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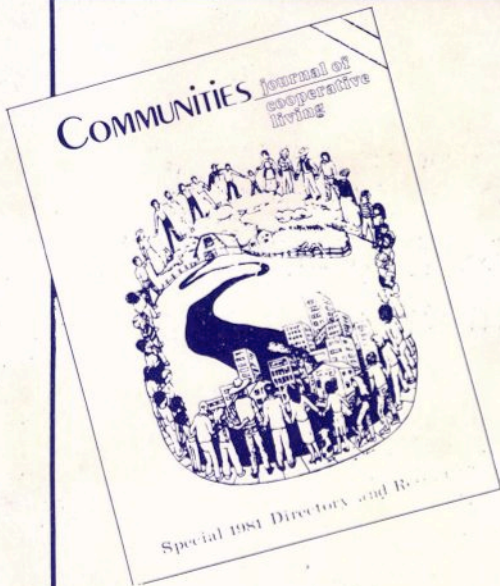
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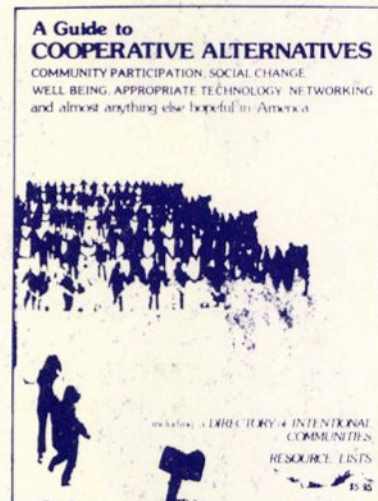
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June/July
1982

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"I am my beloved's, and my beloved is mine..." King Solomon Song of Songs. *Perlechi N. Rosenfeld*

Campaigns for peace, disarmament, and solidarity are an increasing part of our daily consciousness. Awareness of the destruction being threatened by international war games is sinking in. As individuals, it seems that more and more of us are waking up to the urgency of the struggle for peace and justice. As the spectre of nuclear holocaust looms closer and the possibility becomes more real in our own minds, we are challenged in our passivity to take a stand. If it really is "three minutes to midnight," we need to mobilize in our daily lives and to join hands in movements to speak out for peace. Survival of our lives, our culture, the planet may well depend on our effectiveness in doing this.

For many of us the question is where to begin. We know that we want to respond in some way to this challenge and we know that the struggle cannot happen with each of us working alone. We need support in the act of faith that we can make a difference. How can we join together with others for this support and be more effective? How can we make

our daily lives reflect our political stance? And how can we develop a culture that will nurture and inspire our politics?

Much of this issue addresses these questions. As the activist in each of us is stirred up and looks for ways to become engaged we need examples and perspectives to guide and encourage us. There are many ways to approach social change work and there is much to be done. The following articles are about some of the women and men doing that work.

Mary Kaldor describes the Disarmament Movement in Europe, particularly in Britain, and encourages us to participate in the "theater of peace."

The Highlander Center in eastern Tennessee has been active in social change issues for the last fifty years. Drawing on the rich cultural tradition of southern and Appalachian peoples, for strength and inspiration, Highlander has worked to empower people to take action on regional issues against racial and economic oppression.

Bright Morning Star is a musical group of six men and women whose songs speak strongly for peace and liberation. We met them at a concert and were inspired and entertained by their performance.

The politics of urban housing is fascinating and community land trust is a radical approach to the problems involved. The folks at the Institute for Community Economics have been working on creating a land trust model for people in the city that works.

Along these lines, the National Trust for Historic Preservation has put out an organizing guide for neighborhoods that is a good hands-on tool for making political changes in one's neighborhood.

Each of us has to reckon with how our ideology meets reality and sometimes change our point of view. Both Marcia Yudkin and Meg Christian found themselves in this position. Marcia went to kibbutz to confront her own disappointment about the change in childrearing practices. Meg is a feminist lesbian singer who has inspired the women's movement, the lesbian movement, and continues to fight oppression both within and without.

"One Step at a Time" is a phrase from Gandhi to capsule a sustainable long-term strategy. How do we face issues of oppression, war, injustice, our own inner questioning, lack of support, and still keep fighting for a better world? How do we take it on as our lifework? We interviewed five activists and found a lot of hopefulness and wisdom in what they shared.

We hope this issue is both inspiring and helpful.

For *Communities*,
Melissa Wenig and Tom Harden



Cover Design by Mordechai Rosenstein

We would like to give special thanks to the Women's Resources Distribution Company for permission to reproduce the graphic from the Jewish Art Calendar.

The Women's Resources Distribution Company grew out of Women's Resources, Inc., (W.R.), a non-profit, national consulting firm. W.R. was conceived four years ago out of a strong desire to see women's organizations and businesses become both financially and programmatically successful. W.R.'s dream is to firmly establish the long-term viability of these groups. To this end, W.R. has provided and will continue to provide technical assistance in the areas of grantwriting, fundraising, fiscal planning, management, program evaluation and computer services.

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In 1981, some of the women of W.R. decided to create a separate for-profit business, Women's Resources Distribution Company (WRDC), whose primary purpose is to produce and distribute women's art. The women of WRDC maintain a strong commitment to the activities of W.R. while generating a stable income to continue their political work and financially support their staff.

To purchase signed prints from limited editions by Mordechai Rosenstein, please contact WRDC. Silk screen prints of each month's reproductions are available.

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Community Publications Cooperative: Paul Freundlich and Chris Collins in New Haven; Melissa Wenig at Twin Oaks Community, Virginia

Bright Morning Star



Interview by Melissa Wenig

Bright Morning Star is a troupe of six women and men who are working and singing for social change. In each performance, these activists help us each get in touch with our own desire to get on with the work of bringing about a saner world. Their backgrounds range from classical music to rock and roll and they offer up a delightful and inspiring listening experience both in their live performances and their newest album, "Bright Morning Star Arisin."

This is an interview with two members of the troupe — Marcia Taylor and George Fulginiti-Shakar. In it they share their experiences of being part of a fairly new performing group and their excitement about their work.

Communities — How did Bright Morning Star get started?

George — In 1978 Charlie King called me up and asked if I would play bass on his new album along with Tex, Pat, Court, Ken and himself. I did and when we finished that project we all noted how much we had enjoyed the experience. Charlie invited us to work with him at some of his live performances and it began to feel like we had the makings of a group. We had our famous Cape Cod meeting where we just took a few days without any interruptions and talked about who we were, what we were doing and did we really have something that worked well. That was when Bright Morning Star was created.

Communities — Was Bright Morning Star intended to be politically oriented?

George — We were by necessity political because the material we were playing with Charlie and the music we were continuing to learn was political. Also, the kinds of places asking us to play for them were politically oriented. We had contact with the people in the Clamshell Alliance, the New England based anti-nuclear activist group, and Charlie knew and played for the folks on the peace and justice and war resister circuit. We played political music for political groups and therefore we were a political entity. But we never had any early discussions about politics and we have never come up with a position paper about what Bright Morning Star believes.

Marcia — Charlie was one of the people who first organized a network of musicians called Songs of Freedom and Struggle. That's where I first met Charlie. For the first three years it consisted of a weekend where we could all get together and jam, share songs, have workshops and hang out together. That always had an upfront political topical nature and was very much the spirit of what Bright Morning Star became; a sense of us all sharing a similar world view and making music together.

Communities — What is that world view?

Marcia — I think the roots of the group converged through the anti-nuclear movement and specifically through the Seabrook occupation. We all found ourselves together on that issue and once we were there we realized that we shared similar concerns about changing sex role stereotyping, about trying to fight against the racism and classism that permeates our culture and ourselves and

certainly our sympathy with the workers' struggles. We have our disagreements with each other and I certainly couldn't say that we are all feminist ecologists with a socialist perspective firmly grounded in . . . but that wouldn't be true either.

Communities — Do you ever talk about those issues in the group?

George — We tend to talk about issues as they come up. For instance, I came into the group knowing very little about the anti-nuclear movement. I'd hear people in the group discussing the details and soon I found myself getting a whole political education. Another political realm I've learned about through Bright Morning Star is the Middle East. Ken Giles is heavily invested in having a peaceful two state settlement between Arabs and Jews and has a lot of information and personal energy for seeing that happen. When something comes up he always brings it to our attention. I'm always getting reprints of this and copies of that in the mail from him. We recently did a concert in support of legal representation for Ziad Abu Eian, a Palestinian who was held here in this country for a while. Ken was the person who was instrumental in making a connection between the organizers of the demonstration and Bright Morning Star. We talked enough about the politics of both sides to bring us together.

Marcia — I am amazed at the depth of our respective experience in divergent fields. Ken is the expert in Middle East issues. George is very active in the men's movement. Court is involved with the anti-nuclear issue. Cheryl has done a great deal in alternative education and I'm involved with the women's movement.

George — I feel like we each come to Bright Morning Star with a little piece of the political puzzle and we share them with each other. But I can't remember that we ever shared one to the extent of having a consensus on what our position is on any issue. We haven't adopted that formal a structure.

I feel best about myself when I am functioning as a spark or catalyst that both inspires and supports people who are already in the movement.

Marcia — But you certainly wouldn't find a song in our repertoire that we hadn't cleared with each other in some way. I think that the consensus comes through the music.

George — There have been some discussion around lyrics to some songs. When one of us starts backing up our, "I don't like this song because of . . ." with their own political perspective and experience we all end up learning a tremendous amount. For example, we were doing the Phil Ochs song 'I Ain't Marching Any More' and there is a verse in there that says, "It's always the old who lead us to war, always the young to fall." That didn't sit right with us. We felt that it was unfair to old people and that there is



Names top to bottom: Charlie King, Court Dorsey, Cheryl Fox, Marcia Taylor, George Fulginiti-Shakar, and Ken Giles

a dynamic other than age that separates that class of people who make those decisions. We had many discussions on it, examining whether it was classism, racism, money advantage, power or privilege, etc. And if we didn't feel okay with that, could we find another lyric to go in there?

This went on for a year. We finally came to agreement on, "Why are the ones who lead us to war never the ones to fall?" Ones seemed to clarify that there are people who make the decision about war but don't actually take the brunt of the consequences. They just send in the troops. That's where some of our politics come in to play.

Marcia — I wouldn't say that there is a reluctance to come to agreement about what our positions as a group are, but

there is incredible diversity amongst us and it feels important to us to cherish that diversity. Not only are there strong musical and political currents running through the group but there are strong spiritual currents as well. It's interesting to me that when we do get together to talk about things we differ on, the amount of difference seems to multiply exponentially. Yet there is a heartspace or vision that holds us together and makes this vehicle we call Bright Morning Star worthwhile.

I sense that we would cease to be Bright Morning Star if we homogenized. I think one of the reasons we have struck a chord in so many people is that the audience is aware of six very different people up there on stage. Our differences fill me with awe and respect for us all as do the differences between all of human kind.

My guess is that a spiritual spark holds us together rather than our political stances. Although I believe we have similar perspectives on most issues, there have been some we haven't all agreed on. One that comes to my mind is abortion. We all support a woman's right to choose abortion but we have a lot of difference in the group about our gut level reactions. Also, I am not a pacifist and I know others in the group are.

Communities — Many of your songs are pacifist songs. How do you deal with that?

Marcia — I can certainly sing an anti-war or peace song. But I grew up in the military and I think my world view has been shaped by that. National identity means something strong to me and national defense is something that is very real. I believe in the concept of a just struggle. If I were a pacifist, I couldn't get behind the guerillas in El Salvador or some of the things that are happening in South Africa. It always comes down to, "Would you do it?", and I think I probably would. I would probably pick up a gun. I certainly am not a pacifist when it comes to women living in a violent patriarchal society. I can't defend throwing women in jail because they defended themselves by violent means against rape or their husband's brutality.

George — I don't want you to get the impression that we work through the lyrics of each song. We simply don't have the time for it. One of the limits to Bright Morning Star is that it is not a full time commitment for any of us. We go out on the road three or four times a year and the way that we run the group means that a lot of the time we are together is spent very intently with most of the time in performances. The first two days of the tour are ones in which we are basically pulling ends together. Someone has to do the food shopping, the brakes have to be fixed, new tunes need to be worked on, decisions have to be made, the last concert has just been cancelled and what are we going to do about that? The booking process is always done inside the group and decisions are always inside the group. Once we start the concert tour we have very little time for either political discussions or for emotional issues that come up between us. We've been blessed with the ability to put those issues on hold until there is empty space in which we can start to talk about what happened and find ways to resolve problems. Now, were we to double the amount of time we had together and do the same number of concerts, we could have wonderful discussions on lyrics, we could

jam together more, have more rehearsal time and talk about new directions for Bright Morning Star. But at the present we don't have that time. We live in four different cities spread across the East Coast and hold down several different jobs. Outside of tours it's not easy to get time together.

Communities — How much a part of your life is Bright Morning Star?

Marcia — I'm always wanting us to do more and I'm always wanting people to commit themselves to more. But within the group you would find six very different answers.

Com:nunities — What about you, George?

George — We often say that perhaps the way we operate is what keeps us together. For myself, I would like it if we all lived in the same city. More importantly, I would like to see Bright Morning Star more integrated in my life. As it is now, it sometimes feels like an intrusion. No sooner do I get back to Boston from a tour then I have to recreate my life here and then once again I have to leave to go on tour. I have to say goodbye to people, finish up loose ends and put a business on hold. I begin to resent the fact that I have to go back to Boston. I spend a fair amount of time feeling resentful. My sense is that there is a need for me to make peace with who I am and the kind of life I am living and just accept that those pieces exist here and there. But right now I feel like I get pulled in one direction, then I get pulled back in the other direction and everyone complains that they don't have enough of my time. It is like having two primary relationships in different cities.

Communities — What are some of the ways you deal with that?

George — I juggle! I have a little schedule book that has more pencil marks than empty spaces. Also, I've begun to work with a person who does career counseling and I'm beginning to understand that if I choose to stay in the alternative political movement this is what it is all about.

No one is going to put me on salary! No one is going to pay my health insurance! And no one is going to give me a two week paid vacation every year! This culture does not financially value the work I have found myself involved with. There are almost no political musicians I can think of who sit back and watch the money roll in as they put in a 40 hour week. More likely they are putting in an 80 hour week just to make ends meet. At some point I may just have to shake hands with the decision that I am a political musician and then enjoy it.

Communities — Why aren't you making money with Bright Morning Star?

George — Because we do concerts for low fees so that the movement groups who are sponsoring us can afford us. When we leave a group, our aim is to have attracted some new members to it, to give the group more money in their coffers, and to have raised the group's energy so it can go on with its work. Usually we split 50-50 with a group. If we get \$1000 in for a concert, they get \$500 and so do we. Six person groups generally charge a great deal more than \$500 but then again most movement groups couldn't afford to sponsor them.

Marcia — I think we could probably charge more, and still benefit the movement. But we need to acknowledge that we are good and that we take ourselves seriously both as musicians and political activists to demand a living wage. If we charged more, groups might start doing a better job at organizing for the concert rather than just laying back because they don't need to. We have seen groups really get out and promote us and sell tickets. It is an attitude and reality I hope we can work on.

Communities — What kind of decision-making process do you have? For instance, how do you decide how much to charge?

George — Actually, I don't think we have ever had a discussion about decision-making. It was always a basic



Bright Morning Star in concert

assumption that we would work on a consensus model. Probably that is because we all came out of the anti-nuclear movement in New England and its decision-making process was consensus. We do a lot of negotiating, compromising and sometimes we come to consensus with each other. If the issue never gets resolved it just stays on the agenda until it is dealt with or dies.

. . . whatever my doubts are, they are sand in the wind compared to the contribution we are making.

Marcia — Work division and compensation has been on the agenda for the last year and a half. This has to do with the behind-the-scenes work. Each of us handles some aspect of the work and we all do different amounts of the work. Cheryl handles the mail order record business. George does the book-keeping. Charlie has done all the booking for us. Court takes care of the bus, etc. But it's been such a difficult and thorny issue that we've never even tried to compensate ourselves for the difference. We just divide our income by six and have to deal with the tensions that result from that.

George — The general sense is that the best thing we could do is to balance out the work load rather than pay people differently. We are trying to do that. But if that can't happen, I wouldn't be against having unbalanced salaries to compensate for that imbalance in work.

Marcia — I wouldn't either but it is also true that equality is a false concept. No two things are equal and even getting the same amount of money doesn't mean it has equal affects on our lives.

Communities — How do you work on tensions and conflicts? You mentioned that you were good at setting them aside for a later time but what happens then?

Marcia — I think we are quite elegant in our handling of difficult emotional issues. We do quite a bit of it as they happen but we have a more formal process known as the weather report.

George — That's the name of our best attempt to give emotions the space they need to be resolved and worked on. It grew out of the feeling that we spent all of our time working and often avoided each other when something hard was going on. We didn't have any group healing process or ritual. Now we take a morning or afternoon and devote it to anything people want to do with that time, assuming somebody is going to do something to try and make things better for themselves. And the rest of us try to respect that and respond to it in a healthy way. I personally wish we had more space to criticize ourselves musically as well. We all have good artistic ears, eyes and hearts and could really use that kind of feedback from each other. Right now all we have time for is off the cuff comments.

Communities — Do you consider Bright Morning Star to be your "work" in the spiritual sense of the word?

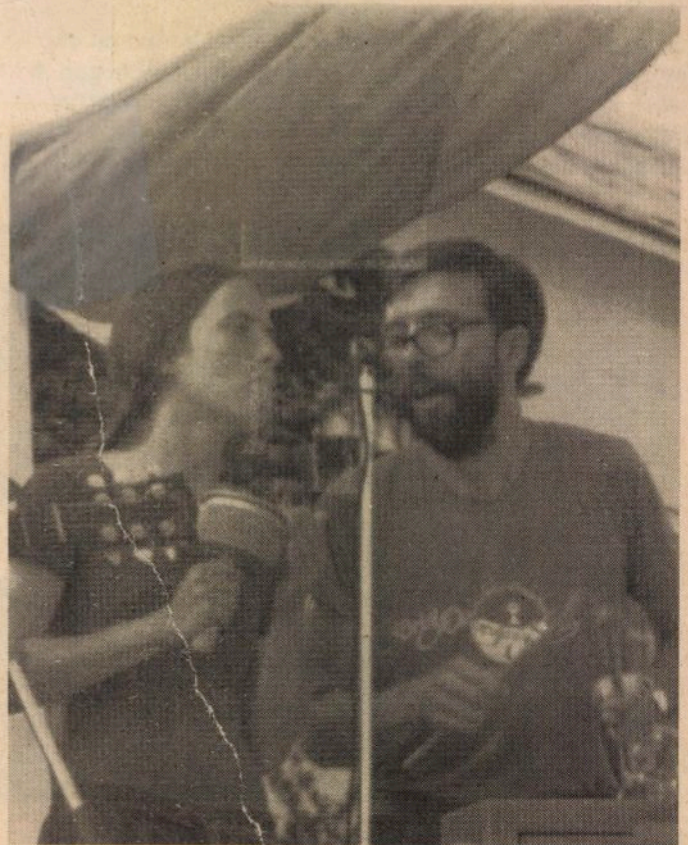
Marcia — Yes, . . . or at least part of my work. I feel best about myself when I am functioning as a spark or catalyst that both inspires and supports people who are already in the movement. It is also important to me to bring an awareness of political issues to those people who don't consider themselves particularly political but find themselves in a position where they have to listen to me sing an anti-nuclear song and for some reason it touches them.

As a guitar teacher, I feel good when I know that I have encouraged and inspired someone to include something artistic in their own life. Music is all of our birthrights not only that of recognized musicians. Anyone with the humble A and D chord can create music of the spheres.

There is another kind of work such as licking envelopes and planting seeds which I classify as very mundane humble work. I don't identify with that much now but I get very excited about doing work where the meaning is in the steps. I think about having children and that's the place where I can imagine that mundane, step by step approach is going to have as deep and exciting a meaning as getting up on the stage.

Communities — Where does feminism and radical women's politics fit into your life?

Marcia — My work in the movement started with the women's movement and the anti-war movement. Feminism has led me through a personal transformation which is still going on in my life. I've raised a lot of money for the women's movement and it's very important to me.



Cheryl and Ken

Communities — George, what do you see as your work?

George — You've caught me at a time in my life where I don't have an answer to that. I may have life work but I don't know what it is and there is a lot of sadness and confusion going on in my life around that right now. I'd love to come up with a nice answer that would look good in an interview but I don't have one.

Communities — Is Bright Morning Star something you're doing for the long run or is it something you're dabbling in right now?

Marcia — That's a good question. I know we all take it seriously at some level. But we are a part time band and how long we can string that out before the contradictions inherent in that magnify, is unknown. Even more scary is the question of what will happen when that point comes. Will we metamorphosize, or will we split apart and continue to do our work separately?

Communities — Any guesses?

Marcia — I have a sense of our continuing reservoir of potential. It is not time to end and I would put up a big fight if others wanted that.

George — The question of taking Bright Morning Star seriously comes back to taking ourselves as individuals seriously. If I were taking myself seriously, I would be taking myself seriously within Bright Morning Star and I would make sure that it, as a group, was taken seriously. I really wish that for myself in all parts of my life. It's a tricky issue and it's made even more complicated by the fact that there is very little money in our work. I am trained by our culture to value what I do by how much I get for it and it's hard for me to let go of that. It's really hard to scramble around to do a whole lot to make Bright Morning Star a bigger space in my life when that's not one of the results.

Marcia — That reminds me of a word that keeps coming up over and over again in my life . . . commitment. I believe it's a major agenda item for our generation; commitment to profession, to people. A lot of your questions lead me back to that hackneyed word. It's a hard pill for Americans to swallow. We don't want to be committed. It's in our national heritage to be footloose, fancy free, and entrepreneurial, at least this generation. It's a myth but we're all hooked. I've lived here for 7 years and it's the longest I've ever lived anywhere. I take that as a good sign.

Communities — What does it feel like to be successful show people? Do you experience a "star" dynamic?

Marcia — Well, I have always loved the name Bright Morning Star and I love the cover of our album, "Arisin." I think it embodies what the star is all about. It is not fame or glory but a vision, a vehicle to carry hope about the future; a hope that we can make it into the 21st century. That's the kind of star I want to focus on.

People do star trip us. We have a few followers who show up at any concert we do within a hundred mile radius of their home. The aspect of seeing familiar faces who know us and eagerly greet us is a wonderful, warm, and human thing. The level of appreciation and admiration

that someone who takes the pain and love to make us a banner for instance makes me feel very humble. However, having four hundred people leap to their feet at the end of a set going, "Yeah, yeah," doesn't do it at all.

Communities — How does that make you feel?

Marcia — When we first started performing I just used to feel numb and kept a wooden smile on my face. Now I hope that what people are applauding is our vision and the space we create in the room together. I enjoy feeling important and I feel important in the context of Bright Morning Star. I feel very strange when I sense someone isn't relating to me but to an idea they have of me. I feel wronged and I want to shake them.

Communities — What about you, George?

George — Well, it's not everyone who gets interviewed and there is a part of that I have to get used to. I have generally responded to being a "star" by not understanding it. I simply don't comprehend why someone is looking at me and smiling and saying how wonderful I am. I don't understand why somebody wants my autograph or wants to do an interview with me. I've tried to sort that out and what evolves is the sense that I don't take myself seriously. When somebody says to me, "You have really helped me feel better tonight," I want to take this vision of me. A part of me wants to push it of. I don't want to hear it. I think I have to get used to the fact that we do influence people's lives and when people ask something of me I need to decide if those folks are relating to a star image or not. And if there is something good happening between us then I have to be open to it.

Marcia — I remember one night after a very crowded concert, hundreds of people were milling around and I was just standing there in the crush of people feeling very, very visible. Everyone knew who I was but I didn't know anyone else. There is an inherent inequality to that that is a little bizarre. A woman reached out to me and held my arm and said, "Never doubt what you are doing." That was it. The fact that she reached out to me and validated me was very meaningful to me because I doubt what I am doing all the time. And the message I carry with me now is that whatever my doubts are, they are sand in the wind compared to the contribution we are making. When people come up to me after a concert and say, "You were great," I look them right in the eye and say, "So are you." It feels very genuine.

Communities — My experience of your performance was the feeling of having been invited to join in your living room. There was a certain sense of comradery with the audience. My sense is that only excellent performers can create that kind of openness.

Marcia — That's exciting to hear. I know that when the audience participates there is a powerful wave of energy that energizes us. The more hand clapping and singing the better we perform. We have also gotten less stiff with the audience, we joke and jive on stage with each other. We are learning to have fun with our foibles and have learned how to cover for each other when something hard is happening on stage. The more we stay in contact with each

other on the stage the less scared I am. We've discovered that when one of us is relating strictly to the audience it's usually because that person is scared.

Communities — Could there be more work for Bright Morning Star if you were to choose it?

Marcia — Yes. I think right now we are at a very exciting, and at the same time, terrifying juncture. We have made a group decision that we will have someone outside the group do our booking. Up until now Charlie King has done all of our booking and we have ridden the anti-nuclear, peace and justice, peace activist circuit. That has been real good for us but having someone outside the group do our booking will open us up to even wider audiences. I think the limit is our own desires. Our eclecticism is one of our strongest points and we can appeal to many different kinds of audiences. I'm interested in playing in places where the

topical song is important but everyone is not wearing a political button, perhaps in a bar or club. In addition to being politically correct we are good entertainers. I for one would be delighted to take on more bookings. George might get more into the gay chorus he's creating here in Boston and might want less but better bookings. These are conflicts always present in the group.

Communities — It strikes me that somewhere along the line you will probably have to decide how important or big you want Bright Morning Star to become in your lives.

Marcia — Every step is both a risk and a leap of faith and yet, though cautiously, we continue to move forward.

George — In fact, this summer we will be touring across the country and that's a very exciting leap for us. □



Summer Tour 1982

June 11 —
Amherst, MA
Joint concert with
Cathy Winter and Betsy Rose
Variations
413-584-2637

June 12 —
New York, NY
Performing in support
of the U.N. "Special
Session on Disarmament"
212-460-8980

June 20 —
Croton-on-Hudson, NY
Hudson River Revival
5th Annual Festival
914-454-7951

June 24 —
Syracuse, NY
Syracuse Peace Council
315-472-5478

June 25 —
Rochester, NY
Peace & Justice
Education Center
716-244-7191

June 26 —
(to be announced — call
313-652-6365)

June 27 —
Detroit, MI
Upland Hills, SECO and NOW
313-652-6365

July 1 —
Ann Arbor, MI
Arbor Alliance
313-996-9277

July 2-4 —
(to be announced — call
313-652-6365)

July 5 —
Chicago, IL
Clergy and Laity Concerned
312-762-5700

July 7 —
Madison, WI
Progressive Foundation
608-256-4146

July 8 —
Minneapolis, MN
Northern Sun Alliance
612-874-1540

July 9-11 —
Winnipeg, Canada
Winnipeg Folk Festival
204-453-2991

July 16-18 —
Vancouver, Canada
Vancouver Folk Festival
604-879-2931

July 22 —
Seattle, WA
Joint concert with
Cathy Winter and Betsy Rose
Don't Bankrupt Washington
206-634-1682

July 23 —
Portland, OR
Joint concert with
Cathy Winter and Betsy Rose
503-234-9497

July 24 —
San Francisco, CA
(For details on all
California concerts, contact:
Healing Earth Productions
P.O. Box 26276
Los Angeles, CA 90026
213-613-0005)

July 25 —
Berkeley, CA

July 27 —
Santa Cruz, CA

July 29 —
San Luis Obispo, CA

July 30 —
Santa Barbara, CA

July 31 —
Orange County, CA

August 1 —
Los Angeles, CA

August 4 —
Milwaukee, WI
Mobilization for Survival
414-272-0961

August 5 —
Rockford, IL
SAFE
815-965-8933

August 6 —
Toledo, OH
Coalition of feminist, peace,
and safe energy groups
419-475-6210

August 7 —
(to be announced — call
313-652-6365)

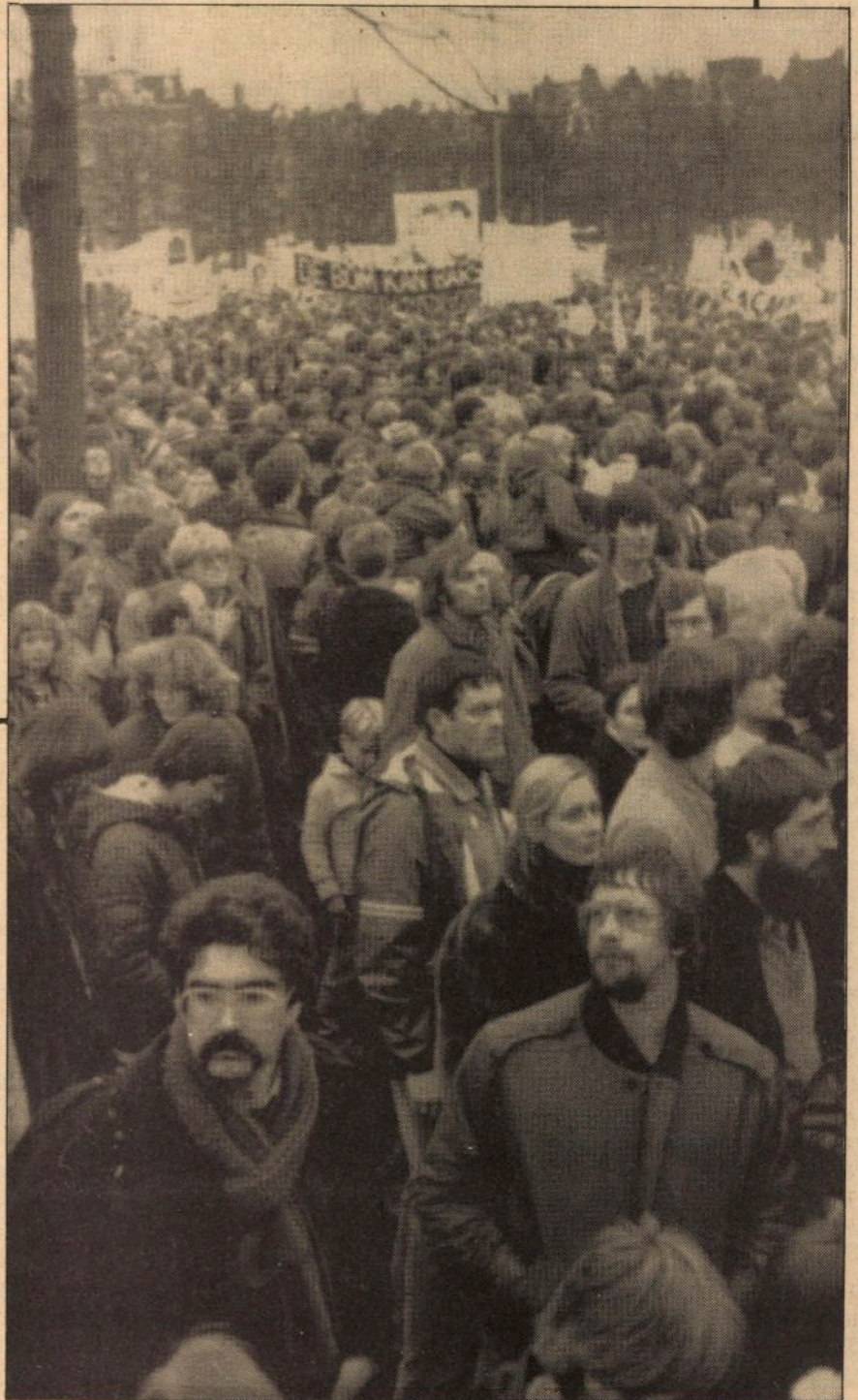
NOTE:
Schedule may change. Contact
local groups for details.

A Theater of Peace

Working for Disarmament in Europe

by **Mary Kaldor**

Mary Kaldor is on the Defense Committee of the Labor Party in England. She has done peace research for the Stockholm International Peace Research Institute for a number of years and is the author of The Baroque Arsenal published by Hill and Wang. This article was based on a speech given in New York City this winter under the auspices of the Riverside Church as part of the Arms Race and U.N. Disarmament program and is reprinted from Fellowship Magazine.



