to be developed, and CCA needs to cooperate with other groups to develop them.

4) CCA, as a cooperative educational organization, needs to help develop cooperative concepts and principles, and the best ways to present them to the public. CCA's role should be to cooperate with other groups in developing these materials, and the regional use of them. CCA can also aid networking activities.

2 CCA This Year

A New Vision

by Annie Young, Dean Zimmerman
and Dave Gutknecht

The theme of this year's CCA Institute, *Survival Through Cooperative Self-Reliance*, was chosen because of concern for environmental and economic survival in the next few years. People joining and working together in cooperatives can play a key role in the revival of self-reliance.

But there are questions: How are cooperatives working in low income and minority communities? How are the ideals of the new, small cooperatives meshing with established large production and distribution co-ops? How can we develop educational programs and materials to meet the lifestyle needs and diverse interests of millions in North America?

To build a viable cooperative movement calls for the use of cooperative principles in the workplace and the economy. Education about cooperatives, organizing around ecology, economic development and workplace democracy are pathways toward community survival in the 80's.

At Institute '81, the major emphasis will be on workshops, panels and caucuses which strengthen our work in the local community. Organizing links with other community groups and learning how to secure funding and resources will be part of the Institute program. Networking and communication are necessary to maintain a healthy perspective about where you're going and how to meet the needs of your community.

Some of the critical issues to be addressed are growth and barriers to development, product lines, education and networking. The annual business meeting will give direction to the Board of Directors.

Cooperatives Can Provide Answers

In the face of a declining economy, there are serious threats to human and natural resources. The prevailing social institutions are hostile or indifferent to the needs of the people.

Food Co-ops have the potential to provide all consumers with fair prices, locally and regionally controlled production, distribution and quality goods.

Energy Co-ops can own and control the future direction of the energy utilities. Solar, wind power and alcohol fuel on every family farm across the continent hold the promise of future survival for urban and rural cooperative communities. Fuel and energy costs can be reduced when profits of the corporate energy multinationals are removed.

Credit Unions can provide the capital for planning and development of cooperative and community projects.

Survival is a real concern, not an exaggeration of our present situation. People joining together and working together in a cooperative spirit can build new social and economic systems.

3 The Conference

Conference Facilities at Carleton College Northfield, Minnesota

We are fortunate this year to have all the necessary facilities in one location. The Carleton campus is pleasant and spacious, with lakes, beautiful trees, a river and creek, arboretum and many recreational facilities. The campus and Institute '81 arrangements should meet with everyone's needs for lodging, meals, meeting space, and recreation. Downtown shops and local food coops are only a few blocks away.

Lodging: Conference participants will be encouraged to stay on campus. Dormitory housing is in comfortable two and three room units. Northfield is a small town; other supplemental housing is limited.

Food: We are providing three meals a day, all you can eat. Vegetarian option available.

Child Care: Professional child care will be available on campus during daily workshop hours. \$5.00 per day per child.

Transportation: CCA will have a shuttle service from the Twin Cities and airport available for a minimal charge.

Recreation: Tennis courts, swimming pool, handball and racquetball courts, movies, hiking and jogging trails, and other planned activities — no added cost to participants.

PRE-REGISTRATION FORM

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Organizaton _____

Days attending S M T W T F S S

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- Need child care
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Deadline July 1st for low registration fee (after July 1,
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CONSUMER COOPERATIVE ALLIANCE

Institute '81

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Minneapolis, MN 55414

Housing as a Commodity

Charlie Warner is the director of Common Space, a community-based non-profit developer of limited equity low and moderate income housing cooperatives, located in Minneapolis. He is also on the steering committee of the Coalition for Affordable Housing, which is presently campaigning for rent and condo controls in Minneapolis and is a board member of the National Low Income Housing Coalition.

A Source of the Problem by Charlie Warner

- Ten million American households are estimated to be paying more than half of their incomes for housing, forcing "heat or eat" decisions.
- Mortgage interest rates are at an all-time high; median sales prices are well over \$100,000 in some markets.

- Housing starts are limping along at half the rate required to maintain the stock and accomodate new household formation.
- Savings & Loan industry is in its worst shape since World War II as former savers invest elsewhere at higher yields.
- Condo conversions, return-to-the-city up and comers are displacing low income tenants by the tens of thousands in cities across the land.
- The Reagan Administration is pushing for deep cuts in housing and other social programs while pumping hundreds of additional billions into defense spending.
- Costs of necessities (food, housing, energy, health care) — which account for about 70% of most lower income family budgets — are accelerating at a faster rate than overall inflation.

This list could go on and on, but you get the picture. The housing situation for lower income people grows more

desperate each month; things are in chaos and the crisis in the housing sector augurs poorly for the future as the entire economy seems to teeter and creak along toward out-and-out collapse.

Crisis? Chaos? Collapse? Too strong? Well, perhaps; but, for many who have for the past few years observed and worked in the housing field, particularly housing for lower income people, the situation is unprecedentedly bad, and the near-term outlook is anything but encouraging.

How have things gotten so out of hand? What forces are driving the housing industry toward its most desperate condition since the Great Depression?

There's no single, simple explanation. The ills of housing are complex and interrelated; but many observers have noted that housing has more and more become regarded as a commodity, a speculative investment like precious metals or pork belly futures. Housing is a tax shelter and a hedge against inflation and a chance to cash in big. No more hearth and home; no more public resource; no more long-term investment in a life necessity; it's net rentable square feet, and high leverage, and go-go profits.

Conceptualizing housing as a speculative commodity has far-reaching implications that affect public and private decisions in planning, design, financing (and refinancing), taxation, development and management of housing. It strongly influences the housing decisions of countless individuals.

Tenants, especially low income tenants, are bearing the brunt of the effects of the "commodification" of housing. When supply fails to match demand — as it is failing now — prices rise to "whatever the market will bear." As speculators deal in rental properties, rents have to rise to pay for the refinancing; this is a cost which is not balanced off by a benefit (substantial repairs or improved upkeep). Pure inflation. When the condo conversion route is taken, the result is almost invariably the displacement of low income renters. HUD, in a 1975 study, estimated that displacements occurred "at an average national rate of between 75% and 85%" and concluded that such displacement is an "unavoidable by-product of the conversion process."

So long as rents and condo conversions are determined by the skewed imperatives of a commodity-oriented housing market, low income tenants will be hurt. Knowledgeable observers estimate that nearly 500,000 units affordable to lower income people are lost each year to inflation (rent increases), condo conversions, abandonment, and demolition. The assisted housing program proposed by the Reagan Administration for the 1982 fiscal year will provide only one-third that number of homes. It would take a tripling of this target figure just to stay even, without so much as touching the massive requirement for units to meet the increased demand we know is coming during the 80s.

Housing economists used to talk about the older, cheaper housing stock "trickling down" to the poor as the upwardly mobile moved on to the newer stuff. Apologists for "free market" solutions to housing problems still talk trickle-down; but this quaint notion is simply not an



operational reality today. The surge of baby boom and divorce-related household formations, a surge which demographers calculate will generate more than twice as many household units during the '80s as were formed during the '60s, presents an unprecedented overdemand which the American housing system as it is now constituted simply will not and cannot meet. The result for the less-than-well-off is going to be displacement or overcrowding into overpriced and often undermaintained housing.

After the riots and the rage of the late '60s when cities across America went up in flames, the Presidentially-appointed Kerner Commission found that a root cause of the trouble was overcrowded, overpriced, undermaintained housing. If we don't learn from history, we're doomed to repeat it, as the sage once said.

Given the unprecedented state of crisis and near-collapse in the housing sector, what steps are we, as individuals and members of the cooperative community, to take in order to hold our own for now, avoid a repeat of Watts and Detroit, and build toward a better future?

The answers are, of course, not simple; we didn't get into this mess overnight and we're not going to fix it overnight either. The problem is highly complex and involves many interrelated factors; it stems from fundamental precepts of our political, social, and economic set-up. A real solution would require basic changes in long-held assumptions and attitudes, changes toward the principles and ideals of the coop movement. The heritage of the cooperative movement includes a history of open, democratic, and non-profit service. In fact, coops arose largely in response to the abuses of speculation and the marketplace's failure to meet consumers' needs for quality, affordable goods and services. Furthermore, cooperators have long understood the imperatives of organizing and educating. It will take a good deal of both to alter the social, economic, and

political course which has brought us to today's housing crisis.

If we are to effect solutions, clearly the housing market must be "de-commodified" and its speculative aspects curbed or eliminated. True and lasting reform of our presently inefficient and unfair delivery system must incorporate at least the following:

- Housing assistance as an entitlement; housing is a human right and help must be made available first to those least able to afford decent housing; we need to reverse the present situation in which those least needing it get the biggest subsidy.
- Resident/community/public control of housing; decisions affecting its design, production, financing, and management are now, for the most part, out of the hands of those who consume it, unresponsive to the communities in which it is located, and, indeed, beyond the control of most elected policy makers.
- A national commitment to a massive housing production effort in order to keep pace with removals of units and to accommodate known increases in demand coming during the '80's; the "free market" has not done the job and there is little reason to expect it to start now.

These principles should guide organizational and educational work; and the work needs to go on at local, state, and national levels. Some strategic organizing efforts aimed at progressive housing reforms are sketched out below. In the box accompanying this article is a listing, by no means complete, of resource groups working to achieve housing reform which can provide information and support.

1. **Rent and Condominium Controls.** In well over one hundred cities throughout the U.S., moderate rent and condo controls are in place, protecting tenants from rent gouging and holding the line on wholesale displacement. Moderate rent controls permit a fair profit to landlords, generally limiting rent increases to rises in actual operating costs which are passed through to tenants. Rent controls are not salvation, but they do control profiteering which results from real estate speculation. Limits on conversions to condos must accompany rent controls. Several groups have pursued more comprehensive housing goals in their rent control campaigns, incorporating policy and program objectives aimed at increasing the supply of affordable housing and encouraging non-speculative ownership forms such as limited equity cooperatives. Rent and condo control organizations across the country have been met with highly-financed and often vicious resistance from the real estate industry. If you undertake a campaign, be prepared for serious business and check with others about their experiences. The real estate industry, exasperated with fighting a multitude of local and state battles, has recently taken its war against rent control to the national level. More than one attempt, so far unsuccessful, has been made to enact legislation which would deny federal assistance to communities which have adopted rent control.

2. **Alternative Housing Ownership Models.** There are a number of strategies for housing ownership that remove

residential real estate from the speculative marketplace. This list is not exhaustive, but includes some major alternatives which are currently being used and explored in many parts of the country.

- **Limited Equity Coops:** Cooperative housing is essentially rent-controlled by its membership; actual increases in operating costs are passed through to members who democratically approve the budget and set the monthly carrying charges. "Profits" at year's end are either put into a reserve account or are returned to members as patronage refunds. There is no mortgage refinancing as membership turns over, eliminating a major cause of increasing housing costs. If "equity build-up" (i.e. increases in the sale price of membership shares) is limited by the coop's by-laws, an affordable, long-term housing resource can be assured. Coops are businesses and members must pay if they want to stay; but they are businesses designed to maximize service and benefit to members, not profits to an investor or speculator.

- **Mutual Housing Associations:** An MHA is a non-profit, professionally-staffed housing development and management organization which is owned and controlled by a membership made up of MHA residents who elect the governing board of directors. Properties are centrally owned by the Mutual Housing Association, but are operated, to the maximum extent feasible, on a cooperative, decentralized basis by the building residents. Certain management functions such as accounting, bookkeeping, and major maintenance and repairs can be handled on a centralized basis by the MHA while those aspects which most directly affect building residents can be controlled by them, such as house rules, selection of new building members, etc. Additionally, a Mutual provides an opportunity to achieve some economies of scale in development and management not available in individual smaller housing cooperatives which are created and run independently. The MHA can also utilize equity which is paid in by members and equity accrued in its owned properties through appreciation and mortgage amortization to create additional units. The Mutual Housing Association model is relatively new to the U.S. but has operated for many years and become a major factor in the housing economies of several Western European countries.

- **Land Trusts:** The notion of land trusts was first conceived and developed to secure and protect open land resources from the threat of exploitative development. A trust organization — a non-profit corporation chartered to act in the public interest by fulfilling a public purpose (preservation of wetlands or other natural resources, for example) can purchase and own property on behalf of all citizens. Trusts can be set up as charitable tax-exempt entities which permit them to take donations of money or property, the value of which donors can write off as deductible contributions. These principles can be applied to the provision of speculation-free affordable housing in urban settings as well. Variations may include community-based non-profit corporations, public, or quasi-public bodies which develop property for housing which is run on

a non-profit basis under resident control of its operations. A land trust can sell or lease development rights to land to which it retains ownership, thereby controlling its use in perpetuity. One other land trust tactic is to strategically purchase pieces of land in areas expected to be developed and thus control or influence the redevelopment process.

•**Capitalization Strategies:** With the frenzied increases in the cost of money as speculation and the tax code encourage overinvestment in housing; as multi-national megacorporations squander consumer-derived profits to engage in corporate takeovers and "diversification" and as the federal government goes to the money markets to finance the Administration's trillion dollar defense establishment build-up — with all this intense competition

for money, new sources of capital for housing are going to have to be found. One massive pool of dollars is the hundreds of billions which have flowed into union and public employee pension funds. Taken together, pension funds represent the single largest pot of money there is (even more than Exxon's recent profits!); but, till now it has largely been unavailable for use in housing financing because trustees are obligated to consider pension fund applications solely on the basis of maximizing return on investment. The issue of linking pension funds to housing offers a tremendous potential for alliances to be forged between labor and the neighborhood movements; alliances which the new economic realities have made imperative. □

resources

Rent Control/Condo Conversion Control

Shelterforce
380 Main Street
East Orange, NJ 07018 (201) 678-6778
Newsletter: **Shelterforce**

California Housing Action Information Network
(C.H.A.I.N.)
1107 — 9th Street, #910
Sacramento, CA 95814 (916) 448-2544

Housing Cooperatives

National Association of Housing Cooperatives
1012 — 14th Street N.W. #805
Washington, D.C. 20005 (202) 628-6242
Newsletter: **Cooperative Housing Bulletin**; also write for publication list

National Consumer Cooperative Bank
2001 "S" Street N.W.
Washington, D.C. 20009 (202) 673-4300/(800) 424-2481
Newsletter: **Coop Bank Notes**

North American Students of Cooperation (NASCO)
P.O. Box 7293
Ann Arbor, MI 48107 (313) 663-0889

Mutual Housing Associations

Cooperative Services, Inc.
7404 Woodward Avenue
Detroit, MI 48202 (313) 874-4000

Community Cooperative Development Foundation
1010 Washington Blvd.
Stamford, CT 06901 (203) 359-1360

Neighborhood Housing Services of America
3401 Greenmount Avenue
Baltimore, MD 21218 (301) 889-1450

Common Space, Inc.
19 East 26th Street
Minneapolis, MN 55404 (612) 872-0550
Newsletter: **Common Space Bulletin**

Land Trusts

Trust for Public Land
82 — 2nd Street
San Francisco, CA 94105 (415) 495-4014

Columbus Heights Community Ownership Project
1345 Euclid Street N.W.
Washington, D.C. 20009 (202) 667-6407

Phillips Community Land Trust
c/o Phillips Neighborhood Improvement Association
2529 — 13th Avenue South
Minneapolis, MN 55404

Pension Fund Investments

Conference on Alternative State and Local Policies
2000 Florida Avenue N.W.
Washington, D.C. 20009 (202) 387-6030
Newsletter: **Ways and Means**; also, write for publication list

Industrial Union Department
National AFL-CIO
815 — 16th Street N.W.
Washington, D.C. 20006 (202) 842-7800
Newsletter: **Labor and Investments**

Minnesota Project
616 East 22nd Street
Minneapolis, MN 55404 (612) 870-4700
Newsletter: **Minnesota Connections**

Housing Policy, Networks, National Organizing

National Low Income Housing Coalition
215 — 8th Street N.E.
Washington, D.C. 20002 (202) 544-2545
Newsletter: **Low Income Housing Round-up**

National People's Action
1123 West Washington Blvd.
Chicago, IL 60607 (312) 243-3038
Newsletter: **Disclosure**

National Association of Neighborhoods
1612 — 20th Street N.W.
Washington, D.C. 20009 (202) 265-9001

Center for Community Change
1000 Wisconsin Avenue N.W.
Washington, D.C. 20007 (202) 338-6310

Breaking The Cycle Of Poverty

NFCDCU and the Credit Union Movement
by Maxine Rosaler

Maxine Rosaler is the editor of the Community Development Credit Union Report, a quarterly newsletter published by the National Federation of Community Development Credit Unions.

