



THE BEST of
COMMUNITIES

no.56

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10th Anniversary Issue
and the Directory of Intentional Communities

COMMUNITIES

Journal of
Cooperation

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A Challenge for the Next Decade of Communities

An editorial by Melissa Wenig

This issue was imagined last fall as a way of celebrating our tenth anniversary . . . a selection of some of our more striking journalistic work over the years giving us a chance to review and appreciate ourselves. And perhaps to lay out a challenge for *Communities* and for the movement it documents.

Born in the early 70's of the merging of several counter culture journals, *Communities* was the product of a burgeoning movement toward experimenting with communal living, a people's forum for ideas and feedback from the social laboratories that were to produce a new lifestyle and order. It became the journal of the rural communal movement relating theory and experience to the issues of daily life; legal issues, relationships, children, therapy, education, etc. The attempt was to serve those already in communal situations, to serve as a switchboard for those ready to be, and as a source of hope for those interested but not quite ready. How many doors *Communities* opened, how many first steps enabled, we will never know.

By 1975, *Communities* began enlarging its focus, beginning a slow trend toward a wider circle of concern that included not just rural communes but urban communes and collective endeavors, and social change issues in general. This trend was helped by changes both within and without. The social science column, which put communal theory against communal reality and invited dialogue on issues within the communal experience, came to an end. Editors changed and moved on, and *Communities* second office moved from Limesaddle Community (as it ceased to function as a community) to New Haven, Connecticut. Media-influenced, there was less focus and interest in communes (rural or urban) in the country as a whole. Perhaps most directly, the change came from a desire to speak to a wider audience of the cooperative movement and to

translate the lessons and concepts of communal living to a less limited sphere. Feedback from our readers, though not a directive, has encouraged this drift.

Ten years later we can look back and appreciate where we have been and how we have grown. We know so much more about how a society could unfold. Our examples are many and peer out through the thousands of pages of the 55 issues of *Communities*. Feminism, equality, income sharing, collective business practice, collective decision making, communal lifestyle, are not just buzz words; they are working models. And for most of us, 'community' as both a place and a way of being remains a cornerstone to our hopes for a better world. The need to be learning to live and work cooperatively is more urgent than ever. Lessons that can focus, guide and inspire this task are indeed precious.

As we at *Communities* widen our focus, we know that we also have to struggle to clarify our own vision and definition of 'community'. Something was lost and something was gained in moving away from a strictly communal focus. As we recognize the need for compromise with more 'purist' forms, we need to stay true to what is essential. I feel this strongly both as an editor of this magazine for the last five years and personally, as someone who has left rural communal life in the last year. The mission of this magazine is to help each other with the ongoing process of identifying both what is important about community and collectivity and what is working. We hope we can stay true to that while including more and more of the world in our circle. We look forward to another 20 years of being a voice of the cooperative movement.

ABOUT THIS ISSUE

The decision as to which articles to include was made fairly effortlessly. A few trips back and forth to New Haven, a few trips back and forth

with our egos, and a lot of mutual respect and, of course, collective decision making — in this case, consensus. There were many articles which, had we the room, would have been included in "The Best of Communities". However as is pointed out in one of the articles we did choose, 12 is about the right number. So be it! We hope you enjoy our choices.

With much love

Melissa, Paul and Chris

Special Acknowledgements

We want to take this time to appreciate and thank . . .

1. Those first visionaries who saw what this magazine might become;
2. All past and present editors, business managers and workers of *Communities*;
3. Limesaddle Community for 50% of the financial, editorial and emotional support for the first 5 years of *Communities*;
4. All our readers who have over the years supported us spiritually, emotionally and financially;
5. Mary Arginteanu for our typesetter;
6. The Advocate Press for all the love, care and (sigh) patience that goes into the cover of each issue . . . for housing us (literally at times) and our typesetter since 1976 and for the fine working relationship that has developed between us over the years that means so very much to us;
7. Trumbull Printing Company who bear with us through the last, sometimes frantic, moments of each issue's preparation, and yet continue to be friendly and helpful through it all;
8. And most importantly — Twin Oaks Community which

for 10 years has been the main support system of this magazine; who with its labor and

love has given *Communities* magazine as a gift to the cooperative movement, un-

tering and without significant financial remuneration.

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Plowshare motif by George Maas, also published by the Fellowship of Reconciliation (Box 271, Nyack, NY 10960) as a card supporting its worldwide work of peace and non-violent action. Reprinted with the permission of the Fellowship of Reconciliation.

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Happy Birthday, *Communities*. I want to support you supporting me and the cooperative movement.

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We salute the Twin Oaks Community and the high quality of work of Paul, Chris and Melissa in publishing *Communities* for the last decade. The articles and directories of *Communities* are essential reading for all serious students of current communitarianism.