I come from an organization called European Nuclear Disarmament. It is a British movement, but we work together with movements all over Europe, particularly the Dutch Interchurch Peace Council, to coordinate the peace movement and our strategies. By talking to each other, we can make sure, for instance, that we demonstrate on the same weekend.

We began about a year and a half ago when a group of us launched an appeal for a nuclear-free Europe — both East and West. We make it clear that we believed that both the United States and the Soviet Union shared equal responsibility for the arms race. We called on NATO not to deploy the Cruise and Pershing II missiles in Europe. We called on the Soviet Union to remove the SS-20 medium-range missiles that threaten us from western Russia. We

called on the people of Europe to work together for disarmament, all in their own way, through unilateral, bilateral, multilateral measures, and we linked the disarmament movement to the movement for civil rights and democracy in both Eastern and Western Europe. Our appeal elicited thousands of signatures. We were absolutely amazed by the response we got. Since then, the movement has grown beyond our wildest expectations.

We planned, as the Dutch Interchurch Peace Council put it last fall, to have a hot Autumn in preparation for the NATO meeting in Brussels in December where they planned to confirm the decision to deploy Cruise and Pershing missiles. We hoped we would get a million on the streets. That was our aim. Well, so far we have got a million and a half on the streets and there are more demonstrations still to come.

Rome, to us, was the most extraordinary event. Half a million people demonstrated in the streets of Rome and no one expected it. Everyone told us we'd never get a disarmament movement in Italy, that only Protestant countries have disarmament movements. You can't do anything in Italy unless you have the support of the church and the Communist Party, they said, but they were wrong. The church and the Communist Party were running after the peace movement on October the 24th. The Communist Party declared its support only a week before the demonstration, when they saw that all their members were going to march anyway.

All these demonstrations were not just spontaneous, however. An incredible amount of preparatory work went into their organization. This work has gone on over the past one or two years; it varies from country to country. I don't just mean the immediate preparatory work of the hundreds of special trains and buses that have been organized by local groups all over Europe; I mean the work of education and mobilization. We have over a thousand



local peace groups in Britain now. The Campaign for Nuclear Disarmament, which is the umbrella organization, has 30,000 members. Something like a quarter of a million people are working actively in Britain. We never had any coverage of this until the demonstrations. It was the fastest-growing movement in Europe and we never had any coverage on the television or in the newspapers. We've got it now that they have seen that we are a mass movement. Before that, we had to work through public meetings and pamphlets. We had to do door-to-door canvassing. It was very hard work. I would like to give you just a few examples of the kinds of things that people did.

In Britain, for instance, where the campaign has been dominated by local Labor Party activists, we have had a campaign for local nuclear-free zones. We fought the local elections in May largely on this issue, and we won an

*“Twice in this century Europe
has engendered war and
threatened civilization. Now it is
our task to engender peace.”*

astounding victory. Now there are over one hundred municipalities in Britain, covering more than half the population, which have declared themselves nuclear-free zones. They include our biggest towns, even London. I hope that next time any of you visit London you will be welcomed by a big notice which will say, “Welcome to Nuclear-Free London.”

What does it mean? The local councils pass a resolution which says that they are opposed to having nuclear weapons within their municipality; and many of the councils have also included nuclear energy and nuclear waste. The councils have refused to comply with the Civil Defense regulations of the central government. They carry out education through meetings, films in town halls and evening courses. We are also looking into the question of whether local municipalities have the power to refuse planning commissions for military bases. Finally, several of the larger municipalities are now going to draw up conversion plans for their municipalities with the cooperation of the local trade unions, to show how the military installations in their areas could be converted to meet the needs of the areas.

I would like to tell you a little bit about our experience with “twinning” in Europe. We have, in England, many towns — and I expect this is probably true here — that are officially twinned with towns in other countries. Where the municipalities are officially twinned with towns in Europe, the mayors make official visits to each other. Nottingham is twinned with Karlsruhe in West Germany, which has a big NATO base, and with Minsk in the Soviet Union, the site of an SS-20 base.

Another example of anti-nuclear activity was the wonderful initiative of the Scandinavian women to march

from Copenhagen to Paris. Eighty Scandinavian women decided to march from Copenhagen to Paris for a Nordic nuclear-free zone, as a first step towards a nuclear-free Europe. They left Copenhagen on June 21st and they arrived in Paris on Hiroshima Day in August. By the time they reached Paris their numbers had swelled to 15,000 people.

Why is all this happening? First of all — as I'm sure people feel here — it is a gut reaction to the danger of nuclear war. In Europe, the decision to deploy Cruise and Pershing missiles to western Europe drew people's attention to the new doctrines of limited nuclear war. It drew people's attention to the fact that there had been a shift in US strategy away from the old strategy of massive retaliation, away from what we used to think of as "pure" deterrence, towards fighting a war. All these theories with long-sounding names — escalation, dominance, flexible response — implied the possibility that there really were people in the Pentagon who believed it possible to fight a limited nuclear war in Europe. That was tremendously frightening. Added to that, when maps were published in Britain and in West Germany showing where nuclear bases were, when we realized that Cruise missiles were going to be in our own backyard, that made people very frightened indeed. In Britain we've always known that we were the unsinkable aircraft carrier, but the British map looks as though Britain had got woodworm. In West Germany, there are more nuclear warheads per square mile than in any other part of the globe.

Europe is a tremendously densely populated continent. There are historic sites every few miles. There are productive industries every few miles. Even one nuclear weapon would cause devastating havoc. What are we doing with 7,000? But I think that it's more than fear that is making people act; I think it's also frustration. Over the last few decades, there has been a tremendous sense of exclusion from the political process, a sense of individual helplessness in the face of big business and big government. Over the last ten years in Britain, we have had a series of single-issue campaigns over nuclear energy, over feminism, over civil rights. They were all campaigns about control over our lives, over the way we live. Disarmament appeared as the ultimate issue. It was about control over life itself. People were appalled to learn that decisions about whether or not we have a nuclear war could be taken by one or two or three people.

People are angry at the knowledge that we will have no control over whether Cruise missiles are used or not. In theory we are supposed to be consulted, but the decision about whether American nuclear weapons are launched in Europe is taken by the American President. I think it will amuse you to learn that I have seen on many demonstrations the slogan, "No annihilation without representation." Actually, I think it is a pretty bad slogan because I don't want to be annihilated whether I am represented or not. But in Britain there has been a strong sense that we have lost control, not only of our defense policy but over a whole range of political options.

Fear and frustration make an explosive mixture. That mixture has produced a movement that is unlike anything in my political experience. I have seen people involved in this movement who have never before engaged in politics, who never thought it was possible to influence events. It is as though we had been politically blindered for the past thirty years and suddenly our eyes have been opened.

I attended the Bonn demonstration on behalf of the British movement. I think what moved me most was to hear speaker after speaker talking about nuclear war as the holocaust, and speaker after speaker comparing the acceptance of nuclear weapons with the accommodations to the Nazis. To hear so many times that those who accept nuclear weapons as the appeasers and the collaborators was a tremendously moving experience. Normally, it is the hawks who appropriate the experience of World War II. They behave as though the next war is going to be a bigger and better version of that war. Russia will play the role of Nazi Germany; gallant America will come to our aid and save Europe. Ronald Reagan and his friends are going to play at being John Wayne. I find it useful to think of the ideology of deterrence as this drama of World War II being reenacted on a stage that's called Europe. Of course, we know that World War III is not going to be like that. It will be like Hiroshima and Nagasaki, only infinitely worse.

In our movement's original appeal, we said, "Twice in this century Europe has engendered war and threatened civilization. Now it is our task to engender peace. It is our task at this stage of the arms race to start the de-escalation process." I think that we are in this for the long haul. We have all these millions of people demonstrating, yet we have not stopped a single missile so far. We're not going to get disarmament through one marvelous moment of opposition or act of will. We must think of disarmament as a long process that we will work through for a number of years and in a number of ways. Our task is to build the movement and to develop a strategy which we can pursue over the long haul. We have been inspired by the example of the Dutch, who developed their peace movement much earlier than the rest of us in Europe. They worked out a strategy. They said: next year we are going to stop the neutron bomb, and they did. (Only for a while, alas.) They said, then we are going to go for a nuclear-free Holland. Next year, we will win the churches; then we must win the Labor Party. They worked out a strategy which is very successful. The whole of the Dutch people are committed on this issue now. We expected that at the NATO meeting the Dutch would refuse to consent to the decision to deploy Cruise and Pershing missiles as a result of the Dutch election. This was not because the Labor Party won, but because it is impossible for any party to win there unless it is committed on that issue.

That is what the peace movement has got to do. It must reach a point where no party can neglect the peace movement. But first, we must work out a series of objectives. We in European Nuclear Disarmament have been trying to think about this, together with peace movements, peace researchers and representatives from the

trade unions and political parties all over Europe. Obviously, the first of our disarmament objectives is our opposition to Cruise and Pershing missiles, our opposition to SS-20 and our opposition to the neutron bomb. But we must go beyond that. Supposing they just decide to put the Cruise missiles in the sea. We will not have won a victory. We must demand the removal of all tactical nuclear weapons, that is, all the nuclear warheads on artillery shells, on atomic demolition mines and on aircraft. You cannot imagine the range that there is. We have got to oppose the forward-based strategic weapons: that is, the weapons on long-range bombers, on American submarines assigned to the European command and on all the Soviet medium-range nuclear weapons. At the same time, I think we must pursue the idea of nuclear-free zones. In Norway and Britain and in several other countries, we see this as a way of structuring our movement. In Norway they have three principles: 1) they are opposed to Cruise and Pershing, 2) they want a nuclear-free Norway, and 3) they want a Nordic nuclear-free zone. In Britain we say: 1) we are opposed to Trident (we in Britain are purchasing Trident missiles and submarines from the United States to replace out Polaris), 2) we are opposed to Cruise, and 3) we want a nuclear-free Britain as a first step towards a nuclear-free Europe. We are having a meeting in December to discuss all these proposals; we will also discuss proposals for the whole of Europe. The Italians are going to come and present a proposal for a Mediterranean nuclear-free zone. The Greeks will be there to present a proposal for a Balkan nuclear-free zone. We have proposals coming up for disengagement in central Europe, for clearing the boundary line between East and West. The proposals are coming from Poles, West Germans and from Belgians.

But it will not be enough just to take disarmament measures alone. The arms race involves people, institutions and the arms industries: we will have to aim our strategy at all of these. We must think of alternative ways of insuring peace, autonomy and freedom. We must offer some really convincing proposals for conversion. We must begin converting our arms industries to peaceful purposes now, before we get disarmament, so that we can reduce the interest of the arms industry in military contracts. This is something we are already doing in Europe. We have aroused tremendous interest on the part of trade unions, particularly in Italy, where one of the main slogans of the movement is "No to War Industries." The Italian metalworkers have said that they are ready to take industrial action in support of conversion. We must do something about the media, so that information is available to everybody. We have an enormous task of education. But more importantly, we have to transform our institutions so that never again can two or three conspire to plan a nuclear war.

In our task of education and mobilization it is very important that we aim at particular groups. When we were talking about this issue in 1980, we said, Okay, we have won the Labor Party; next year we are going to win the Liberal Party. Okay, we have won the Methodists; next

year we have got to win the Church of England. Well, we did win the Liberals. I'm not sure about the Church of England. But that is the way we operate. We have organized the campaign through what we call lateral committees. We have a churches committee, for instance, which drew up a Christmas Day appeal for Christians in Europe, calling upon them to remember Christ's dictum to love your enemy. Christians all over Europe worked to get signatures for that appeal. We have trade union committees working on conversion issues. We have committees of politicians. We now have greatly increased cooperation between the socialist parties in Northwest Europe, so much so that they meet every six weeks to discuss this issue. We have universities working together to organize seminars and programs of teaching. We work with professional organizations of doctors, journalists, lawyers, scientists, actors and musicians.

Finally, I think that we see this process of working together not just as a task of education and mobilization. In building this movement we are working together to break down the structure of the deep Cold War itself. Our aim is to build communications across countries, to build a movement of people against establishments, a movement which is both East and West, so that people can come together and understand each other and realize that there are no real, deep-rooted quarrels. We have been amazed by the response we have had from Eastern Europe. We now have a very big and growing correspondence with people in Poland, with people in East Germany and with people in Hungary. Not only did the President of Rumania call for a nuclear-free Europe, both East and West (including Western Russia), but one hundred thousand people marched in Rumania against both Soviet armaments and Western armaments. One of our ideas is that, if Europe is a theater of war, we are going to have a theater of peace. We are going to bring together musicians and actors, from both East and West Europe, in a festival of youth, just for people to get to know each other. We are going to have a peace caravan next year that will travel all the way across Europe right to Moscow.

In all of this, we would like your help. We would like to build links with the American movement. I have heard it said here that we are anti-American, but that is absolutely not true. We are against those who perpetuate the arms race in both the United States and the Soviet Union. Something that happened at the Bonn demonstration illustrates how the European movement feels. Somebody there — an opponent, not a supporter — had hired an airplane for the day that circled over the demonstration with a flag that asked: "Why not demonstrate in Moscow?" In response, the demonstrators sent up a banner on helium balloons, which read: No to NATO. No to the Warsaw Pact."

We'd like to work with the American movement. We would like to work with the American people and with the people of Eastern Europe and the Soviet-Union. Our aim is to create not just a nuclear-free Europe, but a nuclear-free world. □

One Step at a Time

A Conversation with 5 Social Activists

Interview by Melissa Wenig

Social change work is hard work. Though there may be an occasional moment of glory, often achievements are hard to mark and impact difficult to measure. Working in conflict with the directions of mainstream society, financial reinforcement is usually small and dedication to social change is often referred to as a rebellious stage which one will outgrow.

Despite this, many have made a mature and long-term commitment to social change as their life work and find joy and fulfillment within that choice. But how does one find the inner strength to maintain such a long-term commitment? What can we do to nurture this kind of long-term courage in ourselves? We thought these were important questions to ask so we gathered a group of five women and men who have been involved in social change work for ten to fifty years. Chip Coffman and Taylor are members of Twin Oaks Community in Virginia. George Willoughby, Lillian Willoughby and Nancy Brigham are part of the Philadelphia Life Center and the Movement for a New Society.

This article is an edited transcript of that conversation.

Communities — Could each of you briefly say what your social change experience has been?

Nancy — I was a social welfare worker in the sixties when Black power, the War on Poverty and Vietnam were major issues in this country. It was quite a consciousness raising experience to have my doubts raised about what we were all told about why people were poor in this country, especially from the vantage point of a welfare worker.

Though a long series of circumstances, I became connected to the Movement for a New Society (MNS) and I've been here since the Fall of 1972. I've worked primarily

on political education and training work and the maintenance of MNS as an organizational form. I hope to be moving into peace action work soon.

Chip — Through 1969-1973 I was involved in the student anti-war protest movement, including some work in tax resistance. I then spent two years working as a community organizer in the Black communities of Virginia.

For the last six and a half years I've been at Twin Oaks Community and have had a variety of roles there, from editing this magazine to being a woodshop worker. Politically, I've been involved with the struggles of the people of El Salvador and the spent nuclear fuel issue in our own county. Now I'm living at the Life Center in Philadelphia, hoping to join the Movement for a New Society and work in the peace action campaign.

George — I got involved in the movement in the 1930's when I was still in University. I began to look at and question some of the issues that were confronting us: the depression, the New Deal, the issue of disarmament. I was in the ROTC program but by the time the war came I had decided to be a conscientious objector. I'd say it was at that point that I joined the movement. I've been involved in peace action, non-violent direct action, and more alternative communities, societies and organizations since then. Now I'm working with MNS. I give a lot of my time to the trans-national collective and trans-national collective building. In the last few years, much of that time has been spent developing the training program. I'm also working on the land trust development of some of our property here at the Philadelphia Life Center.

Taylor — I started social change work in the mid 60's as a high school student in New York City. I was a high school student organizer and volunteer at the Fifth Avenue Vietnam Peace Parade Committee. I studied to become a

teacher as a way to change society and empower people. I joined Twin Oaks in 1977 and see my work there as social change work. My goal is to help develop Twin Oaks into a mature society and to work on process and communication in learning how to make decisions and resolve conflicts. I'm also working on the spent fuel issue in our county.

Lillian — I think I was preparing for social change ever since I was born. I was born and raised on a farm in Iowa, the eldest daughter of a Quaker family. I did all the things that make for a strong homestead woman and later attended a Friends boarding school. My first action was to refuse to buy war bonds in the county hospital I was working in. I've also been drawn to intentional community. I was involved in a resettlement home for German refugees in the early forties which was very much a communal affair. George and I were part of Pendle Hill, a Quaker center, and now we are part of MNS which is much more intensely intentional. The work I've been doing in the past eleven years has been mostly with the trans-national collective, being part of Wonderful Older Woman and the land trust issue.

Communities — It's clear that each of you has been actively involved in social change work for more than ten and as many as fifty years. With so little reinforcement in the world for righting wrongs and for making the world a better and more just place for everyone, what has kept you going? And have you ever reached a place in your work where you felt you could not go any further? What brought you through that? Let's start with what keeps you going.

George — Among the Quakers we have an expression *mind the light*. For me that means being consciously aware of those forces that are beyond us. Some call it God. I would call it truth. I just know that it's very important to keep on struggling for the dignity of human beings and for a free society. I don't always know what the particulars of that 'truth' are but I hold the vision and it's always a part of me and before me.

Communities — Has your vision changed over the years?

George — My approach to it is much broader now. It focuses less on politics and economics and more on the totality of the human condition. Also I now know that I can't do it alone. Although I've certainly had notions about being a 'hero on horseback,' I know I have to find other people and organizations with which to work. The Most important to me is picking a goal and building from that. Ghandi called it one step at a time. I used to laugh about that until I began reading and thinking more about it. I am convinced that the concept of doing things one step at a time is an important force in keeping me moving forward. No one knows for sure that any of our strategies are going to work. It's all guesswork. Therefore, one day at a time, one step at a time, is very necessary. If we think our strategy isn't working we can change it. I don't believe in the notion that if something is not working I should give up on it. I think that's an excuse for inaction. But, having made some mistakes, we need to look at correcting them. I call it, 'zig today and zag tomorrow.'

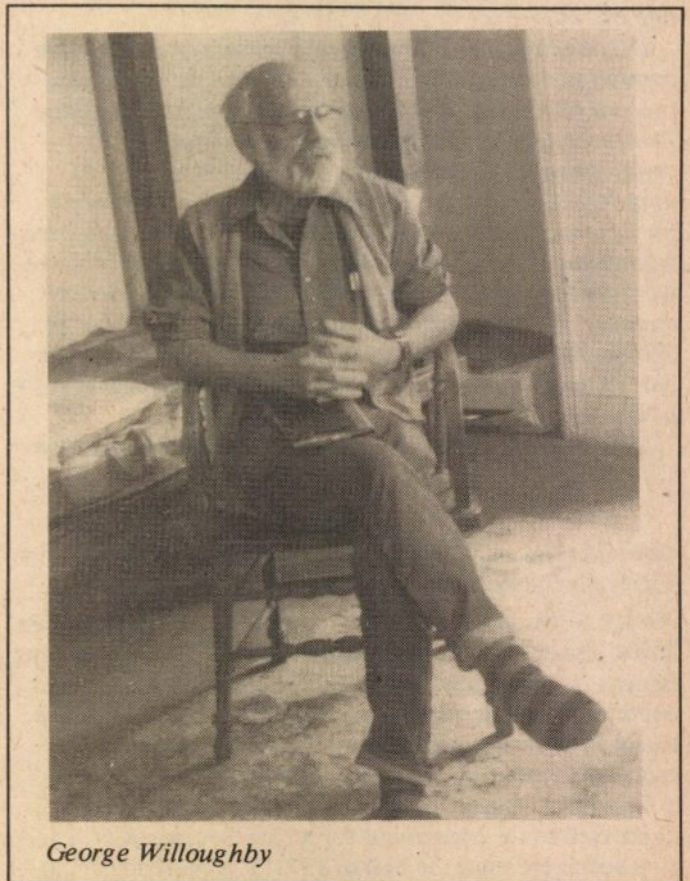
Communities — Can you give examples of how that works in your life?

George — Let's take the example of working in peace actions. I started ages ago, participating in demonstrations and writing letters to my Congressman. Choosing to focus on nuclear test bombs rather than disarmament was also part of that strategy. People questioned us, saying, "Why aren't you dealing with the real issue?" But our strategy was to arouse people; to zig in one direction (nuclear test bombs) and then to zag in another (chemical warfare, for example). We hoped that by letting people understand the smaller issues, they would come to see our long-range goal, which was the issue of arms and how they divide human beings.

As this went on, I personally began to see how very important it was to get at the economic basis of the whole war/peace question. That's what led me to a stronger conviction that we needed a fundamental change in the social and economic conditions of our society rather than just focusing on disarmament.

Communities — You mentioned having to work with others. How does that fit in?

George — One of the major forces that keep me moving is a sense of a support community around me. For most of my life this has been the Quaker community. It's not ideal; Quakers are nothing but human beings running the range from Mary Dier, who was hanged because she fought for religious freedom in Boston, to Richard Nixon. But on the whole there is a large, worldwide Quaker community which is committed to a vision of a better society. Many times some of the Friends think I am a problem to them, which I am. But I'm still a part of the community and still follow this commitment.



George Willoughby

Second, the support of my own family is very important to me. Lillian has been involved with social change work for as long as I have. Our children are supportive of us although they think we're weird and crazy.

Third, the broader community of MNS is very much a part of what keeps me going and, last, I find that when night comes and it all looks dark and dreary, a good sleep has a remarkable effect on changing my insight so that tomorrow I am ready to go again.

Nancy — George, it strikes me that you are talking simultaneously about taking one step at a time as well as the need for you and other people to make long term commitments. Though some people would see them as an either/or choice, you put those two things together.

George — That's true. For instance, recently at the age of sixty-seven, I said in my men's group that I was ready to commit five more years of my life to MNS. Now, I don't know exactly what I am going to do, which committees I will work on, where I will put my energy. But day by day I will do things. This is not at all a contradiction; rather, it is two sides of a coin.

Communities — Have there been times when you've been really discouraged?

George — Oh, yes. I get discouraged often. When I came home from the meeting on the Delaware Valley land trust I was quite discouraged . . . Fifty percent of it was that my back was hurting badly; the other fifty percent was the frustration of starting something in which I can see the possibilities but others, who need housing and want to do it, aren't ready. I'm still committed to working on it but

that was disappointing and discouraging. That happens a lot but when I get kicked in the shins or find that what I wanted to do wasn't, or hasn't, worked, I have to say, "Well, it just didn't work," and leave it at that.

I remember Clarence Pickett, one of the secretaries of the American Friends Service Committee, made a remarkable statement. He said ninety percent of the things the American Friends have done or tried to do were failures; the other ten might have been successful. His philosophy was, "We pick ourselves up, dust off our knees, and look at what we learned from the failures and then we start again and keep on moving." For me, that is what social change is all about.

I'm heavily influenced by reading the lives of the Quakers, the martyrs, the troublemakers in the Quaker movement and by reading Ghandi. When I look back at the fifty years of Ghandi's movement in India, it is clear that he had very few great successes. But he kept zigging and zagging, never losing sight of the fact that his job was to arouse the Indian people to the consciousness that they were human beings; that they were the children of God; that they had to struggle to uphold that and that nobody else could do it for them. His own people fought him in every way but he kept right at it.

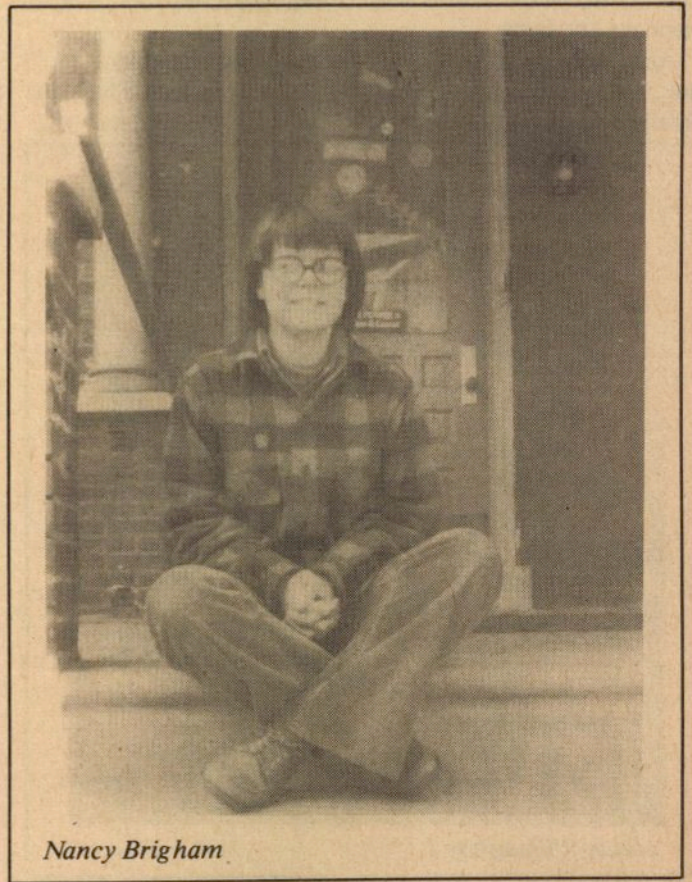
Also, it's very important for our work to be fun. I enjoy the work I'm doing and if I'm not enjoying it I won't stay with it long.

Communities — How much time in your life is dedicated to social change?

George — Most all the time. I can't separate or categorize my life. When I faced the issue of World War Two I



Taylor



Nancy Brigham

became a conscientious objector and proceeded to resign from the Army Reserve Officers Corp in 1944. That changed my life. I was going to be a University teacher but when the war was on I did civil service work for a couple of years and decided I was not going to teach, at least for a while. I chose then to work with the American Friends Service Committee. That was my work. I got some money, not a lot, but I was able to support my family. When I go to a party, I'm thinking social change. Occasionally I go to jail and find social change work to be done there. I see it all as one ball of wax, one life.

I remember one of the young people here in the movement was facing a jail sentence years ago and Martin Nemo, the famous German trouble-maker, was here at the time. He met this young man at a party and asked him, "How can you be so joyful? Tomorrow you go to jail." And the young man said, "Tomorrow I go to jail, yes. But I'm an organizer and a social change worker. I work out here now. Tomorrow they will put me in jail and I will continue to organize and work for social change."

Communities — It strikes me that over the years you have developed a very strong vision.

George — Vision is very important. But, the vision for me is fuzzy, hazy. It is not a blueprint; I despise blueprints. I think they are divisive in society. They mislead us. But it is a vision of, if you use the language of the Church, a kingdom of God on earth. It's a vision of a better society in which we work together and at the same time recognize that we are human with many failings, and that we have to struggle with, and love, each other in order to grow. That's my vision now. It may not be adequate for some people and, although the details keep changing all the time, it is basically the same.

Also, nobody can give me freedom. I'm very clear on that. I watched people trying to give me freedom. The New Deal guaranteed it to me, and I believed it for a while.



Lillian Willoughby

That's why I was in the military and in the Socialist party. But only I can struggle for my freedom and I think that's very important to say.

Taylor — So many thoughts are springing into my head. The strongest image is that social change work is not a job, it's a life. I feel that way, too. In some ways it's a beautiful struggle. I find myself saying, "What do you mean give up? You don't give up on your life." I've seen some people change overall directions and say that what they were doing before was wrong, that now they are doing the right thing. It sounds like you haven't done that, George, and I identify with that. I know that I'm going to be building something somewhere in my life, and I've chosen social change as something that is challenging and fun and fits with my ideals. Once you've made your choice you're on your course; you can change what you're doing within it but the idea of giving it up just doesn't make sense.

George — What's fundamental to you? What are some of the values or truths that are more important than getting twenty or fifty thousand dollars a year or being recognized as a budding, social change, feminist female of 1982? Those are real temptations.

Taylor — I think a lot of my social change values came from my childhood. My mother was a union organizer with a strong belief in people and that the world was ours and we were responsible for changing it. Those values are an ever present part of my life and actions.

Communities — What about you, Lillian? What keeps you keeping on?

Lillian — So far I haven't met the kind of defeat that would keep me from keeping on with social change work. I haven't gone to jail. I do owe the government money and maybe they will come get me one of these days but I am sixty-seven. I'm actually just waiting for the opportunity.

Nancy — I think seeing things like that, going to jail, as opportunities is a key issue. That we are able to say, "Here is the situation and I've taken a stand. Here is a response to it and I'm going to use it as an opportunity."

Lillian — I grew up with George Fox's saying about walking cheerfully over the world. That's much of what I try to do and what guides me in my work. Another Quaker expression is to move forward as the way opens. Sometimes the way opens and closes behind you. I try to keep a balance of moving forward and doing the things that seem right as the way opens rather than being pushed from behind. Of course sometimes I get pushed from behind, and if it's George, he better not expect me to move. (laughter)

Nancy — I see both of you responding to a wide variety of needs in the community and in the movement. You both seem to have accumulated a large repertoire of skills, applicable in a wide variety of situations. I think that's a good model for avoiding a narrow course.

George — It's what I call being a generalist. Another thing that keeps me going is the willingness to experiment, at least once, and of course the willingness to understand that that experiment may not succeed and that I mustn't be torn apart inside because it didn't work.

Chip — What about internal sources of crisis or self

doubt? For example, when you get or do everything you've wanted, is there ever a sense of hollowness or of unfulfilled purpose?

George — I can't recall ever having that feeling.

Chip — It may be a generational thing. I grew up in the time of the human potential movement which taught us to explore personal blocks to being the way we want to be. This was a mixed blessing. Going through existential angst becomes a major issue to deal with. A standard line I hear from people is, "I've got to get my own head together before I can really do anything for other people."

Lillian — We had that, too. For example, many Christians felt that they had to be with Christ before they could go ahead and do anything. They had to be perfect. But that wasn't true for me.

George — Fortunately, the Quakers don't hold such a view, therefore the strong value in MNS, that we must change social institutions as well as ourselves, is nothing new to me or Lillian. It is inherent in the Quaker ideal that you have to work at both. I'm imperfect; I'm even nasty in some human relationships at times, but I'm doing both and I'm making little changes.

Chip — That's the synthesis I'm looking for. My times of internal crisis were when I was doing organizing work in a very isolated situation. I didn't have my support needs defined and I didn't know how to get those needs met. Though I didn't define the situation as a failure, my reaction was unsatisfying.

Taylor — It strikes me that accepting our imperfection and relaxing around it is important in experiencing failure because we often experience it on two levels; one, the situation didn't work, and two, we weren't perfect in the situation. Losing both the situation and one's perfection is a little hard.

Nancy — Another thing I've heard from you, Lillian, is not to expect things to be easy in the first place. You were raised on a farm where you didn't expect to have everything handed to you on a silver platter. It's true that you may not have had any overwhelming defeats, but it's also true that you hadn't been raised to go through life expecting things to be easy. I make connections to background on that issue. Those of us who were raised in the middle and upper middle class in the fifties were part of the golden era; everybody's life was going to be perfect. Of course it was a fantasy, but some of those fantasies went pretty deep in terms of expectations.

You were also saying the other night how important it was to know that no matter what, you could always earn a living with your hands. I think that feeling makes it easier to take risks, and lots of people just never felt that way.

Communities — Lillian and George, has the fact that you've been doing social change work together been instrumental in your feelings of hopefulness?

Lillian — I'm sure that's true. When one of us is down the other is up and that helps.

George — I've often said how grateful I am that I married Lillian. I've seen other movement people's marriages split; those who didn't have the sense of mutuality we do. The grounds are often political and economic. It's worked

differently for us and that's been very important. I always knew that if something came up that I really felt was right to do, Lillian would inevitably support me and often be part of whatever it was.