When Armistice Powell was asked recently how her credit union happened to start administering East Oakland's food stamp program, her response came as something of a surprise. It was assumed that Powell had been looking for ways to support her credit union's operating expenses and, that after looking into several possibilities, she had come up with the food stamp idea. However, Powell responded, "No, that wasn't my intention at all. My problem was getting people out of the parking lot."

The local bank used to administer the city's food stamp program, explains Powell, recalling how every day on her way to work she would pass the bank's parking lot and see people standing in lines waiting to pick up their month's allotment of food stamps. Even on rainy days people would be standing there. "The bank didn't want them inside," explains Powell. "I guess it wasn't their type of clientele."

"Getting people out of the parking lot" had been on Powell's mind for a long time, and one day, during a visit to the bank, she realized that the time had come for her to take action. On that day, while she was waiting in line, she noticed an old woman come into the bank. The woman looked disoriented and although she didn't seem to know where to go she appeared to be too timid to ask for help. Just as Powell was about to approach her, a shout came from behind one of the tellers' booths. "If you're looking for the food stamp window, it's outside."

"I knew then that I couldn't put it off any longer. So when I got back to my office, I called the bank's manager and asked him if he would like to get rid of his food stamp program." The East Oakland Credit Union has administered the city's food stamp program ever since, a service which supports most of the credit union's operating expenses.

Armistice Powell's story offers insights into what motivates people in the Community Development Credit Union (CDCU) movement; it tells something about the social context in which these credit unions operate, and it illustrates how CDCU's develop in response to the needs of their communities.

THE NEED FOR CDCU'S

One of the sad ironies of low-income communities is that money costs more in these neighborhoods. People, closed out from borrowing from banks, find themselves forced to turn to finance companies and loan sharks charging interest rates as high as 50 percent. Low-income communities are also prime targets for direct mail campaigns advertising easy payment plans. Poor people, unable to accumulate enough cash to pay for costly items such as furniture or household appliances, are often lured in by these once in a lifetime offers which charge 36 percent interest on products marked up by 300 percent or more. Home ownership plans, misleadingly represented as mortgage programs, but in reality no more than rental contracts with non-refundable down payments attached, are also common where banks refuse to give mortgages.

CDCU's are financial cooperatives owned and operated by people in low-income communities which have been created to release people from exploitation. While their primary function is providing low-interest loans, they also offer services such as financial counseling, debt consolidation and consumer education. CDCU's also act as mortgage lenders, making home ownership a possibility in communities where before it was only a dream. In low-income neighborhoods, many businesses are owned by outsiders. Recognizing the need for community-owned cooperatives and businesses, CDCU's have begun making business loans, acting as catalysts for the economic development of low-income communities.

CDCU's have evolved beyond their original goals of providing low-income communities with their only access to low-interest loans. They are becoming organizations which serve the broader social and economic needs of the communities as well. The National Federation of Community Development Credit Unions (NFCDCU) has had to develop into an organization which can support and represent the complex needs of these multi-faceted institutions.

NFCDCU'S ORIGIN

The need for an organization to represent low-income credit unions became apparent in 1971 when small credit unions were threatened with extinction by the National Credit Union Administration's (NCUA) decision to deny them insurance on their members' accounts. A group of low-income credit unions gathered in Washington at the time succeeded in convincing NCUA that these credit unions were entitled to insurance.

Soon after that, in 1972, CDCU's, or limited income credit unions as they were called back then, were again threatened with extinction when President Nixon impounded the funds of the over 400 low-income credit unions supported by the Office of Economic Opportunity (OEO). "It became clear that there was a need to develop a mechanism whereby credit unions serving poor people could be brought to the attention of the powers that be," says NFCDCU's president, Adolfo Alayon.

NFCDCU could do little then, just as it can do little now, about determining where the government should spend its money. But it could set in motion a process whereby low-income credit unions could gain the visibility and recognition they deserve and obtain the training and technical assistance they so badly needed.

THE NEED FOR TECHNICAL ASSISTANCE

When Nixon withdrew the OEO money, over half the OEO credit unions went under. And, while people in the movement maintain that the survival of so many is a success story in itself, they realized that they would have to safeguard against low-income credit unions ever being so vulnerable again. When left to their own resources, these credit unions lacked the wherewithal to function: Not only did they depend on the government for money, but more importantly, they depended on the government to run their credit unions.

The biggest problem with the OEO program was that no effort had been directed toward training. "All they did was pump money into those credit unions. That made a big crutch for a lot of people," says Beth Wells, one of the founders of NFCDCU. "The government wasted so much money. What those credit unions really needed was training."

For the most part, CDCU's are not run by professionals with degrees in finance and accounting. Many are run by volunteers including welfare mothers and factory workers. Providing CDCUs with the expertise to run a financial institution became a first priority for NFCDCU.

NFCDCU AND THE CREDIT UNION MOVEMENT

One of the obvious places for CDCU's to seek technical assistance has been from the larger credit union movement — a well-organized network of trade associations and state leagues with built-in systems of training and technical resources.

However, low-income credit unions make up just a small part of the larger credit union movement. Most of that movement consists of credit unions with far larger assets and far more political clout, and NFCDCU has had to work hard to gain recognition and support.

One strategy has been to show how the smaller credit unions' perceived weaknesses work to the larger credit unions' advantage. The smaller credit unions, for example, have been instrumental in getting legislation passed in which need must be demonstrated. Without CDCU's, credit unions probably would not have been permitted to raise their interest rates on loans, and, without the smaller

credit unions, the non-profit status of credit unions might be in jeopardy.

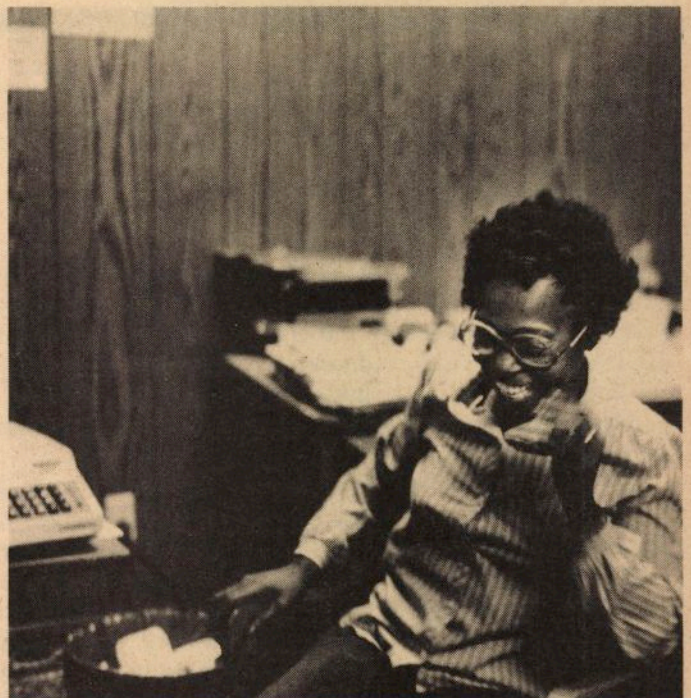
Small, community-based credit unions also stand out as important reminders of the philosophical foundations of the credit union movement. The standard motto, "not for profit, but for service," often goes by the wayside in the larger credit union, with their highly mechanized operations and their assets in the tens of millions of dollars. The low-income credit unions, by definition, have always had to maintain close contact with their communities' needs.

Over the years, NFCDCU has succeeded in establishing a working relationship with the larger credit union movement. The state leagues now participate in NFCDCU conferences and almost two dozen joined the Federation last year and credit unions in some parts of the country report a greater willingness on the part of the leagues to provide technical assistance.

CONCLUSION

Because CDCU's are much more than financial institutions, there is a need for an organization which can give specifically designed training. In the last year, a grant from the Community Services Administration (CSA) has enabled NFCDCU itself to provide a good deal of technical assistance to low-income credit unions. The Federation is now also able to organize regional and national conferences and workshops, helping to bring a cohesiveness to a movement in which so many feel isolated.

"The simplest need of all is for communications," explains Adolfo Alayon. "By bringing people together, we prevent one person in one part of the country from making the same mistakes that others have already made. Especially now, with high inflation and high operating



Armistice Powell, Vice President of NFCDCU

costs, there is a need for a Federation which can provide the information that is needed.”

The impact Community Development Credit Unions have on people in low-income communities is varied. It ranges from lending an old woman money to buy a new bedspread, to giving a young couple the mortgage on a home, to acting as the financial base for the construction of a \$25 million housing project in a neighborhood in Brooklyn.

While the effectiveness of CDCU's varies from community to community, all CDCU's share the long-term

goal of making low-income communities economically self-sufficient. As Adolfo Alayon puts it: “The only way you can do anything about breaking the cycle of poverty is by allowing people to gain control of the economic forces which effect their lives, and the cornerstone of any economic system is its financial institution. We can't go out and establish banks — only the wealthy can own banks. Credit unions are different types of financial institutions which can function like banks. What we have here is poor people owning their own financial institutions put to use to break the cycle of poverty.” □

One key to the long-term survival of the Community Development Credit Unions lies in the development of an expanded capital base. Since the mid-1970's, the National Federation of Community Development Credit Unions [NFCDCU] has sought to develop a revolving capitalization fund through which funds obtained at below-market rates could be loaned to low-income credit unions, which could in turn reloan them to their respective communities. The interest rates on loans made by credit unions could cover the costs of administering such a fund and could cover the operating costs of the credit unions as well.

A significant breakthrough in NFCDCU's campaign to develop a capitalization fund occurred in 1980, when \$6 million in federal funds was allotted to a revolving seed capitalization program administered by the National Credit Union Administration [NCUA] and the Community Services Administration [CSA, formerly the Office of Economic

Opportunity]. The political vulnerability of a federally-administered fund was demonstrated in short order, however. Some \$5 million of the total was allocated to 33 credit unions in the fall of 1980, with the remaining \$1 million kept in reserve pending further action by the administering agencies. By spring of 1981, the newly-elected Reagan administration had moved to rescind the outstanding \$1 million and abolish CSA, the lead agency in the disbursement of the funds.

This experience has reinforced NFCDCU's contention that a capitalization fund must be administered directly by the credit unions and their representatives. Over the past year, NFCDCU has developed some of the technical capabilities necessary for administering a capitalization fund. A primary task for NFCDCU now is the cultivation of private sector resources to support its capitalization plans.

Energy Co-ops

by Phil Kreitner

The current interest in energy co-ops — an interest only about three years old and maybe 50 to 75 co-ops large — isn't historically unique in the U.S. Our rural population has a half-century-old tradition of cooperative organizing for local energy self-determination. This organization has happened largely in the agricultural producer cooperatives and in the rural electric cooperatives.

In 1929, Farmland Industries, Inc., America's first and today its largest farm supply and marketing cooperative, was incorporated in Missouri as the Union Oil Company, a regional petroleum purchasing co-op. Although Farmland, like farmer cooperatives in general, did not realize the dream of cooperative producer-consumer organization, it has made progress toward achieving another founding goal: vertical integration of petroleum supply under co-op control. Today Farmland obtains about a sixth of its petroleum requirements from wells which it owns, and

three other major U.S. farm co-ops are large suppliers of oil products for U.S. agriculture.

In the 1920s, farmers in a dozen states organized and self-financed about fifty electric power distribution cooperatives, putting up their own lines and buying power from private utilities and federal generating facilities. These were the first attempts by a scattered, poverty-stricken rural population to supply itself with the electric power insufficiently lucrative to corporate suppliers. The process of bringing electricity to rural America was vastly accelerated by the Franklin D. Roosevelt Administration's creation of the Rural Electrification Administration in 1935, and Congress' passage of the Rural Electrification Act of 1936, an act that authorized the REA to make long-term, low-interest loans to “municipalities, people's utility districts, and cooperative nonprofit, or limited dividend associations.”

Today, nearly a thousand rural electric cooperatives embrace 60 percent of the nation's land area and serve over 10 percent of its population.

The old energy cooperatives have much in common with the new generation of community energy co-ops in structure, operation, and purpose. The main similarities are fundamental to cooperatives: a) user ownership and control; b) non-private-profit operation; and c) quality/savings objectives. There are, however, some noteworthy differences in character between the old and the new energy co-ops: a) many new energy co-ops are not user but worker owned and controlled; b) most new energy co-ops operate on principles of community scale organization and technology; and c) ecological objectives are equal in importance to economic ones, and embody a major commitment to renewable fuels and non-polluting technologies.

Beginning consumer co-ops primarily involved in energy.

- In Maine, the Portland Wood Fuel Cooperative, created under the auspices of a community-based neighborhood economic development organization, has gone through its second heating season of operation. The organizers managed to obtain a \$50,000 line of credit for fuelwood inventory from seven local banks, and are using two years' worth of ACTION grants, totalling \$100,000 to pay for equipment and overhead.

The co-op's membership is approaching 200 low and middle income households, each of which pays a five dollar membership fee and performs five hours of work per cord of cut/split stove wood purchased. The price differential between members and non-members is \$35 per cord.

The co-op is operating with a staff of four full-time people: a director, two yardworkers, and a VISTA worker who is conducting membership orientation and low-income recruitment.

- In New York City, the Housing Energy Alliance for Tenants (HEAT) is a cooperative of apartment buildings, mostly tenant-managed, organized for the purpose of joint heating oil buying. Current membership is nearly forty buildings in low-income census tracts, housing about a thousand predominantly low-income households.

Members are billed on a monthly estimated pre-payment plan in order to spread heating fuel expenditures more evenly over the year and to make member money available for use as an interest income earner in money market investments. This income would be used to help meet overhead and to finance energy audit, education, and conservation services for members.

There are currently two full-time paid staff (director and outreach coordinator) and one part-time paid bookkeeper.

- In the Rogue River Valley of southern Oregon, Energy Cooperation, Inc., (ECI) was incorporated in 1979 as a for-profit corporation with 29,000 five-dollar shares of common stock.

ECI is organized in a technically cooperative manner; it is controlled by shareholder members on a one-person, one-vote basis, and no member can own more than 10% of the stock. ECI presently has about 600 share-holding families, and about 250 non-voting lifetime family (\$25) memberships. ECI operates two gasohol stations. Alcohol for blending is presently being purchased, but the corporation is negotiating for a National Consumer Cooperative Bank loan to pay for completion of a locally designed-and-built ethanol distillery. The plant is designed to use as feedstock the waste from local comestic and industrial sources.

- In the Maryland suburbs of Washington, D.C., Greenbelt Cooperative, Inc., in business since the 1930's as a consumer goods and services supplier, has been operating a half dozen gas stations for most of that time. About three years ago Greenbelt started marketing gasohol in their service stations, and gasohol now comprises about 8% of total gasoline sales. Greenbelt also is upgrading those automotive repair services which are directed to increasing the energy efficiency of members' vehicles.



Windmill and solar collectors, 519 East 11th Street

- In Austin, Texas, College Houses Cooperatives, a non-profit corporation comprised of three housing co-ops, has undertaken two energy projects: an active solar space heating, water heating, and air conditioning installation in one co-op, and energy conservation retrofit on all three co-ops. The active solar system, which is mounted on the roofs of a five-building complex has been operational since 1977. The system was financed with a \$150,000 HUD grant. The retrofit project is supported by a \$72,000 HUD loan and \$25,000 of the co-op's capital.

Farmer co-ops involved in community-scale energy production.

- In Houlton, Maine, (in the state's potato-growing northeastern region) Tater Power Co-op was incorporated in 1980 as an agricultural producer cooperative. The purpose of the co-op is to improve members' income by creating an economic use for unmarketable cull potatoes.

With a planned ultimate membership of about 200 farmers, the co-op intends to build a small-scale ethanol distillery which can be replicated throughout Maine potato country. The distillate from these plants could then be marketed within the region by existing

distributors. The co-op is seeking two million dollars in federal loans and grants to cover the costs of engineering and construction of a processing plant

Worker co-ops primarily involved in energy.