Lillian — Also, my family has always been supportive of us. During the first action against nuclear testing, I was the one who went in and got arrested, and my family took care of our kids. They might not get out on the line with us but they loan us money and help out however they can.

Communities — What about you, Nancy? How do you keep on with your work?

Nancy — Partially the sense of experiment. I've done a lot of work in the maintenance and building of MNS. I see it as experimenting with a different kind of organization and find it easy to stay in touch with the fact that it's an experiment worth doing. We know we are going to make false starts; things are going to go wrong; we're going to have to keep trying new things; but, I surely don't want to go back to the old forms of organizing and organization.

I've gotten over the feeling that I'm going to lose my desire to do social change work at some magical age.

I've just joined a new national communications and coordination group, yet another experiment with trying to get a little more coordination into the diverse MNS network. I don't know how it is going to work, but I feel I'll learn something from it.

Another part of what keeps me going is the sense of fascination and wonder; what's going to happen next; how is it going to work and what am I going to learn? I have the same sense about non-violent direct action. It's a new form of trying to raise consciousness and create change which has real potential to develop and spread. This is exciting because we clearly need alternative ways of making change and resolving conflicts.

Communities — Have you felt really hopeless at times?

Nancy — Yes. As with Chip, I think it had more to do with my internal state than the work I was doing. I wasn't brought up with a sense of how to deal with disappointment, frustration and hopelessness or knowing that it was possible to turn those disappointments into positive experiences. I feel that I'm beginning to learn some of that from people I have contact with at MNS. I was brought up believing that you get out of school, grow up, and that's it. I had no sense of people growing and changing in an ongoing way. That concept is new to me in the past ten years. It's taken a long time to turn things around, but I'm learning.

Lillian — Often people say, in their despair, "Well, it didn't work out, so there is no sense in trying it again." My feeling is that it may not have worked out in a given place and time, but it might work the next time. Just thinking

that is helpful to me.

Chip — That's what's happening to me. I experienced a sense of personal failure in my first attempts at organizing and had to try something else for a while. Now I'm coming back to political organizing knowing what I need to do to make it work. I hope I'm ready.

Communities — In the time when you felt hopelessness, what brought you through so that you could continue with your work?

Nancy — Well, two things come to my mind. One is the tools we have now for dealing with emotional issues and feelings. One tool is reevaluation co-counseling and the other is simply talking things through with people. That's

Vision is important. But, the vision for me is fuzzy, hazy. It is not a blueprint. I despise blueprints.

why being around people who are involved in the same thing I am is important to me. It just wouldn't work if I were off somewhere by myself.

Journal writing is another tool that works for me. If I can just get some of my ideas down on paper I can be a little less tangled up in what's going on with me. I find myself able to look at things more as problems to solve than as a mass of confusion.

Chip — When I worked as a community organizer I felt that it was all up to me. I had to be that 'hero on horseback' George mentioned earlier and, if I wasn't, I was a terrible failure. Of course I didn't accomplish nearly as much as I could have if I had defined my support needs and gotten that support from people, in whatever form. I agree with Nancy that there are many different ways you can do that and I've since found several things that work for me, the most important of which is co-counseling.

Taylor — For me hopelessness is transitory. Patience has been most helpful to me. Usually when I lose patience with myself I've lost patience with my life. I find counseling and running help, but most important is reminding myself that there is no rush, that I'm continuing with projects rather than finishing them. I tell myself that I have all the time in the world and whether that is totally true doesn't matter because using these statements as ways to keep moving is a way for me to function.

It is also true that I have a lot of trust in myself. I don't expect to be destroyed; I have a solid center to fall back on when something really bad happens to me. When I was raped I found myself saying, this could do me a lot of damage but I have a choice about what I let this do to my life.

Nancy — I, too, share that sense of, "Yes, I'm going to survive and keep on."

Another thing that helps me is that I have a fairly large capacity to keep doing the same things, detailed, nitty

gritty work day after day, without getting bored. Also, I'm aware of people around here who find it very difficult to work alone, another thing I do easily. It's fairly simple for me to assume that I can deal with ideas and accomplish tasks. It's just part of something I learned while growing up.

Communities — What keeps you going with social change work? For instance, why don't you teach college instead?

Nancy — I got into social change work, primarily, because it started answering questions I didn't have adequate answers to. I was brought up in a conservative background. My parents are basically Reagan people. I asked a lot of questions about why things were this way or that and the answers never made any sense to me. Doing this work has meant that I now function in a realm that does make sense to me. I'm finding answers to questions in terms of how the world is or should be. I now have a framework in which I am able to understand the world and that's been a great sense of relief. For some people, finding out more information about what is wrong with the world is really debilitating. It's an interesting twist that for me all that information has been empowering. I also know now that we won't get immediate results, that it's a long haul.

Part of the difficulty we are having with morale at MNS is that people are expecting immediate results from their work. I don't think social change organizations work that way. I feel that you have to be able to see the long range signs that we're building a movement and to feel the long range ripple effects of our actions. Being able to see that helps keep me going. One of the things that comes up about the MNS training program is that many people are getting discouraged because they put energy into training someone for two weeks or three months and they never see or hear from that person again. It's fairly easy for me to say that I'll never know what happened to any individual but I know that our training effects people's lives and that the movement is in a lot better shape than it was in the fifties. I am able to read the signs and know that the work I'm doing is important.

Communities — What are some of the signs, for each of you, that keep your hopes up?

George — When I look back on the movement, say even fifteen years ago, we didn't know anything about training, and, in fact, to this day much of the movement ignores it. But, look what has happened! We have training centers; hundreds of people have had training; there are training manuals; and there is a recognition that training is important. That's hopeful.

In India I did some of the first training ever done in non-violence and self empowerment. I kept wondering if these things could possibly work in another culture. Years have gone by and word comes back that they now have one-month training programs modeled on our two-week program. It's very gratifying to me for this to have happened. I saw the same thing happen in Thailand. It's very exciting and it helps me go on. But social change work is not done in twenty-four hours; I may never see the fruit of it. Just to have tried is enough for me. When something does happen, it's wonderful.

There is another aspect of this that is very important. I

think we are conditioned to the psychology of victory. This comes out in the military. You have got to have a victory, a dead body to stand over. Even in the movement we're psychologically addicted to that feeling. I think working on ourselves is important so that we better understand the People who were involved in the nuclear bomb testing issue ask, "What good did it do?" My answer to that is, "I don't know. Time will tell and history will judge. But at least we tried to raise the consciousness level of the American people." I can see that a few years later we did get a very limited, utterly inadequate test bomb treaty. But I'm willing to say we helped a little. We haven't outlawed the bomb; we haven't got rid of the real problem, but we made a little dent. I couldn't throw out the time, energy and jail sentences that it took to get it and say it wasn't worth it. There isn't time for that. I have to keep at it.

Chip — The signs I'm noticing are less ones of the measurable impact on the power structure and more of the excitement of organization building, a feeling that that's going to contribute to the broad movement. George Lakey was talking about how we have a much better organizational base and a much broader body of knowledge to carry into the Eighties than people had going into the Sixties. It is going to be a time of struggle and conflict and we know how to do it much better now. That is important.

Nancy — At the Central Committee for Conscientious Objectors recently we were notified that a young man in the military who we were in touch with had been arrested for showing up in uniform at one of the disarmament demonstrations in Europe. You can be court martialed and thrown into jail for this. The letter he got from the military command recommended his discharge because of the political connections and potential political power he had. Basically they were saying, 'Let's discharge this guy for good. Let's get him out of here. He is a cancer in the military. We can't control him. He is in touch with too many political groups and if we court martial him he will organize around that.'

My impulse was to spread that letter around everywhere. I wanted to say to people, 'Look what one person managed to do just because the military knew he was connected with peace groups!' That letter is a clear indication that there is power here and we must not lose sight of it or give up because we don't have total victory.

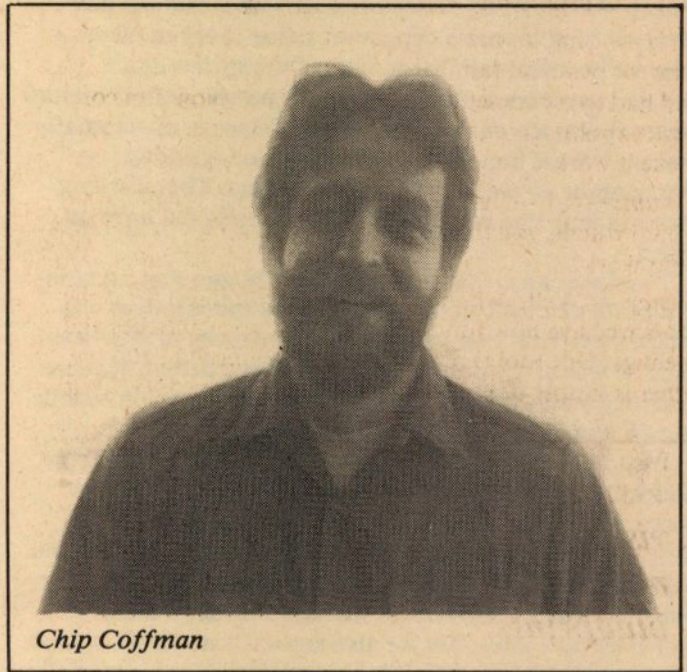
Communities — I'm getting a sense from all of you that it's not MNS or Twin Oaks per se that keeps you hopeful but that there is something much larger. Does that sound right?

Nancy — Yes. I identify strongly with MNS but I also very actively identify with something larger, the movement.

George — If MNS fell apart, would you?

Nancy — I don't think so. It would be painful for me because I have put a lot of energy into it but I don't think I'd stop doing the work I'm doing at all.

Chip — There are so many things to be done. That's a source of inspiration to me. Another source is the lifers, people who have been in the movement for their whole life. I'm beginning to recognize that I have made that



Chip Coffman

commitment myself. When I look at what's been the most consistent thing in my adult life, it's been my commitment to social change work. Giving that up has never been a question. It's important to see people around me who continue, throughout their lives, working for social change. I see a lot of people who entered the movement when I did still doing it. Then I see people who started doing social change work in the Thirties, and they are still doing it. That's exciting and inspiring.

Ten years ago I worked with the Corporate Responsibility Movement in South Africa. And just recently a South African tour came through Charlottesville, Virginia, near where I live. I found out that some of those same folks who were working on the American Committee on Africa are still doing it now, ten years later. I get a real charge from seeing that kind of commitment and continuity.

Lillian — I wanted to say that something that has been important in my life is to be able to make choices of what that life is going to be. It's exciting to see women making conscious choices today and to have models of women who are doing that. I think particularly of people like Elise Boulding and Grace Lee Boggs who are a source of inspiration to me.

Chip — The whole women's movement has been a tremendous inspiration to me. It's the most important movement of the Seventies that we carry into the Eighties. Not only has it had the most obvious, measurable effect on mainstream culture; there are also feminist insights such "the personal is the political."

Taylor — Reading Lillian Hellman's autobiographical books has made me aware that social change work has been going on for a long time. And, in fact, people have been doing it forever. The more I get in touch with that, the easier it is. Some of it is continuity with people we know now or once knew, some of it is continuity with history and reading about other people's struggles.

Nancy — One of the things we deal with is that the power structure and the media are never going to tell us when or how we've influenced them. One of the stories that I always remember is that when all the people were out in the street during the anti-war movement Nixon was essentially saying, "Well, I'm watching football and ignoring you." We thought we weren't having any effect. Then Elsberg starts talking and we find out that we really did have an effect.

There was an article just three months ago that said that at a particular time in the Sixties the administration was seriously considering using nuclear weapons in Southeast Asia. It was at the time of one of the large demonstrations and they realized that there was no way they would be able to pull it off.

Also, it's true we haven't ended nukes, but look at how many plant cancellations there have been in the last few years. Now, the movement's not totally responsible for this, considering the economic state of the country, but we have had an effect. The media's been telling us for the last ten years that the movement was dead. True, it doesn't look like the Sixties, but we also know it's not dead. I think it's very important to be able to read those signs, especially when so many are saying we are having no effect.

Chip — That's real important, but I was thinking more in terms of gross issues such as 'stop the war tomorrow' or 'stop nuclear bombs in the Sixties.'

Nancy — Most of us knew that this was a long struggle and that we weren't going to stop the war tomorrow. Those who didn't realize this became very discouraged.

Chip — Yes. Another sign I've seen recently is that the supreme commander of NATO was asked if he thought they were going to be able to continue with the Pershing II in light of the demonstrations in Europe last fall. He said, in an unusually frank admission, "I don't know. We may not be able to."

George — Let me give another example. I met Dan Elsberg in Boston sometime before he exposed the Pentagon Papers. We spent until three o'clock in the morning talking with each other. It was fascinating. Of course I've forgotten what it was we talked about, but years later Dan was down in Philadelphia addressing the yearly meeting and he told a story about that conversation. He said that a question I had asked, moved him a little further along in his thinking toward his eventual disavowal of what was going on in the government. We had been talking about the Jews in Europe during Hitler's reign and he asked me if I thought non-violence would have saved them. My question to him was, 'But did the violent approach save them?' For some reason that had a major influence on him and was part of his changing his life.

Another thing to keep in mind is that most of us don't change in a dramatic way. We do it a little bit at a time. We are pulled or pushed into it, kicking and screaming in protest. We just never know when something we do or say has an impact. I continue to meet many people in the world who say: I remember that you were involved in this or that action and then go on to tell me something that affected their lives because of their interaction with me or their

witnessing of my life. It goes back to the integrity of your life. It speaks better than theories or even visions. Did you go out and do it?

Nancy — The way we are taught history keeps us from seeing those connections. I really appreciate having a couple of friends at MNS who have pushed me to read different kinds of histories from different perspectives. I'm beginning to get a sense of myself as part of something very long-reaching. A lot of my inspiration has come from reading about other people's struggles, such as the biographies of Mother Jones and Eugene Debs. A parallel thing is the music that has come out of the social change movement over the years. I like to pick up a songbook and sing, or sit down and listen to records. I just heard an old Woody Guthrie record and was very moved by it.

Taylor — My own continuity is also helpful. When I was first getting involved with social change work at fifteen, I was coming from a much weaker place than now when I'm turning thirty. Then people would say to me, "Well, you'll do this for a few years and then you'll give it up." And I could say, "No, I won't," but I didn't have much to back me up. I've been doing it for fifteen years now so it's a lot easier to say, "No, I don't think I am going to give it up." And it's a lot more believable.

It's also important to see folks older than myself doing it — because the thirty year olds in the world aren't going to do it alone.

Nancy — When I turned thirty, it was the era when thirty was over the hill. You were either under thirty or over, period, and not to be trusted if you were over. On my thirtieth birthday I was at a church service led by Black Unitarians. I had this incredible feeling of, well, if I'm still feeling the way I do about social change now, if I'm still as involved as I was yesterday, the being over thirty can't be as much of a disaster as they're saying.

That was a turning point for me. I've gotten over the feeling that I'm going to lose my desire to do social change work at some magic age. Also, people have stopped treating me as though I were over the hill and that makes a difference. My family wishes I was not doing what I'm doing, but they've stopped trying to get me to change. They no longer say, or I hope think, 'Oh, you'll outgrow it someday.'

Chip — It enrages me that the media throws us examples of people we once took as counter culture heroes who have since given up. It's hard to see an article in *U.S. News and World Report* about Rennie Davis now selling insurance, or Jerry Rubin catering to the elite. Of course, that tells us something about who we made into counter culture heroes and why. But the media confronts us with that all the time and we hardly ever hear about the people who have stuck with it; the Pete Seegers, Dave Dellingers, and many, many others. Or about the thousands of lesser known folks such as us here in this room who were involved in the anti-war movement and who are still active today.

Nancy — That's why we need to create our own stories.

George — And be our own teachers.

Taylor — And talk to each other. □

COMMUNITY LAND TRUST



A New Approach to Home Ownership

by John Davis and Chuck Matthei

As summer arrives at last, the memories and hardships of the previous winter remain. A harsh economic climate has continued to drive thousands of homeless into the streets of major cities and smaller towns across the country. Official estimates of homeless people in New York City place the number at 36,000, a 30% increase over last year. City shelters hold beds for less than 10% of these people. Confronted with one of the coldest winters in recent history, officials in Atlanta allowed the homeless to sleep in the hallways of the city's largest hospital. In Chicago, Mayor Byrne ordered park pavillions opened to the homeless during the coldest weather. In Washington, D.C., from Thanksgiving until the spring thaw, community groups maintained a symbolic graveyard across from the White House, marking the deaths of homeless people around the country. Week by week, the number of memorial crosses kept growing and growing.

Homelessness is merely the most severe symptom of a mounting crisis in housing, a crisis that is hitting the nation's tenants hardest of all. Rents are rising far more rapidly than renter's incomes. Rental units are being eliminated at an alarming rate. Tenant displacement is growing worse. Within the same city, *disinvestment* will leave row after row of abandoned buildings, left vacant by

landlords who have taken all of the tax deductions that the law allows, while deferring payments for property taxes and repairs; *conversions* will transform thousands of units of rental housing into condominiums or cooperatives; and *gentrification* will transform some neighborhoods from low- and moderate-income communities into affluent enclaves. Richard LeGates and Chester Hartman have estimated that "2.5 million persons annually is a conservative estimate of the magnitude of displacement in the United States at the present time" (National Clearinghouse for Legal Services, July 1981). Displacement has

John Davis and Chuck Matthei work for The Institute for Community Economics (151 Montague City Road, Greenfield, MA 01301) which is a nonprofit corporation founded in 1967. ICE assists community land trusts with community organizing and education, legal organization, planning and property acquisition, financing, and negotiation. Its revolving loan fund is a vehicle for responsible use of individual and institutional funds. This article is adapted from a forthcoming book on CLTs to be published by Rodale Press in the fall of 1982. An abbreviated version of this article appeared in the March, 1982 issue of Shelterforce.



Harbinger of gentrification: West End of Cincinnati

become an everpresent possibility for people who have neither ownership nor control of the land that is under their feet and the roofs that are over their heads.

Across the country, there is less low-rent housing, less rental housing at any price, and less available housing of any kind. We are faced with an appalling loss of decent, affordable housing at a time when new construction is at its lowest point in 35 years. The poor are no longer alone in finding it impossible to buy a home. A recent study by the Harvard-MIT Joint Center for Urban Studies reported that less than one-quarter of U.S. households can now afford to purchase a home (compared to two-thirds during the Great Depression). The danger in these trends was bluntly stated by the National Association of Home Builders in a report entitled, *Housing at the Turning Point: A Reassessment of America's Shelter Needs for the 80's* . . .

"Unless current trends are reversed soon, a housing crisis of unknown proportions could engulf this nation, pitting one generation of Americans against another, and further pushing from the mainstream of American society those who are being denied decent, affordable housing — the young, the elderly, and the poor."

Low- and moderate-income families have, in the past, been able to look to the federal government for help in meeting their housing needs. But problems in the national economy — and the winds of political change — have led to massive cutbacks and regressive alterations in most of

these federal programs. These circumstances accentuate, in turn, flaws and limitations that are inherent in the programs that remain. Public monies put into various subsidies for rental housing tend to flow quickly into the private pockets of absentee owners and a privileged few, often as very large profits for landlords, developers, speculators, and other investors. Publicly-owned housing, on the other hand, may represent a more basic and long-term response to individual and community needs, but even public housing fails to provide tenants with long-term security or with equity of any sort. Neither does public housing typically allow the tenants or members of the immediate community to control the use or management of the property.

Some publicly-funded housing programs have attempted to avoid these limitations by creating home *ownership* opportunities for low-income people. When successful, such programs offer the greatest personal benefits to the people served, but these opportunities have never been available to very many, and they have often proved to be a very short-term "solution" to community needs. When these new owners leave their property and it returns to the speculative market, it will once again be lost to those who need it most — unless new and larger subsidies are forthcoming. In such situations, the community retains none of the value which it helped to create.

Especially ironic is the grim paradox faced by many low-income neighborhoods, and by an increasing number of middle-income communities as well, when residents work together to improve their community and the quality of their own lives within it. If they succeed in this effort, they will enhance the attractiveness of the community's land as a speculative investment; by improving their circumstances, they may actually initiate or accelerate the market forces which will increase the property values, raise property taxes and rents, and may ultimately drive them from their homes and neighborhoods.

Despite these difficulties, there is a new focus on ownership among many tenants, community groups, and housing activists. It is clear that rental situations offer less and less security to tenants, even though most low-income families pay far more, over their rental lifetimes, than the cost of the housing they occupy. Furthermore, as tenant organizations have forced important concessions from landlords and public officials — successfully lobbying to place controls on rents, conversions, abandonment, and displacement — activists have begun to explore new forms of tenant ownership to secure the gains that have been made. "Tenant organizing must include reforms that allow tenants to develop the true capacity to control their own institutions," assert John Atlas and Peter Dreier in their article, "The Housing Crisis and the Tenants' Revolt" (*Social Policy* magazine, January/February 1980). "In turn, these new forms of ownership and control provide a political base that will widen the terrain on which further campaigns are waged."

New Housing Strategies

No dream has been more important in the lives of most Americans, no tradition more influential in our history and

culture, than land and home ownership. For most people, the prospect of home ownership represents an opportunity to attain lifetime security, fair equity for their personal investment of labor and capital, and a legacy for their descendants. These are legitimate aspirations — however distorted or abused they may have been by speculators intent on using property for their own profit. Security, equity and a legacy are basic interests that individuals have in the ownership of property. New approaches to tenant ownership must recognize these interests, and attempt to secure them.

At the same time, the legitimate interests of the community as a whole must be respected and secured. New housing strategies must provide access to decent housing for all segments of the population, and control the cost of transferring property from one use to the next, ensuring that a house which is affordable now will remain affordable in the future. They must give neighborhoods a primary role in shaping their own long-term development, and build an economic base in the community from the value created by cooperative development efforts, public investment, and larger economic forces.

What is a Community Land Trust?

The community land trust (CLT) is designed to strike a fair balance between individual and community interests, and meet the strategic requirements for a new approach to housing. A CLT is a democratically-structured nonprofit corporation, with an open membership and an elected board. The board typically includes residents of trust-owned lands, other community residents, and public interest representatives. The CLT acquires land through purchase or donation with an intention to retain title in perpetuity, thus removing the land from the speculative market.

Appropriate uses are determined for the land by a committee of the CLT, and the land is then leased to individuals, families, cooperatives, community organizations, businesses or for public purposes. Normally the CLT offers a lifetime or long-term lease, which may be transferred to the leaseholder's heirs if they wish to continue to use the land. Leaseholders pay a regular lease fee (based on the "use value" rather than the "full market value" of the land), but they do not need to make downpayments and do not usually need conventional credit or financing to gain access to the land.

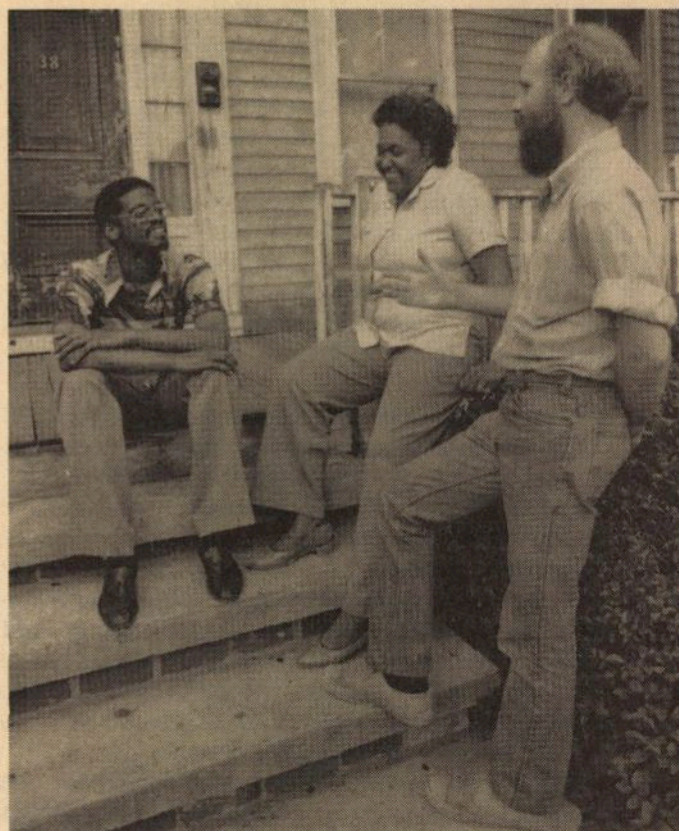
While leaseholders do not own the land they use, they may own buildings and other improvements. In many cases, the CLTs have helped leaseholders acquire ownership of buildings by arranging affordable financing, and in some cases by organizing volunteer labor to assist in construction or rehab. If the CLT has purchased property that includes sound housing, the housing is usually sold to leaseholders over an extended period of time, with the CLT holding the mortgage or selling the house through a land contract arrangement.

If leaseholders leave the land and terminate their lease, they may sell their buildings. Typically, the CLT retains first option to buy the building at the owner's original invested cost, sometimes adjusted for inflation, deprecia-

tion, or damage during the ownership period. The building can then be sold to the next leaseholder at a price below its current market value. Thus the first leaseholder is guaranteed equity in the improvements, and the succeeding leaseholder is able to buy the improvements at a fair price. No seller will profit from unearned increases in market value, and no buyer will be priced out of the market by such increases.

Variations of Housing Ownership

The CLT combines features of both private ownership and community ownership. Individual families leasing CLT land have the same security traditionally enjoyed only by owners; they have a fair equity for their investment; and both the leaseholder's property (the building or apartment which is owned) and the leasehold itself (the right to use the land) may be passed on to their heirs. At the same time, the CLT makes access fairly and widely available and prevents absentee ownership; it enables a community to exercise more effective and representative control over its long-term development; and it builds an economic base through



Central Roxbury CLT members Lloyd Harding and Beverly Kinch with Chuck Matthei of I.C.E., Boston, MA.

lease fees and the appreciated value of CLT lands. CLTs give new meaning to the early American concept of the "commonwealth."

The CLT is a very flexible model. It can accommodate any form of housing ownership: individual ownership, coops, housing corporations, etc. It can be adapted to any community plan, and work in partnership with CDCs or other community development organizations. The CLT can serve as a structural, economic and political link

between the various social, economic and land use units in the community — without compromising their independence and distinctive features. Particularly important for many tenant organizations is the potential relationship between CLTs and limited equity coops.

CLTs share the same basic social commitments as limited-equity coops, and function in a similar manner, though they normally differ in the diversity and scale of their land holdings. Most limited-equity coops (in which the members have chosen to limit the value of each share, to guarantee its affordability for low-income people in the future) include only one or several buildings, in a single

location. The CLT, on the other hand, may own land throughout a neighborhood, and its land may be put to a variety of uses.

When a limited-equity coop is established on CLT land, or turns its land over to a CLT, the coop continues to control resale of shares and the admission of new members. Only in the event that the coop proposes to sell the entire building will the CLT exercise its option to purchase. The building will not return to a speculative market. Such an arrangement gives greater stability and security to the limited-equity principle — an additional layer of protection for the coop members' commitment to

The Cedar Riverside Community Land Trust, Minneapolis

Cedar Riverside is a community of 6500 people, lying between Minneapolis' central business district on the west and the campus of the University of Minnesota on the east. It is a community of long-time tenants; the average length of residency in Cedar Riverside is six and a half years, higher than that in most of the

city's other neighborhoods. It is also a community that appeared to be doomed twelve years ago when a local developer won approval from city officials and from HUD planners for a massive "New Town In Town" project that would have replaced most of the community's single and multi-family houses with highrise apartment buildings. But the community fought back.

Three community-based organizations emerged out of the fight to stop the developer's project and prevent the displacement of the area's present residents: The West Bank Tenants Union (now Cedar Riverside Community Union); the Project Area Committee; and the West Bank Community Development Corporation. The oldest of these organizations, the Tenants Union, was founded in 1969 and provided the base for the other two. At the same time, the Tenants Union succeeded in holding rents down, stabilizing the population of the community, and encouraging the community to act.

The demolition of housing was prevented; the highrise development plan eventually stopped. When HUD finally foreclosed on the project, the developer and a local bank were left holding 300-400 units of housing that they could not develop and no longer wanted to own. What followed was a lengthy lawsuit and a series of complicated negotiations, resulting in the City's Community Development Agency gaining options to buy the Cedar Riverside properties held by the developer and the bank. The plan was for the Minneapolis Community Development Agency (MCDA) to acquire title to these properties over a

period of eight years, write down their cost of purchase, and sell them off to private buyers. At this point, the organizations of the Cedar Riverside community stepped forward to propose that these properties be sold to a community land trust.

Dorothy Jacobs, a staff member of the Project Area Committee, explains why a CLT was proposed for the Cedar Riverside community:

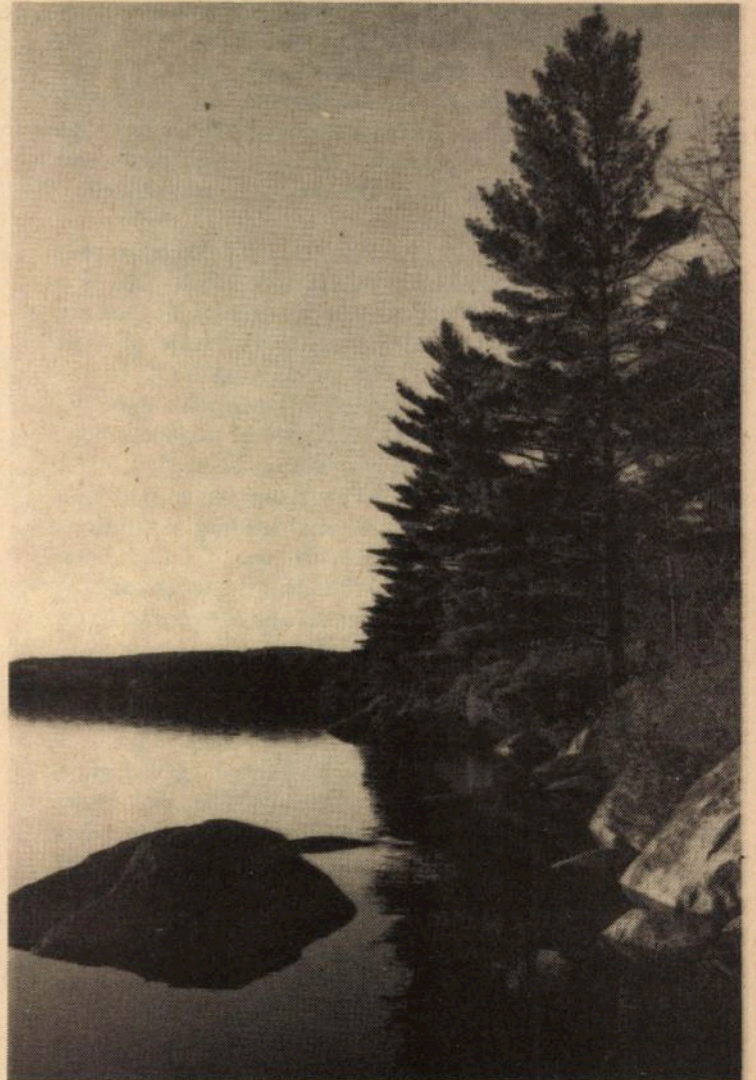
"The reason that we began thinking of the land trust is that we were looking for ways to keep housing affordable in the future. In an urban renewal area you can always have the first sale affordable. However, the second sale is speculative always . . . In the sixties the (City officials) used to outlay massive amounts of money for subsidy and never recover any of it — it was just gone. In fact, it was used as a tool to gentrify neighborhoods. So we thought the land trust would be a way of preserving the subsidy, the equity investment, that the city will make in the neighborhood, far into the future. What we asked the City to do was to put that subsidy into the land: sell us the house, put the write-down into the land, and sell the land to the trust. Then the land trust will own the land; the person will own the structure; part of his lease with the land trust would be a limited equity clause, so that when the next family buys in, the subsidy is intact — it's still there."

The Cedar Riverside Community Land Trust was incorporated in 1981, with bylaws that stress the goal of keeping housing affordable in the area. About the same time, a new comprehensive renewal plan was brought before the City Council. The Project Area Committee and other Cedar Riverside groups lobbied to insert a provision into this plan that would require the MCDA to convey its Cedar Riverside properties to the CLT. Although the final renewal plan was adopted without this stipulation, a clause was included which explicitly permits the MCDA to convey property to an organization like a land trust. Organizers of the CLT are confident that the land trust will end up receiving many of the 300 — 400 units on which the MCDA now holds an option.

*Low-cost housing construction
in rural Maine . . . Covenant
CLT financed by I.C.E.'s
Revolving Loan Fund*



*Harvesting potatoes from the
market garden of the
Community Land Association, a
CLT in Clairfield, Tennessee*



*Patton Pond, Covenant CLT,
Maine*

low- and moderate-income people in the community. At the same time, coops offer a strong organizational base of CLT members, particularly those who live in multi-unit buildings. The evolution of the Southern Columbia Heights Tenants Union in Washington, D.C., suggests the possibilities for such cooperation.

Columbia Heights is a small neighborhood facing intense gentrification pressures. In the past several years, tenants have organized around issues of code enforcement and management; confrontations with landlords and rent strikes ensued. Residents from buildings throughout the neighborhood joined forces in political action to lobby for rent control, anti-displacement ordinances, and more. Out of this emerged the Southern Columbia Heights Tenants Union, representing tenants in 35 buildings with 700 units.

Tenants and organizers recognized the need to secure the position of low-income people and neighborhood leadership in Columbia Heights — and the difficulty of doing the in the midst of such active speculation and redevelopment. To achieve this goal, the Cooperative Housing Development project of the SCHTU began to organize low-income limited-equity coops, making effective use of Washington's "tenants' first right to purchase" law. In the past year, three buildings, with sixty-seven units, were purchased by tenant associations; one more is now in process; others are targeted. Recently, some in the neighborhood have begun to consider the formation of a CLT, or some other kind of federation, to link these coops together in a larger "cooperative" of shared purposes and resources, and provide an additional layer of protection for the limited equity principle.

To date, the greatest barrier to CLT development around the country has been access to capital. This is a serious problem, and there are not yet any CLTs that are large enough to respond adequately to the scale of their neighborhood's problems. (The developing CLT in the Cedar-Riverside neighborhood of Minneapolis may become the first CLT to achieve this scale of acquisition.)

However, the past several years have seen significant progress in the development of new financing sources and strategies for CLTs. Some traditional lending institutions have become more responsive to the CLT model. Especially when faced with the requirements of the Community Reinvestment Act, lenders have expressed new willingness to invest in CLTs and limited-equity coops. CLTs can establish collective credit, collateral, and financial resources far greater than any individual family might muster.

In the public sector, the Farmers Home Administration has opened several loan programs to CLTs and leaseholders, Community Development Block Grant money has been made available to at least one CLT, and a number of state housing agencies and municipal governments have expressed serious interest in CLTs. The CLT's ability to control transfer costs and reduce a community's future need for financial assistance make it an appropriate and effective recipient of public funds. Through the CLT, public funds are retained and "reinvested" within the community, for repeated use with multiple effect. With flexibility in its acquisition and leasing policies, a CLT can

take advantage of Section 8 subsidies and a number of other public housing assistance programs.

More important are the increasing number of grants, loans, and loan guarantees received from foundations, churches and individuals. The argument that CLT's can multiply the impact of each dollar invested is effective in mobilizing funds from these sources. If the CLT requests and receives federal tax exempt status, the charitable deduction that donors receive from making a contribution to the CLT can be used to persuade some property owners to make "bargain sales" (selling their property at below market price and taking the balance of the appraised value as a charitable deduction) to the CLT.

The most significant source of financing for the start-up of many CLTs has been "alternative" or "socially-responsible investment" — loans from individuals, churches and other institutions, usually at well below market rates. Early in 1980, the Institute for Community Economics established a revolving loan fund to manage socially targeted loans and to make them available to CLTs and other community development efforts. The fund has provided assistance to approximately twenty groups in seven states. The number of concerned lenders seems to be growing, and several bank trust departments and investment management firms have requested ICE advice in locating responsible investment opportunities for their own clients.

The CLT is not, of course a panacea, nor is it an answer by itself to the urgent housing needs of communities and individuals. It must be accompanied by tenant organizing, legislation, local planning, and other programs to expand and secure the stock of decent, affordable housing. But we are confronted today with the need to create new housing strategies and new ownership forms which prevent displacement and balance individual and community interests. They must prevent absentee control, speculation and illegitimate gains, but guarantee community residents security, equity and a legacy for their descendants; they must offer greater benefits than conventional public housing and subsidy programs, but ensure long-term public benefits from the public investment in such programs. CLTs can plan an important role in this struggle.



For more information about Community Land Trusts write to Institute for Community Economics, 151 Montague City Road, Greenfield, MA 01301.

The Community Land Cooperative of Cincinnati

Vivian Maxwell has lived in Cincinnati's West End for nearly 43 years. During that time she has seen many of her neighbors displaced from their homes — by the construction of expressways and parking lots; by urban renewal; and now by gentrification. The West End is located a short distance from downtown Cincinnati and has many architecturally interesting, restorable old buildings. Affluent investors have begun to show an interest in these buildings, signalling the prospect of many upper-income people eventually moving into the area. There is fear among the lower-income, black tenants who make up most of the community's present population that they will eventually be forced to move out of the area. Last year, Mrs. Maxwell was forced to move.

Evicted from the house in which she had been living with her ten children, Mrs. Maxwell could find for rent only a dilapidated house with rusted plumbing and broken windows. As she describes it: "Six rooms, \$350 a month, and we had one doorknob in the place — if you'd go to the john and forget to take the doorknob you'd have to stay in there until someone let you out." To make matters worse, when Mrs. Maxwell was away her landlady would come into the house and curse her children. Something better had to be found.

Confronted with Mrs. Maxwell's plight, the West End Alliance of Churches and Ministries — which had been formed before out of a growing concern for the housing problems of the area's low- and moderate-income residents — decided to organize a community land trust: the Community Land Cooperative of Cincinnati (CLCC). (The group had to use "cooperative" as part of their name because Ohio law prevents the use of the term "trust" in the name of such an organization.) Several weeks after moving into her one-doorknob "rathole," Mrs. Maxwell learned of a decent house for sale at a modest price in a nearby neighborhood. The newly incorporated land trust was ready to lend a hand.

With a low-interest loan from the Institute for Community Economics and other funds raised locally, CLCC bought the house. Mrs. Maxwell moved in the next day. The land trust owns the land



under the house and leases that land to Mrs. Maxwell (on a lifetime lease) for an annual fee. Mrs. Maxwell owns the house, paying a fixed amount each month (for 20 years) to retire the debt on the house. Her total monthly payment for the land and house are \$160 plus utilities. Should she ever choose to sell the house, CLCC retains a first option to purchase the property at a price that will guarantee Mrs. Maxwell a fair equity return for her investment in the house, but will keep the purchase price below the house's inflated market value. The next leaseholder will, therefore, be able to purchase the house at a price that is lower than it would have been had Mrs. Maxwell been able to sell the house for whatever the market would bear. In the meantime, Mrs. Maxwell is the owner of a home from which she will not be evicted, a home that she may choose to pass on to one of her many children. "It's nine rooms altogether, with three floors, two baths. It's a whole lotta work gotta be done, but I feel like I'm on Sugar Hill now. Cause I can take my time and get a little at a time. And I don't have to worry about nobody knocking on my door, saying Mrs. Maxwell, you gotta go cause you got too many kids."

Since purchasing Mrs. Maxwell's house a year ago, CLCC has acquired six other buildings — 17 units of housing in all. The organization has also established its own revolving loan fund to provide financing for leaseholders who wish to own their own units. At present, there is approximately \$130,000 in this fund, made available by individuals and religious orders to CLCC as low-interest loans. An additional \$40,000 has been received in grants.

Several programs have been established to help leaseholders, particularly those in the unfamiliar role of purchasing and maintaining their own homes. CLCC now has a "family worker" to provide help and counselling for the trust's leaseholders and a "maintenance specialist" to assist with repairs and rehab. In 1981, CLCC received the Better Housing League Award for its work in the West End. □

The Highlander Center is a center of research and education located in eastern Tennessee, dedicated to serving and preserving the people and culture of Appalachia. Founded fifty years ago, the Highlander Center has taken an approach that makes education an empowering experience — for social change, for social justice, for democracy.

Guy and Candie Carawan are presently part of the Highlander staff and are responsible for the development of the cultural program. Guy is a performing musician and does concerts in whatever free time he has. Candie is a potter. Both of them have been involved in social and political change for many years.

Culture, in a Highlander context, is used both to enliven and to enlighten. Since 1932 Highlander has maintained a two fold interest in the cultural expressions of the people with whom the school has worked: coal miners, farmers, bugwood cutters, millhands, union members, blacks and Appalachians. We have learned that music (particularly singing), stories, poems, writing and theatre can play a crucial supportive role in social movements or in efforts to deal with community issues and problems. Furthermore, people's indigenous cultural expression is something of value in itself — part of any community's heritage which can give strength, a sense of identity and confidence.

Highlander has worked mainly with grassroots people in the South. Many naturally possess huge stores of traditional religious songs, old ballads and folk songs, games, dances and regional tales as well as more recent popular forms of folk-derived music — bluegrass and country, gospel, rhythm and blues and rock and roll. Often people use this cultural knowledge to create new songs, poems, and stories which tell about what is important, wrong and hurtful, rich, humorous or joyful in their own lives at the moment. Nimrod Workman, a retired West Virginia coal miner, now in his eighties sings to enthralled listeners, ancient ballads and Old Regular Baptist, long-meter hymns side-by-side with satires and laments he's written, like Watergate Boogie and Black Lung Blues. To him and to his audience, each is relevant.

Bringing these talented, often older, persons together with younger singers and musicians has been, and remains, one of Highlander's most important education roles. Residential workshops at the school (and gatherings out in communities as well) have been rich in the exchange of ideas, experiences, songs, new words, laughter and encouragement. People have gone away with different ways of seeing and describing their world. They have written songs, organized musical and drama activities, collected cultural material, gotten people singing and dancing, spreading their enthusiasms.

During Highlander's earlier days, staff members, Zilphia Horton and Ralph Tefferteller worked with mountain people seeking to win basic workers' rights as industrialization came into the hillside and with labor unions. They learned songs and dances from the people they worked with and carried what they had learned to

A Time for Singing

Highlander Center

*Way up in a mountain cove
Friends listen and beware
The wastes flowing from the landfill
Allow no peace for people there.
They're afraid for the children
And the poison in their land
And they're fearful for the future
But together took a stand.
And I'm standing with you neighbor
And we'll fight it if we can,
I'm afraid for the children and the land.*

*excerpt from a song from Bumpass Cove
by Keith & Lori Talbott*

other communities — to picket lines, meeting halls and gatherings of all sizes. Many of the songs that caught on and endured were adaptations of older religious songs — We Shall Not Be Moved, We're Gonna Roll the Union On, and others.

Perhaps the most classic example of adaptation was the evolution of 'We Shall Overcome.' The song came to Highlander with striking food and tobacco workers from Charleston, South Carolina, in 1945. The original black church song had already undergone some changes on the picket line. "I will be all right" and "the Lord will see us through" had become "we will organize," "we will win our rights," and "we will over come." Zilphia slowed the song to anthem speed, added some new verses, and began singing and teaching it around the South. "We Shall Overcome" became a theme song at Highlander and in the



Nimrod Workman at Highlander music workshop

by Guy and Candie Carawan

1960s would become the best-known song of the civil rights movement and eventually make its way around the world.

Highlander was one of the key gathering places in the South during the civil rights years, and singing was a vital part of the movement. At Highlander workshops, songs were exchanged and new words were written to traditional spirituals, gospel songs, or popular songs. Once again the importance of both traditional songs and the new adaptations to freedom songs was very clear. Organizers moving into rural black communities found that knowing familiar songs was a tremendous asset in making contact with people.

During the early 1960s there were also specific workshops which explored the use of music, the value of traditional culture, the writing of new songs and the process of group singing. There were gatherings which

introduced northern singer-songwriters to southern freedom workers and helped spread the news of development in the south to northern cities and college campuses.

Most recently Highlander has worked in Appalachia, a region as rich in cultural inheritance as in coal. Again there has been an effort both to support the traditions and the carriers of cultural heritage and to encourage the use of cultural expression in support of the work on real community issues and concerns. Throughout each of these convulsive periods in the south's and Highlander's history, Highlander's staff has produced a steady flow of songbooks, records and, more recently, videotapes. These are considered teaching tools, but they also preserve a colorful, important look at cultural history unfolding from the bottom up. Much of the sound track of the award winning film, *Harlan County, USA*, was taken from a

record, *Come All You Coal Miners* (Rounder Records), made at a Highlander workshop in 1972.

Much of Highlander's work in Appalachia over the past several years has related to the use and mis-use of the land — strip mining, flooding, toxic dumps and other environmental pollution, unfair taxation, the development and exploitation of mineral wealth. One of the recent highlights of this work was a workshop which focused on cultural expressions in support of land and environmental issues. The workshop was designed for people from communities affected by these issues who have cultural skills and use them to help draw people together to struggle with the problems and who also express in their music, poetry, stories, dances, photographs, a celebration of the land and the values worth preserving in the mountains.

About 45 people came to Highlander for the workshop — the number swelling to twice that as groups came in for a specific section of the program. Many community groups were represented: Yellow Creek where citizens have banded together to fight a tannery dumping dangerous chemicals into the water supply; Bumpass Cove where an effective group has organized in protest over a toxic dump at the head of their hollow; Tug Valley where people set up a recovery center after the devastating floods of 1977 and where the Appalachian Alliance was born; Knott County where people are taking back their land (long claimed by the coal companies); Cranks Creek where a family group has campaigned against irresponsible strip mining resulting in repeated and dangerous flooding.

There were people from western North Carolina, southwestern Virginia, several West Virginia communities, and from deeper south where many black communities have suffered very similar problems. There were also individual songwriters, poets, playwrights, photographers and musicians concerned about the issues as they affect the entire region.

Learning took place in several ways — through a sharing of concrete experiences in talking, singing, poetry and writing, photographic displays, and several excellent slide shows. Besides the formal sessions designed to draw out the information and cultural expression, there were intense conversations over the dinner table, in the kitchen after meals, during the dancing and singing late in the evenings. There was time for listening to individuals, and

time for singing together. There was a chance to hear and pay tribute to an older layer of culture and experience brought by the older participants and to hear many new forms of expression from younger people. There was a chance to learn specific information about community situations and a chance to remind ourselves of the power of bringing cultural expression to bear on these situations.

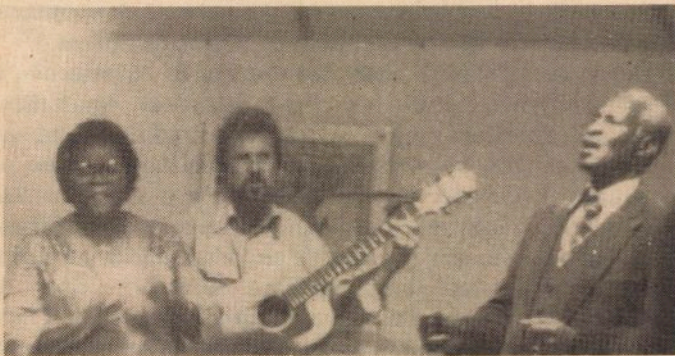
In the last ten years, Highlander's work has also included reaching out from the Center to people in rural communities throughout the mountains. Working with many of the region's singers, musicians, songwriters, storytellers, dance callers, it has always been discouraging that many valuable resource people are virtually ignored at home. Singers and musicians who have travelled north to folk festivals and concerts and who have sometimes even been recorded for people all over the country to enjoy, have often not been invited to perform and talk in their local schools, senior citizen, day care or head start centers.

In 1976, with financial help from the National Endowment for the Arts, it developed a program travelling to rural communities throughout the mountains, working with people there arranging visits by local folk artists to class rooms, community centers senior citizen nutrition sites, and many other places. In addition, some special resource persons from out of the immediate region were brought in to teach their skills to local teachers and community workers. For example, Bessie Jones and her granddaughter, Georgette, from St. Simon's Island, Georgia, were able to spend twelve days visiting mountain communities. Bessie is a treasure-house of game songs and ring-plays which developed out of southern black experience. She is an articulate speaker and teacher and made instant contact with people in black, white and mixed communities. Earl Gilmore, a gospel singer from Clinchco, Virginia, and Phyllis Boyens also joined the travelling group.

Former Highlander staff member, Ralph Tefferteller from Maryville, Tennessee, visited mountain communities for eight days. Ralph is an expert on Appalachian dances and play-party games. He taught dances and games to groups of all ages from Head Start children to senior citizens in eighteen different settings. Also travelling with us were some local musicians and young people from the region who are interested in learning to teach dance. For them it was a travelling workshop.

As Ralph Tefferteller says, southern Appalachia's rich cultural heritage deserves to be given much more recognition and encouragement. The emphasis of Highlander's program is to support the use of local resource people in communities on a regular and continuing basis. In every instance, once a program had been set up in a school (sometimes with hesitation on the part of principals and administrators) there was a great deal of enthusiasm and interest in seeing it happen again. This is representative of the work Highlander seeks to continue.

The core of Highlander's educational philosophy is that people can solve their own problems. Given sufficient information and time to think in a concentrated way about the problems they face, they will usually come up with their own best answers. The same is true of culture. People make their own culture. They build on what had come out



Rev. Hugh Cowan and his wife Julia, from Harlan County, KY, lead singing at Highlander with Guy Carawan on guitar.

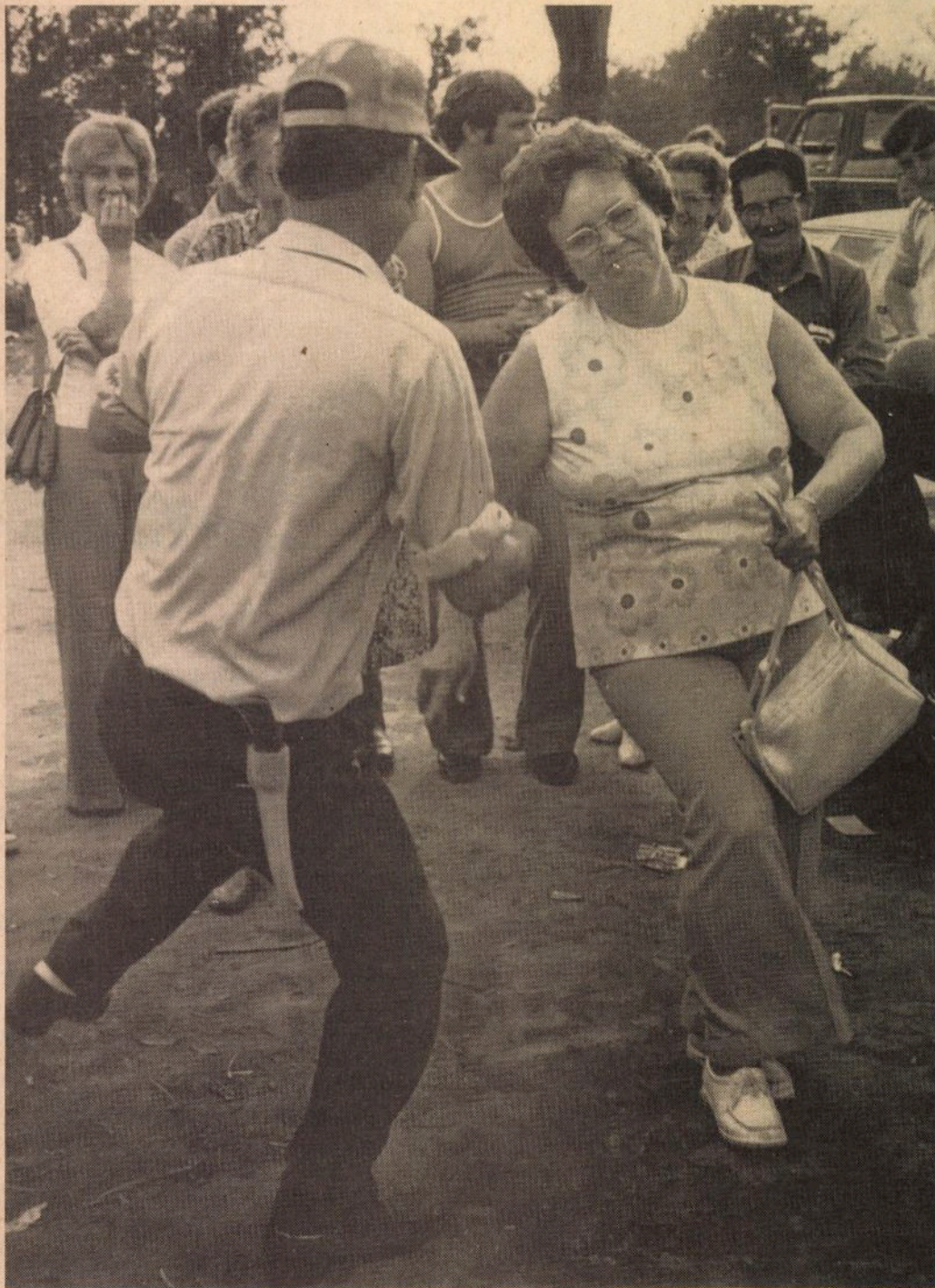
of their own experience and by reflecting on what experiences are important to them. This is one reason why so much of the music which evolves at or through Highlander is heard wherever people are trying to change the way things are to the way they are supposed to be.

For more information about Highlander or their newsletter, *Highlander Reports*, write or call Highlander Research and Education Center, Box 370, RFD 3, New Market, Tennessee 37820, (615) 933-3443. □

"I've been working pretty much in a vacuum, but I've decided it's time to fill the vacuum. I've written 60 or 70 songs, and I've struggled to find a focus. But as I became more and more educated about what was going on around me, I realized that dams and power lines and nuclear power plants were just little pieces of a much larger problem — which was really our attitude toward the earth itself, our disregard for the direct link between the earth and ourselves. As the

American Indians say, the earth is our mother. We grow out of the earth and we go back to it, and if we don't know that, then we will kill ourselves."

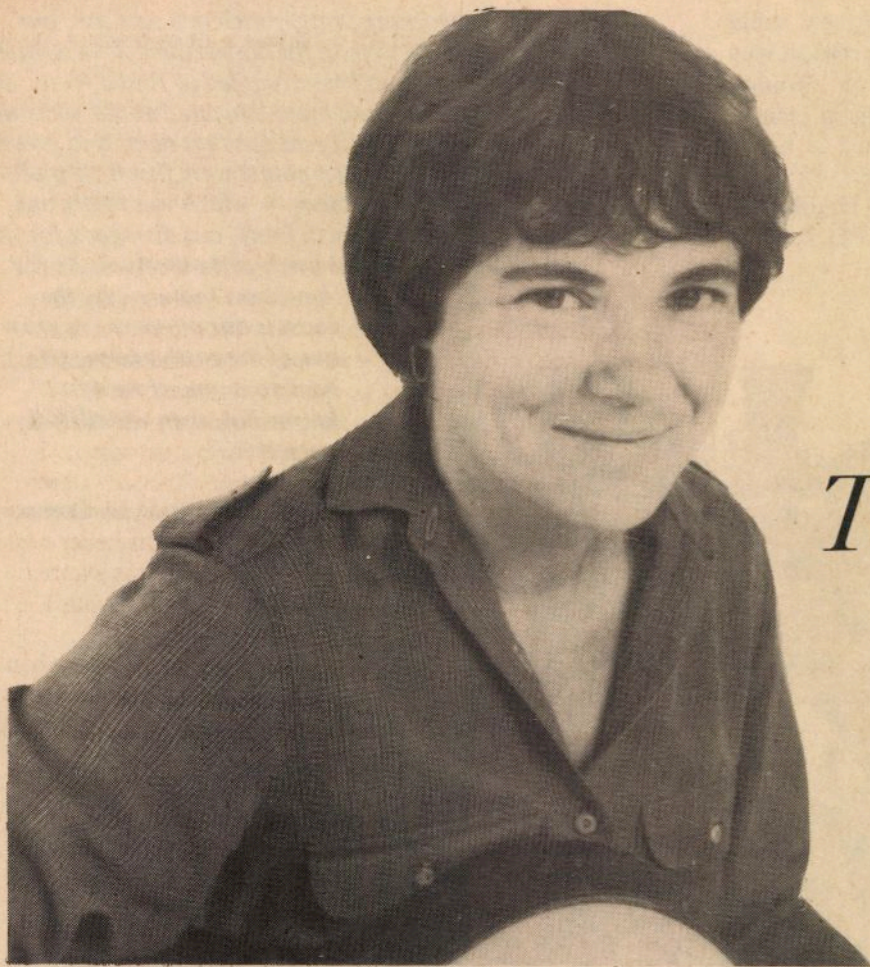
Elizabeth McCommon



"Very, very rarely, do we in the south as black people have an opportunity to come together with white people who are indeed challenging the same kinds of issues that we are challenging. I feel that what happened here this weekend can serve as a model to all of us in our organizing efforts in our communities. This kind of union of the political issues and the cultural expression of those issues is very very important, because at the one level you get people thinking about it and at another level, you get it into the heart and soul of folks. And the union of those two things makes for a very complete, committed action."

Jane Sapp, Eutaw, AL

Dancing on the picket site at Stearns, KY during the three year coal strike



Turning It Over

Interview by Audrey Hirsch

Meg Christian is a feminist musician, songwriter, and guitarist. As a cofounder of Olivia Records, a national women's recording label, she has helped to start a women's cultural movement. Meg is a spokesperson of the feminist women's community and has helped many women find a lifeline to each other. Her music is not only an expression of her feminist consciousness but a journey through her own soul.

Audrey — The influence of your Southern heritage on your music is of particular interest to me. You seem to allude to it more and more, especially in your last album, "Turning It Over." Perhaps we could start with what it was like growing up in the South.

Meg — It was intensely lonely and isolating. But as I travel around the country and talk to other lesbians about our experiences growing up, I really don't think that mine are all that different.

I grew up in Lynchburg, Virginia, which is a fairly small town. I knew early on that my feelings for women were not those of the general female populace. I also knew at quite a young age that they were not acceptable. According to my

diary, I knew I was supposed to cover up my feelings. I wrote, "I know these feelings are wrong so I had better learn how to hide them. Hopefully someday I won't feel them anymore." Looking back, I feel proud of my way of coping because I never said, "These feelings are wrong and therefore I have to purge them from my soul immediately." I wasn't about to give up something that was the source of joyous and beautiful feelings.

Of course I had the stereotypical experiences including a nightmarish encounter with the authority figures at my summer camp who pronounced me abnormal and told me I had better get professional help if I wanted to come back the next year. And really, at that time there was absolutely no kind of support network.

When I was a senior in high school I was very fortunate to find a teacher who I could pour my heart out to. I secretly suspected he was gay too so I wasn't exactly shooting in the dark. He didn't want to jeopardize his job so he did not come out to me but he just happened to have a drawer full of gay magazines. This was 1963, you understand. He gave me the magazines to take home and that helped me know I wasn't completely alone.

Audrey — How do you feel now when you go back to Lynchburg?

Meg — I go back feeling very aware that I'm not in Berkeley, California. I don't particularly care to walk down the street with one of my "Come Out" tee shirts on. My mother still lives there. She knows I'm a lesbian. We don't talk about it but I've never gotten anything but support and friendliness from her and her friends. I'm very aware that there is someone there I care about who will feel the results of what I do. And I experience a strange combination of feelings of being both connected to and detached from the place I grew up.

Audrey — Does Lynchburg treat you as a favorite daughter?

Meg — Well, to tell the truth I have not been treated one way or the other by Lynchburg. Actually, in 1975, my lesbianism made the editorial section of the Lynchburg News. I did a workshop after a concert at Randolph Macom Women's College on lesbian feminism. The newspapers found out about it and made a big bru ha ha about it.

A couple of years ago I was reviewed in a fairly prestigious national musicians' magazine. Someone on the Lynchburg paper got wind of it and wanted to excerpt it. There was an article, "Local Lynchburger Makes Good," but the woman very carefully deleted any reference to my lesbianism.

Audrey — How strongly has your Southern background influenced your music?

Meg — Well, it's hard for me to separate where my Southernness begins and ends. When I was in college in Chapel Hill I got very interested in Southern folk music. I studied Doc Watson and went to fiddlers' conventions. I played Southern folk a lot in groups and by myself. It's a long shot from the kinds of music I do now but the Southern musical styles are there and I think my usage of language comes from being a Southerner.

I've heard people say that the language of the South is much more idiomatic than other parts of the country; that's because the South was populated by less of a variety of people and because its population changes less than in other parts of the country, Southerners really had a chance to develop their metaphors. It's only a theory but I thought it sounded pretty good.

Audrey — When did you start singing?

Meg — When I was five. As I was growing up, I sang in church choirs, high school choirs, college choruses, various folk groups, you name it. My earliest memories of music I liked were show tunes and then Harry Belafonte and Johnny Mathis. I was tremendously influenced by the whole folk era, the hootenannies, groups like the Limelighters and people like Joan Baez. During college I sang at coffehouses in Raleigh and when I moved to D.C. I sang in every little night club and ratskeller that existed.

Audrey — How did it feel when you moved away from the South?

Meg — I really didn't know that until I moved to California. I lived in Washington for five years but that was just too close to home. For a long time I tried to pretend the South was just a part of my past and I was

above it. I was too good for it! It was a lot of bullshit but it was based on the fact that I had bought a lot of the stereotype that Southerners were ignorant bigots. It wasn't until I actually left that I realized how much I missed it and how much I was a part of it. If I feel connected to any part of the world I guess it's the South, although I couldn't imagine living there any time soon.

Audrey — What or who influenced your politics?

Meg — I really didn't have any sense of being a political person until Gene McCarthy ran for President. At that point I sort of pulled my head out of the sand and realized that there was something going on out there called Vietnam. I had spent so much time inside myself. I always felt that I had been marching to a different drummer. I knew I could not stick to the stereotypes of what women were supposed to be in this world. I really did not want to marry, have children and be a housewife. I was never quite sure what options were available to me but I was aware that I was not getting a whole lot of support for what I liked to do.

All this was bubbling under the surface until 1969 when I heard some feminist on TV talking about the oppression of women and the basic fundamentals of feminism. Suddenly every piece of the puzzle of my life arranged itself and I understood with a capital U! I was singing in D.C. at that time and suddenly I found the women's movement. I found a women's community, womens' bars and gay liberation. That year, 1969-70, was both shattering and unifying. All of a sudden I had support and a community and I was no longer isolated. It is funny because when I was 18 or 19, I did an interview for the Raleigh, North Carolina paper saying that I was not an activist. I was not out there jumping for causes. I was a singer. I made quite a point of it at the time . . . famous last words.

For a long time I tried to pretend the South was just a part of my past and I was above it. I was too good for it!

Audrey — Did you ever think you would be famous?

Meg — I had a sense that I would make a mark but I never knew how I could do it. When I imagined trying to put my music and my stamp as a woman into any category that mainstream music industries had at that time, I couldn't imagine where I would fit. I didn't look delicate and pretty. I played guitar fairly aggressively. I wasn't interested in singing about being miserable because my boyfriend had left me. And so I didn't have any ambition to knock on doors and say, "Hey, I'm hot shit, you ought to record me." A part of it was that I have never been particularly aggressive about promoting myself and also because on some level it really didn't compute. I never really considered recording until we founded Olivia Records.

Audrey — When and how did that happen?

Meg — Five of us started Olivia. We wanted an

organization that would get good jobs for women, raise money, give some training and put out a product that people would be influenced by and would buy.

We formed a collective and had the idea that we would all rotate jobs over a period of time. We decided that everybody would have an overview of all jobs and that every decision was up for process. And it worked! We shared all our worldly goods. We got \$50 a week allowance and threw the rest of it in the pot. But as the years went by, the issues of collectivity got to be too overwhelming. Looking back, there were lots of mistakes we made or ways we could have done it better. But for that time we did absolutely the best we could.