- In New Mexico, the Santa Fe Community Solar Cooperative Association was incorporated in June 1980 as a worker-owned production cooperative. The Board of Directors, comprised of local citizens, industry representatives, and soft-path energy advocates, is committed to building a worker-membership of young, Hispanic and Indian people from low-income backgrounds. The goal of the co-op is to bring low-cost, low-tech, solar technologies to householders, especially those with low income in the region.
- In the Navajo Nation in Arizona, the Birdsprings Solar Corporation has eight Navajo people organized as a worker cooperative. They build, sell, install and maintain a commercial-quality air-type collector for solar water and space heating systems. They are concentrating on reservation work. A \$300,000 loan from the NCCD will enable them to expand their production inventory. □

Who's Got The Power?

by Nancy Barsness

Nearly half a century has passed since Minnesota farmers banded together to receive rural electric service in the mid-1930's. Grass roots groups organized rural residents, raised money, and even dug holes for utility poles, enabling electric energy to be brought to their farms. They formed non-profit distribution electric co-ops based on democratic principles.

Twenty years later these co-ops formed larger Generation and Transmission (G and T) Power Associations. Together they make up the rural electric co-op (REC) system.

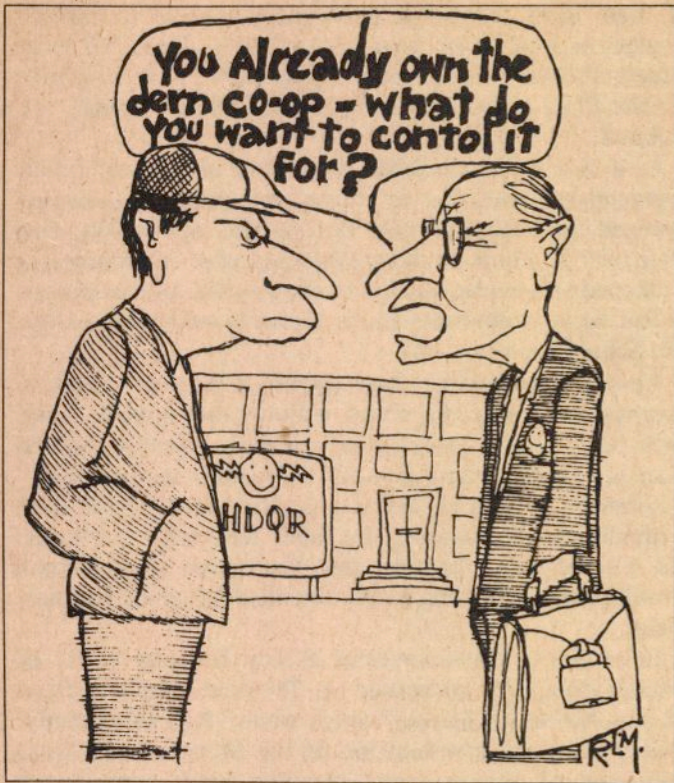
Today the REC's are 'cooperative' in name only. Years of inattention to membership input has weakened the cooperative. The full power of decisions is now entrusted to management. Annual meetings have become perfunctory rituals, designed to assure the few members in attendance that the staff and directors know best. Many who attend do so only for the free dinner, door prizes and entertainment and feel obligated to join management intimidation and harassment of any member who would try to make it a business meeting by opposing or questioning management decisions.

Although initially small and democratically run, the local distribution co-ops have combined into large Power Associations which have fallen under centralized management with questionable links to big business and banking.

In response to a growing concern of environmental, social and economic issues, member-consumers of rural electric co-ops (RECs) are beginning to organize. As owners of their co-op, they are questioning the direction their utilities are taking in supplying their electrical needs and demanding an accountability of decisions made by REC management.

Nowhere have these efforts been so effective in exposing the problems within the REC system as a group from west-central Minnesota called DREAM (Determined Runestone Electric Association Members). DREAM's basic goal is a return to the basic democratic principles upon which RECs were originally founded.

Organized in the fall of 1978, DREAM's concern was a lack of member involvement in the decision-making process of their local co-op. A renewed interest in control of their co-op developed largely over Runestone manage-



ment's refusal to address the issues associated with the building of the nation's most controversial REC energy venture, known as the CU Project.

The Project was begun in 1972 by two Generation and Transmission Cooperatives (G&T), United Power Association (UPA) and Cooperative Power Association (CPA). It became the focus of national attention in January of 1978 with grassroots opposition to the routing of a 800 kv DC powerline across Minnesota farmland.

Runestone is a member of CPA. The majority of farmers associated with the powerline protest were members of CPA's local distribution co-ops. Although mainly fought in the farm fields and the Minnesota legislature, a number of protesters also tried to work through their co-ops.

During the height of the protest, a Runestone member attempted to get on the agenda of Runestone's monthly Board meeting, asking for five minutes to address her concerns over the growing tensions. She was told that her co-op's Board meetings were closed to members as were Runestone's books and records. This member, Nancy Barsness, was later to become the first President of DREAM and later its spokesperson and researcher.

Earlier in 1977, a Runestone member attempted to ask questions concerning the powerline at Runestone's 1977 annual Member Meeting but was told to "Sit down. Shut up. You are out of order." Fearing a riot of upset members at the following 1978 meeting, Runestone management hired off-duty policemen to control the disconcerted members but also conceded by providing a forum for members to vent their frustrations.

One of the issues that was addressed at the 1978 meeting was whether one of the seven directors on the Board was qualified. Runestone's legal counsel defended the director in question. A few months later, Barsness acquired a copy

of Runestone's bylaws which clearly indicated the director was serving in violation of residency requirements and also discovered he had illegally held that position for over 15 years. At the same time it was also discovered that a second director was also ineligible.

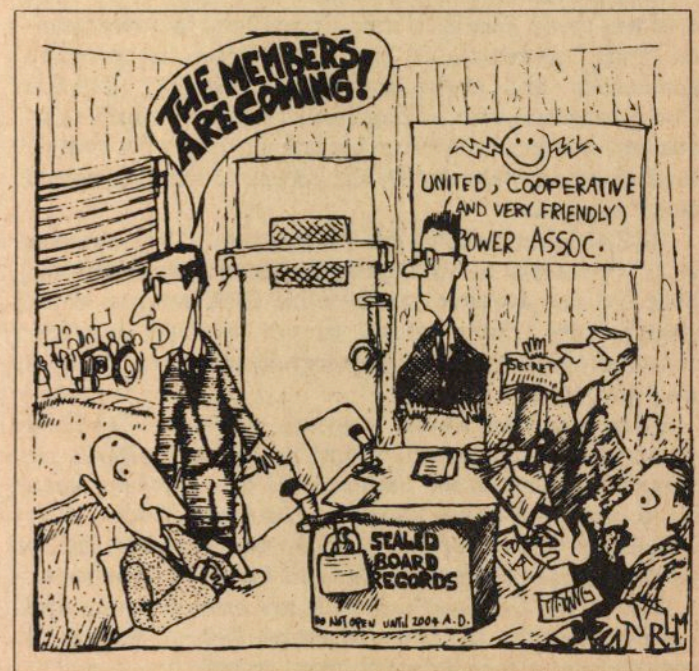
When both the general manager and attorney for the co-op refused to replace the ineligible directors, Barsness exposed her finding through the local newspapers. Letters began pouring in from other dissatisfied members and DREAM was officially organized.

By the end of 1978, not only did the two directors resign but so did the general manager and attorney. During the 1978 director election, an incumbent was defeated the first time in Runestone's 43-year history. In 1979, DREAM initiated and won an expensive lawsuit against management involving illegal director elections. In 1980 the treasurer of DREAM won an election as director when two of the incumbent directors refused to run.

Through DREAM's efforts several amendments to Runestone's bylaws were enacted in 1979 despite an expensive publicity campaign against the changes which included a letter sent with the mail ballots by the directors encouraging members to vote against the proposals. Runestone management has never publicly admitted that those votes were an indication of the majority of members supporting DREAM's concerns. Further, management has since refused to allow any of DREAM's issues to be brought to a vote of the membership.

Fighting for the right of input, DREAM soon discovered numerous barriers to their involvement as co-op members. Co-op bylaws were contradictory to state and federal laws. State laws were written by co-op management lobbyists who over the years had succeeded in giving more power to management while weakening member control. The Rural Electric Administration (REA) of Washington DC which loans federal money to the RECs told DREAM their concerns were "a local problem."

Minnesota electric co-ops are exempt from state



regulatory agencies such as the Public Utilities Commission (PUC), Public Service Department, and the Consumer Affairs Division. Consequently, the state Attorney General lacks authority to prosecute violation of state co-op laws.

RECs across the nation have been thriving upon a reputation synonymous with "God, Mother and Country". They have been allowed by legislators to become their own government. Years of member apathy has resulted in management megalomania while legislators continue to believe the RECs are democratically run.

The 1978 Minnesota law which deregulated the REC co-ops specifies that state regulation is "unnecessary" because co-ops are "regulated and controlled by the membership." Yet there are no legal provisions giving members that right.

In 1979, rate hikes associated with the CU Project began stirring member unrest in several other CPA and UPA co-ops. Unable to get involved, the PUC began referring these complaints to DREAM which was beginning to get a reputation state-wide with their investigation of Minnesota's REC system.

DREAM has also begun to realize that changes within CPA would never be realized until members from other CPA co-ops besides Runestone became informed and involved. Barsness began speaking to any group willing to listen, hoping to enlighten members of their responsibilities and expose CPA's questionable expenditures and mismanagement. As part of that outreach campaign, DREAM also published a 4-page brochure entitled "Action for Democratic Co-ops."

DREAM has been involved in changing a number of local Runestone policies including one which required widows of deceased members to donate their earned capital credits back to the co-op. They also stopped Runestone's practice of annually sending out thousands of Thanksgiving greeting cards to big-business corporate associates.

DREAM's investigations have uncovered CPA expenditures to private investigators which were hired to discredit dissident co-op members, timely donations to governmental units, contributions to Paul Harvey to promote pro-nuclear and centralized energy projects, \$10,000 Christmas parties for management and staff, conflicts of business interests of CPA management, and REA federal funding being channeled by the co-ops to investor-owned coal companies.

DREAM has testified in Washington, D.C. exposing REC's resistance to alternative energy and conservation. DREAM has acquired confidential CPA reports which clearly show CPA's refusal to get involved or allow consumer-owned renewable energy installations, such as wind and solar.

Today there are about 8 groups similar to DREAM comprised of members from 8 different RECs in Minnesota. Each group addresses its own local problems but a combined group known as the Co-op Coalition of Minnesota Citizen's Action (MCA) has been formed to address the problems with the G&T Power Associations.

One of the Coalition's efforts has been initiating and campaigning for a Co-op Members Bill of Rights. It provides co-op members with open records and meetings

of their local co-ops; a petitioning process to initiate changes in local co-op governing affairs; allows the local directors to have access to G&T records and gives authority for the PUC to mediate complaints if these "rights" are violated.

At a cost of incalculable thousands of dollars, co-op management continues to refuse accountability and has opposed the "Rights" bill. Despite this opposition, and after over 20 hours of debate by legislative committees, a weakened amended version of the original bill has passed all legislative committees and is currently before the House and Senate for floor vote.

Co-op management has waged expensive publicity campaigns against the co-op action groups using labels such as "Small, aggressive, publicly-oriented special interest groups," "rump groups," "dissident malcontents," "agitators," to name just a few. Individuals have been intimidated and harassed for their leadership positions. MCA's funding through the Campaign for Human Development was successfully attacked by co-op management.

In 1979 the Environmental Policy Institute (EPI) of Washington, DC published a 761-page book entitled "Lines Across the Lands" which studies RECs nationally. Nancy Barsness' investigation of the Minnesota RECs is only one of the case studies. The book exposes the problems encountered in Minnesota as typical throughout the nation. These problems are promoted nationally by co-op management organizations such as the National Rural Electric Co-op Association (NRECA).

Not only does DREAM recognize the need for organized efforts to deal with local co-ops and state organizing for the G&T co-ops, but also the need to develop a national communications system with dissatisfied members throughout the United States.

Interested persons may contact: **EPI**, 317 Pennsylvania Ave. SE, Washington, D.C. 20003; **MCA**, c/o Co-op Coalition, 3410 University Ave., SE, Minneapolis, MN 55414; or **DREAM**, c/o Nancy Barsness, Cyrus, MN 56323. Donations to offset these organizing efforts would be appreciated. □



Nancy Barsness

Spinning Our Wheels

On Understanding National Organizations by Ann Evans

An educator colleague recently called with some good news and some bad news. The good news he said was that his co-op board had voted to send him to a national co-op conference, all expenses paid. The bad news was he couldn't decide which one to go to: CCA, CLUSA or NASCO. "You're lucky," I said, "you've never heard of ACE."

Just what the differences are between the various national organizations for consumer co-ops is a question currently confusing even the most well informed cooperators. Formulating the answer to this question provides cooperatives with the opportunity to plan for their future. The organizational framework within which planning can occur already exists. Without a conscious attempt to plan for the functional role of each existing organization, much of the organizational development work of the seventies will not survive the environment of the eighties.

Understanding how the situation evolved is the first step in changing it. Prior to the middle seventies explosion of new wave co-op involvement at a national level, the confusion didn't exist. CCA was a northeastern regional co-op educational organization; NASCO serviced student housing co-ops; CLUSA was the national organization to which local co-ops automatically belonged through their affiliation to a regional CLUSA member. Undoubtedly those times had their confusion, but not over which national organization served what purpose, for whom, at what cost.

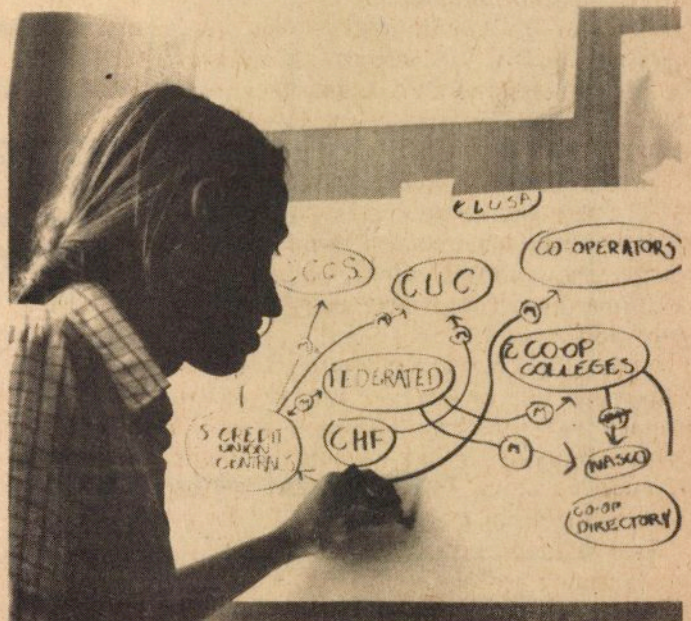
New wave energy was abundant and inexpensive in 1975 and the new wavers needed a national watering hole. First brought together by CLUSA's "Conference on Emerging Co-ops" in St Louis in 1975, then tantalized by stories of other co-ops throughout the nation as chronicled by "Co-op Nooz" out of Chicago, new wave food co-ops descended on CCA in 1976 and 1977. Three years later, CCA was a binational organization with 11 regions and 12 full scale dreams of what it could accomplish with its new membership base. After a year of labor, AWF arrived in 1979 under the auspices of CCA, yet distinctly its own organization, as it strove to meet the needs of new wave federations and warehouses. There was even talk of an organization for "third wave" co-ops, though it never materialized. Much of the energy behind that push, combined with a sense of urgency for more professional education and contacts, prompted people to pioneer attendance at the CLUSA Congress, ACE, CEA, and CCMA.

NASCO's mark on the late seventies was its ambitious training programs and membership development plans. It

needed a market bigger than student housing co-ops and looked to food co-op's unmet needs to fill it. In the process of cultivating new territories, CCA and NASCO crossed plowshares in the fields and discussions of merger ushered in the eighties.

The growth of these organizations born and reborn in the late seventies can no longer be camouflaged by sweat equity. The eighties will not sustain organizations which don't retain a staff. Real limitations to further growth include lack of revenues at the local level to finance much national activity; lack of local leadership interest in co-op development beyond the local level, and lack of central planning such that time spent at the national level directly impacts on increased revenues at the local level.

Planning between the various organizations as to what contributions to an overall goal each can realistically make is a part of the work of the early eighties. The representational framework of the CLUSA Assembly, itself a product of the building activity of the late seventies, is one place a legitimate policy discussion on the role of organizations could occur. Specific numbers and objectives, information best and most easily generated by the trade organizations themselves, would not be a part of the answer to the central question: what are the differences between the national organizations for consumer co-ops. Once this is answered, number crunching will fit into a meaningful context.