I got to a point in my life where I came so close to death that I became willing to go to any length to make my life different.

As more and more women joined us we had to deal with issues of class, race and individual burn out. At one point we were so interested in having a large and diverse group that we numbered sixteen. But we almost went under because we didn't have enough record producing skills amongst us and we weren't generating the income to support ourselves. As for process, sometimes it worked fine and other times we would have meetings with fifteen people discussing everything from getting a post office box to who we should record next. It eventually became too unwieldy.

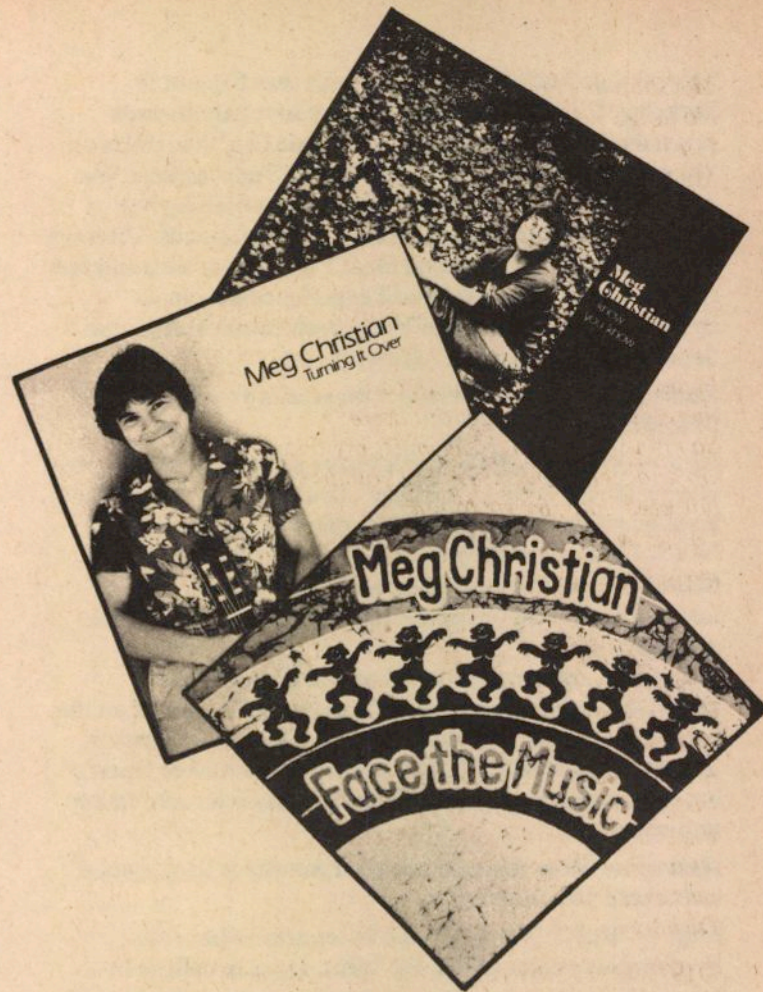
People began to specialize. People in the packing and shipping department were really not interested in learning how to keep books. There were musicians who wanted to focus all their time on their music, and people in the office who didn't have a bit of interest in talking with the musicians about how they wrote their songs.

Through a real natural chain of events our collective structure changed into a more hierarchical one. We are finding that the present structure meets more of the needs of the women who work there now. It certainly meets my needs more because my strongest contribution to Olivia is making music and that is my main concentration now.

Audrey — What is the most important message in your music?

Meg — That people aren't alone. That is the essence of survival . . . at least in my own life. I have spent too much time thinking I was a deficient human being because I didn't fit into the traditional idea of what a woman is supposed to be.

The times in my life that I have felt the best about myself were those times when I have found out that I was not alone and had support for being who I was. I first found that in the women's movement. And when I didn't find support for my lesbian politics there, I was able to turn to the lesbian community. As a recovering alcoholic, I've found that support from other lesbians who are recovering alcoholics.



Audrey — I didn't know you were an alcoholic. What made you turn to drink?

Meg — I drank because alcoholism is a disease and because of my internalized feelings of inadequacy and guilt. Within the women's community there weren't the people or the time to talk about these kinds of personal issues. We were all too busy thinking about the revolution and used whatever we needed to keep going. We would go out to fight the forces that kill all of us and then go home and do it ourselves. The contradictions are pitiful. We thought that if we had a political analysis of our oppression we would be able to change. I found out that wasn't true; having permission to be a strong woman didn't heal me at all. In fact, I found I drank more because I felt more pressure to be strong. I drank to hide the fear that people would find out I still had a lot of feelings of inadequacy. I still felt there was something wrong with me, but I didn't want anyone to know that. I was strong, invincible . . . part of an amazon nation.

Audrey — How do you feel you healed yourself?

Meg — I almost died! Once I read a quote that says something like once you almost die, things don't ever look the same. That is the way I feel. I got to a point in my life where I came so close to death that I became willing to go to any length to make my life different. That means giving up a lot of old assumptions that I had to go out and kill myself for my work or that I had to have a particular set of beliefs to be an acceptable human being.

I haven't had any alcohol for close to five years now.

*My Southern Home
No longer to blame
For the pain I could have found anywhere
My Southern Home
Though I may not return
I reclaim your soft beauty as my own.
Southern Home.*

©1980 Meg Christian (Thumbalina Music BMI)

*Please make your way with care,
there's so much danger out there
So many dead and dying ends, my friends
Go and fight what's holding you down
but keep your armor sound
I never want to meet a martyr again*

©1981 Meg Christian (Thumbalina Music BMI)

*Oh one thing's for certain
One thing's for sure
I just cannot fight with anybody
Any more
All that old righteous anger
Just ate me to the core
and all I have left are these moments
Of turning for comfort
Turning to friends
Turning it over*

©1979 Meg Christian (Thumbalina Music BMI)

But recovering from alcoholism is not just a matter of not drinking. It is a matter of learning to completely change the way you view the world. It's a daily process and I couldn't have done it by myself. There are all kinds of support networks around for alcoholics. Once I stopped being isolated I started really healing and to me healing means learning how to work through a lot of the rage and self hatred I've carried.

I've also learned to develop a spiritual life. This isn't so easy for me to articulate, but I've learned how to feel connected to something bigger than myself in this world. I have a sense of God or a power greater than all of us. From this I get a sense of personal power and peace in everything I do from my music to my interpersonal relationships to my political work. It gives everything a new depth, energy and clarity.

Audrey — In your concerts, you talk about how your righteous anger has died away. So, if you are not running on anger now, are you running on love?

Meg — Although it is pat and simplistic, that is the obvious answer. What makes me run now is that I'm really interested in living. I'm enjoying my life and myself. I'm feeling a sense of personal achievement, validation and adequacy that surpasses anything I've ever known. I no longer feel that life is like being in the army with each of us having our own tour of duty. Learning to open my heart and be of service is giving me feelings I've never felt before. As I say these things they sound so tutti fruttii. That's the old cynic in me.

Audrey — How do you see your role in the movement now?

Meg — I want to share what I've learned. I run into more and more women who are going through similar things. They have reached some point in their lives where they have had some kind of physical, emotional or spiritual burnout and are asking the same questions I asked. How do I use the energies I have now? How do I continue to do the work that's important to me and survive? How do I go on in a healthy way? I don't know all the answers but I do know that I am engaged in an active process of trying to figure that out. And I want to give my support to anyone who is trying to do the same thing.

Audrey — What is your hope for the planet?

Meg — I think we all need to do some changing if we are going to survive into the 21st century. We need to learn to change the way we relate to the planet and every person we come in contact with. We need to reach out to each other with compassion, respect, and a desire to share power. And I absolutely feel that feminism is at the core or any kind of major change on this earth. For centuries women have combined intuition and nurturing into our daily lives. That's what all the New Age movements are talking about . . . combining spirituality with social change. I don't think that any political movement has cared about the intuitive before the women's movement. And I believe that it's crucial for everybody to look at feminism and start learning to relate with our hearts as well as our heads.

Audrey — Where do you see yourself in the next ten to twenty years?

Meg — Oh god, I can't even conceive of that. I'm not a person who does very well with overviews. I tend to look at what's in front of me or what's happening next week and just figure out if I can deal with that much. Sometimes that's healthy and sometimes it creates problems in planning ahead.

*But every once in a while I'd like
to take a long sabbatical and
raise cats somewhere . . .*

My life has been changing a lot in the past couple of years. And I'm trying with every fibre of my being to learn how to be true to myself and to be in touch with what my true wants are. I don't know where that will lead me.

Audrey — Do you think you'll keep making music?

Meg — I don't know. At this moment I can't imagine not making music. But every once in a while I'd like to take a long sabbatical and raise cats somewhere for a year or two. I hope that if I decide I want to do that, I will let myself. If I'm going to continue to be a musician, then I want to continue to be one by choice. And today I want to be a musician. □

Kibbutz: A Dynamic Society

by Marcia Yudkin

The kibbutz has been used as an example of a social experiment that works. They have developed one of the most democratic, secular communal experiments in this century. As with any social experiment a community chooses to undertake, it is good to have a time of evaluation: a time to ask how does out experiment fit in with our ideology and is this experiment working for us?

Where children sleep at night is one of those issues that kibbutz members are evaluating. Kibbutzim are now moving from children sleeping in communal houses to children sleeping with their parents. Marcia Yudkin went to Kibbutz Ketura to look at this process. This article is an account of that experience.

Marcia is a free lance writer and editor, living in Northampton, Massachusetts. She formerly taught Philosophy at Smith College.

It was with dismay that I heard that Kibbutz Ketura, where my brother lives, was considering abandoning the arrangement of children sleeping communally in a children's house in favor of children sleeping at home with their parents. My dismay turned to alarm at the news that a clear majority of all 300 or so kibbutzim in Israel had switched and that of 164 kibbutzim in Ketura's kibbutz federation, the Ehud Meuhad, only a handful were clinging to communal sleeping, I was in shock. It seemed that the structure that made kibbutz a distinctive, heartening experiment was in danger of evolving into something ordinary. Anthropologists and historians might have to close the casebooks on the classic kibbutz pattern as another noble failure, on communal child care as an extinct social arrangement that lasted only a few generations. I prepared to mourn.

It was not as if kibbutz life was something I was about to choose for myself. I had spent a week on Ketura in early 1980 and decided that I was not willing to live under such physically difficult conditions. Fifty kilometers north of Eilat in the Arava valley near Kibbutz Yotvata, the scorching summer sun necessitates starting work in the fields at 3:30 am, while during the winter harvest season members have to supplement their 6-days-a-week 8-hours-a-day work shifts with extra time picking peppers or running the onion machine. Because of Ketura's isolation and small size — 60 members — compensations like culture and social variety aren't easily available. Besides, the constant social interaction makes the life far from ideal for someone who, like me, wants to be a writer.

Yet my feelings about the issue were strong, even if somewhat theoretical. As a student of social and cultural systems and of historical and fictional utopias, and as a radical feminist, I was loath to relinquish the force of the reality of kibbutz arrangements in arguments about human possibilities. Of course, I knew that in practice communal childrearing didn't secure a consummate equality between the sexes. But the potential was there, on hundreds of stalwart communities, in a real country. Or so I had believed. If kibbutzniks were abandoning the pearl of the communal childrearing system, would I have to give up a favorite illustration? And what were the implications of the trend for the future of kibbutzim?

I used a visit to Israel in November 1981 as an opportunity to investigate. When I arrived I found out that family sleeping had just been voted in on Ketura. As soon as their new family housing was ready — probably within a year — children would be sleeping at home with their parents. I discovered in listening to members talk about the controversy that I wasn't alone in thinking in terms of "holding the fort." "I haven't lost my ideology"/ "They've lost their ideology," "It's not an ideological issue"/ "It is," were insistent refrains. People's self-images as laborers for a cause seemed defended or revised. What Ketura was, might become, and could have been was still very much on people's minds. As a result of the interviews, my own mind softened and bended. My nostalgic and rather abstract wish that communal sleeping remain a feature of their community vanished for a short while, then reemerged in new, more reasonable perspective.

Peggy and David, who had just become parents when I visited, got me oriented. Peggy, 30, filled me in on the beginnings of the kibbutz. She was part of the original group that began planning to establish a kibbutz while on the Young Judea Year Course in Israel in 1969-70. They made Aliyah together in 1971 and served in Nahal, after their basic army training, on Kibbutz Dorot. At that point they were all 21 or 22, and, as she puts it, "very ideological, with grand ideas." They identified more with the 60-year-old founders of Dorot than with their contemporaries there, discussed schemes like summer workshops for underprivileged kids, and tried out unconventional money allocation systems. When the Yom Kippur War ended, they decided that the time was right. As a group of 27, far fewer than the 70 founders that experts advised, they went ahead and established their new community in November 1973.

According to David, Peggy's husband, work was almost everything in the beginning. They worked very hard together, were close socially and physically crowded in their living arrangements. Although they deferred a formal decision about sleeping arrangements for children until the problem arose, sentiment was definitely for communal sleeping. Family sleeping would take the parents away from the group when they were needed to work and wanted as part of the group solidarity. The members voted for communal sleeping when children were born, and that worked for a number of years. But when parents saw other kibbutzim changing to family sleeping, they began to voice dissatisfaction with the system. And because the kibbutz population had grown and diversified, longtimers like David tended to agree with them.

"People burned out without a balanced personal, cultural, and intellectual life," he told me. "There's no way to sustain that kind of intensity over a long period of time without fanaticism. The people who are in favor of communal sleeping now are pretty fanatical. They don't see that you can't have a decent family life without policies that encourage the nuclear family. The crux of the controversy over sleeping arrangements is the balance between the nuclear family and the community. They want the community to be everything, but it won't work anymore. We're not all the same. We don't all have the same needs."

To David, there is no shame in change. "Kibbutz is a dynamic society. It has always been so. The people who are in favor of communal sleeping have a hard time understanding that. They got their ideology from books the way we did in the beginning but it's not tempered with experience. They say we've lost our ideology, but that's not true. It's a matter of combining ideology with a reality that others haven't yet come to grips with. And ideological purists who leave — do you know where they usually go? To the city, or back to the States, where things are a thousand times worse. We're still here."

Already I had plenty to think about. David had explained the process of pulling away from intense communal bonds on Ketura. But what about older kibbutzim that had stayed with communal sleeping for a generation or more? The oldest kibbutzim were seventy

years old. There was now a third kibbutz generation and there had been social diversity for a long time. David's answer was that communal sleeping had lasted because it was a given of kibbutz life and was changing because the deemphasis of family that went with it no longer met people's needs. Presumably, it was also changing because economic conditions allowed heavy expenditures for new



*"Mother and Child," Sara Peres-Alroy (Afikim)
Wood sculpture*

housing. A kibbutz changing from communal sleeping to family sleeping must convert one-bedroom and studio apartments to two- and three-bedroom units. From what I had heard, it seemed that most older kibbutzim could easily afford such a change. I had heard about kibbutzim with televisions at home, private phones, frequent trips abroad for members and asked my brother how long it took for a kibbutz to get rich. Twenty years, he said, with good management.

David had said, "People aren't living on kibbutz any more to be spartans." But were they living on kibbutz to be comfortable? I wondered whether a group purpose fades with the means to provide community members with the luxuries standard to a middle-class lifestyle. On Ketura, private TVs and home ovens were still prohibited even if members received them as gifts because the kibbutz could not afford to provide everyone with them and because they would tend to keep people in their houses more. But in a few years when economic prosperity demolishes the argument from inequality, won't it become harder to see the ideological point of resisting — especially seeing so many other kibbutzim succumbing to temptation? Several people on Ketura expressed worry to me that private TVs would sneak in on the heels of family housing, eroding community life. Others insisted, "No, we'll draw the line. No TVs." One member argued with the philosophy, "Man does not live by bread alone. We're trying to build a new society here." The fact that he had had to expound that to his fellow kibbutzniks struck me as ominous. I wondered whether kibbutzim were becoming cushy, attractive to their members because of the nice lifestyle, not for the principles, that they embodied.

So I had to puzzle over David's comments about his ideology as "a living reality," not something plucked from a book. He implied that the result of tempering ideology with experience was not a different ideology that might become enshrined in another book, but something more flexible and undefined, with a less definite connection with articulated principles. I had a difficult time getting a grip on what that might be like until I found an analogy in my own life. A few years ago, I thought a lot about the evils of hierarchy. I wrote an essay on how hierarchy encourages war, structured my classes to be as nonhierarchical as possible, assigned readings on and argued for anarchism, and bowed out of ceremonies of rank like graduation

When people who are directly involved in the system don't support it, there's unconscious sabotage . . .

processions. Then I quit college teaching, mainly because the role of professor had become intolerable to me. Yet the fact that I no longer engage with anti-hierarchicalism (as a theory) doesn't mean I've abandoned my philosophy. If so accused, I could say, as David did in effect: no, look at the choices I've made and continue to make or not make. My life is consistent with my former principles, even though I

don't usually consult them now as a guide. I vindicated David of the charge that he'd given up on ideals.

What about his claim that kibbutz has always been a dynamic society? There were two relevant issues, I thought: whether there had been marked changes in the structure of the kibbutz in the past, and whether the changes were directed by a constant set of principles. What I discovered when I consulted authorities was that the classic kibbutz structure was not a matter of principle from the beginning. The kibbutz founders came to Palestine imbued with Zionism, a dedication to physical labor, and rejection of the family. They developed a communal lifestyle because their difficult circumstances demanded it, and only later justified it as the means to reach their goals. When an ideology crystalized in the 1920s for the burgeoning kibbutz movement, cooperation and equality were put forth as goals worthy in themselves. It was even later that specific details of community structure, like communal sleeping, came to seem de rigueur. So a willingness to adapt was a continuation of the original kibbutz spirit, but the direction of adaptation — toward stronger families — probably had the original kibbutz pioneers groaning in their graves. David's appeal to the past backfired. I sided with the original kibbutz pioneers.

Partisans of communal sleeping concurred with David's assessment that the crux of the issue was the balance between families and the community. Jan, 25, on Ketura for three years, even agreed that the desire to pull away from a communal focus might be inevitable. Her portrayal of the dilemma that that posed for her wrenched sympathy from me. "When I came to Ketura that was one thing that was very appealing, that we were going to try to make it work with children sleeping together. You know, you have a picture of the way it might be. And now that chapter's closed before it really had a chance to develop and work. People in their thirties want to settle down and I understand that. But it takes away from people who aren't ready for that. It denies me the chance to live the way they lived when they were my age on this kibbutz." What about trying an even younger kibbutz, then? Jan shook her head. "If they were 18, 19, 20 I'd be part of the older generation there. It wouldn't feel right. It's difficult. When you live in a community that decides to do something that goes against what you want to see, you have to decide how that's going to fit into your life."

Jan's story sparked appreciation of how few the options are for people not as fortunate as the founders of Ketura, who were determined to start their own community and form it to their ideas and needs. Quite apart from ideology and one's personal dedication, there is an element of luck in finding like-minded people devoted to the same dream. If one's dreams included building a community with contemporaries and being able to move into whatever role suited one, a place like Ketura might seem ideal. The average age is only 24 or 25. The kibbutz is still casting about for lucrative industries and new projects. Butcher, baker, candlestickmaker — there is room for most talents and ambitions. Wouldn't it make anyone bitter to throw herself into a community still getting off the ground and then have those who were there first decide to change it against her wishes?

But Leah, Jan's age and also in favor of communal sleeping, alerted me to another attitude possible, and to an underside of the communal dream. "I didn't change my mind about the sleeping," she said, "but after the first vote, when more than half but less than the two-thirds we needed voted for family sleeping, I decided to change my vote. Communal sleeping wasn't going to work. The parents weren't satisfied. There were conflicts between

You can't build a society of unhappy, dissatisfied people.

parents when they were putting the kids to sleep that got blown up. When the people who are directly involved in the system don't support it, there's unconscious sabotage and an embittered feeling that the kibbutz was forcing them to live a way they don't want to. You can't build a society of unhappy, dissatisfied people. Other people said, 'Ketura has to stand strong about communal sleeping,' but who is Ketura? Ketura is a conglomeration of the people who live here. One of the ideals we believe in is democracy. I'm not happy about the decision, but I see it as a triumph of democracy."

For the first time I was able to see the vote for family sleeping in a positive light. Leah had ticked off ideals the kibbutz maintains its allegiance to — Jewish labor, equality, and democracy. Although the kibbutz receives financial aid from the state and advice and guidance from its kibbutz federation, it is up to the individuals who compose the community to decide how best to implement those ideals. Every voice counts. Naturally, having one's voice be outnumbered is not something one would look forward to, but where does the opportunity to be disappointed in so direct a manner exist elsewhere? The institutions that impinge on *my* life hardly ever ask my opinion, let alone listen, but in a small, self-governing community, policies can't last without the support of the majority. In the best of all possible communities, members would continue allegiance to a vision held in common, or would all change minds at once, but in the real world, where goals shift and differences become manifest, the opportunity to redirect the community is precious. What the new direction was retreated in importance before the fact that what the majority wanted could be put into effect. I set aside my nostalgia, peace made with their decision.

There was one group in the kibbutz, though, that I didn't hear from: the children. While I was there, I was assured at almost every turn that the sleeping issue was about parents' feelings, not about what was best for the children. "All the experts say the children turn out all right under either system," I heard repeatedly, and accepted it. Only after I returned home did I realize that no one talked to me as if the children were a part of the community whose opinions — or at least reactions — mattered. Only one mother wondered to me how it will affect their relationships with the other children and what the greater intimacy between parents and children would be like for

them. Yet the oldest are nearly six years old and are certainly aware that most other places in the world, children sleep in the houses of their parents. No one urged me to be sure to talk to the children, to find out what they thought. On thinking it over, I began to see something significant in this silence.

When members talked about "community solidarity," they meant the cohesiveness of the body of adults. Children composed an entirely separate category. The choice between sleeping arrangements meant a choice between a strong, intensely bonded community of adults, with children secondary, and a community dispersed into family units that could importantly include children. The alternative of a strongly bonded community of adults and children didn't seem to have been an item of discussion. On the contrary, I had heard that nonparents were uncomfortable with children and willing to delegate the children's care to parents and to the individuals whose specific role it was to care for the children. Peggy told me that members had a hard time dealing with the first pregnancies, others reported that before the issue of sleeping arrangements was formally raised, many nonparents had never been in the children's houses, and several women complained that the community was still not "child-conscious." Given such attitudes, I could understand parents' anxiety at night, when the community at large took turns staying with the children. If parents sensed that the children were strange beings for the rest of the community, they would feel more secure demanding nighttime responsibility for themselves.

But what was I to do with this criticism? Another outcome had been possible. Communal sleeping might have lasted on Ketura if nonparents, instead of accusing parents of insecurity, had resolved to make the children truly everyone's responsibility, or if parents had raised the

Kibbutz members had no obligation to me or to any other outsiders to keep their community "pure."

issue in these terms. But it was too late to inject suggestions into their discussion. And maybe these parents and these nonparents wouldn't have seen my point, or wouldn't have been able to make my suggestion work. Though my regret returned, I didn't want to voice it as blame, or as knowing better than they. Finally I put my finger on the reason for my discomfort. A lesson from my interviews struggled to the surface. The irony of expecting others to hang on to a way of life that I could not commit myself to struck me. Kibbutz members had no obligation to me or to any other outsiders to keep their community "pure." They were the ones claiming an opportunity to carve out a world for themselves, after all, and they were the ones to decide how they would do it. My sadness lingered, but I learned to tuck it away as properly only my concern. The moral went something like this: kibbutzim for kibbutzniks. I'm sure everyone on Ketura will be relieved to hear it. □

Does Your Life Reflect Your Politics?

Twin Oaks Community would like to invite you to consider joining us in our joyful struggle to build a secular community village of 200-300 people here in rural Virginia. This has been our goal since 1967. Our successes continue to give us the hope and knowledge that we are recognizing this dream. At this writing we have 70 adults and 11 children. Our ages run from infants to age 60 with many people in their 30's.

We have 5 residences, a children's building, a 3000 sq. ft. industrial building, 400 acres of land, a full auto and machine shop, and light industrial buildings.

As we are a communal endeavor, all our businesses are worker owned and run. Our hammock industry is our bread and butter business although we bring in some income from other industries such as rope and wood chairs, a small construction company and other smaller businesses.

Our buildings have been converted to wood heat and new buildings are passive solar designed with wood backup. We are continually looking for ways to use our technology appropriately. Our forestry and food programs reflect our concern with the land. We grow and harvest much of our own food and wood. Like any communal endeavor we are all intimately involved with all aspects of the community and we each have the right and responsibility to give direction to the community. We hold cooperation, non-violent conflict resolution, equality and feminism as some of our main values. Women and men are encouraged to step beyond traditional roles and it is not unusual to find women in the auto shop and men with the babies. We feel that we are involved in an exciting cultural and social and political experiment and we have much to offer and to gain from new members.

If you feel attracted to our lifestyle and our vision of community growth, you may want to visit us.

Saturday Open House

Throughout the summer Twin Oaks will offer a tour each Saturday hosted by a Twin Oaks member. At this time you will have the opportunity to talk in depth about our community. We charge a \$3 fee and you must call in advance to hold a place.

Communal Living Weeks

For a small and very real taste of communal life, we invite you to our communal living week, July 10-17 and August 7-14. Please write for more information.

3 Week Visitor Program

For a more in depth visit we invite you to join our 3 week visitor program. Our experience is that it is difficult to get a good sense of who and what we are in less time than that. The summer programs are June 19 to July 9, July 17 to August 6, August 14 to September 2, and September to September 26.

The fee for a 3 week program is \$50 with sliding scale possible. Write for more information.

If none of these options fit you, please let us know. Perhaps we can work something out. Hope to see you this summer.

Twin Oaks Community
Rt.4
Louisa, VA 23093

A CONFERENCE FOR RURAL ACTIVISTS

June 25, 26, 27
at Twin Oaks Community

We will use this weekend as an opportunity to share experiences, skills and information as well as discussing strategies and making contacts.

Possible workshops and presentations include:

peace activism • county energy planning • culture and social change • political activism in intentional communities • rural women's issues • cooperative business

This conference is sponsored by the Federation of Egalitarian Communities and will be hosted by Twin Oaks Community in rural Virginia.

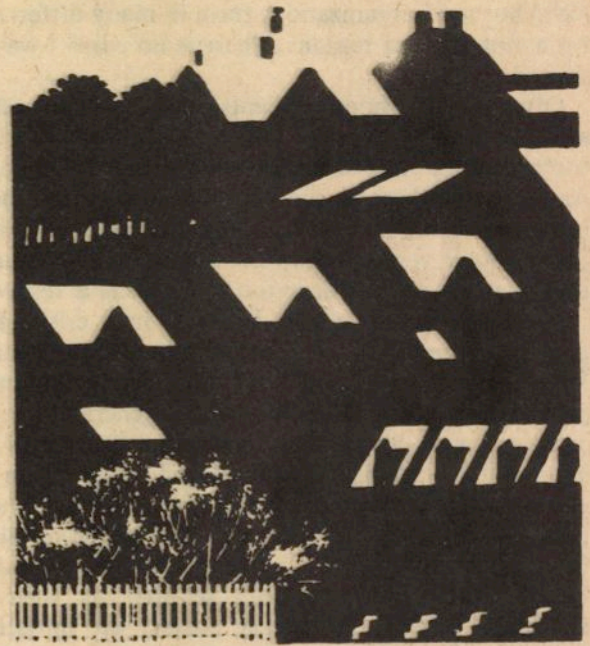
The cost of the conference including meals and a place to camp will be \$20 - \$35 (half price for children 6-12) based on a sliding scale. Child care will be



provided for children over 2. All registration must be in advance. Please send a \$10 registration fee to: **Mike Grant, Rural Activist Conference, Twin Oaks Community, Rt. 4, Box 169A, Louisa, VA 23093, [703] 894-5126.**

Bringing Your Neighborhood Together

by Maureen Ferris Pepsin and Henry McCartney



Neighborhoods are an important part of our society. Most Americans live and raise their children in a neighborhood, or they work or own a business in one. Many people have an economic and emotional investment in a neighborhood and are greatly concerned about its welfare. Unfortunately, the very system of numerous owners and interests often works against a neighborhood despite well-intended individual efforts. Unless it is organized, a neighborhood is incapable of looking after its interests and dealing with basic American political and economic institutions.

Property values represented in neighborhoods are huge. A medium-size neighborhood can easily have a total assessed property value of more than \$100 million. That exceeds the value of large companies found in many cities. Imagine, if possible, the stockholders of a company refusing to let their management deal with the government commissions and agencies that regulate its industry. Obviously, this would be intolerable, yet this very handicap is placed on unorganized neighborhoods. Residents can occasionally complain about inadequate city services or zoning practices, but no one individual has the means or legitimate right to represent a neighborhood or build a relationship with city hall.

The way most city governments are structured further compounds this problem. City departments are typically organized along functional lines, like parks and recreation, streets and highways, sanitation, housing, health and welfare. Such divisions may be the most efficient way to run citywide programs, but they also insure that each department has only a limited concern for any one neighborhood. Although all city services come together at

the neighborhood level, no single department is responsible for coordinating the disparate services or overseeing the neighborhood's welfare. As a result, city services sometimes contradict rather than complement each other and bewilder residents.

By banding together, residents can overcome these handicaps. No neighborhood can match the lobbying budget of a major company, but a neighborhood organization can make positive use of the many residents concentrated within its borders — usually one political jurisdiction — to establish a political voice for the neighborhood and develop working relationships with city departments and agencies. Working at the grass-roots level, a neighborhood group can tailor self-help projects to meet many local needs and muster volunteer support to carry them out.

By organizing, neighborhood residents can transform the divergent interests of owners within the neighborhood from a liability into an asset and create an organization that can effectively look after the neighborhood's political and economic interests.

This article is exempted from Organizing Guide: Ideas for Bringing Your Neighborhood Together. It is published by Conserve Neighborhoods, the newsletter of the National Trust for Historic Preservation and is part of a free organizing kit which can be ordered from the National Trust for Neighborhood Preservation, 1785 Massachusetts Ave., N.W. Washington, D.C. 20036

GETTING STARTED

Neighborhood organizations form in many different ways for a multitude of reasons. There is no correct way to get started.

Often neighborhood residents come together because of a crisis, responding to a school closing, a rezoning controversy, a rash of burglaries or some other upheaval. Angry and frightened, they want to form a neighborhood organization to take action. Such a crisis can mobilize many people very quickly, but without a firm foundation the organization dies once the initial issue is resolved.

Even with many people involved in a crisis, few are actually committed to building a permanent organization. Where no crisis is involved and the neighborhood's problems are more pervasive, such as general deterioration or a decline in city services, the initial nucleus of people interested in forming a neighborhood organization will be even smaller, perhaps only a few neighbors. In either case, people who want to organize a neighborhood usually must be self-chosen. These organizers should not be deterred because they have not been selected by their fellow residents. Instead, they must possess the initiative and dedication to take action themselves. The critical test of these organizers will be whether they can form an organization their neighbors will support.

In the early stages, the organizers should decide whether the organization will encompass a large or small geographic area. There are advantages and disadvantages for both. Organizations covering a small area can operate on a more informal level that fosters a unified approach among members and encourages personal relationships. Organizations representing a large area can draw on more people for membership, volunteer efforts, and potential leaders as well as generate visibility and clout from city hall. However, large areas require greater efforts to organize and the organization must be more formal and impersonal. Communicating with everyone in a large area is more difficult. Residents in one part of the neighborhood may be unconcerned with problems that affect only other parts of the neighborhood. Regardless of the neighborhood's size, early organizers should reach out from the beginning to involve a cross-section of the community.



Organizers should enlist people who reflect the different economic, racial and age groups found in the neighborhood. Natural leaders, people who are popular with their neighbors or who are known to be active in church or civic organizations, should be identified. Ministers, school principals and local business people can be called on to join the group and to supply additional names. Neighborhood issues and concerns should be discussed with these people with emphasis on the important role they can play in the formation of the organization. Many will respond positively to forming a neighborhood organization.

An expanded, although still small, core of people can commit itself to creating a formal organization. Fortunately, laws pertaining to corporations and associations recognize that there will be an organizing period prior to the time an entity takes on its legal form. During this time, the organizers can dub themselves the "temporary steering committee" or "organizing committee." If officers are desired, an acting chairman or acting secretary can be appointed.

The steering committee should discuss the problems and concerns of the neighborhood, keeping in mind the limitations of the fledgling organization. Organizers should not try to solve every neighborhood problem but concentrate on establishing an organization capable of dealing with current and future problems. For example, the new group cannot and should not make plans to eliminate poverty or prevent deterioration. Instead, the organizers should acknowledge these large problems while focusing on holding their first neighborhood meeting and sponsoring specific manageable projects. Initial activities should be designed to expand the number of people involved with the organization, give everyone a chance to work with and get to know each other, help identify leaders and establish a public image for the organization.

HOLDING THE FIRST MEETING

The first major event that organizers usually sponsor is a neighborhood meeting. Properly planned and advertised, this first meeting can be an excellent way to publicize the new organization and get many residents involved.

Organizers should not be timid about publicizing this first meeting. Flyers can be delivered door to door. Announcements can be made at churches, clubs and civic events. Posters can be placed in store windows. Public service announcements can be sent to television and radio stations, and newspapers can be asked to run special feature stories.

The first meeting should be well-prepared. Organizers often make the mistake of opening an initial meeting with a simple, "We must do something, but what?" This is unfair to people attending the meeting, often with great expectations.

At the first meeting, organizers should present well-thought-out ideas about the scope, name, initial organization and first projects for the group. Final decisions should not have been made, but a prepared program should be given. With the organizer's recommendations and some possible options, neighborhood residents will have something tangible to discuss and evaluate. To insure that all

Creating A Formal Organization

Many people believe that creating a formal organization, especially a state-chartered, nonprofit corporation capable of receiving charitable contributions, is a burdensome, bureaucratic exercise. However, most of the steps involve setting up logical and necessary safeguards that help protect a group's organizers, give assurances to the public, including neighborhood residents, that the group's funds will be properly used and establish an orderly procedure in electing the initial and future officers and board members. Below are elements to be considered in creating a formal organization.

Minute Book

From the beginning, organizers should appoint someone to take minutes at the meetings so that there will be a record of the group's early days and initial decisions. It is a good idea to keep the original minutes in one book, such as a loose-leaf notebook, that can be kept in a safe place with the pages numbered and never removed. Other important documents of the organization should also be kept in the book such as the charter, all Internal Revenue Service documents and financial statements.

Organizational Structure

A neighborhood organization can be legally established as an association or a state-chartered corporation. However, many neighborhood groups are neither as they operate without any legal documents. Technically these groups do not exist but are instead merely individuals acting together. Members of these organizations may be individually liable for the actions of these groups.

"Association" is the general word used to describe the joint efforts of a citizen group. Unfortunately, most state laws are vague on the precise definition of an association, and states differ as to the legal protection from liability an association provides its members. Therefore, this organizational structure should be used

only by block clubs and small neighborhood organizations that do not plan to handle significant amounts of money, own property, seek grants, handle public funds or employ full-time staff. An association must develop written articles of association and, in some states, this document must be filed with the state or county. Corporations are clearly defined under state laws and offer freedom from personal liability. To form a corporation, an attorney prepares a certificate of incorporation, based on information supplied by the organizers, about the purpose, name, nonprofit nature and powers, plus the names and signatures of the organizers. The certificate is usually filed with the state's secretary of state. There is a filing fee.

To qualify for a tax exempt status, the IRS requires both associations and corporations to incorporate specific language into their organizing documents. (see below)

Tax Status

Nearly all neighborhood citizen organizations are nonprofit. This does not mean a nonprofit organization cannot raise money or revenue from its activities, only that "no part of the earnings of the organization should inure to the benefit of, or be distributed to, its members, trustees, officers, or any other private persons" . . . (excluding salaried employees). (IRS definition).

There are two possible classifications for neighborhood organizations: Civic Leagues, also known as Section 501 (c) (4) organizations, operate to "further the common good and general welfare" and do not have to pay income taxes on revenue.

Contributions to civic leagues, however, are not tax deductible. A civic league may engage in legislative or lobbying activity if the activity relates to the group's basic objectives. Tax-deductible contributions can only be made to groups that the IRS has determined are organized and operated *exclusively* as Section 501 (c) (3) organizations, i.e., for religious, charitable, scientific or educational purposes. Charitable activity can include such functions as relief for the poor, advancement for education, eliminating prejudice and discrimination and combating community deterioration and juvenile delinquency. Charitable organizations also can qualify for special, lower third-class bulk mailing postage rates. They may also be eligible for exemption from a variety of state and local taxes. In

addition, Internal Revenue Code regulations encourage charitable foundations to award grants only to public supported Section 501 (c) (3) organizations. Generally, a Section 501 (c) (3) organization cannot devote a "substantial part" of its activities to influencing legislation, though it may elect to lobby (Form 5768); this permits an organization to spend regulated portions of its budgets on lobbying. Neither Section 501 (c) (3) nor 501 (c) (4) organizations can engage in partisan politics.

A civic league applies for an exemption on IRS Form 1024; a charity uses Form 1023. Both forms must be accompanied by the group's organizing documents (corporate charter or articles of association, bylaws, etc.) An exemption will not be awarded unless these documents contain certain statements and assurances. These details are explained in IRS pamphlet 557, *How to Apply for Recognition of Exemption of an Organization*. Interested groups can also call the toll free number in the telephone book and ask for these forms.

Information (tax) returns for exempt organizations are filed with the Internal Revenue Service, generally on Form 990. Exempt organizations (which are not private foundations) with a gross annual income not in excess of \$10,000, may simply fill out the heading portion of the form (name, address, tax number).

Bylaws

Bylaws are detailed rules on how a corporation or association conducts its business. Usually bylaws are adopted by an organization's membership and can be changed only by that membership. Bylaws include a detailed description of the organization's purpose, membership rights and qualification, election and voting procedures, officers' and board members' titles, terms and responsibilities and rules for amending the bylaws. There are no pat formulas for developing bylaws. Small organizations may want to make all decisions at membership meetings, while large organizations might delegate most responsibilities to their board and officers.

Organizational Meeting

After its certificate of incorporation or association has been filed, the new organization should hold a meeting to adopt bylaws and elect officers.

people participate, index cards can be passed around soliciting written comments. It is also essential to collect the names, telephone numbers and addresses of all who attend.

Organizers should realize that they must sell themselves at the meeting. By making a good presentation, the organizers can show their own dedication and enthusiasm.

Neighborhood residents are going to support a group and volunteer for projects only if they are confident the group is well-led.

UNDERTAKING SMALL PROJECTS

Often the first public meeting will create a great deal of enthusiasm. Organizers should capitalize on this initial

enthusiasm by involving people in their committee or task force system and getting them to work on an initial project. A good idea is to have a simple, worthwhile project already planned prior to the meeting and use the meeting to recruit volunteers.

It is very important for a new group to undertake some specific projects. Many people quickly become bored with meetings and committee work, but they enjoy being part of a volunteer effort that actually does something. It is easier to get more people involved in separate, varied activities because some people enjoy planting flowers in the park, while others prefer trips to city hall.

From the beginning, the group should make a concerted effort to look as professional as possible. At a minimum, the group should invest in some personalized stationery that can be used when sending notices or flyers to residents and letters to city hall.

A newsletter is the keystone of publicity and communication for many groups. Neighborhood residents, city officials and community leaders can be favorably impressed by a professional, informative newsletter. The prime reason for a newsletter is to inform members of upcoming events, projects and meetings. A newsletter also helps the group maintain contact with its membership. A large group, unless it has a newsletter, inevitably loses touch with members who are inactive or only occasionally participate. The newsletter also provides some people with a reason to continue being members and financial supporters.

Volunteers work best on projects of a specific, short-term nature. People are more apt to volunteer for a project and feel a strong obligation to carry it out if they know exactly what is expected of them. Projects with deadlines help stimulate people to get things done while allowing them to look forward to the time when they will be finished.

In selecting these first and future projects, it is important to establish some criteria that reflect the needs of the neighborhood while reinforcing the fledgling organization. Projects that rate high in all the following areas should be planned:

Timeliness (Is it important to do this project now?)

Visibility and public relations value (Will this project help build support?)

Potential for success (Can we really do it?)

Potential for satisfaction (Will enough people be able to sustain interest to carry it through to the end?)

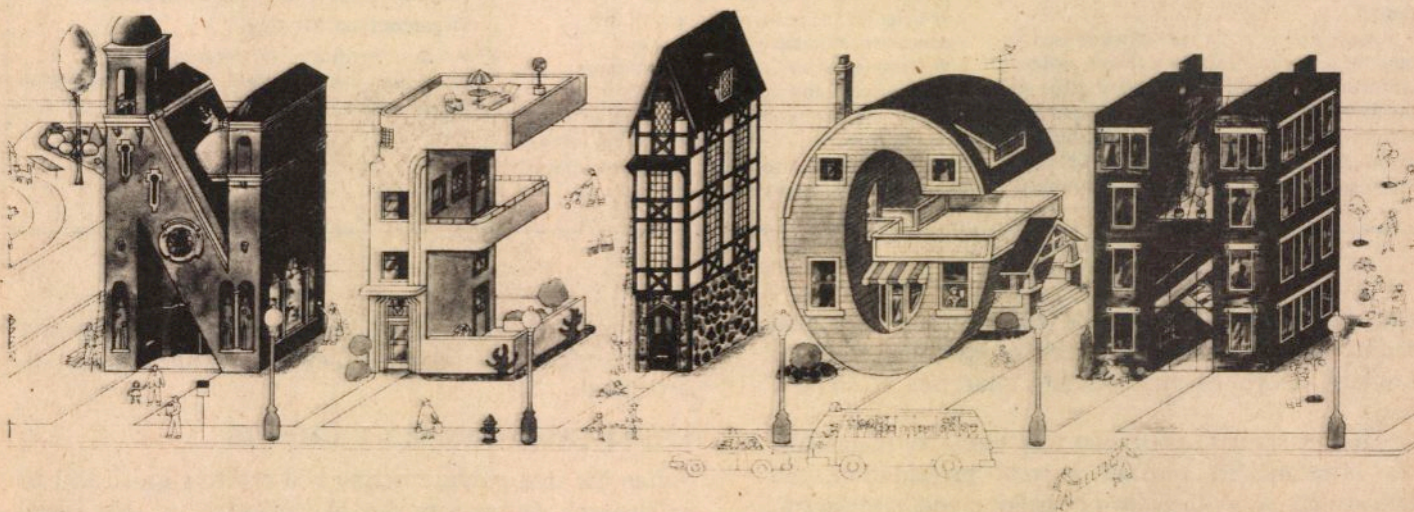
Importance (Is it worth doing? Do we have a consensus among our neighbors?)

To implement short-term projects, the group should avoid establishing a laborious committee system. Permanent committees should be kept to an absolute minimum. Unfortunately, it is not uncommon for a new group to establish 6 or 10 or more committees. To have 10 committees with names like "Beautification" is to expect to have 10 separate ongoing programs. The group should understand that it does not have the resources, leadership or people to handle more than a few projects at any given time. If overcommitted, it is likely to have floundering committees and disgruntled members.

DEVELOPING A PUBLIC IMAGE

In guiding a group through its first meeting and early projects, the organizers should realize that they will be establishing an initial, long-lasting image for the group. These early days, will, it is hoped, establish the impression of a dynamic and successful organization. The repercussions of such an image — enthusiastic members, interested reporters, impressed city officials — can help the group live up to its image.

The best approach for a membership campaign is to have volunteers go door to door calling on their neighbors. The group can consider a week-long or one-day blitz to help volunteers maintain enthusiasm and then sponsor a party for volunteers where they can have fun and share experiences. All the arguments and appeals about why people should join and the benefits they and the neighborhood will gain from membership should be reviewed. Volunteers should be armed with printed matter to encourage residents to join. This can be a brochure or a simple letter from the group's chairman that explains the



group, stresses why neighborhood support is needed, includes details of an upcoming activity and urges each contact to attend. A newsletter or brochure can also be given to each resident. Volunteers should carry membership forms with them and offer both immediate and mail-in membership opportunities.

The group can also develop a block leader network as a foundation of its membership campaign and other activities. Officers or board members can contact potential block leaders to explain their duties and to gain approval for publishing their names and telephone numbers in the newsletter and for other residents on the block. In addition to building membership, block captains can also welcome new residents, pass out flyers and newsletters, serve as a conduit for specific problems on the block and place volunteers in activities.

Getting members is only half the battle. For every member who is active in the association, there are probably two who would be involved if they were motivated properly. The following ideas can be useful:

Members can be helped to find a place in the organization. Not everyone is a self-starter. Many will offer to help, but have no idea where to begin. A list of volunteer activities that includes a job description and approximate time commitment for each week should be developed and made available.

New people should always be welcomed. The officers and steering committee members should watch out for new faces and welcome them assertively. Each new member or guest should be introduced to someone who lives near or who shares a similar interest.

The appearance of cliques should be avoided. New members who see the same people running every project will feel excluded and may not return. People who are not a part of the core group or steering committee should be appointed to leadership roles, and the background issues, decisions and projects should always be explained. It cannot be assumed that every member has been involved from the beginning.

Meetings should be well-organized. Busy people will not attend meetings or involve themselves in organizations that

they consider to be a waste of time. A written agenda should be provided and followed. The meeting should have a time limit and end on time. The person who runs the meeting should be sensitive to new ideas and new people, should be able to answer questions and should attempt to limit the floor hogs without being offensive. Results of previous activities and follow-up on previous assignments should be announced at the meeting.

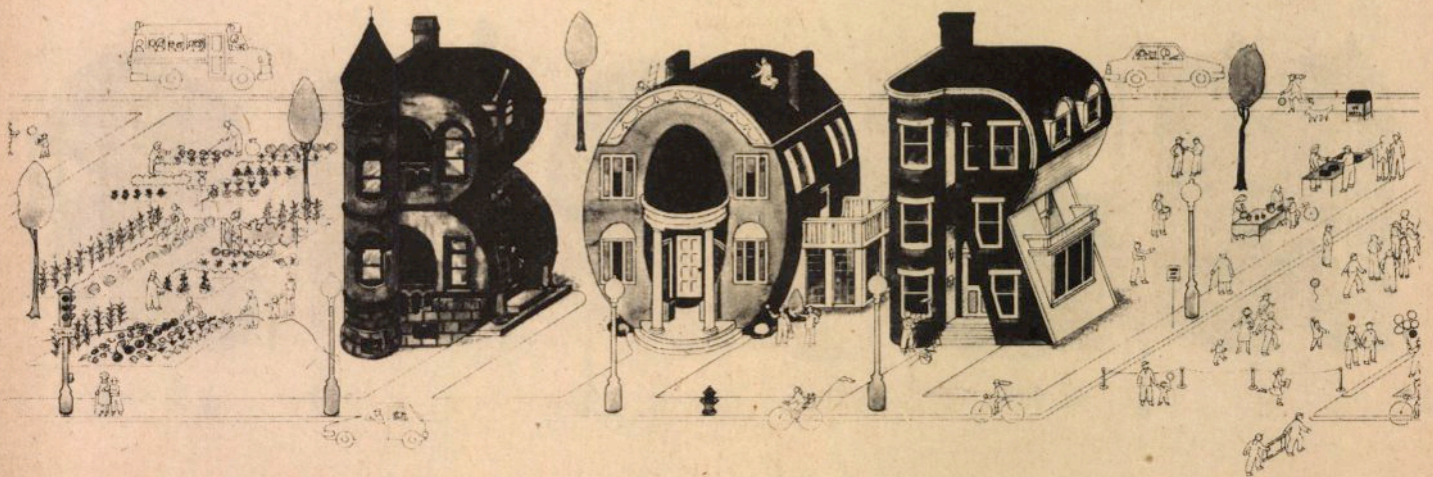
Membership records should be maintained. A volunteer can keep a card file on all members that lists names, addresses, telephone numbers, family member names, occupation, special talents and concerns and areas of interest. Cards can be filled out at meetings, and officers and membership volunteers can be asked to prepare cards for new contacts. These cards can be used to identify and call people to work on projects.

Activities and meetings should be fun. Making neighborhood activities a total and constant drudgery will quickly burn out organizers and volunteers. Sponsoring parties and celebrations to enjoy neighboring will allow members to get to know each other. Also, these activities should appeal to everyone. If projects and social events appeal only to the wine and cheese crowd, the group will never meet or involve the beer and pretzels people. Children should not be excluded. Activities can be planned that they, and their parents, will attend. The group needs the support and talents of everyone!

RECRUITING AND INVOLVING MEMBERS

A group can initially attract members through well-publicized meetings and by getting people involved in its projects. However, many groups inadvertently restrict their members by having membership forms and sign-up sheets only at meetings. Although many people will appreciate what the group is doing, they may not attend meetings or come in contact with the group. To maximize its membership potential, the group should undertake a membership drive that directly reaches every household.

A new group should wait until a few projects have been undertaken before launching a membership drive. If the



new group is completely unknown within its neighborhood, the drive will be hampered by skepticism about whether the group is legitimate.

RAISING MONEY

In the beginning, a new neighborhood organization will probably have more ingenuity and enthusiasm than money in the bank. The group can schedule only so many fundraisers and contribution drives in a year. Between fund-raising events, the group will have to pace its activities carefully or risk being vulnerable to emergencies and cash shortfalls. As soon as possible, the new group should develop a budget process that identifies future expenses and plans for ways to meet them. In planning a strategy the group should strive for diverse funding sources to avoid becoming dependent on any one source.

WORKING WITH CITY HALL

A neighborhood organization should aim to build a productive relationship with both elected and appointed officials and city employees. However, the group should realize it cannot become the spokesperson for neighborhood residents on all political issues. Neighborhoods are too diverse to make such a role possible. The issues that affect neighborhoods most — city services, zoning, planning, capital expenditures and others — cut across traditional party of ideological lines. When a neighborhood consensus can be achieved on such issues, the neighborhood organization can present this position effectively at city hall.

Occasionally an organization will be confronted with an issue that creates a controversy in the neighborhood. In such cases, the group should appoint a spokesperson and perhaps a study committee to review the issue objectively and seek as large a consensus as possible within the membership. Before taking any action, the group should carefully consider the long and short-term consequences of dealing with an issue that might split the neighborhood.

Unfortunately, elected officials have become familiar with citizen groups that spring up during a crisis only to quickly fade away. Thus it is unrealistic to expect the

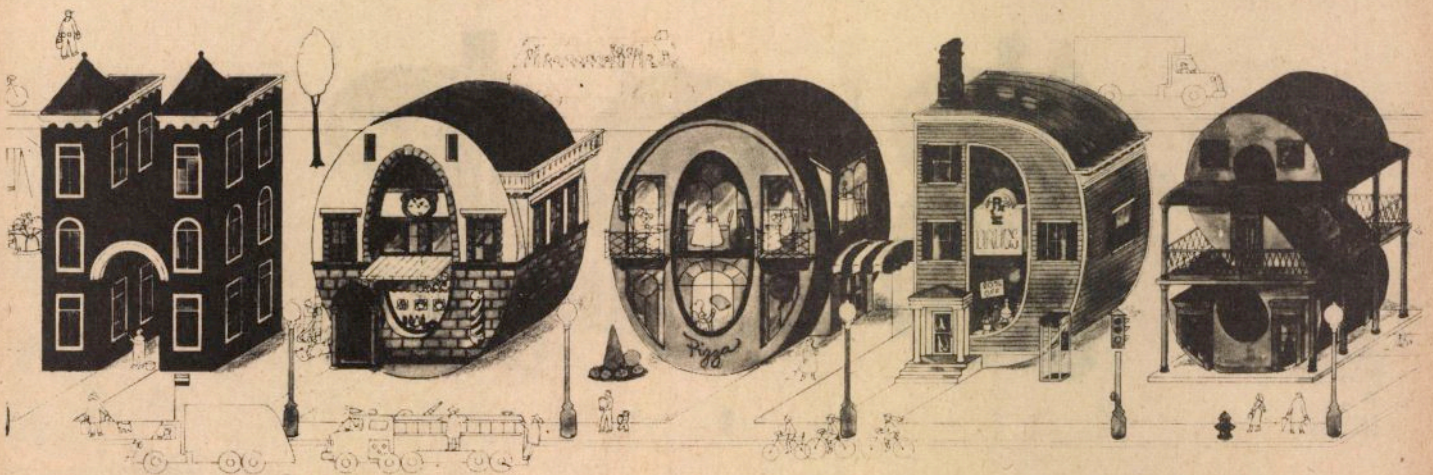
instant and unquestioning support of city hall. As is true within the neighborhood, it takes time for elected and appointed officials to trust a group's legitimacy and long-term commitment. The group should try to meet with elected officials before a crisis occurs, to brief them on the neighborhood's goals and seek their advice on plans and projects. To keep them informed about continuing activities, elected officials and department heads should be placed on the VIP mailing list and sent copies of the newsletter or announcements on a regular basis. These officials can also be invited for a tour of the neighborhood, asked to give a few remarks at a meeting or invited to an informal lunch or dinner with neighborhood residents.

During an election, candidates for office can be asked to appear jointly at a nonpartisan neighborhood forum and can be asked for funds to help publicize the meeting.

Getting to know city officials presents an opportunity to learn how the city government works. Understanding the different roles and powers of the mayor, different agencies, commissions, and the city council and city departments will prove valuable because few officials respond favorably to pleas based on faulty information or addressed to the wrong body.

Learning how to deal with city departments can also help improve city services in a group's neighborhood. A simple telephone call can solve some problems, but the organization should be prepared to be persistent. Unresolved complaints should be followed up with a letter to a specific official within the appropriate department. The letter should clearly identify the problem, urge a prompt resolution and indicate that a reply is expected. If the problem still persists, a small delegation from the neighborhood should arrange to meet with the responsible department head. Such meetings can spur the department into action, particularly if both sides tackle the problem objectively.

Neighborhood groups should also be prepared to appear at public meetings. The group should present sound arguments to support its side of a political controversy or its request for support. Aids such as colored maps, enlarged photographs or a slide show can help illustrate these arguments.



Petitions and letters are also helpful although supporters in attendance are the best show of support. The block leader network, membership files, newsletter or posted flyers can be used to get supporters to a hearing. However, the same faces cannot be relied on each time. Parents can attend a traffic-safety hearing, and the elderly or nondrivers can support a street light presentation. T-shirts or buttons can help identify supporters, and they can be asked to stand at the start of the presentation.

PLANNING FOR THE FUTURE

Before too long, the group's organizers will be able to look back on the organization's early days with a great deal of pride. It is hoped that neighborhood residents and local business people are enthusiastic about the organization, some funds have been raised, the first projects were successful and inroads have been made at city hall.

The group should feel proud, but it should not overlook its strengths and weaknesses. The organization's resources are — very finite and vulnerable, so it is essential to determine how those resources can best be used.

A new group should strive to learn as much as possible about its neighborhood. A survey is a good tool. With the help of preservationists and city planners, a group can survey its neighborhood, identifying land uses and the physical and cultural resources in the area. At the same time, the group should continually build on its knowledge about city officials, lenders, residents themselves and others who influence the neighborhood.

This information will enable the organization to understand the problems and opportunities that face the neighborhood. These insights should then be coupled with an honest appraisal of the organization itself. With this knowledge, an organization can establish short and long-term goals and objectives that recognize both the neighborhood's needs and the organization's capabilities. This process should help the group expand its resources and use them more effectively.

The planning process should never end because neighborhoods and organizations change. At least once a year, neighborhood organization leaders should put aside immediate activities to discuss the neighborhood and the organization and evaluate where they are going.

Neighborhood organizations should also make plans to address one special problem: burnout. Initial volunteers, especially the most active, may give of themselves unselfishly to help the organization. Most likely, this fervor will last only a couple of years. To compensate for the burnout factor, constant attention should be made to involve new members and delegate responsibility to them. New people will help ensure a continued future supply of energetic members and new leaders.

In this way, the original organizers of the group will have built a firm foundation that will permit the organization to serve the neighborhood for many years. □



COMMUNAL LIVING CONFERENCES

DANDELION COMMUNITY

- | | |
|------------------|--|
| June 4-6 | Conference on Children and Community |
| July 9-12 | 4th Annual Conference on Women in Community |
| July 30-August 2 | Annual Communities Conference |
| September 4-12 | Training for Social Change |

TWIN OAKS COMMUNITY

- | | |
|-------------|----------------------------------|
| June 25-27 | Rural Activist Conference |
| July 10-17 | Communal Living Week |
| August 7-14 | Communal Living Week |

REGISTRATION FEES:

All fees set on a sliding scale according to your income.

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

Communal Living Weeks \$70 — \$100

The Communal Living Week fee includes a \$30 — \$40 contribution to a communal treasury to be managed by your group in addition to the registration fee to the host community.

Training for Social Change \$70 — \$150
(Children \$35)

Write for more information:

Dandelion Community	Twin Oaks Community
R.R. 1	Route 4F
Enterprise, Ontario	Louisa, VA 23093
K0K 1Z0	(703) 894-5126
Canada	
(613) 358-2304	



consumer cooperative alliance

CCA Institute '82

by Denise Hamler

Four hundred leaders in the cooperative movement will assemble in Ohio, August 3-7 for co-op training, education, networking, socializing and recreation. The 53rd annual Institute will be held at Dennison University in Granville, Ohio — 30 miles east of Columbus and within 600 miles of 70% of America's population.

Several groups planning pre-conference training are the The Alliance of Warehouses and Federations (AWF), North American Students of Cooperation (NASCO), Board Training for Trainers and the Institute Facilitation Training. These groups will convene August 1 (Sunday) at Denison.

The theme of CCA's Institute '82, "Growing From Our Past, Planning For Our Future," serves to remind the cooperative community that an appreciation of past lessons of the co-op movement is essential to future planning. Institute'82 will generate both critical insight into the strengths and weaknesses and provide provocative debate on expanding the role of cooperatives in the future economy.

PROGRAM

The Institute program is designed to provide detailed and thorough information by offering curriculum-style workshop tracks. Participants choose one of several tracks with sessions ranging from beginner to advanced, and spend considerable time on that topic area. The workshop tracks that are being organized include: food, retail and wholesale; pre-order co-ops, including computerized models; energy; education; low-income organizing; housing co-ops; worker co-ops; pre-school co-ops; credit unions; NASCO board training; AWF and the Vision Builders Network.

The remaining time slots will be filled with workshops on 1) movement issues; 2) introductory workshops which expand horizons; 3) topics that are crucial to all co-ops such as marketing, management, the National Consumer Co-op Bank, co-op history and planning.

The four day conference schedule also includes regional caucus time, history panels and the CCA annual meeting.

WHAT IS CCA?

The Consumer Cooperative Alliance is a non-profit educational organization, member controlled through an elected board of directors. CCA is comprised of consumer cooperative societies and individuals in the United States and Canada, and is structured regionally to support cooperation among co-ops at every level. CCA was organized in 1929, incorporated in 1950, and adopted its present name in 1974. CCA strengthens cooperatives through training, technical assistance and resource sharing. It also fosters the growth of new cooperatives.

Panel discussions on cross-sectoral and co-op movement issues are also in the planning stages. 150 people will serve as workshop leaders and resource persons.

An opportunity to visit the oldest food cooperative in the USA will be one of the features. The New Cooperative Company, incorporated in 1908, is a thriving enterprise consisting of seven food stores, a hardware store and a credit union. Headquartered in Dillonvale, Ohio, it has a rich history rooted in the mine fields and ethnic communities of Appalachia, and is unique in many ways.

PRE-CONFERENCE PROGRAMS, AUGUST 1-3

The AWF, a project sponsored by CCA, is a network of over 40 co-op warehouses, federations and stores. AWF sessions will focus on management structure and issues; business planning; computerized pre-orders; trade caucuses; and a presentation from the National Planning Task Force for Food Cooperatives.

CCA is proud to co-sponsor the NASCO Training for Board Trainers course, specially designed for consultants, trainers and resource people. It will teach participants how to present the NASCO Board Training course to co-op boards.

The Institute '82 organizing staff is searching for people with at least one year's experience in facilitation, and the desire to sharpen their skills helping with workshop presentations, leading business meetings and assisting panel discussions.

THE SITE

The Denison campus is a great location for a "family-style" vacation. It is nestled in the scenic rural heartland of Ohio. Lodging, meals, meeting spaces and recreation are all within easy walking distance. Two large, comfortable auditoriums are available for movies, discussions and meetings. Other activities include swimming, bowling, live music, wine and cheese reception and banquet.

Child care will be provided throughout the week. A coordinator with day care co-op background has been hired to organize and staff the center. A variety of activities for all ages will be scheduled. So bring along your children for a cooperative vacation.

Although the staff urges all participants to register for on-campus housing, those who prefer can choose from two nearby commercial camp grounds.

Three meals a day, all you can eat, with vegetarian, meat and non-dairy entrees are included in the conference package. Familiar, wholesome foods will be the norm.

Registration fees are \$40 per day for adults and \$20 per day for children (twelve or under). Fees include lodging, meals, workshops, recreation, day care (ten hours a day) and all extra activities. Those who register before July 1 receive a 10% discount. A 15% discount is available for groups of ten or more.

If you haven't received a registration brochure in the mail, drop us a line or call: **CCA Institute '82, p.o. box 02303, Columbus, Ohio 43202 [614] 263-3622.**

"At last there's something I can point to."
— Hazel Henderson

CO-OP AMERICA:

An Invitation to Businesses, Co-ops and Services

Co-op America is a national membership association uniting socially responsible businesses and organizations with each other — and with the consumers who are their primary market and audience. It offers a structure through which members (both organizations and individuals) can share ideas, experience and resources in a way that is mutually supportive and useful.

In the fall, Co-op America will begin its consumer marketing. Right now, we are inviting socially and environmentally concerned businesses and organizations to join Co-op America. *At last, you don't have to have a contradiction between your politics and your pocketbook.*

NOT ONLY WHAT YOU NEED, BUT HOW YOU WANT IT

Not only group health insurance for staff at the lowest rates, *but* from cooperatively owned insurance companies. Not only a money market fund with check writing and a \$500 minimum *but* through a worker-owned business. Not only marketing, organizational and list consultation, a job service, special publications offers, *but* from people and organizations who understand your concerns and market.

MARKETING

Co-op America will take the products and services of socially responsible businesses and distribute them to that segment of the American public ready for value that also means "Values." Our plan involves both businesses and consumers in a national cooperative buying club — cooperatively owned, democratically managed, ecologically responsible. And because we believe that quality, social responsibility and extending the range of consumer choice are marketable to the right market segment, we believe Co-op America will be a successful business.

Co-op America has the potential to change the scale and effectiveness of many participating businesses and organizations.

INVITATION

Co-op America is bringing together concerned businesses and organizations like your own. It offers an association of peers, an exciting benefits package, and the potential for a marketplace in which you share control.

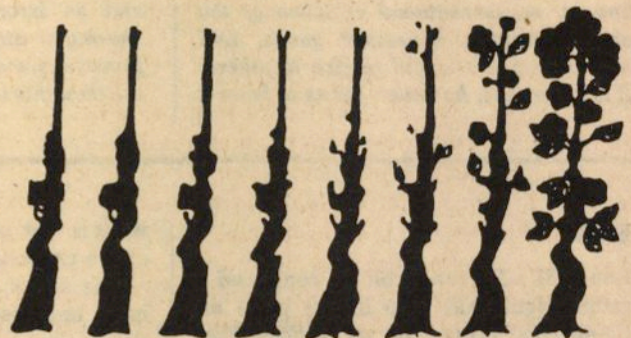
We invite your participation and we are interested in your products and services.