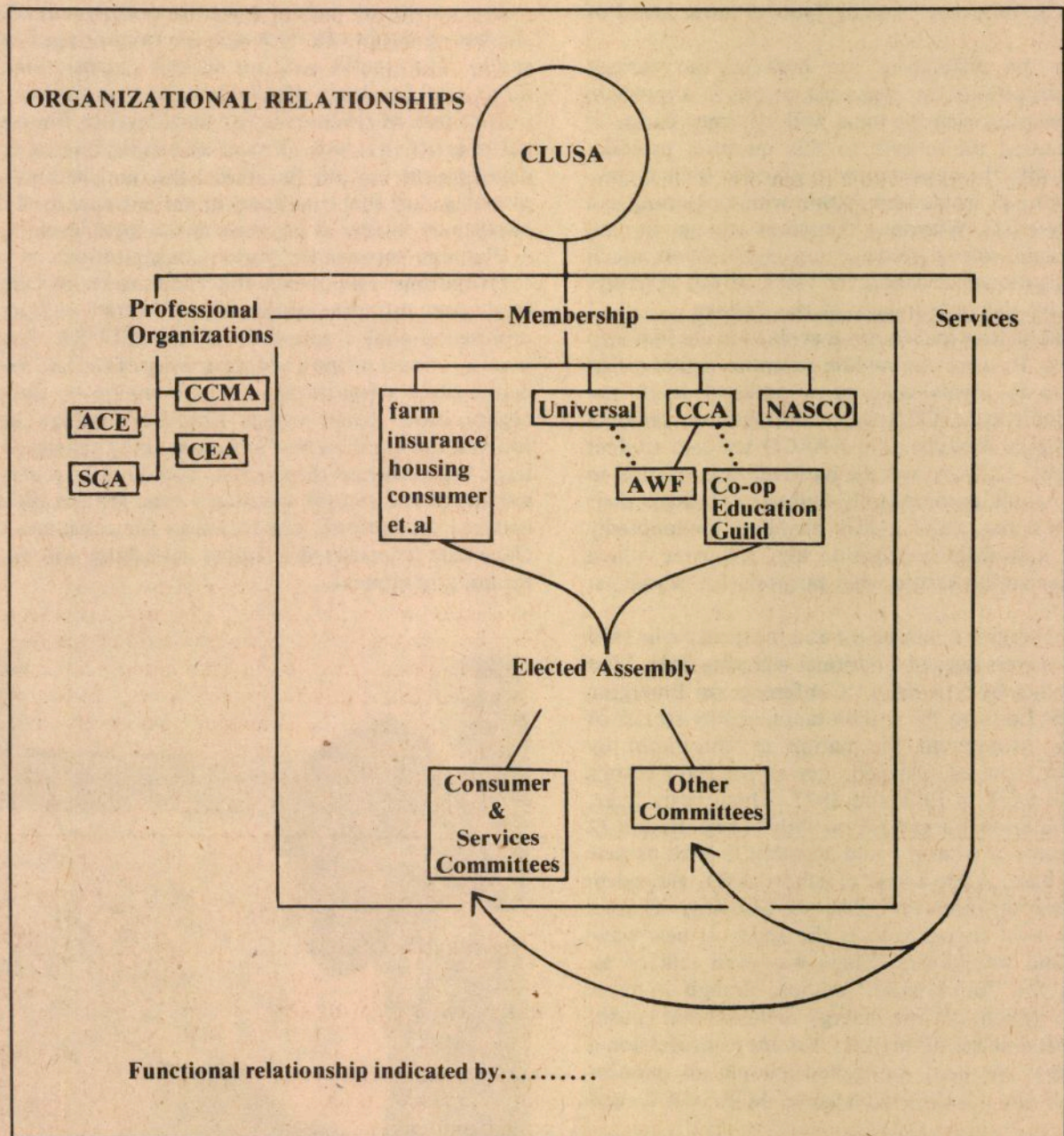
The roles of the various organizations, once defined, could become part of a total coordinated approach to co-ops and cooperators on the local level. With such an approach, individual decisions can be made about the kind

of representation or learning needed from a national conference on a rational, not a personal, level of preference. Currently, we are spinning our wheels without the benefit of being in gear.

KEY

ACE: Association of Cooperative Educators
 AWF: Alliance of Warehouses and Federations
 CCA: Consumer Cooperative Alliance
 CCMA: Consumer Cooperative Management Association

CEA: Cooperative Editors Association
 CLUSA: Cooperative League of the USA
 NASCO: North American Students of Cooperation



Marketing The Movement

If the Business of the USA is Doing Business,
Let's Do It Our Way
by Paul Freundlich

Although cooperation among cooperatives is an honored principle, and the ideal of a cooperative commonwealth is admired, the reality lags far behind (with all due respect for the Alliance of Warehouses and Federations). As a publisher and editor of a cooperative publication, I've encouraged the idea of co-ops and communication between them; doggedly shown up at countless conferences and meetings; traded ads with other publications; supported the Bank, CCA, NSDM, and anything else which seemed useful.

Two years ago, I joined with a dozen others, including Jim Gibbons of Consumers United Group (CUG); Lynn MacDonald of Arcata Co-op; Mark Dowie of *Mother Jones*; David Oleson of the New School for Democratic Management and Malon Wilkus of East Wind Community to explore practical directions for encouraging economic democracy. Out of that work, Roger Neece, (who became director of Democratic Enterprise Development for CUG) and I have developed Community Futures.

Community Futures is a national marketing cooperative. It's about time.

Neither *Communities Magazine*, nor most other publications, products and services have the resources by themselves to mount regional or national promotional campaigns (several publications which did went broke in the process). No matter how fond I am of *Communities Magazine*, not only are we short on the resources, but we've chosen to avoid the high-powered prose, layout and glossy appeal of mass-oriented publications in favor of quality, process and sincerity. (We're not into easy success.)

Community Futures takes anything produced cooperatively/democratically/collectively which appeals to a wider than a local audience, ties it up in an attractive package,

and makes it available to CF members; magazines, books, records, clothing, travel, health insurance, investment opportunities, educations, conferences, food, etc. Tax-exempt giving is also included.

Some items are part of the basic package you get with your membership (we're testing \$18 a year): access to health insurance, investment in socially responsible businesses and a membership card for discounts at conference centers and shops. Some items or services like travel, clothing, books and records, job and co-op housing opportunities are purchasable at discounts. Subscriptions to alternative magazines and donations to causes can be made in a unified, coherent way through convenient deductions from your checking account.

Ownership and policy is by the members, providers and staff through an elected board.

WHAT'S THE POINT?

A potential audience and market is there; millions of Americans whose profound changes in lifestyle and vision have been substantially ignored. Pouring money and energy into individual projects and causes is a diversion when we haven't a mechanism for reaching that market. More than reaching them, we need to involve them.

Somebody is going to realize that this large market is being incorrectly and inadequately served. Given the marketing tools which exist, it's only a matter of time before that market is either organized or exploited. A few years from now, we — the committed people who have struggled cooperatively toward a responsible self-sufficiency — could be watching our peers voting for "natural" politics and buying "self-reliant" jello, without a hand in the definition or a share in the rewards.

The potential value is staggering: Millions of people

Community Futures offers

- a cooperative market which brings you services, goods and opportunities which are challenging, interesting and not obviously available
- convenient monthly payments through electronic deductions from your checking account. You simply choose what you want.
- consumer participation in the selection process of what we market, and in all policy decisions through an elected board (representing consumers, producers and staff). Community Futures offers national support for local and regional mutual reliance.



belonging to a member and producer-owned marketing cooperative; millions of dollars flowing to existing institutions, and the capital to create new ones; a membership base for political action; a new level of coherence for those involved in personal, collective, social, political and spiritual change.

WHO WAS THAT MASKED RIDER?

Before we ride off to the Big Rock Candy Mountain, our more modest and short-term goal is to provide a base for survival and outreach. We're heading into difficult times (in case you haven't noticed) and we're going to need all the coherence we can get.

NEXT STEPS

If you have a product or service which you think meets our

criteria, please contact us. The product or service should be socially useful (and certainly not detrimental); the working conditions must respect the needs and influence of the workers; the product or service should be capable of production in a manner, at a price and volume to justify national marketing (even though some of the services will be regional, and the purpose is to support local and community-scale groups); there must be potential interest in the product or service.

If you are interested in investment, and have a few thousand dollars (or more) contact us.

If you are interested in membership, hopefully you won't have to hold your breath too long.

Community Futures, Box 753, New Haven, CT 06503 or call Roger Neece (202) 785-6641 or 298-6467.

Co-op Insurance Plan

by Roger Neece

The Consumers United Group, a Washington, D.C. based worker owned insurance cooperative is embarking on a plan to provide insurance for both producer and consumer cooperatives and their members in the United States. CUG is developing a major medical plan which will offer health insurance coverage to staff and board members of collectives and cooperatives. Also included in the insurance plan will be an offering of term life insurance for board and staff members of cooperatives. Future expansion includes a full employee benefits package for staff members of cooperatives including a pre-paid legal plan, a pension plan, and numerous other benefits.

Once this program has been developed for staff and board members, Consumers United Group would like to make this insurance program available to all of the individual members of the cooperatives that are enrolled in the plan. Along with this employee benefits plan, CUG has developed an insurance plan which will provide coverage for the boards of directors, employees and volunteers of a cooperative against lawsuits arising from their decisions about the co-op's conduct of business. The directors and officers liability coverage is underwritten by Lloyds of London and will have the cheapest rates currently available under any plan in the country to insure against these kinds of occurrences. As a staff member at the Consumers United Group, I have eagerly awaited the development of these programs which I think will be of great benefit to cooperatives.

I've now been assigned to the sales team, and my job is to get the information about these programs out to cooperatives. I also hope to enlist the help of cooperatives, the CCA, and the AWF in designing the benefits in these

programs to be of the greatest use to cooperatives around the country. We began this process last year at the CCA Institute '80 by holding two workshops on employee benefits and insurance programs for cooperatives. The comments that we received in these forums have helped us in our design of our present programs. By the early summer CUG will have an insurance policy and rates developed so that we can begin to work with specific cooperatives, the CCA and AWF.

The outlines of this initial major medical insurance plan are based on present policies offered by some rural electric cooperatives. In our research we found that these policies were generally regarded as having the best variety of benefits and the lowest rates available under cooperative insurance programs around the country. Our initial major medical plan will be a standard type comparable to the more familiar Blue Cross-Blue Shield plans. After some experience has been gained both by CUG and the cooperatives with this more traditional kind of health insurance policy, our plan is to expand the range of benefits to include payment for preventive and holistic kinds of health care. Another part of this insurance program for co-op staff is term life, which will insure the staff members life in the amount of one or two times their annual salary.

Beyond the fact that these types of insurance plans will finally be available to cooperatives at a reasonable cost, through a cooperative insurance company, there are two other important benefits of the insurance program being developed by the Consumers United Group. The first is that CUG has a very strong commitment toward working with and through co-op organizations. Consumers United

Group hopes to establish a relationship with CCA and the AWF so that these insurance programs can be offered through these organizations to their membership as a member benefit. In this way, these organizations will be strengthened, and some of the programs such as the Co-op Directory and regional education and technical assistance programs could be funded through the offering of these insurance programs. Secondly, the Consumers United Group wishes to work with the CCA, AWF and other co-op organizations to establish a mechanism whereby the premiums that are generated through these insurance programs may be invested (to the fullest extent possible under law) to meet the capital needs of the consumer and producer cooperatives serviced by the insurance programs.

Consumers United Group is the only insurance company that is willing to take on this type of partnership with cooperatives. We feel that this particular approach will provide a solid basis for the future growth of cooperatives.

I would like very much to hear from AWF members and other CCA members who wish to make comments or give us suggestions about the further development of these programs. We plan to hold a workshop or discussion at the CCA meeting in July in Minnesota, but it would help to hear from you in advance of that. Please contact me, Roger Neece; at the **Consumers United Group**, 2100 M Street, N.W., Washington, D.C. 200063. My phone number is (202) 872-5283. □

Consumer Co-ops and the New Deal

What the 1930's Can Teach Us About the 1980's
by David Thompson

The country needs and, unless I mistake its temper, the country demands bold, persistent experimentation. It is common sense to take a method and try it: If it fails, admit it frankly and try another. But above all try something. The millions who are in want will not stand by silently forever while the things to satisfy their needs are within easy reach.

Franklin Delano Roosevelt
U.S. Presidential Candidate, 1932

There was never before a government in Washington so willing to help the cooperative movement. Cooperation now has friends in every department. Now is the time to build, unite and strengthen cooperative societies.

James P. Warbasse,
President Cooperative League U.S.A., 1933

With speeches such as these, a new voice and a new vitality entered America under the leadership of newly-elected President Roosevelt. More than any other administration, Roosevelt's will be remembered for its commitment to cooperatives as one tool of the re-birth of a Nation. Today, we stand once more at a junction where differing philosophies appear out of date. And once again cooperatives are suggested as a solution worthy of experimentation.

Today in the 1980's our nation is undergoing its most dramatic changes in public policy since the 1930's. However, today's mood is for less government than more,

and there is minimal interest in social engineering. Roosevelt's support was based upon a belief that cooperatives needed initial support which would later be repaid. He also believed that access to low-cost credit was key to creating an incentive for the cooperative way. It was this philosophy which led to the design of our strong rural and agricultural cooperative infrastructures.

In the 1980's there is a great need for similar infrastructures to serve consumer cooperatives especially in food, health, housing and energy. Yet the new Reagan administration has adopted a strategy for re-industrialization which eliminates most of the supports for cooperative programs. The dominant economic policies of the administration claim that this will create a more efficient economic instrument whereby capital will flow to where it receives its highest return. Therefore inefficient firms will close down and the economy will revive through market forces.

It seems clear that the new administration will not easily be convinced of the benefits of cooperatives, either farmer or consumer. In fact bolder attacks on all types of cooperatives are quite likely. To counter, cooperatives will have to develop a common defense of their hard-earned rights; one that is supported by the whole movement. This means that consumer and farmer cooperatives will have to exploit their political strengths on behalf of each other's needs. A rural-urban coalition could earn legislative victories for all cooperatives.

If consumer cooperatives are convinced that we have a critical role to play in the nation's revitalization, then an agenda for action must be prepared. This agenda should

identify all areas where the role of government can play a part in the development of consumer cooperatives. When the pendulum swings back to allow for consumer cooperatives we need to be ready with our ideas and programs. This article is intended to show the innovations adopted during the 1930's which impacted upon consumer cooperatives. From it, you too will derive possibilities. It is from these models, ideas, and actions that a cooperative agenda can be born.

COMPARATIVE HISTORY

In 1933, cooperatives were already a strong national movement in agriculture with widespread support. They were therefore in a position to benefit from the growing power of government and its commitment to self-help mechanisms. Joseph Knapp, a historian of cooperatives wrote:

The New Deal was a response to a crisis, so intense that it called for deep-seated measures and long-applied effort. The concept of cooperation was endemic, for the New Deal represented a national effort to work together for national goals.

Government agencies and Acts brought forth by the New Deal had a profound effect on cooperative enterprises. The following were central to the development of a Farmer Cooperative infrastructure in the U.S.A.; The Agricultural Adjustment Administration, The Farm Credit Administration, The Tennessee Valley Authority, The Rural Electrification Administration, and The Farm Security Administration.

Resources for Consumer Cooperatives were neither so defined nor generous. The doors opened were to signify acceptance, certainly not unqualified support. If Consumer Cooperatives had had a national presence and a significant role in the economy they might have had the power to attract the public investment strategy of the Roosevelt years. If this had been the case, it is conceivable that consumer cooperatives would be as proportionately strong in the U.S. economy today as they are in Europe. Yet there were numerous changes effected which would protect and increase the opportunities for consumer cooperative development.

Consumer Cooperatives

Changes in the National Recovery Act were the first actions Roosevelt brought about which advanced consumer cooperatives. The executive order of October, 1933 defended the Patronage Refund System against attacks from business interests. A second executive order in 1934 further safeguarded cooperatives against the industrial codes adopted under the Act. Florence Parker of the monthly, *Labor Review*, wrote, "To have been required to conform to the code of provisions prohibiting trade rebates would have destroyed the distinguishing characteristics of the movement." These attacks and the organizing of a strong response did have the advantage of uniting farmer and consumer cooperatives in one struggle.

In 1936, Yale University Press published: "Sweden — The Middle Way, by Marquis Childs. To this day no U.S. book on a cooperative movement has had such profound impact upon public thinking. The "Middle Way" book, which lauded the role and future of consumer cooperatives in modern Swedish industrial society, was an immediate best seller in a nation thirsting for alternatives to its depressed economy. Due to the tremendous interest, especially in an election year, President Roosevelt set up a commission to study cooperative enterprise in Europe. The object was to determine whether or not the government could assist consumer cooperatives in the United States.

The findings, **The Report of the Enquiry on Cooperative Enterprise in Europe**, did not especially recommend direct government assistance (little evidence of that relationship was found in Europe). In a separate report submitted to the President, however, the Commission recommended: (1) That there be made a survey of consumer and service cooperatives in the United States. (2) That an agency be established or designated to give information, research and advisory service to consumers' cooperatives, and (3) that steps be taken to assure consumer cooperatives parity.

The Cooperative League attempted to publicize the study as a government tribute to cooperatives but had little success winning involvement. Wallace J. Campbell, then Assistant Secretary of the League, wrote in 1971: "It seems to be that the Roosevelt commission set up to study cooperative enterprise in Europe flubbed its opportunities to have a profound impact on the economy. No specific recommendations were made for the government type organization or organizations which might very well have been accepted as a result of that report. The authors also failed to work rapidly or to accept the opportunities for public discussion of the report which could have laid the groundwork for strong and very rapid development. That, I think, is one of the blunders of the decade!" The case for full-scale government support to bring the U.S. co-op movement to parity with the European was not made. A golden opportunity was missed.

In 1936, the idea of a bank for Consumers' Cooperatives was brought to the U.S. Congress. It was introduced as the Consumer Credit Bill by a California member of Congress, Byron Sott, and required an appropriation of 75 million dollars. Scott had been a populist type of Democrat and a strong supporter of Upton Sinclair's run for Governor of California. Jerry Voorhis, former President of CLUSA, was also a California member of Congress at that time and from similar political ancestry. Voorhis felt that the Consumer Co-op Bank idea was excellent but that Roosevelt's political advisors were concerned about the ramifications of carrying such a bill during an election year. For this and other reasons the Bill died a natural death in the Banking and Currency Committee.

The push on behalf of Consumer Cooperatives did however produce one significant piece of legislation. In 1940, an Act of Congress amended the District of Columbia code so that cooperatives could be organized under it, even though their activities might be conducted outside of the district. This legal mechanism allowed consumer cooperatives operating in states without consu-

mer cooperative law to incorporate, and obtain the protection of the law.

The Cooperative League of the U.S.A.

The New Deal interest in cooperatives was indeed matched by a rejuvenation of the Cooperative League of the U.S.A. This revival was initiated by the actions of E.R. Bowen, who assumed the title of Educational Secretary on January 1st, 1934. Bowen immediately toured the nation, raised financial support, quickly hired Wallace Campbell, and prepared for the 1934 Congress.

The 1934 CLUSA Congress marked a watershed in cooperative history in the U.S.A. For the first time the Agricultural Co-ops played a key role in the proceedings. Howard Cowden (Union Oil Company, now Farmland), George Jacobsen (Midland), Murray Lincoln (Ohio Farm Bureau Service Company, now Nationwide Insurance) and other Farm Co-op leaders were among the New Directors of the League. Religion, Labor Unions, and cooperation were strongly discussed with Moses Coady, of Antigonish, stirring the hearts and minds of the delegates. The most striking practical victory was that the League was for the first time in the black. The crusade for consumers' cooperation started at this 1934 Congress and maintained steam for another decade. The fire would be fanned by the many books published on cooperatives which followed the success of **Sweden — The Middle Way**. The role of the state in cooperative development was a major focus, given the interest of the many 'New Dealers' present.

Credit Unions

From their origin in the U.S.A. in 1909 credit unions gained their initial prominence in the 1920's. The missionary zeal of Roy F. Bergengren and the resources of E.A. Filene, a dedicated Boston merchant, were the spurs to rapid national development, and they were not to be halted by a mere depression. It was their organizational capabilities which brought about the first congressional recognition of Credit Unions. The first action was a Credit Union Act for the District of Columbia, signed into law by President Herbert Hoover on June 21st, 1932.

Two following actions were to signify the entry and acceptance of credit unions as national credit institutions. Upon election Roosevelt quickly moved to obtain national legislation for credit unions to help relieve the nation's economic problems. To ensure the most favorable legislation Bergengren worked closely with Senator Morris Shepherd of Texas on the draft and subsequent changes. Bergengren feared that the Bill introduced on May 1st, 1933 would not pass by the end of the June session. Roosevelt also recognized the potential defeat or delay and wrote to the Secretary of the Treasury, "I really believe in the usefulness of these Credit Unions. Would you please take it up with the Congressional Committees concerned and see if we can get it passed without opposition in the closing days." Much to the happiness of Bergengren the Bill was passed by both the House and Senate on the last day with nominal opposition. Bergengren wrote to Filene, "This was the greatest single step forward in the history of the Credit Union Movement."

The second major action was the establishment of a National Credit Union Organization. Once again Bergengren and Filene collaborated on a conference to be held at Estes Park, Colorado, in August 1934. Bergengren compared its meaning for Credit Unions to the Constitutional Convention of 1789. The Articles adopted at Estes Park and ratified by the State Credit Union Leagues would become the Constitution of the new **Credit Union National Administration (CUNA)**.

By 1935, CUNA was able to open its national headquarters in Madison, Wisconsin and was soon flexing its new-found strength. In 1936, Congress passed a law which allowed space in federal buildings for credit union activities. In 1937, Congress also provided for exemption of federal credit unions from taxation on real and tangible property. Numerous other changes followed as credit unions solidified their place in the national economy. The years 1934-40 saw the number of Credit Unions almost triple and the membership multiply by seven to a total of nearly 3 million. It should be clearly stated that this spectacular growth could not have been accomplished without the passage of the Federal Credit Union Act and the formation of CUNA, and that the Movement was strengthened by their active presence and involvement.

Cooperative Housing

The most visible model of cooperative housing from the Roosevelt years is the town of Greenbelt, Maryland. Although a number of Greenbelt towns were planned, only the Maryland example retained and exemplified the hopes of its founders. In the 1935 Roosevelt established the Resettlement Administration to fulfill garden city principles and provide employment and low-rent housing in healthful surroundings. Roosevelt appointed Rexford Tugwell, a member of "The Brain Trust" as the first administrator of the Resettlement Administration.



Members of the UAW buy Co-op label products.

Greenbelt embodied cooperation in many ways, especially by granting Greenbelt Consumer Services the lease on the town's shopping center. This organization soon had 2/3 of the Greenbelt families as its member-owners. From this cooperative grew today's Greenbelt Co-op, the 2nd largest in the continental U.S. The cooperative principles of the town also generated a credit union, cooperatively owned Federal Savings and Loan, and day-care center. When the federal government relaxed its land-owning restrictions in the 1950's, Greenbelt Homes, Inc. (a housing co-op) was formed. Today, cooperative housing in Greenbelt serves nearly 6000 people and the town remains a model cooperative community.

During the thirties, some programs were developed for housing cooperatives. Few were acted upon, however, given the nature of the economy.

The few cooperatives which did appear through government aid were assisted by the division of Subsistence Homesteads. Unfortunately idealism and practice were at odds and little remains of this de-centralist experiment. The Director, M.L. Wilson expressed the theme of New Deal approaches to housing. "Cooperation will be the basis of our future society if we are to maintain our individual freedom and not bow to the force of a dictator. I believe that the subsistence homesteads community can serve as a cradle for a new growth of the cooperative attitude."

Robert Owen, founder of New Lanark, would have been proud of the folks on social and environmental engineering within the cooperative projects of the 1930's.

Cooperative Health Care

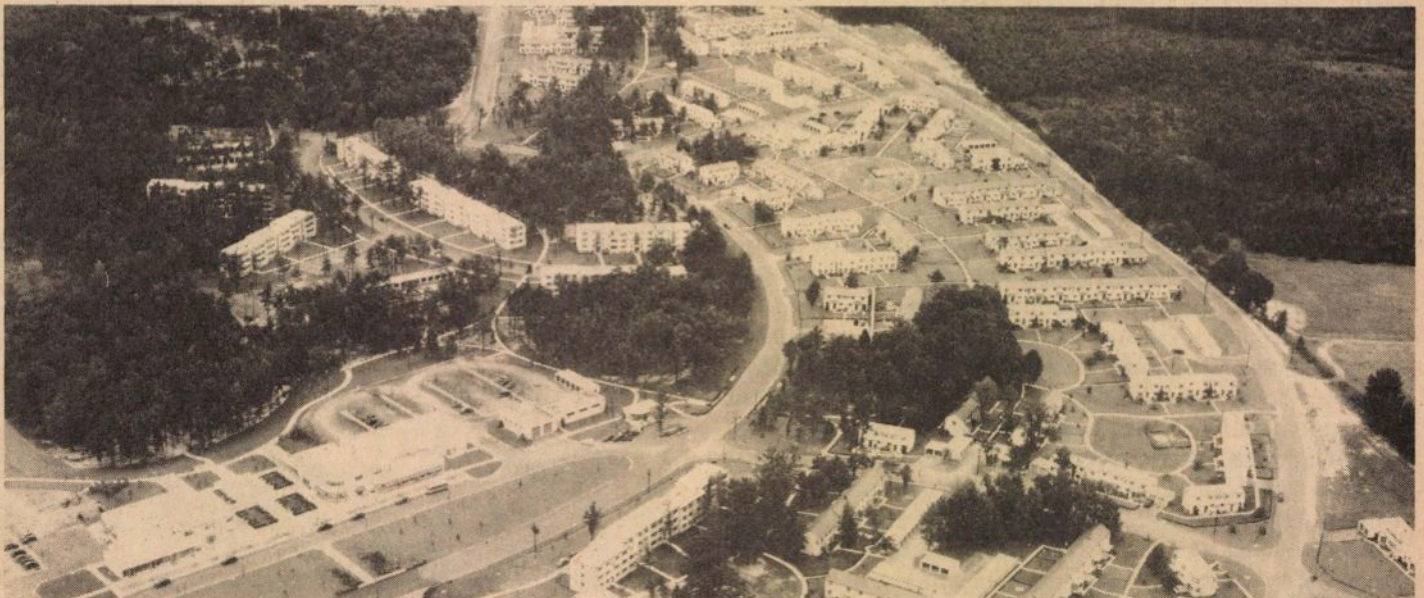
Although Dr. Michael Shadid initiated Cooperative Health Care in Elk City, Oklahoma in 1933, the idea would not be repeated until the late 1930's. Many of the barriers to Cooperative Health Care would not have fallen were it not for the founding Group Health Association (GHA) in

Washington, D.C. in 1937. Initially formed to serve two federal agencies, it was intended to serve all government employees.

Within two weeks of opening its first clinic G.H.A. found itself under legal attack by the A.M.A. and the local medical society in an attempt to prevent G.H.A. from functioning. The fight was so fearsome that the Justice Department began an investigation and on August 1st, 1939, ruled that there should be a Grand Jury investigation of the G.H.A. case. After numerous legal battles reaching to the Supreme Court, a jury of the U.S. district court of the district of Columbia found the A.M.A. and the Medical Society of the District of Columbia guilty of violations of the antitrust statute. After appeals, the Supreme Court in 1943 unanimously upheld the verdict. The controversial decision affirmed the legality of Cooperative Medical practice and pioneered the advance of this unique and needed form of cooperative enterprise.

Conclusion

Although cooperatives are primarily local and community institutions, this article points out the immense potential role and importance of government when favorable to cooperatives. It also shows the ingenuity of cooperative leaders in meeting complex problems with refined solutions. An ability to act upon practical models with missionary zeal is a central theme to all these successes. If we are to have further success in building consumer cooperatives we need a defined agenda and a ready political coalition to press for congressional passage. Trades between farmer and consumer cooperatives for political support can provide an effective foundation for such a legislative program. If we wish to complete the circle of support for cooperatives begun in the 1930's we need to begin the preparation now. Given the concern about the economy, the New Deal for cooperatives may not be too far away. □



Greenbelt, Maryland

Co-op Development in Low Income Communities

by Tom Cloman

Over the past year and a half, several communities within three of California's major cities have made substantial progress in developing co-ops. Against amazing odds, organizations in Los Angeles, West Oakland and San Francisco have obtained enough capital and educated enough people to start store fronts.

The West Oakland Co-op has acquired a 12,000 sq. ft. building (last used as a beauty college). The reconstruction professionals. The Board of Directors is made up of 75% seniors, and the same percentage of the board must reside in the community. Over 65% of the employees must live in West Oakland, and only residents may purchase voting memberships. Community control and volunteering go hand in hand.

The South of Market Co-op in San Francisco, though uniquely different, has similar guidelines. Realizing many of the inherent problems that come with inner-city business, it is using a CETA grant to provide on the job training for youth in the community. The grant pays for occupancy, utilities and some training. It also helps keep down the overhead, with more time and money available for other areas of development.

The Watts, Los Angeles store has not yet opened.

With a hands-on, community-control approach, consultants, state government and the NCCB have aided in the visibility of these business developments. The dream is to use a non-profit organization to obtain funds from foundations, and direct them to the Co-op. The result will be food stores, pharmacies, credit unions, housing co-ops, jobs, transportation, and other community services.

This structure was not set up to stifle the creativity of individual community groups, but rather to harness the energy and productivity of the whole communities. The system should provide support to build businesses successfully. Ideally it will depend on management persuasion rather than command, with administrative decision-making forced to the lowest level at which it can be made intelligently.

At present, there are at least 12 national and local foundations and other financial institutions funding what they feel is a sound and reproducible approach to business development.

Cooperative development may be happening in inner cities, but what does the business community think? Well, depending on the market, there is general acceptance. We have received equipment for the food stores from the super

market chains. The labor unions are not trying to organize the stores for a reasonable period. Perhaps the most important contribution thus far is that we have prompted developers to reappraise their feasibility studies in certain areas.

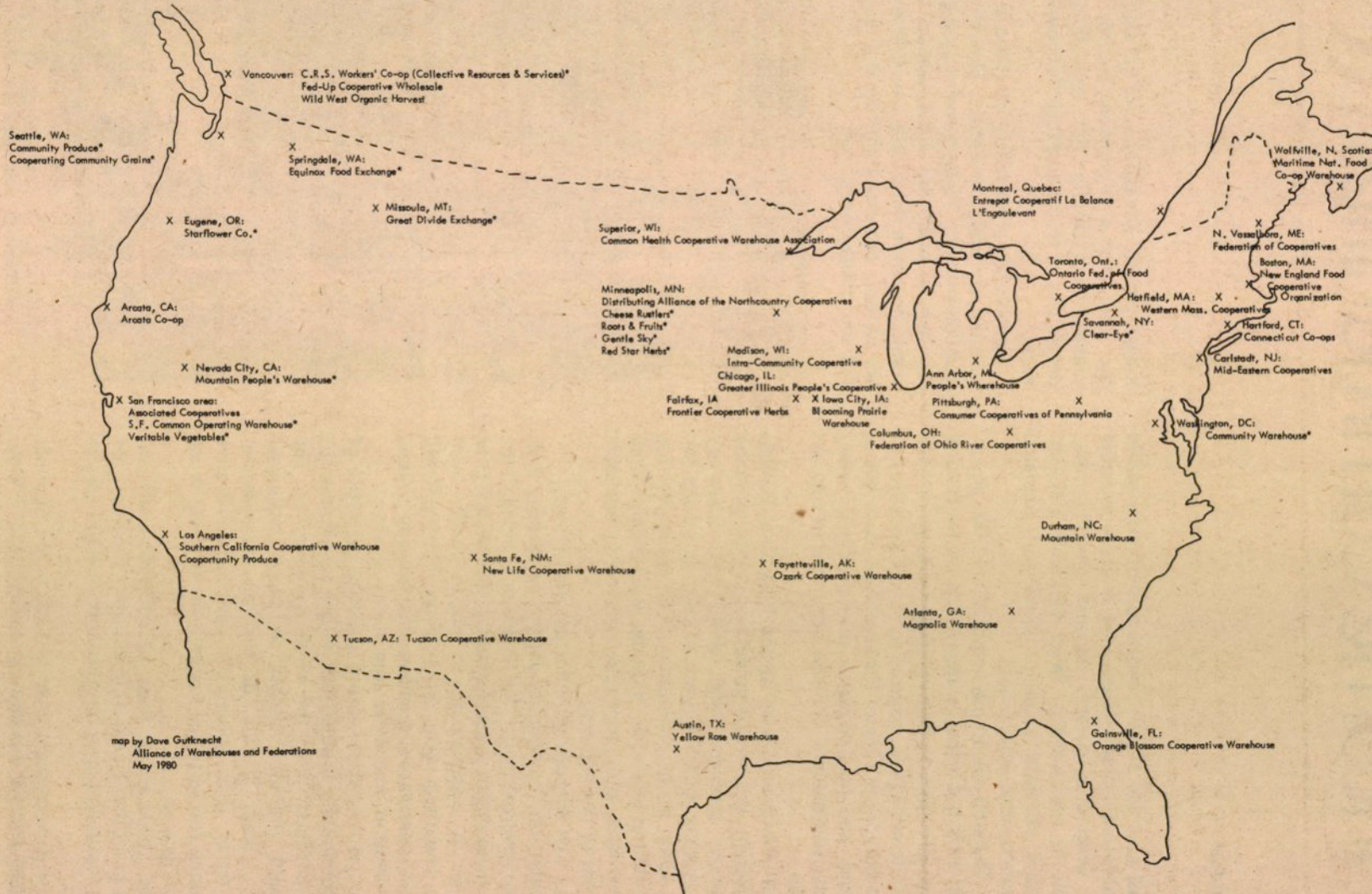
California's inner cities, like those in other parts of the country, are ready for change. That change could be rapid and constructive. Today's economy suggests that the inner city may be where we will retreat to. If so, development would become a potentially valuable investment. So if you see an inner city co-op or business development you like, put something down on it. □



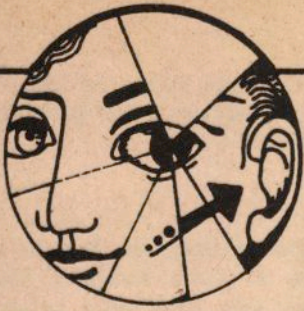
519 East 11th Street

Cooperating Food Wholesalers

map by Dave Gutknecht



map by Dave Gutknecht
Alliance of Warehouses and Federations
May 1980



RESOURCES

This resource column is growing and developing as I attempt to refine its purpose and style. I very much welcome feedback about how I'm doing and what I

could do differently. If future issues I'm toying around with the idea of themes. Possible themes for the column include: food, cooking and the cooperative kitch-

en, alternative music, and community and cooperatively made products. Any other ideas? Please write: Gareth, Communities, Box 426, Louisa, VA 23093.