*Paul Freundlich,
for Co-op America*

SOME OF OUR FOUNDING MEMBERS

*Association for Workplace Democracy, Calvert Securities, Communities Magazine, Community Jobs, The Movement for a New Society, Renaissance Greeting Cards, Whole Life Times; Frank Anastasio, Jamie Babson, Georgette Frazier, Judy Greene, Kathy Kinsella, Josh Mailman, Charles Pillsbury, Amy Pincus, Derek Shearer, Charlie Warner, Dan Zwerdling.**

*If you'd like to add your name to this list, write us for more information.



*"If the business of the USA
is doing business, let's do it
our way."*

CO-OP AMERICA

Box 753, New Haven, CT 06503 [203] 776-0451

Send information on organizational membership to
Organizations name _____

Contact Person _____

Address _____

City _____ State _____ zip _____

Phone () _____

Please send us more information.

Do you have products or services we might wish
to market? _____



RESOURCES

Writing a review column such as this one, when it involves expressing opinions and offering criticism, is a tricky, difficult, and downright exciting business. Resources columnists in the past have shied away from personal critical analysis either from concern for hurting the authors and their work or due to a basic dislike of the whole idea of 'critics.' We have all too many images of the snobby theatre critic who ruins someone's career with the cruel stroke of a pen or the manic TV movie reviewer who talks a hundred miles an hour to fit in all of his/her adjective-overdosed critiques in 60 seconds. It has always been my opinion that honest, non-sensational criticism of the arts, literature, consumer goods, and information is a useful service to others. It is important, however, for us to keep it

all in perspective. Opinions are, after all, only opinions and simply represent one person's viewpoint derived from their knowledge, experiences, world view, etc. The opinion still has a purpose if it generates interest, provides additional knowledge on the subject being reviewed and provides entertainment at the same time. Criticism gets nasty and counter-productive when the reviewer/critic loses perspective and starts thinking their opinion is worth more than others', or if the desire to entertain readers is fulfilled at the expense of those being reviewed.

I think of what I do as "gentle criticism." I try being honest, sensitive, and as informative as possible while sharing a little bit of who I am in the process, since, if you have some idea of my thoughts and interests, you can better

judge the validity of my opinions for you on any given subject. It is my hope that you, the readership, find this approach useful and entertaining. If you have any opinions on the subject or wish to make suggestions for increasing the usefulness of this column, please write.

I would also like to invite people to submit reviews for possible inclusion in Resources. We especially want reviews of women's publications from a woman's perspective. Reviews can be up to 800 words. Send it all to:

Gareth
Resource Editor
Communities
431 N. Fillmore St.
Arlington, VA 22201

Errata

Issue #51's *Resource* column contained a rather significant typo in the piece on *Co-op Food Facts*. The set of *Food Fact Sheets* is \$15.00 plus \$2.00 shipping for sheets and binder, not \$115.00.

Also, in #52's column the pieces on *Learning Networks*, *Free University Networks*, and *The Freelance Directory of Rochester* should have been credited to the *Other Networks Newsletter*.

Social Change

Campaign for Human Development

The situation in Central America (especially the murder of 3 American nuns) and the current increase in unemployment and severed social services here at home is spurring many religious organizations into action. Some amazingly good

work is now going on under the auspices of the Catholic Church.

One set of projects that I'm particularly impressed with are the Energy Study Groups that are being organized under the coordination of the U.S. Catholic Conference's Campaign for Human Development. The study guide, prepared by members of CHD for use in the classes, is a comprehensive and enlightening survey of our energy use and its serious implications. The guide and the classes are divided into various energy sources: Coal, Gas, Nuclear, and so forth. Each topic is explored through films, readings, discussions, role playing meditation, and prayer. Short histories and quotations illustrate how people and the environment have suffered as a result of the use and abuse of these energy sources and suggests steps that can be taken in seeking better ways of using these sources and developing others. A strong focus is placed on conservation and soft energy alternatives. The last session of the course is a "Celebration of the New Earth," an outdoor celebration with a play about people joining together to create a

unified planet full of spirit, peace, love, and justice. Sounds great to me and with even the Catholic Church (or at least a group within the Church) involved in this type of educational activity, there is hope for such a world.

Copies of *Energy: A Study Guide* are available for \$2.50 ea. (10% discount) from:

**Campaign for Human Development
U.S. Catholic Conference
1312 Mass. Ave., NW
Washington, D.C. 20005**

(They also offer publications on other social actions subjects. Write for more information.)

No Nuclear News

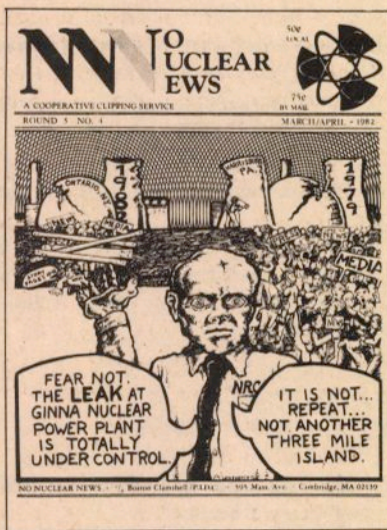
No Nuclear News, published by the radio activists at the Boston Clam, is probably the oldest, and consistently most useful, paper focused solely on anti-nuclear activities. First appearing in 1977 as a stapled pile of xeroxed clippings, *NNN* has steadily developed into a comprehensive monthly collection

of news and information on the nuclear industry and those working to shut 'em down. *NNN* still maintains the news clipping format (it's subtitled: A Cooperative Clipping Service) and also includes a reference section listing extracts from the best articles too long to print in *NNN* from such journals as *Science*, *New Scientist*, *The Progressive*, etc.

A scoreboard showing all reported nuclear accidents appears each issue, making the threat of nuclear power glowingly apparent. Government and industry activities are also monitored.

Subscriptions are \$7.50/year and can be had from:

**No Nuclear News
P.I.D.C.
595 Mass. Ave.
Cambridge, MA 02139**



Disarmament Parties

This month's "Creative Approach to Social Change Award" should go to the Aquarian Research Foundation (Art Rosenblum and co.) for their World Disarmament Party to be held in every town and city on October 24-30, 1984.

Art writes in the Jan/Feb issue of the Aquarian Foundation Newsletter:

"We sincerely believe that the thinking of humanity will change so drastically in the next few years that the world will disarm. We can control our thoughts and the way we think really affects what we do and what happens around us.

"If the future were a projection of the past and current trends, it is logical to believe we are headed for a catastrophic nuclear war. But to think and act as if the world will not disarm is actually useless and tends to prevent disarmament."

To call people's attention to the threat of nuclear war and to provide a positive

focus and goal for those working for disarmament, Art has proposed these Disarmament Parties, held on October 24-30, 1984, to coincide with the United Nation's Disarmament Week. "What if there is not major trend toward disarmament by then?" Art continues, "The party certainly will not be called off. On the contrary, if that should happen, then it is quite likely that the world disarmament party will become an international political party with a positive thinking outlook."

The Aquarian Research Foundation is now printing posters and invitations for the party. If you would like copies and/or are willing to organize party activities in your area, contact:

**The Aquarian Research Foundation
5620 Morton St.
Philadelphia, PA 19144
[215] 849-1259**

Planetary Initiative

The big news this month among futurist, globalist, and other planetary optimists is the creation of "The Planetary Initiative For The World We Choose." Hundreds of social change, transformation, and new age organizations are collaborating to form an international education program designed to increase cooperation in existing groups and to mobilize currently uninvolved people to "rethink the future and take it into their own hands."

The main thrust of the coalition will be to initiate local, regional, national and international discussion groups on envisioning the world we want to live in. The immediate goals of P.I. are:

- To form an international coalition of groups
- To encourage new and existing groups to carry out constructive community programs
- To report on these local efforts to national and international meetings, especially the U.N.
- To facilitate networking

For people and organizations wanting to get more involved, the P.I. staff has put together an organizing manual (\$2.50). The manual contains outlines for local action, timetables, suggestions for organizing as well as sample letters to write officials, etc. They also put out a periodic newspaper — *The Initiator* (\$.25/copy) — and pamphlets, discussion guides and other materials to be used in local discussion groups. Write them for details.

The goal of the initiative is to culminate the local, regional, and national gatherings with a Planetary Congress in June, 1983. This conference hopes to offer governments and concerned public everywhere, not only the vision, but the actual strategy and steps towards a more just and humane world that flows from the vision and experience of common people throughout the world.

If you're interested in knowing more about the Planetary Initiative in general or finding out about discussion groups in your area, write:

**Planetary Initiative
c/o Planetary Citizens
777 U.N. Plaza
New York, NY 10017
[212] 490-2766**

Peace, within and beyond its borders, has been one of this nation's greatest concerns. Congress is now considering legislation, H.R. 5088 and S. 1889, that would strengthen that commitment — through the establishment of a United States Academy of Peace. These proposals are a result of 18 months work by a Commission created by Congress which calls for the establishment of such an institution as "a timely, useful and necessary investment for the Nation and for the World."

The proposed Academy will serve institutions and people in public and private life through complementary programs of peace research, education and training, and information services. Its work will focus on the elements of peace, the causes of war, and the skills needed for resolution of international conflicts without violence. It will inform and respond to concerns and activities of Members of Congress, the Executive Branch including the Department of State and Defense, and persons in private enterprise and voluntary associations. The Academy will be both federally and privately funded.

A non-profit National Peace Academy Campaign has been organized to work for the single objective of establishing an Academy of Peace. The more than 15,000 members of the Campaign believe the United States in the last two decades of this century must devote at least as much attention to strengthening its peacemaking ability as it does to maintaining its military power.

If you share this commitment to peace, let your Congressperson know that this legislation is important to you. For more information about the proposed Academy and the Campaign,

write Milton Mapes,

National Peace Academy Campaign
110 Maryland Avenue, NE
Suite 403
Washington, D.C. 20002
[202] 546-9500

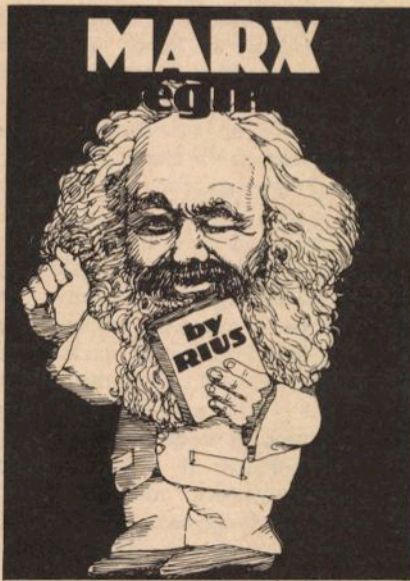
Marx for Beginners Rius

Writers and Readers Publishing
Co-operative
9-19 Rupert St.
London, W1V 7FS
156 pp. H.B.

"What?! Try to summarize Marx? That's not only a sacrilege (as most "academic" Marxists will say), but a complete waste of time — because comrade Karl is supposed to be completely beyond the range of simple minds.

"Maybe so, maybe not. But I've written this book anyway, on the principle that the worst kind of battle is the one not confronted."

So writes Rius, pseudonym of



Eduardo del Rio, a Mexican cartoonist and writer, in his preface to **Marx for Beginners**. One in a series of "digest" form cartoon books by Rius, **Marx for Beginners** provides an easily understandable and reasonably inclusive survey of Marxist theory. I, like the author, have never been able to actually read and fully comprehend Marx's own writings, so such a comic book version, complete with many illustrated excerpts from Marx and Engels, clarified my understanding of the subject greatly. Since Marx (and Marxism) is attempting to speak about the plight of the poor, illiterate and oppressed, it only makes sense that someone of this class would attempt to comprehend Marx (or inter-

pretations of him) and communicate that comprehension to others in an understandable form.

Yes, the simplicity of the medium does hinder translation in spots, but by and large anyone can emerge from reading this book with a fundamental understanding of Marxist theories on history, economics, capital, class, and struggle. And have a fun time doing it.

A glossary in the back provides definitions of many Marxist terms and a bibliography offers books and tips for further reading.

My only annoyance with the book was the heavily pro-Marxist bias of Rius and the overly simplistic and demeaning portrayals of all other philosophers and

philosophies. Spirituality is of course synonymous with institutional religion and is thrown out along with everything else that doesn't fit into the rigid theories of Marx. Anything unscientific or "metaphysical" (read: hogwash) is seen as simply another tool of capitalistic oppression and quickly discarded. These faults are probably not Rius' interpretation of Marxism but condensed versions of Marx's own narrow-mindedness.

Rius has a whole series of beginners comics on Capital, Christ, Mao, Freud, and Ireland, all seen through Marxist blinders but, I'm sure, equally as informative and entertaining. Viva la (comic) Revolution!

Women

Primavera magazine takes its name to mean "springtime" for twentieth century women, the maturing of creativity from girlhood to womanhood. This annual publication of artwork and writing by women has received numerous awards and grants from literary and art organizations. A high quality exploration of creative women's hearts and minds. Each issue is \$4.00 (#5 is current). Write:

Primavera
University of Chicago
1212 E. 59th St.
Chicago, IL 60637

Telewoman

Telewoman is a women's newsletter whose purpose is to maintain literary, artistic, spiritual, and social connections among women-identified women everywhere. Each issue contains reviews, articles, art and poetry by and for women. Much of the material is concerned with women's spirituality and witchcraft.

Besides the newsletter, *Telewoman* sponsors social events in the San Francisco Bay Area and serves as a networking center for connecting up other women and women's organizations. They also operate a hotline of resource information, provide counseling and maintain a library of books.

Issues of the newsletter often come chock full of other goodies. A recent issue included 8 additional pieces: an issue of another women's spiritual publication, a catalog of occult supplies, flyers, announcements and a postcard by

California artist and poetic wit Ashleigh Brilliant. The format style of *Telewoman* reminds me a lot of *The Witches Trine*, another (now defunct) Bay Area publication.

Subscriptions to *Telewoman* are \$12/12 issues or half that for women who are unemployed, students, or on a reduced income. Write:

Telewoman, Inc.
P.O. Box 2306
Pleasant Hill, CA 94523

In Our Own Hands: A Women's Book of Self-Help Therapy

Sheila Ernst and Lucy Goodison
J.P. Tarcher, Inc.
9110 Sunset Blvd.
Los Angeles, CA 90069
328 pgs. P.B., \$7.95, 1981

In Our Own Hands is a women's encyclopedia of fifteen contemporary psychotherapy techniques. It provides a consumer's journey through these approaches and also explains specific techniques extracted from them that can be used in an eclectic women's therapy group. The general logistics of starting a women's group are presented as well as ideas for maintaining a healthy group and ideas on group process. Psychotherapy techniques covered include gestalt, encounter, body work, dreams, fantasies, meditation, and psychodrama.

Although the focus of the book is on leaderless self-help groups, information is also given on seeking a professional therapist. It provides guidelines for selecting the right therapist for your

particular needs and desires.

The press information for **In Our Own Hands** declares that "[it] does for the mind what **Our Bodies, Ourselves** did for the body." While I don't go quite that far (granted I am not a woman), **In Our Own Hands** is obviously an important tool for those engaged in self-help therapy. Almost all of it is also relevant to men and their C.R./therapy work.

Travel

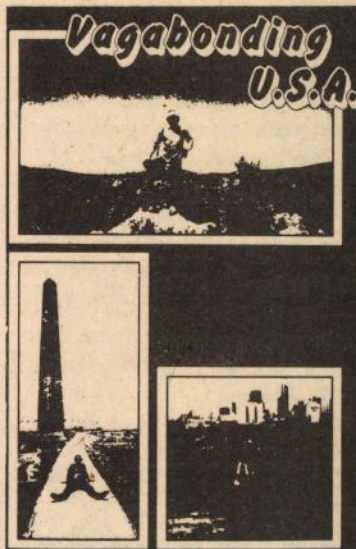
Vagabonding in the U.S.A.

Ed Bury
And/Or Publishing
P.O. Box 2246
Berkeley, CA
428 pgs. P.B., \$9.95, 1980

Vagabonding in the U.S.A. is a greatly revised re-issue of Ed Bury's hippie classic **Vagabonding in America**. Like its predecessor, **Vagabonding in the U.S.A.** is a delightful and informative treasure trove of spirit and wisdom for "high style at low cost" travel junkies. **Vagabonding**, Bury informs us, is not only travelling from one place to another as cheaply as possible. It is for many a therapy, an art, a religion and a game. It contains within it the modern day pioneering impulse — the spirit of adventure.

The first chapters of **Vagabonding** outline some of Bury's philosophy of cosmic vagabonding. Picture yourself penniless and prideful, dressed to the hilt in your matching R.E.I. Gortex jacket and backpack with cotton drawstring pants, wending your way across the planet in all manner of vehicles from cars to bicycles, to trucks, to airplanes. You have no goal in mind except you desire to experience the world, meet new, interesting people, and collect outrageous adventure stories. All done simply as a test of your abilities to be spontaneous, relate to many, diverse people, confront fears and anxieties, and oh yes, have a great time. If the above fantasy appeals to you, you're a vagabonder of the first (and cosmic) order. If the fantasy strikes you as silly, scary, and just plain Height-Ashbury, you'd probably find this book (or at least the first two chapters) romantically pretentious if not downright silly.

I, being at least an armchair planetary pilgrim, found the book wonderfully inspiring and an exhaustive collection of information and lore about travel. Bury covers the major categories or modes of travel (hitching, cycling, car camping,



etc.) with lots of straight poop as well as stories, personal experiences and humorous photographic depictions of each. Maps, resource sections, Bury's twisted road poetry, and even travelling songs are also included. It's quite an encyclopedia of travel knowledge.

Vagabonding in the U.S.A. contains, yet ever so spaciouly, a spirit, an essence of something that touched me as a novel or a non-fiction story might. Perhaps it is the soul and humor of the man, Ed Bury, that we glimpse in this book, or maybe it is the true spirit of wanderlust. It's probably both with a healthy dose of the bizarre and some good common sense thrown in for good measure.

And speaking of good common sense, **Vagabonding in the U.S.A.** is only 5½ x 8½ (**Vagabonding in America** was oversized) so you can fit it in your backpack. Happy trails!

Media

We recently received this eye opening announcement in the mail. It is truly an incredible offer:

"Lightspeak is a coalition of speakers and announcers committed to speaking for the common good. We offer our services in the production of professional quality presentations whose purpose is to further the creation of a new world order based on sharing, goodwill, and brotherhood/sisterhood.

"Lightspeak is based in upstate New York, with accessibility to state of the art audio, video, and film production facilities. Speakers are occasionally available for travel for location production or personal presentations.

"Among Lightspeak supporters and associates are professionals in public relations and media production. A limited amount of free studio time has been offered. Through finding increased tangible support in the area of production services, Lightspeak hopes to offer an ever expanding opportunity for Light groups to create effective programs at little or no cost.

"Groups and individuals wishing to contact Lightspeak should write or call:"

Lightspeak

Cucumber Alley
Schenectady, New York 12305
[518] 374-4369/88
(All inquiries are welcome.)

David Steinberg

David Steinberg is a producer of professional video tapes for cable television who is interested in new age alternative movements. He has two studios and a lot of equipment and is open to students who wish to work with him and learn his expertise. He will provide free room and board to such apprentices who live together in a house on Staten Island (New York City). Meals will be vegetarian and healthy.

To contact David Steinberg write:

David Steinberg Studios
717 Lexington Ave.
NYC, NY 10022
[212] 924-9000

from *Aquarian Research*

Networking

The Rainbow Nation: 1982 Cooperative Community Guide [V]

Compiled by Michael John
Rt. 1, Box 6
McCall, Idaho 83638
94 pgs., \$4.00 (or fair barter), 1982

The **Rainbow Nation** guide is finally out and it's worth the wait. This year, sporting a full color photograph cover and expanded contents, it's the best yet. Similar in format to last year's edition, Guide #5 includes introductory material on the guide, the gathering, and information on other networks of interest to Rainrowers. Individuals and groups are divided into regions with short blurbs and contact information. In addition, Guide V presents a mini-manual of steps and pointers for setting up gatherings to acquaint people with Rainbow rhythms

and also to serve as a manual for setting up regional gatherings. Another useful addition to the Guide are focalizers (contact people) for each region. They disseminate information about the gatherings, keep abreast of local activities and serve as contact points for the region.

Rainbow gatherings have often been criticized for their lack of organization and spacey vibes. Successive years of the gathering have seen a marked increase in the level of focalizing and successful organizing that has gone on. **The Rainbow Guide** (thanks to Michael John and all who contribute) has become an important tool in centering energy and creating network connections.

If you're a gathering attendant and want to help further the goals of

Rainbow, get involved in the network, turn friends on to the Guide, sell copies to coops and bookstores. It's great Rainbow promotion and a comprehensive introduction to the gathering and its ever-growing family circles.

If you want to be listed in future editions, send name, address, phone, etc. and pertinent information: skills, interests, fantasies, and suggestions for expanding the network. To order write:

The Rainbow Nation
Route 1, Box 6
McCall, Idaho



Healing Light Foundation

In Issue #52's Resource column on Networking we meant to include a piece on the Healing Light Foundation in Arizona and its recent foray into the computer networking scene. A donation of \$7,500 has made it possible for HLF to purchase an Apple II Plus computer with scanner, Visidex Program, and printer. They are now offering various networking services and receiving information on groups and activities to feed into the new beast. If you're interested in knowing more about HLF's networking activities or more info on HLF in general, you can contact them at:

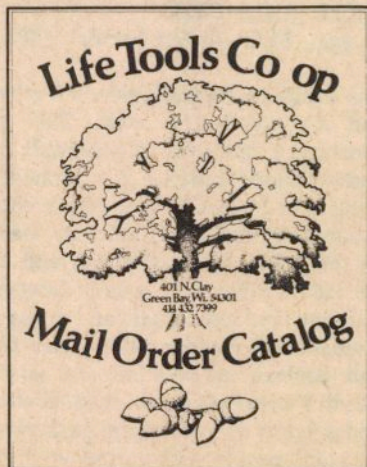
Healing Light Foundation
Box 205
Ft. Thomas, AZ 85536

Cooperative Living

Life Tools Co-op publishes a catalog that includes many of the items they carry in their Green Bay, Wisconsin storefront. The co-op sees itself as a storefront (and catalog) "Consumer's Report." They study manufacturers' literature, consumer publications, and members' feedback and only handle those products that are high quality and "emphasize environmental awareness, personal responsibility and simplified technology." Co-op prices are about 30% over wholesale cost. Funds remaining after their bills are paid are refunded to the collective or re-invested in the co-op.

The catalog offers stoves, lamps, hand tools, clothing, kitchen equipment, and books. It is available for \$1.00 from:

Life Tools Co-op
401 N. Clay
Green bay, WI 54301
[414] 432-7399



National Historic Communal Societies Association

The National Historic Communal Societies Association was founded in 1975. It grew out of Historic Communal Societies conferences at New Harmony, Indiana in 1974 and Shakertown at Pleasant Hill, Kentucky the following year. The purpose of the Association is to encourage the restoration, preservation and public interpretation of America's historic communal sites and the study of communal societies past and present.

The administrative base for the N.H.C.S.A. is the Center for Communal Studies at Indiana State University Evansville. Through this Center the Association acts as a clearinghouse and repository for communal information, manuscripts, research, recordings, and publications. The Center is building a substantial collection for research purposes through its direct contact with about sixty historic communal sites and 160 current communes.

The N.H.C.S.A. prints a newsletter and a journal and sponsors an annual Historic Societies Conference. In addition to New Harmony and Pleasant Hill conferences have been held at Old Economy Village, Pennsylvania; Aurora, Oregon; Omaha, Nebraska; Zoar, Ohio; Hancock Shaker Village, Massachusetts; and Ephrata, Pennsylvania. Participants have included professional and non-professional people who are restoring and interpreting dozens of historic communal sites. Descendants, current communalists and scholars from many disciplines and several

countries have attended.

The ninth annual Historic Communal Societies Conference will be held at the Shaker Village at South Union, Kentucky, October 14-16, 1982. If you wish to give a formal paper, present an update on your research on historic communal sites or your current communal experience, contact program co-chairman,

Mr. Riley Handy
Kentucky Library,
Western Kentucky University
Bowling Green, Kentucky 42101
[502] 745-2592

For more information on the association, write:

Dr. Donald E. Pitzer
Executive Director, National Historic
Communal Societies Association
Center for Communal Studies
Indiana State University Evansville
Evansville, Indiana 47712
[812] 464-1719

Appropriate Technology

Who cares if grandmother's bean is lost, of if blue corn, once a staple among Indians in the Southwest, disappears?

Gardeners do care. So does Gardens for All, The National Association for Gardening, a non-profit, Burlington, Vermont based organization working to help gardeners be more aware of what

they can do.

Many of America's old time vegetables and grains are threatened by extinction. As varieties of vegetables are being improved and bred for particular characteristics, the older strains needed for producing many of the new wonder plants are disappearing at an alarming rate.

"If each of the 38 million American gardening households acted on at least one of our recommendations in the recent Gardens for All NEWS, a great step would be made toward saving the threatened loss of older seed varieties," said Jack Robinson, president of Gardens for All. "We feel the issue is important for gardeners to be aware of, and we have featured stories on seed banks, endangered varieties, and some solutions to the issue in our Gardens for All Newsmagazine," continued Robinson.

A sample copy of the Garden for All NEWS is available by writing the organization and sending \$.25 to cover postage. Or, you may join Garden for All as a member and get 12 monthly issues of the Gardens for All NEWS for only \$12.

**Gardens for All, Dept 108
180 Flynn Avenue
Burlington, Vermont 05401**

Spirituality

The Bear Tribe

The Bear Tribe has recently released their catalog for 1982. For those who aren't yet familiar with the tribe, it is a modern day Native American medicine society started by Chippewa/Metis Medicine Man Sun Bear. The community/tribe that has grown up around him are men and women "who strive to practice and teach walking in balance on our Earth Mother."

Bear Tribe holds conferences and classes at their place in Spokane; publishes an earth awareness magazine, Many Smokes; and operates a book and product mail order business. Sun Bear and his wife, Wabun, travel across the U.S. lecturing on Sun Bear medicine, the Bear Tribe vision, Native American philosophy, and earth awareness.

This year's issue of the catalog has Tipis, crafts, music, chanting, and lecture cassettes, ritual/tribal goods; drums, pipes, animal hides, etc., and a large selection of books on American Indian issues and related subjects. An

invaluable catalog to anyone interested in or practicing Native American medicine and Neo-Paganism. Available for \$.50 from:

**Bear Tribe Medicine Society
P.O. Box 9167
Spokane, WA 99209**

Health

All you New Age workshop goers will be interested to know that the spring/summer catalog of activities for Omega Institute and Interface have recently been released.

Omega, which has for the past four years held its summer programs at four different college campuses, has recently purchased a former children's camp located in Rhinebeck, New York. This 80

acre complex has become the permanent home of the Institute. A Grand Opening celebration for the new facilities will be held on the July 4th weekend. Other activities this summer include courses and seminars in holistic health and nutrition, social action, the arts, and spiritual studies. Featured speakers include Lawrence Leshan, George Leonard, Ram Dass, Barbara Marx Hubbard and The Paul Winter Consort.

Interface runs pretty much the same fare with the addition of lots of one-night seminars with well known speakers in the fields of holistic health, spirituality, social action, etc.

For copies of their catalogs, write:

**Omega Institute
Box 571
Lebanon Springs, NY 12114
and
Interface
230 Central St.
Newton, MA 02166**

Careers

Community Jobs magazine is pleased to announce the publication of "Take Credit for Your Organizing" by Carter Garber and Marty Collier in its April 1982 issue. Both long-time activists, Garber and Collier stress the importance of formal learning experiences for social change organizers and present a variety of ways to earn nontraditional, community-oriented graduate and undergraduate degrees in colleges and universities throughout the U.S.

Nontraditional degrees can be earned in on-campus or off-campus programs. Garber and Collier focus on off-campus programs (or those with minimal on-campus requirements) which allow organizers to stay on the job in order to integrate their work with academic courses. In each program, "experience needs to be integrated with reflective and theoretical work . . . the best learning is self-initiated and self-directed. It's not passive education, but education leading to change."

"Take Credit for Your Organizing" discusses reasons to consider additional education. Among them are: to avoid

burnout and high staff turnover; to develop sound theories of social change grounded in practical experience and knowledge; to be competent in the different disciplines that increasingly affect organizing, and, to learn from the experimental nature of organizing, which involves much trial and error.

Garber and Collier profile 30 alternative schools that offer nontraditional degrees. They examine the various requirements each program entails and offer advice about how activists can design a degree program that best suits their individual needs. A separate chart compares each of the profiled schools.

This unique compilation of alternative educational opportunities is available only in the April issue of *Community Jobs*, a publication of the Careers Resource Center. *Community Jobs* is a monthly national magazine that lists jobs and internship openings in public interest organizations throughout the U.S.

To order the April issue, send \$2.00 to

**Community Jobs
1520 16th ST., N.W.
Washington, D.C. 20036**



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, Gene

Conferences

☆ New Age Convention
June 12-20, 1982

"They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

What are the purposes of the tomorrows? Are not some drastic changes in the lifestyles, philosophies, educational, economic systems, and governments of the present world necessary? A united family of world nations must become their brother's keeper and not his destroyer. A new move of peace must begin to introduce itself as the world about us prepares to destroy itself.

Sessions: 12:00 pm Daily
7:30 pm Evenings
(Extra sessions also)

Meals Provided: Contributions of food, donations welcome

Bring Bedding: Sleeping bags, tents, camp-out facilities, eating utensils. (Motels available in Bloomington and Bedford, Indiana.)

All speakers of diverse persuasions are welcome and time will be given to presentations — audio-visual, lecture, discussion group, etc. All representatives of new lifestyle communities, re-

presentatives of every faith, philosophers of various convictions, and all interested friends are invited to attend this meeting. Everyone is welcome at "God's Valley". For further information or if you are giving a special presentation contact:

Rachel Summerton
God's Valley
R.R. #1, Box 478
Williams, Indiana 47470
(812) 388-5571

☆ World Future Society
Fourth General Assembly
July 18-22, Washington, D.C.

The Pilgrim's Progress will gather at the Fourth General Assembly of the World Future Society on July 18-22, 1982. This will constitute our meeting for 1982. Plans are now underway to hold the large Second Pilgrims' Progress Conference in the late spring of 1983.

Communications and the Future, Employing Technology, Preserving Humanity is the theme of the Fourth Assembly. In his invitation to participants, Edward Cornish, President, writes:

The new electronic technologies offer exciting possibilities for handling and processing data, but they do not give us the wisdom required to resolve the great dilemmas that confront our civilization. What we must now do is create a world future network . . . that can provide a basis for the global wisdom that we desperately need to manage our little planet during the current period of convulsive change.

Among the topics are:

1. Biological and Social Communications: Parallel Patterns of Change.
2. Networking. Lateral communication to facilitate the development of interactive networks of people interested in transcending and transforming their particular life circumstance.

3. Third World Development. How will new communications technologies affect developing nations? Who will control the technology?

4. International Relations. What is the technology of Peace?

5. Education. What will really happen as communication devices revolutionize education — secondary and tertiary effects?

6. Values, Religion and the Quality of Life. The current economics and entropy debate is crucial to the ground rules of an emerging society that is based on knowledge and renewable resources and able to function with ecological tolerances.

7. Interpersonal Communications. Understanding communications within the alternatives to the nuclear family, between different cultures, mindscapes and worldviews. How can human interaction in a technological world be protected?

8. Language. What are the technologies for improving communications among cultures by developing a single world language or automated methods of translations? How are these technologies being used?

For registration information and complete program write:

World Future Society
4916 St. Elmo Avenue
Bethesda, MD 20814-5089

Note: Pilgrims' Progress members will meet at the Albany office May 8th to discuss our participation in the Assembly. We are asking individuals interested in joining our presentation to submit their proposals to ESP in early April.