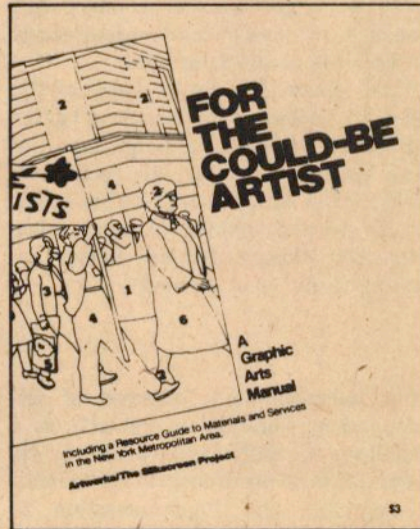
Special Features

For The Could Be Artist
by Artworks/The Silkscreen Project
Box 1407, Cathedral Station
NY, NY 10025
32 pp. 8½x11 \$3.00

Editing Your Newsletter
by Mark Beach
Coast to Coast Books
2934 NE 16th Ave.
Portland, OR 92712
76 pp. 8½x11 \$7.50

Almost every cooperative, community, and activist organization publishes a newsletter, hands out a flyer, or plasters their city with posters. Unfortunately, many of these groups enter the world of graphic arts with little or no practical or theoretical understanding of it. It is obviously the feeling of some that paper, pens, some random sheets of transfer lettering, and a few roles of "decorative" borders are all one needs to produce an attractive and effective piece of printed communication. As anyone with even the slightest eye for design and clarity can attest, this is not the case. While it is true that some people may take the time to "wade through" a confusing and chaotic newsletter or flyer, a piece of visual communication that is carefully designed and produced will be more widely read and probably have a greater impact on the reader.

One reason groups fail to attempt learning more about graphic arts is the sense of intimidation one can have when



trying to tackle many of the printing and design books that are commercially available. Two books recently published that help decode the mysteries of graphic design and production are **For The Could Be Artist** by Artworks/The Silkscreen Project, and **Editing Your Newsletter** by Mark Beach. Both of these manuals present, clearly and concisely, all the basics on editing, production, design, and other facets of graphic communication. **For The Could Be Artist** focuses mainly on design and production, working with posters, flyers, T-shirts, and banners. Its publishers, Artworks/The Silkscreen Project, are a group of artists involved in various social change activities. In

producing this 32 page manual they "... thought it a good idea to put together this resource guide to encourage community, education, religious, and social action groups to harness their own latent artistic talents and to generate awareness of visual possibilities that really cost very little money." **For The Could Be Artist** covers the basic elements of design, critiqueing various design approaches, elucidating the elements of a good design. The steps of production are outlined from paste-up through working with a printer. Only a very rough explanation of the printing process is given. Typesetting, "specing," working with photographs, layout techniques, and the use of color are all explored. One section of the book covers the rudiments of screen processing (silk screen) for signs, T-shirts, and banners. Graphic arts terminology and printer's jargon are clearly explained. A resource appendix lists materials and services available in the New York Metropolitan area.

Editing Your Newsletter, by Mark Beach, is, in my opinion, THE reference manual for the small newsletter editor. This tastefully executed guide covers not only the design and production end of publishing but also the writing and editing functions. **Editing Your Newsletter** was specifically designed for the newsletter editor who has little training in writing, editing, graphic design, and printing. It's thoroughly planned and systematic approach makes it highly accessible. Aside from the addition of

information on writing and editing, much of the content of *Editing Your Newsletter* is similar to *For The Could Be Artist*, with the former delving a little deeper in some areas with specific examples of do's and don't's. Both publications certainly practice what they teach by communicating their messages in a very graphically pleasing style.

It is so comforting to see readily available and easily digested material on effective visual communication. It is this reviewer's sincere hope that all those involved in the alternative media who take the slap-dab decor-border approach will read and apply the information contained in either or both of these manuals. If you or your group can afford it I would recommend buying both, but if



you can only spring for one, *Editing Your Newsletter* would probably serve you best.

Dynamic Graphics, Inc. is a good source of more technical books on graphic arts. They offer an extensive selection of clip art graphic services and layout aids. Their Education Foundation offers travelling workshops and seminars in major cities (quite expensive). For a copy of their catalog, write:

Dynamic Graphics, Inc.
6707 Sheridan Rd
P.O. Box 1901
Peoria, IL 61656

Cooperative Living

On the eve of the 80's several radical publications predicted that the upcoming decade was going to be an era of coalitions and networks. Pressure from an increasingly repressive system would force liberal and leftist organizations to band together to provide strength and support and to exchange information, resources, goods and services. This prediction is becoming ever more the reality as the "new right" steps into power and the Reagan administration moves to sever funding for the few programs that were actually doing anything to help people. Community organizations, social activists, environmental groups, and cooperative organizations are either going to become stronger and healthier during the next four years or they're not going to survive. It will become essential that these groups talk to each other and provide mutual assistance by offering their skills, goods, and services to each other.

One system or resource exchange that is becoming increasingly popular is small scale, community-oriented barter systems. Skills exchange banks, barter coops, and barter fairs have begun to demonstrate their ability to increase individual and institutional mutual assistance especially in the areas of housing rehabilitation, transportation, minor home and appliance repair, tutoring, and other self-help activities. Barter systems are practical; they provide community strength and socialization, and they are a means of exchange that exists outside the monetary system. Barter fairs have

become annual events on the west coast where people get together, connect with friends, party, and exchange their goods and services at the same time.

What follows is a list of some of the important resources in the area of barter and skills exchange. Although many of these listings are only for local networks, much of their material is pertinent to anyone wishing to know more about the theory behind barter or wanting to set up a network.

Pat Saccomandi is director of the Independent Foundation and acts as a consultant to Skillsbanks projects. He offers technical assistance on Skillsbanks development and implementation to interested community organizations, corporations, and others interested in Skillsbanks. For detailed information on services available and related costs, contact:

Pat Saccondi, Independent Foundation
2000 S. St., NW
Washington, D.C. 20009

San Francisco's Bartering Network started out as a program for senior citizens and has grown into a network which encompasses a constituency of all ages. Since its establishment in July of 1979 the Network has grown to include 200 members offering over 300 skills. The project has recently received its 501 (C) 3 tax status. The Network offers a complete packet of information on their programs, including copies of their brochure, skills listings, interviewer's guide and other materials for \$5.00. For more information on the Barter Network write:

Betty L. Christensen, Exec. Director
The Barter Network
930 Tamplpais Ave.
San Rafael, CA 94901

The Barter Book
by Dyanne Asimow Simon
E.P. Dutton. 1979 152 pp. \$4.50

Exchange Network Newsletter (see below) highly recommends this book, citing it as the best introductory book available on the barter network idea. It provides an historical review of barter and a step by step guide to setting up



both simple and sophisticated barter networks. Simon's book is both interesting and practical.

The Challenge of the Resource Exchange Network

by Seymour B. Sarason and Elisabeth Lorentz

Jossey-Bass Publishers, 1979

283 pp. \$13.95

The Challenge provides an academic overview of many types of resource networks. It includes case studies of the Skills Exchange of Toronto; Home-workers Organized for More Employment in Orland, Maine; the Boston Self-Help Center; and others. Sarason and Lorentz provide a stimulating foundation to all involved in resource exchange by defining a resource exchange, examining existing programs, and performing a critical analysis of their successes and failures.

Skillsbank in Ashland, Oregon is one of the more successful and inspiring barter networks. Started five years ago in an old dilapidated house, they have grown to 450 members and converted the house into a community showcase building. They are presently working on an information guide entitled **How to Start a Community Skills Bank**. This guide will soon be available for the price of postage and handling. To find out more, write:

Skillsbank

340 S. Pioneer St.
Ashland, OR 97520

SWAP (Sharing Work and Products) is a bartering center in Madison, Wisconsin. They have published a comprehensive information packet on barter which includes a complete copy of "The Barter Research Project," by Arthur Lloyd and Peter Segal. A summary of the First National Barter Conference held in 1979 at the University of Wisconsin and materials about SWAP itself are also included. For a copy of this info pack, send \$10.00 to:

SWAP

29 S. Mills
Madison, WI 53715

Rural Resources can provide information on the Annual Northeast Barter

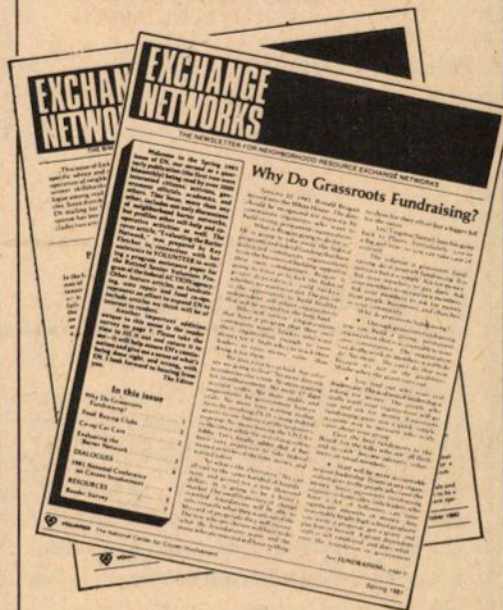
Fair held each fall in northeast Washington. This fair, organized in 1974, provides people with a chance to sell or barter excesses of food they have grown or crafts they have made. Each year more people attend the fair, and the variety and quality of things brought to the fair has increased significantly. For more information, contact:

The Barter Fair

Rural Resources and Information

P.O. Box 227

Marcus, Washington 99151



During the First National Barter Fair many of those present expressed an interest in the creation of a national clearinghouse to support grassroots bartering through technical assistance, communications, research and training. An organizing committee representing successful barter organizations was formed, and The Barter Project was born. Over the past two years, the Barter Project, as a program of Volunteer: the National Center for Citizen Involvement, has linked hundreds of community activists, elected officials, educators, authors, and others with those engaged in the successful operation of neighborhood barter networks. The project also produces a quarterly *Exchange Networks* newsletter (where much of the material for this section on barter came from). The newsletter profiles barter networks in operation and lists resource materials on all types of self-help and cooperative activities. Most of the current books, reports, and research papers on barter and related

topics are excerpted or reviewed. This newsletter is probably the best access point for anyone interested in the barter scene. To be put on the mailing list of The Barter Project and to start receiving *Exchange Networks*, write to:

The Barter Project

c/o Volunteer
1214 16th St.
NW, Washington, DC 20036
(202) 467-5560

Communities Bookshelf distributes by mail books on communal and cooperative living and working. Its catalog includes some 30 titles, most unavailable at bookstores. They cover rural communes, spiritual communities, neighborhood and workplace organizing, and include several directories of communities. Bookshelf is non-profit and is run by Dandelion, a growing community on fifty acres in southeastern Ontario. Send for a free catalog to:

Communities Bookshelf

RR #1, Enterprise
Ontario K0K 1Z0, Canada

Food

Soyfoods is the journal of the Soy-crafters' Association of North America. It follows the activities of the association and its various seminars, demonstrations, and conferences, as well as the work of other individuals and groups peddling the wonderful attributes of this protein-packed bean. Through the efforts of S.A.N.A. and others, the versatility, nutritional benefits, and good taste of soy-based foods are beginning to reach the general population. Many of the food industry giants, governmental and educational institutions, and world hunger organizations are looking into the possibilities of utilizing soy products. The trials and joys of starting and maintaining a successful soy dairy, tofu shop, or full blown soy products industry are covered in the pages of *Soyfoods*. The purchase, operation, and maintenance of soy equipment is also covered. "How-to" sections provide useful tips and technical

information on all facets of soy food production. Book reviews keep readers up to date on the latest writings on soy and related foods. A reader service card provides easy access to the manufacturers and suppliers who advertise in the magazine. If you are involved in any facet of this growing industry you'll probably benefit from the information covered in *Soyfoods*. *Soyfoods* is published quarterly and costs \$15.00 a year for 4 issues. Subscribe from:

Sunrise Farm
Heath Rd.
Colrain, MA 01340

The Book of Kudzu: A Culinary and Healing Guide

by William Shurtleff and Akiko Aoyagi
Autumn Press, 7 Littell Rd.
Brookline, MA 02146
102 pp. 8½x11 \$4.95

Any farmer south of the Mason-Dixon line can rant and rave for hours about the demon plant Kudzu. This oriental plant was imported to the United States in 1876 as an aid in erosion control on embankments and highways. Its proliferation powers were grossly underestimated and now the plant grows everywhere, choking trees, telephone poles, roadsides, and invading farmlands. What most of us in America don't know is that kudzu has been used for hundreds of years in China and Japan as a fine cooking starch and as a powerful healing agent.

The *Book of Kudzu*, written by the people who taught many of us how to make tofu and other soy products, outlines the history of kudzu's use in the Orient in both its culinary and healing aspects. Shurtleff and Aoyagi explain the process of actually making kudzu powder at home, in a community, or on a commercial scale.

A large *Cooking with Kudzu* section includes 70 recipes using kudzu in sauces, soups, deep frying with tofu, and as a jelling agent. The *Healing with Kudzu* section explains the use of the root in treating many varied ailments. Oriental medicine claims that numerous major and minor ailments can be cured with Kudzu. Its healing and rejuvenative powers have been likened to ginseng, some believing kudzu to be



Japanese crest,
stylized kudzu leaves

even more versatile.

A chapter covering the planting of kudzu made this southern boy most

uncomfortable, although the authors do attempt to outline the negative consequences of encouraging the kudzu invasion. As one person who wrote in to *Organic Gardening and Farming* proclaimed: "Plant kudzu? No! No! For heaven's sake, No!"

It is not surprising that the Orient, well known for its philosophies of taoism and judo, would develop a way of harnessing and transforming the seemingly destructive powers of kudzu. It is equally unsurprising that William Shurtleff and Akiko Aoyagi, well known for their key roles in introducing the west to East Asian foods, would present us with this well researched and nicely done manual on the demon . . . er, noble kudzu.

Entertainment

Wouldn't it be great, many of us must fantasize, to have a magazine devoted entirely to alternative culture? A publication sharing our concerns, values, and general tastes, that kept us informed of the latest movies, books, and magazines of interest to us. It could contain news on the activities of our cultural "heroes," feature interviews with artists, writers, and musicians who live cooperatively and are involved in bringing alternative consciousness into their work . . .

Alternative Media, published quarterly by the Alternative Press Syndicate, is not this dream come true, but it is certainly a step in the right direction. Although it doesn't focus exclusively on cooperative or alternative concerns and it contains more than just entertainment, it comes closer than most publications I've seen to being a real cultural voice. *AM* covers all areas of the communications industry through the eyes of the counterculture. It presents many behind the scenes looks at alternative publications such as *The Yipster Times*, *Rain*, *Take Over*, and *Punk*. Several articles on gay and health magazines list and review the key publications in these areas. Interviews with and articles about many prominent people on the left who are involved with politics, women's issues, environmental concerns, and social and spiritual trans-

formation are included. A heavy emphasis is placed on the arts, several back issues of *AM* featuring such notables as Gary Trudeau, Art Spiegelman, Gilbert Shelton, and Jay Lynch. Such garish gonzos of the music world as Sid Vicious, Devo, Blondie, and the Rock Against Racism crew often appear in the pages of *AM*. We fuddy duddies of the rock and folk yesteryear need not panic; there is still a fair representation of our musical favorites. Sections devoted to T.V./video, films, comics, records, and books



appear in each issue. *No Nukes, The War At Home, Times Square, Peter Brooks' Meetings With Remarkable Men*, and Paul Simon's are among those films reviewed. A "Notes from the Underground" column provides serious, sick, and often silly shorts on the death spasms of the techno-cults and the new wave of hopeful alternatives.

Alternative Media's publisher, the Alternative Press Syndicate (APS), is the oldest alternative news organization, started in 1966. APS's main objective is to increase public awareness of its 225 member publications and the "underground" press. They constantly seek and handle publicity for the alternative press, through newspapers, national

magazines, and radio. APS also publishes a directory of member organizations every other year.

APS has arranged with Bell & Howell's microfilm division to get 550 member publications and others on 35 mm microfilm. This collection of underground microfilms begins with the first issues of *The Berkeley Barb, Georgia Straight*, and *The East Village Other*, and includes many other alternative papers of the 60's and 70's.

If you're looking for an overview of the alternative communications scene and have fantasies about an entertainment magazine "for the rest of us", give *Alternative Media* a try. It may not be your dream magazine, but it's one of the

few such publications we've got.

Alternative Media is published quarterly, costs \$7.50 per year, and can be obtained from:

Alternative Press Syndicate
P.O. Box 775
Madison Square Station
New York, NY 10159

Information about the APS underground microfilm collection can be obtained from:

Bell, Howell Microfilm Division
Old Mansfield Rd.
Wooster, Ohio 44691
Att.: Audette Karan
Re: "Underground Collection"

Children

A Child's Garden of Yoga

by Baba Hari Dass
Sri Rama Publishing
P.O. Box 1569
Santa Cruz, CA 95061
8 1/4 x 7, 108 pp. \$5.95

Sharing Nature with Children

by Joseph Bharat Cornell
Ananda Publications
14618 Tyler Foote Rd.
Nevada City, CA 95959
Paperback, 143 pp. \$4.95

Two inspiring and greatly useful guidebooks for parents, teachers, and children, recently published, are *Sharing Nature With Children* by Joseph Cornell and *A Children's Garden of Yoga* by Baba Hari Dass. Both books are sensitively designed and written to convey the joy, fun, and health benefits of the outdoors and exercising the body, mind, and spirit.

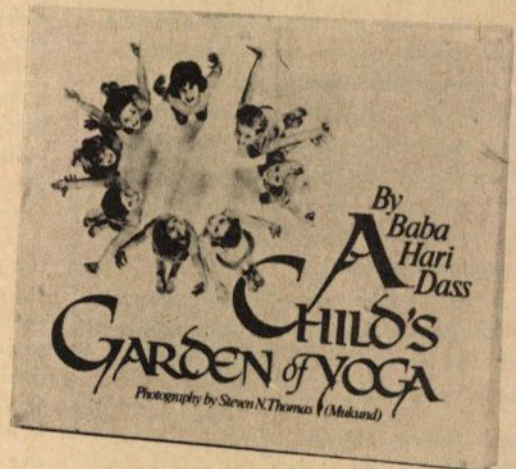
Joseph Cornell, author of *Sharing Nature With Children*, is an elf in his own right and has spent many years teaching nature awareness and a child-like enthusiasm for living to adults and children alike. This book is a compilation of the various games and activities he has shared with kids over the years. His approach, focusing on appreciation of the environment, development of the intuitive faculties, patience, trust, and empathy in the nature setting, has won the admiration and respect of such groups as the Audubon Society, Boy and Girl Scouts, and The Nature Conservancy.

It's refreshing to see a book with so much heart receive such acclaim from the mainstream. Its message of reverence and wonder for life needs to be taught to those children whose surrounding environment of city and suburb tends to reinforce the opposite. Parents and teachers who are familiar with Montessori, Summerhillian, and other alternative forms of education will find this book an invaluable teaching aid.

The book is divided up by types of activities: calm/reflective, active/observational, energetic/playful, and is thoroughly indexed for choosing material by the concept, mood, environment, and learned qualities desired. *Sharing Nature With Children* inspires an enthusiasm that can send one looking about for available children to expose to the wonders of nature and if no kids are to be found you just might be tempted to try the activities yourself.

Readers of *Be Here Now* by Ram Dass may remember Baba Hari Dass as Ram Dass' silent meditation teacher who spoke only through a chalk board. Well Hari Dass and chalkboard, with the help of photographer Steven N. Thomas, have created a clear and concise course in meditation and yoga for children communicated through excellent photography and simple explanatory text. The book outlines the basic yogic philosophy, presents several simple meditations for children, and illustrates all the basic Hatha Yoga postures. Both individual and group yoga exercises are explored.

A Child's Garden of Yoga is attractively presented, and children love to look through it and try the different postures and exercises. Either as a source of entertainment for rambunctious children on rainy days or as the basis of a child's physical fitness program this book is worth obtaining.



Appropriate Technology

Earth Shelter Digest and Energy Report is a slick 64 page bi-monthly that presents in feature articles, continuing columns, and full-color spreads of beautiful homes, the "ups and downs" of underground and earth-covered structures. Underground construction, like the geodesic dome, (remember domes?!) is not without its enthusiasts turned discreditors. Poor ventilation, dampness, mold and mildew have caused many progressive owner-builders to wish that they had settled for something a little more conventional. But *Earth Shelter Digest* and the organizations regularly featured in its pages seem confident that all the above and the other unique construction "challenges" of underground building are negotiable. Besides the magazine, *Earth Shelter* also conducts workshops for those interested in this construction alternative. Presentations range from a one-hour overview to a 7 hour technical seminar for builders.

Earth Shelter Digest and Energy Report is \$15 yearly. To subscribe or find out more about *Earth Shelter's* workshops, write:

Earth Energy Digest
WEBCO Publishing, Inc.
479 Fort Rd.
St. Paul, MN 55102

Education

John F. Kennedy University is a unique academic context supporting vocational and personal transformation. Located in the San Francisco Bay Area, JFKU is the first American university to offer accredited Master's degrees in Holistic Health Education, Parapsychology, Transpersonal Counseling, Comparative Mysticism and Religion, Consciousness and the Arts, and Consciousness Studies. Recognizing both metaphysical and empirical approaches as valuable, its Graduate School of Consciousness Studies offers a wide range of course

material and learning experiences and emphasizes a balance between rigorous intellectual training, intuitive thought processes, creative problem-solving, and practical experience. Designed to meet the needs of adult students with job and home responsibilities, JFKU classes are held evenings and weekends. For further information, contact the:

**Graduate School of Consciousness
Studies, JFKU**
12 Altarinda Rd.
Orinda, CA 95463
(415) 254-0200 ext. 47

We recently received a beautiful 1981 catalog from The Omega Institute, the education "branch" of the Abode of the Message Community. Each year's brochure seems to get fancier and fuller of big names in the holistic health/new age circuit. This year's courses, to be held at Bennington College in Vermont, will feature such notables as Elisabeth Kubler-Ross, Marilyn Ferguson, Wavy Gravy, and Barbara Marx Hubbard, to name just a few. Course topics will range from A Holographic Model of the Universe to Transpersonal Psychotherapy to Theatre and Musical Improvisation.

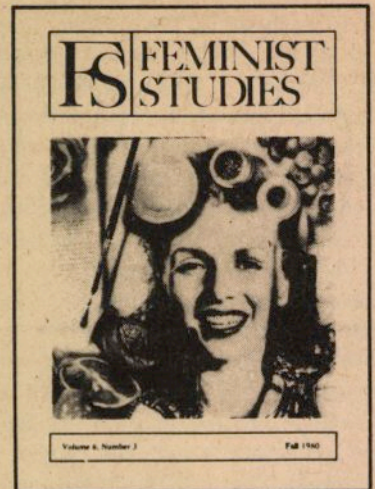
An Institute spokesperson writes in the introduction: "(The Institute) provides a meeting ground for those who seek new ways of transforming themselves and society. In the broadest sense, Omega is a response to the challenge being met everywhere by individuals and groups striving to face the problems of the modern world creatively and optimistically."

Courses start on June 6th and run through August 21st. Tuitions vary. For a copy of the Summer '81 catalog, write:

Omega Institute for Holistic Studies
P.O. Box 571
Lebanon Springs, NY 12114

Women

Feminist Studies is a thrice yearly publication prepared by the women's studies program of the University of Maryland. The journal was "founded to encourage analytic responses to feminist issues and to open new areas of research, criticism, and speculation." The editors are committed to "providing a forum for feminist analysis, debate, and exchange. The feminist movement



has demonstrated that the study of women is more than a compensatory project. Instead, feminism has the potential fundamentally to reshape the way we view the world. We wish not just to interpret women's experiences but to change women's conditions. For us, feminist thought represents a transformation of consciousness, social forms and modes of action."

Feminist Studies welcomes a variety of contributions that focus on women's experience and gender as a category of analysis, and that further feminist theory and consciousness.

A subscription to the journal is \$13.00 and can be obtained from:

Managing Editor
Women's Studies Program
University of Maryland
College Park, Maryland 20742

**This publication
is available
in microform.**

**University Microfilms
International**

Please send additional information

Name _____
Institution _____
Street _____
City _____
State _____ Zip _____

300 North Zeeb Road
Dept. P.R.
Ann Arbor, Mi. 48106
U.S.A.

30-32 Mortimer Street
Dept. P.R.
London W1N 7RA
England



REACH

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

Thanks, Kurt

Conferences

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

With help from Twin Oaks' members, ten to twenty people will function as through they were to live together on a long-term basis. Setting up the kitchen, preparing budgets, assigning work, and establishing good communication are some of the first essentials, but the social interaction, swimming and enjoying the countryside are just as important.

The total cost will depend on how your group manages its money. Registration is \$35, with another \$30 deposited in the group's treasury for living expenses — from which there may be some refund. \$5 may be discounted from registration fees received three weeks or more in advance.

The first Communal Living Week will be June 26 to July 3; the second July 24

to July 31 (a communal living week for women); and the third, August 21 to August 28. To register, or obtain further information, contact:

Communal Living Week
Twin Oaks Community
Rt. 4C
Louisa, VA 23093

☆Family Synergy's seventh annual international convention will run from July 10 through July 19th. Through the 16th events will be in the Los Angeles area. They will include workshops on communal living and expanded family, open relationships, and other growth and sensual workshops. On the weekend of July 17-19 we will return to Palm Springs, take over a resort hotel, and have a clothing optional, gourmet food supplied, major Alternative Lifestyle Conference with workshops on the same subjects. For information write or call:

Dale Lee
Family Synergy
P.O. Box 2668, Terminal Annex
Culver City, CA 90266
(213) 376-5995

☆Kindred Spirits is having a Summer Solstice celebration at Another Place, Greenville, NH, June 19-21. Themes: healing our nation, a time for forgiveness, forming an egalitarian eco-village near Boston, forming a single parent support network, aiding the re-manifestation of our native American spirits, attuning with nature. Children welcome

New age music, singing, dancing, letting go. Workshops on co-parenting, home-schooling, land trusts, etc. \$50 per person donation. Please preregister.

We get together every Thursday

night at 8pm at 4 Jay St., Central Sq., Cambridge. For more info:

Riki
31 Blaine St.
Allston, MA 02134
Noon til 7pm — (617) 254-8032 or
(617) 876-1171

☆The National Historic Communal Societies Association will sponsor the eighth annual Historic Communal Societies Conference at the Ephrata Cloister in Ephrata, PA on October 15-17, 1981. The conference theme is "The Musical Heritage of America's Communal Societies." Performances of the original musical compositions of the Ephratans, Shakers, Harmonists, and Moravians are planned. Those wishing to give papers or to present updates from their communal research or current communal experiences should contact Dr. Donald E. Pitzer, Center for Communal Studies, Indiana State University Evansville, Evansville IN 47712. To register for the conference write:

Mr. John Kraft, Curator
Ephrata Cloister
Ephrata, PA 17522

☆Dandelion is a six year old intentional community which centres its life around values of cooperation, equality and non-violence. We believe that the survival of our world depends on people learning to cooperate in every aspect of their lives and that intentional communities are a viable means of putting this cooperation into practice.

Throughout 1981 we are offering a series of conferences and workshops exploring communal living as an approach to social change, and practical training in areas ranging from group process and conflict resolution to organic

gardening and appropriate technology.

We hope to help more people find a communal alternative, to celebrate our own communal lives and promote the evolution of a more egalitarian society.

Our weekend **Conferences** offer participants a look at communal life through workshops and presentations facilitated by people living and working communally.

The **Communal Living Weeks** are community-building experiences for small groups of ten to twenty people.

Dandelion will also host a nine-day **General Training Program** in non-violent social change with trainers from the Movement for a New Society.

Dandelion Community

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

☆A Community Service Conference on "Human Scale" will be held July 17-19 in Yellow Springs, Ohio. The conference will feature Kirkpatrick Sale, author of **Human Scale**, Ernest Morgan on human scale in business, and Carl Tuss, representative from the Ohio Coalition for Educational Alternatives Now on human scale in education. Rex Barger will lead the singing and folk dancing activities. Write for further details to:

Community Service, Inc.

P.O. Box 243
Yellow Springs, OH 45387
(513) 767-2161 or
(513) 767-1461

☆The Fourth Annual Soycrafters Association Conference, Colorado State University at Fort Collins, July 8-12.

Soyfoods in America will be a full-spectrum conference, covering every aspect of soyfoods, from the commercial to the home level — from field production of soybeans, to company organization, processing, marketing, quality control, product development, advertising, to cooking and savoring soyfoods in the home kitchen. As with our past meetings, we expect every registrant to walk away dazed and exhilarated with the abundant prospects for soyfoods in the West in the coming years.

For more information, write:

Soyfoods in America, Director
SANA, 100 Heath Road
Colrain, MA 01340

Meditation Camp East June 21-28.
The Abode, New Lebanon, NY.

Integrating the ancient traditions of meditation practice with the evolving scope and direction of the world today, Pir Vilayat guides one through the upliftment and expansion of consciousness to a heightened awareness and insight into the situations of everyday life. Supplementing the format of meditation, lectures, question and answer periods, and counseling, there will be evening programs of whirling, spiritual dances, choir, concerts, and theatre. Adults \$155, couples \$285, children 3 and over \$75. Immediately following this camp is the Summer School for Sufi Studies, June 28-July 5. For further information and complete brochure, contact:

The Sufi Order

Box 587
Lebanon Springs, NY 12114
(518) 794-8080

Groups Looking

☆Located in beautiful Pine Hills in the heart of Shawnee National Forest, Medicine Wheel Community has an abundance of fresh air, beautiful rolling hills and one of the clearest running creeks in Southern Illinois. We are a group of devotees of Paramahansa Yogananda looking for others who wish to follow his teachings.

At the moment, we are involved in solar development, a pre-school, a Holistic Health Clinic, Dairy Goats, Bee-keeping, and an alcohol-fuel production. We are vegetarian and along with the help of devas & elves, grow an organic vegetable garden, which is canned & dried for the winter. There are also beautiful flower grottos and magnificent trails to follow in the woods, on foot or horseback.

If interested please write to us!