☆The 5th Annual Homesteaders' Festival is scheduled for July 22-24, 1982, sponsored by the Community of Homesteaders News. Also known as the "Good

Life Get-Together", the festival will be held at the Homesteaders News homestead and campground, in Addison, N.Y. For more information, send a large S.A.S.E. to:

Sherrie & Norm Lee
Homesteaders' News
RD 2, Box 151
Addison, NY 14801

☆ "From Field to Feast"
June 27-July 3, 1982

The Maskwa Project is having a week-long workshop of instruction, discussions and hands-on experience of food production, natural food preparation, nutrition and alternative lifestyles.

Special events include a field trip on native plant identification and uses; visit to a local Native Carving Craft Center; free time for canoeing, swimming, hiking and other outdoor adventure and a wind-up party with live music, a feast, skits, home-made ice-cream, and more.

The Maskwa Project's 100 acre site is located 70 miles northeast of Winnipeg in the midst of woods and on the banks of the Maskwa River and offers a serene setting for relaxation, recreation, learning and reflexion. Maskwa is a non-profit organization that promotes social change for a more just and humane society through practising and promoting self-sufficiency, i.e. alternative energy and appropriate technology.

Registration is limited to 20 individuals. Registration covers instruction, materials, meals and accommodation. Fee — \$160. A non-refundable deposit of \$50 is required by May 10 with the balance of the fee due June 1, 1982. Make all cheques payable to the Maskwa Project. For detailed information write to:

The Maskwa Project
444 River Avenue
Winnipeg, Manitoba R3L 0C7
Canada (204) 477-4675

☆ Community Service Conference
"Human Ecology:
Becoming Agents of Change"
July 16-18
Yellow Springs, Ohio

William S. Becher, author of **The Making of a Solar Village** and **The Indefensible Society** will be the key speaker exploring with us a theory of national defense and foreign policy based on community self-sufficiency, decentralization and renewable energy systems. For further information write or call:

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

☆ Community and Education:
An Exchange of Ideas with Denmark
October 7-10 Berea College, Kentucky

This conference is arranged by the Danish American Exchange in the belief that we have much to learn from Danish education and community work. Six community club leaders from the Danish Gymnastics and Youth Organization will be present. Their attitude about being human and being together has had a strong effect on all of Danish society. Six teachers from the Danish folks schools will also be present. The folks schools are independent from the regular formal schools and their methods will be of special interest and value to all concerned about education and community.

For more information on this conference write:

CPO
Box 287
Berea College
Berea, Kentucky 40404
(606) 986-9341 Ext. 453

☆ Public Meeting on Planetary Survival

"To Have or To Be: The Human Element in Planetary Survival" is the theme of the 4-day Annual Meeting of the Association for Humanistic Psychology (AHP) starting Friday evening, July 23, 1982, at The American University, Washington, D.C.

The Annual Meeting title is drawn from Erich Fromm's work, in which he says, "The physical survival of the human race depends on a radical change of heart." The theme will be presented via seven "Clusters." The clusters have such titles as "Healing the Earth by Healing Ourselves" and "The Search for National Authenticity."

Approximately 200 presenters will participate, including: Ari Ariyatratne, Helen Caldicott, Hazel Henderson, Rollo May, Eugene McCarthy and Virginia Satir.

The Annual Meeting is open to the public. Prices: \$140 on-site, \$130 by pre-registration; \$110 before April 15. AHP members receive additional discounts. A brochure describing the program, housing and registration is available from

AHP
325 Ninth St.
San Francisco, CA 94103
(415) 626-2375

☆ A Human Economy Undergirding
Global Peace
1982 Monthly Seminars at The School of Living in York, PA.

On the first Saturday of each month, concerned persons will find an informal

but serious workshop in progress (10:00 am — 4:30 pm) at the School's headquarters at Deep Run Farm, nine miles northeast of York off Druck Valley and Range Roads.

The cost is \$17.50 per person: please bring your own lunch. Longer and more intensive study-action can be arranged by writing The School of Living Education Department.

1982 seminars will cover the School's unique approach (1936 to present) to modern society, via specific analysis of, and suggested solutions for, *human-kind's major and universal problems of living*.

The first hour of each seminar (10-11 am) will be devoted to (1) steps in group-process insuring good communication, and (2) brief orientation in School of Living — what is it? why does it assume that solution to 17 problems is essential to human culture?

Each month's seminar will explore the principles and practices of a different specific problem: as listed below, or as chosen by the person present. A preparatory reading list is available at \$1.00 for each seminar.

July 5 — Celebrate Liberty, **The Political Problem**

August 7 — Do you have enough money? **The Possessional Problem No. 2**

September 3 — Developing Wisdom, **The Educational Problem**

October 2 — Are you well? **The Health Problem**

The School of Living
York, PA 17402
(717) 755-2666

☆ New Alchemy Institute
Spring-Summer Courses

Is there a greenhouse or windmill in your future? Are you interested in growing food but have poor soil and limited space? Do you want to learn about ways to increase food self sufficiency through promising techniques such as solar aquaculture (indoor fish farming) and permaculture (a new approach to food production that relies on perennial plants)?

From March through October, New Alchemy Institute will hold a series of Saturday and weekend intensive workshops at its 12 acre farm near Falmouth, Massachusetts. The farm is a 12-minute

drive from the Bourne Bridge. Course fees range from \$45 for one day sessions to \$100 for the weekend courses with 15% discount given to members.

The New Alchemy Institute (NAI) is a small non-profit organization which studies and teaches ecological approaches to food, shelter and community design. The New Alchemy farm and research site features solar greenhouses, windmills, intensive gardens and permaculture experiments. NAI also publishes books and how-to guides which are available at the farm.

The public is invited to visit the NAI farm to use the resource room or to take a self guided tour Monday through Saturday. The guided tour program is limited to Saturdays May through September although special group tours can be arranged at any time.

Pre-registration is required for all courses. For more information, and directions, call Greg Watson or Merryl Alber at (617) 563-2655. RI residents may call Kim Allsup at (401) 246-0150.

New Alchemy Institute
Sam Turner Road
Woods Hole, MA 02543

- ☆ Southeastern Connections:
Energy and Environment
in the Eighties
An Organizing Conference
for Activists
August 24-27, 1982

For six months the world's attention will focus on the World's Fair in Knoxville, Tennessee. "Energy Turns the World" is the theme of the 1982 Fair, unfortunately, the overwhelming majority of energy technologies to be exhibited epitomize the centralized, capital intensive, nonrenewable sources of energy that have created the energy awareness theme of the Knoxville Fair. Many of these technologies being exhibited are currently degrading our environment and quality of life here in the Southeast. To say the least, the 11-18 million Fair visitors will not receive a realistic view of the kinds of energies that must turn our world for a sustainable future. In hopes of countering some of the "fables" to be presented at the Fair, Southeastern Connections has chosen the University of Tennessee, Knoxville for the site of the August 24-27, 1982 Conference.

Southeastern Connections is an attempt to create energy/environmental linkages at the bioregional level. Due to the rapidly increasing energy and economic exploitation of the Southeast, it is imperative that the linkage of regional/

state/local groups be made as rapidly as possible. The bioregion, by common geopolitical, social and economic considerations includes the states of Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, and West Virginia. Conference co-sponsorship is open to energy and environmental groups in, or working in, these states. Conference sponsors to date include such groups as, SUNREP, The Environmental Action Clearing House Solar Lobby, Appalachia Science in the Public Interest, Citizen's Energy Project, Mississippi Solar Council and many others. Topics will range from the Clinch River Breed Reactor, Strip-mining, Shale Oil, Nuclear Waste Disposal, Municipal Solar Utilities to Community Energy Planning and putting out newsletters. Southeastern Connections is unique in that participants will be establishing the content. The participation of your group is vital to the success of Southeastern Connection. As keynote speaker, Wendell Berry, recently said, "There are some things a person simply ought to do." Southeastern Connections is one of those things.

For more information about being a sponsoring or participating group or individual, contact David S. Pate

David S. Pate, Executive Director
SUNREP
Suite 412
3110 Maple Drive
Atlanta, GA 30305
(404) 261-1764

- ☆ Liberation Week — Rowe Camp
Rowe, Massachusetts
August 29 — September 4

At Liberation Camp we will celebrate the unity of the body, mind and spirit; the unity of men, women and children to one another; and the unity of us all with our Mother Earth. We will play, dance, sing, create ritual and celebration, share our most personal selves and learn to walk more softly on our planet. Workshops will offer an integration of the physical (movement, massage, etc.) and emotional (personal growth, sexuality, etc.) and spiritual (music and health, sweat lodge, etc.) and political (disarmament, feminism, etc.).

Liberation Camp staff will be a unique, loving, multi-talented group, some of whom have returned to Lib Camp year after year and some new people bringing new energy.

There will be a strong children's program and adults' and kids' events are balanced with all camp gatherings. We are particularly interested in helping those who are new to Rowe to feel at home. Campers include a variety of single people and family groupings. For further information write:

Wilderness Sarchild
38 Thad Ellis Road
Brewster, MA 02631

For more information about Rowe Camp activities including Women's Week, Junior High and Senior High Camp, and a Weekend with John Hold, please write to:

Rowe Camp
Kings Highway Road
Rowe, MA 01367

- ☆ Popular Economics for Activists

The Center for Popular Economics in Amherst, Massachusetts is offering a week-long course in economics for activists in labor unions; tenants, minority and women's organizations; the environmental movement, and other progressive groups. There will be four one-week sessions of the Summer Institute for Popular Economics at Hampshire College in Amherst in 1982: July 11-17 and August 1-7, 8-14, and 15-21.

The week-long course provides an intensive exposure to economic analysis, facts and research methods. Topics covered include unemployment, inflation, the tax revolt, the U.S. and the Third World, unions and labor markets, the economics of racism and sexism, occupational health and safety, the environment, runaway shops, and Reaganomics. The goal of the Institute is to provide activists with economic knowledge and skills that will help them in their organizing and political work, and in combatting "New Right Economics."

The teaching staff for the Summer Institute are all associated with the Economics Department at the University of Massachusetts in Amherst. The cost for the seven-day session, for room, board, and the use of recreational facilities is \$200 for low income people and \$300-400 for others. Scholarships are available. For additional information and an application form for the Summer Institute, please write to:

Center for Popular Economics
P.O. Box 785
Amherst, Massachusetts 01004
or call Tom Riddell (413) 545-0743
(549-4188)

☆ **UW Offers Food Cooperative Management Course**

A three-week intensive course, Management Principles and Practices for Food Cooperatives, will be offered by the University Center for Cooperatives, July 12-30 at the University of Wisconsin in Madison.

The course is geared to three levels of food cooperative management personnel, including, (1) top and middle managers of cooperatives with \$1-8 million annual sales volume; (2) managers of growth-oriented cooperatives in the \$200,000 to \$1 million range of sales; and (3) wholesale managers who have direct involvement with retail cooperative development or operations.

Elaine Nesterick, the course coordinator, says the intensive, graduate-level seminar covers financial analysis and planning, capitalization, personnel management, management by objectives, market analysis and planning, merchandising, and medium and long-range planning, all with specific application to food cooperative operations.

Tuition is \$600 per participant. The National Consumer Cooperative Bank will provide some tuitions scholarships. Enrollment will be limited to 20.

For more details and registration information, contact:

University Center for Cooperatives
University of Wisconsin
610 Langdon St., 514 Lowell Hall
Madison, Wisconsin 53706
(608) 262-3251

☆ **Fellowship of Reconciliation**

July 28-August 1. FOR National Conference at Clarke College, Dubuque, Iowa. Theme: "Resistance and Reconciliation: Living in the Eleventh Hour." Jim Wallis will be among the speakers. For further information, contact:

Judy Smith, c/o FOR
Box 271,
Nyack, NY 10960

☆ **Events Related to UN Special Session on Disarmament II**

May 28-31. Peace Sabbath/Choose Life Weekend. Worship and witness in local congregations around the country. Packet available with sample sermons, action suggestions, etc. Price: \$3. plus 60 cents postage.

June 7-July 9. Plowshare III Coffee House/Discussion Center. Open weekdays, 10 a.m.-7 p.m. throughout Special Session, 2nd floor, Church Center for the UN. To feature: workshops, discussions,

speakers, food and entertainment. For details contact: Anne Headley, Plowshare coordinator, FOR.

June 11. International Religious Convocation to take place in New York City. Representatives of Buddhist, Jewish, Christian, Hindu, Moslem and Native American faiths to participate. For more information contact: Dan Ebener or Ursula Scott, FOR.

June 12. Mass March and Rally. March past UN, rally in Central Park. Themes: "Freeze and reverse the arms race," and "Transfer funds from military to human needs." Buses being organized at central points around US. Contact: June 12 Rally Committee, 853 Broadway, New York, NY (212) 496-6938.

For complete, up-to-date list of events, including plans for a world scientists' congress, civil disobedience, and other activities, contact:

NGO Committee on Disarmament
Parallel Activities Task Force
777 UN Plaza
New York, NY 10016
(212) 986-5165

Groups Looking

☆ We are a group of 5 establishing a self-sufficient community of 15-20 on 150 acres of farm land in northern New Mexico. Surrounded by mountainous National Forest, our valley has lots of water, fruit trees, irrigated gardens, tall red-rock walls, coyotes and eagles.

We believe in spiritual practice, family, hard work, cooperative living, service to society, and stewardship of the land. Our ideals are high but our feet are on the ground, and there is always a sense of humor in these toughening times.

Come and join us for work and play in our powerful valley. Please write:

Tom Calanan
815 Dunlap St.
Santa FE, New Mexico 87501

☆ The United States Transvestite-Transsexual Contact Service has a house in Seattle with 14 private apartments. Many of the people are counter-culture oriented, but as people move out we are aiming to replace tenants with new tenants who wish to feel safe and secure in an environment where they can crossdress. Most studio apartments run

in the vicinity of 150 dollars a month. We would especially be interested in people with printing and photography skills so we can begin the newspaper, *Crossdresser*, which has temporarily been put on hold. The leftist newspaper, *Northwest Passage*, has the necessary equipment for us to publish a paper if we can locate people who are seriously interested in building a crossdresser movement. People presently in other cities are encouraged to help build our present network. We are open to all ideas. People should write to:

Ina Rubin
711 East Union St.
Seattle, WA 98122
(206) 322-3109

☆ The Cooperativa Integral San Benito (of Venezuela) is looking for people interested in building community in South America. Who/what are we?

Cooperativa: It's like another company in the world or Venezuela, for example: General Electric or Ford, the only difference is that we don't have enough money but we have land where we manufacture products. Each member has stocks but each receives the same quantity of benefits in food, education, money, love or vote in the assemblies, independent of the stock each one has in the company. *Cooperativa* means money, finance, material life, but in harmony with the land or earth.

Integral: We are going to develop the five primordial activities for the survival of human beings: dwelling, food, agriculture, clothing and medical care (we are aiming towards self-sufficiency in all of these areas). We are going to learn or to teach one another knowledges like astrology, etc. All of these things are our "school."

San Benito: He is negro. He appeared in this zone. He is the spirit of God. God is all the universe and He is here, too. We do not need to go to any place to communicate with Him. San Benito likes parties with alcohol, food, music and dances for men and women, and entertainment for the children. Any moment during a party men, women and children pray together through a Saint Rosary, in harmony with the firmament or sky.

In conclusion, the Cooperativa Integral San Benito is a collective way of life integrating the material with the spiritual. Please contact us through:

H. Belandria
Apartado
Postal 121
Merida. Cod. 5101
Venezuela

☆ A Community for all Ages
at Berea, KY

Friendly Homes invites senior citizens to become members of this retirement community cooperative located ten minutes from Berea, KY. In general, seniors supply the money and four work crews provide dwellings and food and services and business. It is a ten year development program — about ten apartments per year. The units cost only \$28,000 for a one bedroom and when the member departs the money is refunded. Co-op drastically cuts living costs.

Friendly Homes is a larger family, that not only provides organic foods at the farm cost, but furnishes challenging use of skill and time. Being a co-op the seniors plan and operate their own "sunset" careers. A shuttlebus costs less and is safer than driving for one's self. The two hour noon — seniors, workers, children — nourishes first the body, then the spirit, then the mind. One can retreat behind his closed door but the environment beckons lonely people to grow in enriched fraternity. Stress can be resolved in a co-op community. Many seniors will be glad to know that they are in a "Futures" co-op design. The architects are building-in alternatives like solar, deep insulation, berms to the eaves and preventatives. It is cheaper to stay well. The work program is also innovative with no-till, legumes, conservation, pedestrian (work where we live), greenhouse and winter garden. A large lake is for our own fresh fish, irrigation of winter veggies and water sports. All this is on a 114-acre farm site. People who know Berea delight in crafts; shops, Appalachian foods, free concerts and drama and dancing at the college, and the beautiful Cumberlands. Many couples have retired in Berea because it is a world outreach community. Union Church has held forth since slavery with a non-sectarian pathway to eternity. Now, Friendly Homes enables the elderly to put down roots and stay for the duration. Grow old in this pilot community without remembering your age.

Friendly Homes

111 Bobolink
Berea, KY 40403
(606)986-8000 before 8 am

☆Heathcote Center is a small intentional community in northern Maryland. There are four of us now; two have just formed a family with a newborn child. We've gone through other changes with members leaving and are deciding how we want to co-exist. We all agree that we'd like more people to live here, and

have discussed the idea of having an already established group of folks come to try and co-mingle.

Our lifestyles vary, but some things we share are a woodlot for heating with wood, organic gardening, vegetarianism and a strong need for personal growth and dealing fully with each other. Among us are cabinet makers, a soyfoods craftperson, and seamster. We also run conferences during warmer months.

The rest is up to your experience. If you're a group, couple, family or single (that covers everyone) write to us and come visit.

Heathcote Center

21300 Heathcote Rd.
Freeland, MD 21053
(301) 343-1070

☆Experience real creativity! Help build an egalitarian, spiritual community. Women only between 18-30 years old. We need 12 members for Los Angeles, California. Our religious philosophy is Science of Mind and Wicca Craft.

Our goal: to build a model Utopian community, based upon abundant living, educational, financial, and spiritual freedom, whose innovations, once demonstrated, can be employed by others around us. We seek dedicated, progressive, ambitious, co-operative, and trustworthy women.

Write or call for more information.

Daughters of Wisdom Order

Philothea Assia or Afra Assia
4604 Hollywood Blvd. # 415
Hollywood, CA 90028
(213) 464-8074 (24 hours)

☆A large grouping of my fellow students and I are in the process of developing an extended community. We attend John F. Kennedy University in Orinda, CA. Most of us are in the school for the "Study of Consciousness" program. However, the community that is now in the process of coalescing extends into all programs on campus and the surrounding bay area. What form or forms we will evolve into are unknown to any of us at this time. I do know that we are mushrooming and churning so fast that we are all imbued with a sense of "it's time." Anyone or group that feel that they have something to offer us or we you, please contact us.

David Seiken
c/o Community Network
1329 Milton Ave.
Walnut Creek, CA 94596

☆Circle is both a community and a source of information on New Age spirituality. We can share information on a variety of Pagan and Neo-Pagan traditions active in modern America. We're not a missionary agency or a cult. The new *Whole Earth Catalog* has a long review (page 589) of some of our current activities.

We would be delighted to hear from *Communities* readers interested in knowing more about Pagan and Neo-Pagan lifestyles. Please send a long, stamped, self-addressed envelope if you're requesting information. Thanks.

Circle

P.O. Box 9013
Madison, WI 53715

☆Appletree is an egalitarian communal group of 5 adults and a baby. Three of us are full members; we moved from Colorado to a temporary semi-rural location in Oregon. We are exploring the idea of the other two becoming provisional members. The 5 of us are experiencing an increasing commitment.

We have been accepted as a 'Community in Dialog' by the Federation of Egalitarian Communities and hope to be accepted with full membership status this summer. We intend to make connections with other groups with the purpose of starting a cluster of households. We would like a few of the other households to join Appletree.

A long-term project is to explore the possibility of involvement with the Movement for a New Society.

The cluster members will buy land, possibly from Cerro Gordo but more likely elsewhere.

For a free brochure write or call:

Appletree

P.O. Box 5
Cottage Grove, OR 97424-0001
(503) 942-4372

☆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
Box 9
100 Mile House
B.C.. Canada V0k 2=0

People Looking

☆ Seeking spiritual country commune. Prefer spiritual guide present. I'm into celibacy, meditation, vegetarianism, sprouts, work, love. I really want to reach higher levels but need support and encouragement.

J. Dahir
927 — B
South Oregon Ave.
Tampa, FLA 33606

☆ Wanted: three families to build four-unit cooperative apartment unit. \$5,000 down, \$15,000 annual income required to qualify. Total cost of individual unit: \$40,000.00. Each unit is 950 sq. ft. Also includes 32 ft. diameter dome to be used as parenting school and child care center. Est. income: \$6,000 monthly.

Must be willing to live in central California in small town (11,000 popu.)

Preferred characteristics: self-responsible, self-determined, futurist, autarchist and have the ability to work with children as self-responsible persons.

Maximum family size: 4 persons. Not necessary to be genetically related.

For info, write to:

Gary Jones
1351 16th St.
Baywood Park, CA 93402

☆ We are researching a book on "Loving and Free; Loose and Natural." If you can help us with content and suggest resource material, please write. We also have 45 acres for a spiritual community.

Namaste
Barnstead, NH 03225

☆ We are seeking adults, possibly with young children, interested in forming a communal household in rural Indiana, who will share necessary life-support tasks such as gardening, food preparation, housing construction, childcare, developing ecologically sane energy sources, etc. We are non-sexist, non-racist, non-ageist; seeking to develop open, trusting relationships. Our goals are toward:

1. living harmoniously with the land with . . .
2. belief in "the oneness of all" which engenders a respect for nature (as revealed by the Findhorn Community)
3. A vegetarian diet.
4. Providing an environment that is ecologically, socially, spiritually, aesthetically and materially beneficial to all members through working toward community goals as well as the development of specific individual growth needs.
5. Cooperative, creative, productive living without dependency on the current political, economic and educational institutions.

Contact:

Patricia Coleman & Richard Cartwright
P.O. Box 1683
Bloomington, IN 47402

☆ For many years I have been looking for a community for myself and my five-year old daughter. Maybe through this ad I can reach folks who have the same interests. I would like to live on a fairly large piece of land and have my own little house. I'm into working on the land and sharing animals, gardens, and aiming for self-sufficiency — at least in food. My spiritual practice is very strong and I'd like to live with folks who are either into some type of spiritual practice, or who are understanding of this way. It's important for children to be around, or a good school nearby. I've been living rurally for five years and have some experience in working on the land. Please write to:

Sandy Strack
Box 70-A
Montague Rd.
Wendell, MA 01379

☆ We will be bicycling in Idaho, Oregon, California, Colorado, Northern Arizona and New Mexico all next summer, "shopping" for a community with a natural, simple, cooperative lifestyle. Interested in conservation efficient housing, amid people who are caring,

authentic and involved with personal growth. We are also interested in nonviolent social/political change activities. Prefer cottage industry. We enjoy outdoor activities, particularly skiing, bicycling, canoeing, sailing; also healthy, natural food. We can offer talents in outdoor and classroom teaching, social work, running a business, pottery and enthusiasm. Please contact ASAP so we can arrange to visit during summer.

Myra Ducharme and Wayne Quilico
3334-C Berwyn #237
North Chicago, IL 60064
(312) 689-0374 (evenings)

☆ Thirty-three year old male looking to link up with rural-based commune in the Midwest. *Personal attributes:* intelligent, good sense of humor, sensitive, outgoing, hard-working. *Interested in:* spiritual growth (Christian), self-sufficiency, survival planning, environmental and social justice issues, holistic health. *Skills:* human relations and leadership skills developed through 10 years experience as a social worker; also enjoy auto maintenance and working with my hands.

Would like to live in a communal setting that emphasizes consensus decision-making, and that has goals of improved lifestyle and support for members' goals as well as respect for privacy in some areas. Not into sexual swapping, drug use, or heavy ideological trips.

Warren Lind
1519 Simpson #210
Madison, WI 53713

☆ I am looking for people who are interested in being part of a nomadic hunting-and-gathering tribal community. I am interested in hunting, fishing, gathering, preserving foods by native methods, making clothing from furs and skins, and shelter and canoes from birchbark. I am deeply attracted to this way of life. I have experimented with it fairly extensively in various parts of New England, particularly northern Maine. Now I am looking into other regions of the northern U.S. and Canada. I feel a strong need to share this life with other kindred spirits. Please write:

Stephen Cayard
126 Oakmont Rd.
Wheeling, W.V. 26003

☆ We are looking for a serious person/ persons who, having done their homework, are ready to make a commitment to an expanded family kind of lifestyle.

Such person(s) would enjoy: 1) a holistic approach to living; 2) a very rural setting; 3) organic farming and gardening; 4) self sufficiency; 5) emotional and sexual intimacy among the adults; 6) hard work, outdoors, animals, plants, and trees.

We are looking for (a) a couple with or without children, or (b) a woman with or without children.

Middle Earth is 132 acres of hilly farm land, developing into a self sufficient homestead. Music, crafts, books, fun, sharing, and joy are very much a part of our daily life.

We live 1½ hours from a major city with many cultural/educational opportunities. Our climate is very Midwestern; all four seasons to enjoy.

We are 32, and 43; tall, slender, liberated, open-minded, independent individuals committed to expanded family living, cooperative sharing, and peer relationships.

If this sounds interesting, please write or call:

Dena Morris/Parker Moore

Middle Earth

1250 Sullivan Rd.

West Union, Ohio 45693

(513) 549-2241

Communal Living

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

With help from Twin Oaks members, ten to twenty people will function as though 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 July 10-17; the second August 7-14. To register, or obtain further information, contact:

Communal Living Week

Twin Oaks Community

Rt. 4C

Louisa, VA 23093

Help Wanted

☆ Bay Community School, an alternative, ungraded day school founded in 1969 is offering teaching positions for the school year 1982-83. Our New York State Chartered, non-profit school is located on the South Shore of Long Island on 42 wooded acres. We are a small school with a 6 to 1 student-teacher ratio. Student ages range from 4 to 13 years.

We are seeking individuals who are committed to humanistic education and who are capable of teaching in an open environment. Previous experience in alternative education is preferred.

Salaries this year are \$4,500/year plus free room and utilities. We are expecting to have an increase for next year. Teachers and parents take collective responsibility for the administration of the school.

Please contact:

Naomi Cohen, Hiring Committee

Bay Community School

Box 172

Brookhaven, NY 11719

(516) 286-8026 after 3 pm

Land

☆ For Sale: 66 acre farm in St. Lawrence county, N.Y.; 7 room house, 3 to 4 bedrooms, 2 year old wood furnace with oil back-up, new chimney in kitchen for cookstove hook-up; 20 tillable acres, 8-10 acres woodlot, remainder of the land is pasture, scattered sugarbush capable of hanging 300 buckets; two springs, pond site near house, two small creeks;

established strawberry and asparagus bed in kitchen garden; 30'x60' barn needs work, good set-up for goats, sheep, beef or small dairy; 15 miles to college town: \$39,500. Write to:

Rock Ridge Farm

Rt. 1, Box 68

Richville, NY 13681

(315) 287-4874

Help Offered

☆ Elementary/Reading Teacher looking for position. Many years experience in classroom teaching and remedial reading. Interested in diagnostic and remediation of reading problems. Experience in writing curriculum in reading for computer assisted instruction. AV and Ed. Tech. background. Former Poet-in-the-Classroom enjoys teaching poetry, running AV program, doing stage lighting, puppetry, nature study, photography, calligraphy, letterpress and more. Want (1) employment 9/82, (2) apt. or community. Single. Ready to relocate, preferably PA, NJ, NY, NE, DEL, MD. Will consider VA, NC, Colo., CA.

John Kriebel

Ápt. #5A

644 Salem Ave.

Elizabeth, NJ 07208

(201) 354-8847

☆ Living/Learning Workshops on more self-sufficient cooperative lifestyles are being offered by an established intentional community.

Workshop themes include: "An Introduction to Building Your Own Low Cos Home," "Alternate Energy," "Children in Community," "Problems and Solutions in Community Living," "Alternative Economics and Work Projects," and more. We're located in scenic S.E. Ohio. For information write:

Sunflower Farm

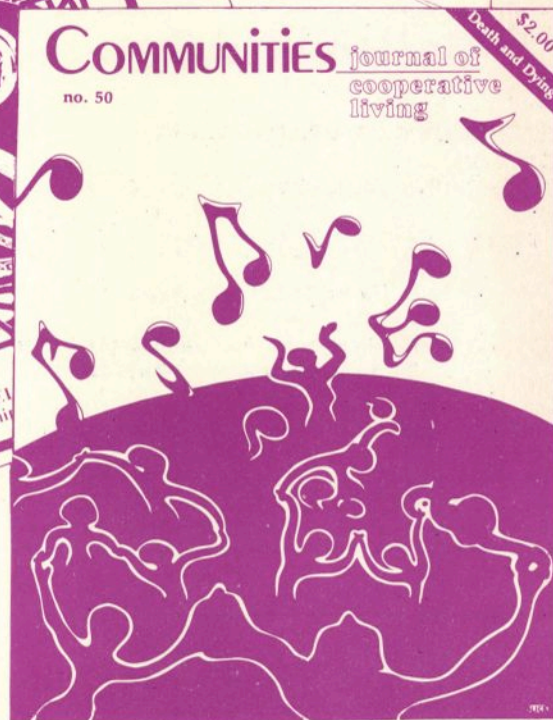
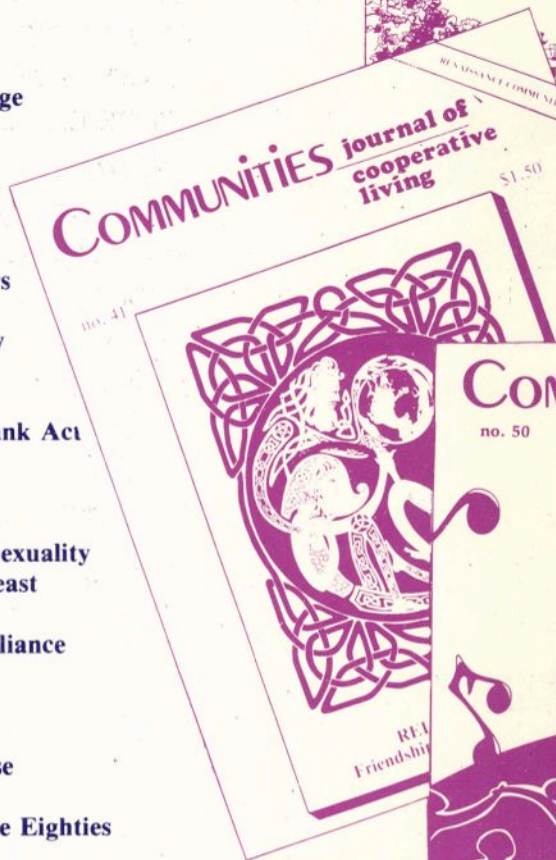
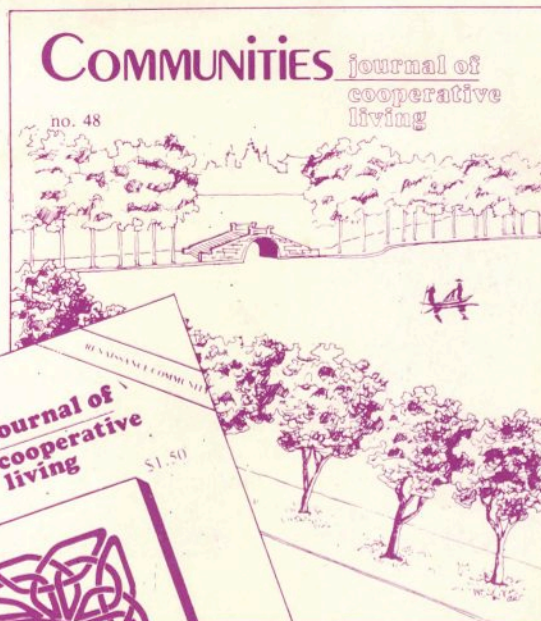
c/o Bruce Sabel

Rt. 1, Box 90

Amesville, Ohio 45711

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