Medicine Wheel Community

R.R. #1, Box 70
Alto Pass, Illinois 62905

☆Cooperative Summer Camp — for ages 8 to 17; three two-week sessions from July 12 — August 22. 284 acres of forests and meadows, spring-fed lake,

organic garden. Whole foods kitchen, non-competitive games, cooperative work projects, plus arts, crafts, drama, swimming, etc. Special programming for 15-17 year olds, facilities for families and adults, also. Scholarships available. Member-owned and democratically managed since 1938. For more information write:

Circle Pines Center

Delton MI 49046
(616) 623-5555

☆Dandelion is a six year old community on 50 acres in Southeastern Ontario. We are at an exciting point in our development where we have a lot of things going for us, but need more people to help make it happen.

We have living space, a budding children's program, an expanding series of conferences and workshops, and businesses which can support a much larger group.

There are a number of areas where work needs to be done and we can't do it all! Construction, organic gardening (esp. a new herb garden — possible business), accounting, cutting firewood, landscaping, and general building, auto & equipment maintenance.

We also need more people to help out with parties, music-making, a political reading group, fighting nukes, and lots of other stuff.

In short — building community!

We are a member of the Federation of Egalitarian Communities, sharing income, decision-making, child-rearing and group facilities.

We are mainly seeking members — people looking for a permanent place to live. We are also open to visitors who are checking out the idea of cooperative living, or to people wanting to spend several months learning any of the things we have to offer.

The most important qualifications for living here are being able to get along together, being willing to work on problems as they arise, and living with the community's agreements.

We like visitors. Please write or call for free information (\$2.00 donation appreciated):

Dandelion Community

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

☆ **Communities** — Integrate the best of urban and rural lifestyles with progressive political and social values at East Wind Community, a non-sexist, non-racist, gentle culture based on cooperation, equality, and environmental concern. We are seeking members, including people with teenagers. For free information (\$2.00 donation appreciated) write:

Federation of Egalitarian Communities
Box EW — CM — 61
Tecumseh, MO 65760

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

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

Anyone interested may write to me personally, Dave Thatcher.

Integrity
Box 9, 100 Mile House
B.C., Canada V0K 2E0

☆ **Sunflower Farm** (est. '75) is an appropriate technology oriented community with 13 adults and 7 children on 100 scenic acres in southeast Ohio near Ohio University. Each family owns its five acre homesite and has a 1/10th interest in 50 acres and buildings owned by the community association. There are now 6 owner/cooperatively built homes.

In addition to our community projects many members have full or part-time outside jobs. We are planning a number of different educational programs. One is a basic skills school where people can come to learn food, shelter, and alterna-

tive energy production skills for more self reliant and hopefully more cooperative living.

We have openings for several new members. We prefer people able to teach food production skills, especially aquaculture and hydroponics, and alternate energy skills. We want to research closed system greenhouses that include fish farming. Interested persons are asked to please write about yourselves and your interests.

Bruce Sabel
Sunflower Farm
Rt. 1, Box 90
Amesville, Ohio 45711

Groups Forming

☆ We are buying a 250 acre farm near Marathon, NY: 18 miles from Cortland and 31 miles from Ithaca. We are forming a cooperative corporation to own the land, with 1/7 shares costing about \$10,000 apiece, with some financing available through the local Alternatives Credit Union. This is a good little farm for homesteading, with streams, bottom land, hillsides, 80 acres of woods and a lot of south slope. Good barn, fair house. Each co-owner will get a five-acre homesite, agricultural rights to 10 acres, firewood rights, and a share in the use of the remaining land.

For more information:

Dennis Kolva
421 Buffalo Hill Rd.
Brooktondale, NY 14817
(607) 273-6957

☆ **Ankh School of Living** — Ankh presently consists of 5 people, including children, living on 92 acres about 1 hour southwest of Nashville. The sparsely populated county is mostly wooded, agriculture being the main occupation. There's 30 acres of fertile bottomland on the Duck River for soybeans and corn.

Income is presently derived from agriculture and construction. Homesteading classes will hopefully be offered in the fall. We have few debts.

Labor is shared equally. It's divided into 2 categories: Necessary Regular Chores and Special Projects. All members do both.

We feel the best political statement we can make, as individuals, is living together co-operatively. We practice non-violence, equality, sharing of labor and income, consensus decision-making, (implemented by majority vote), communal child-raising. We've made commitments to be open, honest, truthful; to learn to take better care of our minds and bodies. We want to interrelate in a manner that is conducive to forming a family with lifelong commitments

Ankh is looking for folks with homesteading skills to share or folks who wish to learn such skills and the teaching thereof for long-term commitments. We are especially eager for folks with children. There is presently room for an additional 4 adults and 4 children to live comfortably. The additional sleeping quarters should be finished by summer, adding space for 6 more folks.

Visitors are encouraged to call or write a week in advance. A charge of \$2.00 a day or 4 hours of labor is required. If corresponding, please give us some idea of what you're like and what you want out of community.

Myra Atkins
Ankh School of Living
Rt. 1, Box 83
Nunnely, Tenn. 37137
(615) 729-5916

☆ We, Bonnie, 22 and Nathan, 25, have land and wish to form a permaculture community. Simple rural living, egalitarianism, spiritual understanding, and sharing are some of the things we're striving for. We are pacifists, pantheists, universalists, and worshipers of Nature and The Goddess. We eat basic foods, live without drugs, mass media, or motorized vehicle. We're farming on 192 acres of beautiful land consisting of woods, swamp, two undeveloped lakes, fields and hilly pastures. The community land is part of this. We have lots of resources, can accommodate some people, and are ready to begin.

If interested write and tell about yourself. Send SASE.

Nathan and Bonnie
B & B Lakes Farm
R6
Columbia City, Ind. 46725

☆ **Intentional Community Project** — Foundation seeks organized, sustaining groups working towards alternative

communities for potential involvement in new age community project. Selected groups would co-create self-sufficient, economically independent, profitable resort/conference centers. For information, contact:

Shasta Forum
Box 1106
Mt. Shasta, CA 96067
(916) 938-3256

☆We are five: Nancy 33, Jim 35, Patricia 25, Richard 38, and Todd 5. We are looking for families or individuals to start a community or join an existing community in the Great Lakes Region, Mid-East or Near-South (U.S.). We are democratic socialists — some common and some private ownership. We believe in honest, open marriage, and ecological sanity. We believe in the use of technology to free people for self actualization. We are non-religion oriented and do not hold to sexual roles. We grow much of our own foods and use wood for some heating. We are affluent and would like to use our resources for a new world.

Jim Novak-Nancy Lynch
545 Park
Rensselaer, Ind 47978

☆Heartland is about 800 acres of rolling hills and meadows near Ukiah, California, about 100 miles north of San Francisco. It has springs, creeks, a pond, and abundant wildlife.

Our partnership is growing on the basis of feminism, ecology, and cooperation. We actively promote freedom of choice not limited by sex role stereotypes. By feminist we mean that we are against sexist power arrangements, not anti-men or separatist. By ecological we mean dedicated to preserving the precious raw beauty of this land. By cooperative we mean that each member has equal rights and responsibilities. Although we may contribute various types of work, no one is expected to do more than others.

At present none of us are actually living on the land. There is much work ahead and also a great opportunity. We are developing a general plan before we begin building. We invite new member-owners. Please contact:

Kay or Greg Lieberknecht
P.O. Box 914
Ukiah, CA 95482 (707) 274-1576

CO-PARENT

THE SURVIVAL OF THE POST-NUCLEAR FAMILY

0. 1. to share, without gender bias, the rights and responsibilities of parenthood. 2. to share custody of one's child.

n. 1. one who shares parental responsibility for a child not born to them. 2. a new magazine available by subscription only for \$1 per \$1,000 of household income. 3. an idea whose time has come.

Send three stamps for a copy.

POST OFFICE BOX 92262
MILWAUKEE, WI 53202

People Looking

☆I would like to form or be part of a rural, semi-rural or urban community on or near the coast of Washington, Oregon or N. California.

I've just finished 5 years as a college teacher of human relations and psychology and now am very sick of both academia and Salt Lake City.

My goals are to love; to create and to explore. My needs include times to withdraw and space and support for creative activity (primarily writing).

I'd like an atmosphere that accepts differences among people. I believe strongly in cooperation. I'd like to be with a group of people who deeply care about each other and will take the time and risk to have such strong and deep and positive relationships.

I want to contribute to support with workshops (dreams, life planning; self esteem; parapsychology; art therapy, etc.) and with individual therapy including use of hypnosis and past life repressions. I use therapy in freeing up loving ways.

If you have a community in which I might fit or if you want to join with me in planning for a community — please write.

Lucy Wood-Trost
2165 South 6th East
Salt Lake City, UT 84106

☆I am a 39 year old white inmate doing time in Ohio's maximum security prison

— not for rape or robbery, but rather for trying to protect my home against intruders. The charge? Two consecutive counts of attempted murder.

My purpose for writing is that I would like to know if anyone in community would be interested in exchanging letters with me on a pen-pal type basis?

I am extremely interested in sharing ideas with those who are of a common belief that there is a better way of life than that found in society as a whole. I also believe that the way to that goal is for people of a common belief to group together and work together to achieve it.

Undoubtedly utopia is still one step beyond the grasp of many people in community, but striving for it makes it just that much sweeter when finally it is obtained. I'll enjoy hearing from any of you.

Ken Roberts
#157-769
P.O. Box 45699
Lucasville, Ohio 45699

☆I wish to begin correspondence with folks with equestrian, agricultural, construction, mechanical, business, or craft skills and/or with funds to contribute who will pool resources to create a democratic socialist community several miles west of Winchester, Virginia.

The economic base of the community would revolve around horse boarding and training, with trail rides and pack trips; organic agriculture; earthworm and beneficial insect cultivation; plus a variety of other small businesses and crafts to be determined by economic conditions and the talents and interests of the members.

The community's goals will be three-fold:

- 1) to provide a favorable living environment — materially, ecologically, socially, spiritually — for its members; where communal values are emphasized without sacrificing the rights and uniqueness of each individual.
- 2) to serve as an example of humane, democratic socialism to the people of the surrounding region.
- 3) to be an active socialist force in the politics of the region.

Chester Goldstein
8200 Meadowbrook Lane
Chevy Chase, Maryland 20015

☆Wanted: To live in community with people into personal and political change (hopefully MNS process), feminism, organics, re-cycled, energy efficient housing, home based education, cost sharing of income, vegetarianism and New Age spirituality. We are both part-time teachers, doing all of the above and ready to "take the leap" with other equally, intentioned, caring and committed souls. Write:

3660 Murphy Lake Rd.
Millington, MI 48746

☆Family of five wishes to join a farming commune in a warm climate. Non-smoking vegetarians/natural hygienists. Prefer alternative or no formal schooling for children. Goal: to live as much as possible in accordance with the laws of nature.

Mick, 33, is a registered nurse and is very handy at carpentry, etc. Lois, 34, is an experienced organic gardener and the mother of three boys, ages 3, 5, & 8. We would both be interested in working with an alternative school. We have a large maxivan and some tools. We are willing to make a financial commitment to the right group.

If interested, then please write or call:

Mick and Lois Kirkey
302 W. Mariposa
San Antonio, TX 78212
(512) 735-2714

☆I want to start a Christian commune. If you or anyone you know might want to join me in it, please get in touch. I'll be glad to send information on request.

Bob Powell
645 Lisa
Chaparral, NM 88021

☆I am a junior at Brown University, and I would love to work in a farming community for all, or part of this summer. I presently have no real agricultural or construction skills, although I did grow vegetables in a small patch by my parents' summer home. In addition, I do not wish to become involved in any specifically religious or political organizations. I want to learn, work, and live. Contact:

Jessica Brody
P.O. Box 388
Brown University
Providence, RI 02915

☆This is to announce that the community matching service, **Response Form**, remains in operation. It's still based on a "response form" but now allows the participants to determine which of its items will decide a match. Also up to the participant is whether simple agreement on the selected items is sought or some complimentary pattern of diversity is preferred.

All unmatched forms will be destroyed between the 3rd and 6th month and no records or names will be kept. The information gathered on these forms will be used for the matching program only. Participation does not imply commitment to the person or group one is matched with.

There is no charge. Send a self-addressed stamped envelope to:

Response Form
P.O. Box 177
Welch, Minnesota 55089

☆I want to join a community that is in to natural farming and possibly musical instrument construction. I build dulcimers and mandolins, and would love to join with other luthiers in some sort of cottage industry.

John Lindsey
2202 Fresno
San Antonio, TX 78201

Help Wanted

☆Head Cook — Cooperative Whole Foods Kitchen. Head Cook and Kitchen Manager needed for whole foods kitchen (both vegetarian and meat dishes) at Circle Pines Center, a 42-year-old educational and recreational cooperative, located on 283 acres between Kalamazoo and Grand Rapids. Serving as part of a resident staff, this person would oversee menu planning, purchasing, and meal preparation for ski weekends, conference groups, member events and children's cooperative summer camp. Room, board, and modest salary. Contact:

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

☆Warehouse Manager — Looking for individual with demonstrated skills and experience in wholesale purchasing and marketing, and general management,

especially financial analysis. Needs to be able to work cooperatively with warehouse collective and statewide federation of member co-ops, as well as commercial buyers. Desirable characteristics: creative, energetic, flexible. Salary negotiable. Send resume to:

Yellow Rose Submarine
P.O. Box 17665
Austin, TX 78760
more info (512) 385-3861

☆The Future is Female. Beginning in October 1981, and continuing for a year, Mary Clare Powell and Ann Cheatham will travel around the United States in a van, looking for women who are creating the new. Specifically, Ann will be collecting material for a book called *The Future Is Female*, and seeking to interview women who are conceiving or creating genuinely new structure for business, education, health care, law, the arts, banking, resource use, etc. — any facet of the culture. She hopes to find these women, talk to them, write about them, and create a network of them for their support. She believes that the future, if there is one, is coming out of a feminine consciousness: cooperative, non-hierarchical, holistic, life-giving.

Mary Clare will be looking for feminist artists who are not widely known, and she too will seek to create a network of them. She is looking for women who create consciously as women, and for whom, as feminists, social transformation is a concern in their work. In addition to looking, she will carry a portable display of feminist art from the Washington, D.C. area which she will display wherever she can — people's houses, women's centers, art centers.

Both Anne and Mary Clare are collecting names and addresses of women to contact. If you have names, please contact them. If you would like a copy of the directory they develop, please let them know.

Anne and Mary Clare
8002 Iliff Drive
Dunn Loring, VA 22027
(703) 560-3088 (evening)
(202) 225-3153 (before Sept. 1st)

Land

☆For Sale, Northern N.Y. Homestead, 65 acres, 20 acres meadows, 45 acres

woods, insulated cabin, organic garden, orchard, berries and grapes, outbuildings, springs, fenced, near lake, telephone in cabin, electricity at road, very secluded on maintained and plowed road. \$17,000, minimum \$5,000 down.

Jerry Noakes
Rt. 2 Box 539
Hammond, N.Y. 13646

☆ For sale in North Central Vermont — 20 acres of land. About 2 acres of field with southern exposure, nice view, power, spring, and year round gravel road. The remainder is nicely mixed woods including sugar maple trees. There is a well established community of families about 3 miles away. We would like \$15,000, financing can be arranged. Call (802) 888-2815 or write:

Jim and Marie Noble

RFD 1,
Wolcott, Vermont 05680

☆ For sale in whole or in part to a community oriented family with children — 60 mountain top acres. Good water, excellent view, fenced 4 acre pasture, small log barn and small house. There are old fruit trees and an orchard of young trees coming along and an organically maintained garden. There are good people in the neighboring community but the land itself is very remote and the access is poor. The price is \$35,000 for all.

Mendelson, Maggie's Farm
Box 538B
Renick, W. Va. 24966

☆ For the past five years we have been a part (extended family members) of the Abode of the Message in New Lebanon,



NY. We live in the next town over, in a community situation (21 acres of woods, grounds, fields and a pond next to a mountain lake and share the land with four houses of varying sizes. The Abode's children's school is located in the largest of these houses (16-room house). We live in the next largest with our children and extended family members. There are two other cottages, a small garage cum barn (housing chickens and storage) and a mini-cabin for retreats.

We now must sell all this. The school is leaving, needing something larger for their purposes, and we are leaving for New Mexico.

The land and houses are ideal for a community which it has been for the last four years.

Anyone interested may contact:

George and Nasima Cockcroft
Rt. 295
Canaan, NY 12029
(518) 781-4318


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The Members,
 Kerista Village,
 543 Frederick St.
 San Francisco, CA 94117
 Phone (415) 566-6502
 or 665-2988





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