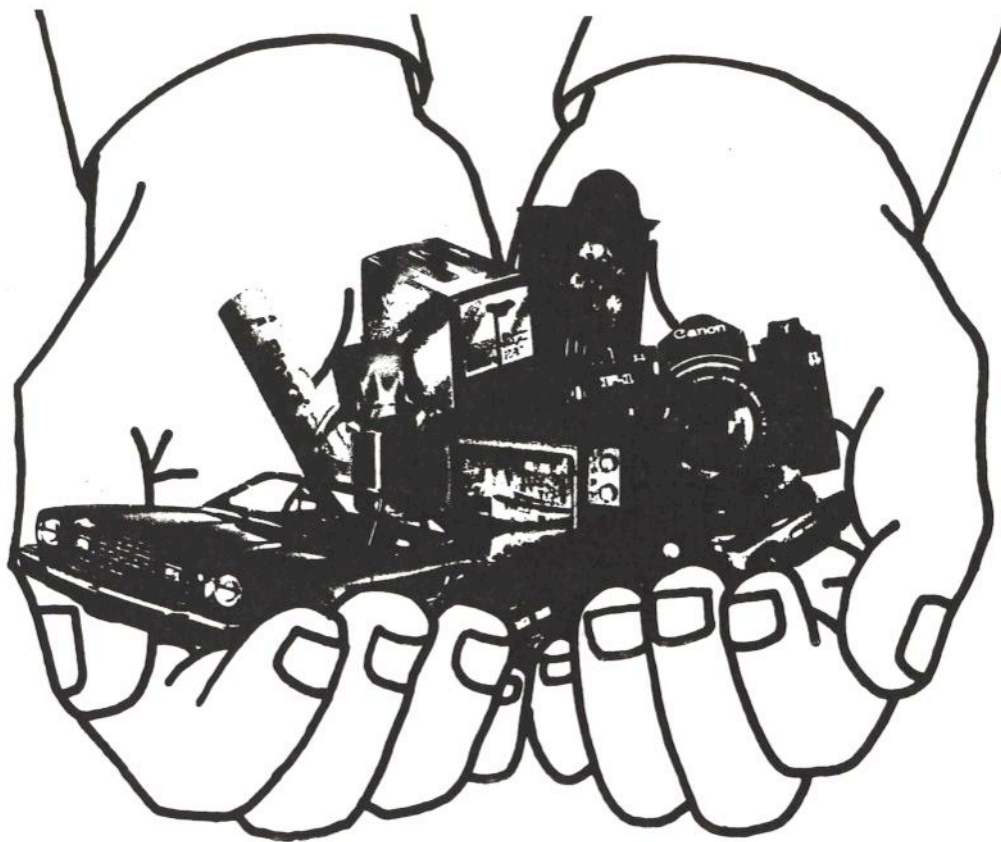
Happy Tenth Anniversary! Keep up the fine work.

Merriam Hill Center

... acknowledges the valuable service provided by your magazine for intentional communities, community seekers, and the cooperative movement.

— Thank you, *Communities*, for 10 good years. —

We support your efforts and future growth.



* how it feels to

Paul Thompson, a founding member of OPEN HOUSE COMMUNITY in Louisiana tells how he and his wife were led by their traditional Christian upbringing to join with friends and make a radical break from their positions in the establishment.

How does it feel to give it all away? I am experiencing for the first time in my life a deep and profound sense of freedom, inner peace, and constant expectancy about what will happen next. I seldom feel "down", even when big problems arise, because there is so much hope. My view of society has evolved to a deep trust in the greatness of people, and a profound conviction that good is overcoming evil in the world today. Life is good, worth living, and full of adventure and fun!

My wife, Selma, our five children, and I live at a near poverty level income in an intentional community near our home town with several other families who are much more to us than friends. We have no life insurance, medical insurance or savings account. We are not putting anything away for the children's education nor do we have a "nest egg" stashed away for hard times. We do not own our own home, our car is old, our possessions few, our clothes mostly homemade or second hand. The thrust of our life is changing from one of "having" to one of "being". We are trying to live by the maxim that "people are more important than things." And we see evidence everyday that God is providing for us. Most of all though, we are happy, and feel fulfilled, and at peace with ourselves.

But our life was not always this way. Selma and I are from working class parents with average educational backgrounds. We were married in 1958, traditional Catholic youngsters in our early 20's, with a very traditional outlook. We wanted lots of kids, lots of money and a well-ordered life. And we didn't really

want to work too hard. Things that we considered absolutely necessary in those days (new home, second car, savings account, hobbies, steak, good clothes) we now view as non-essential luxuries. We believed that our "roles" as husband and wife were pre-set by the fact of our marriage, and we never really questioned this tradition very much. The early years of our married life were marked by the news that Selma had to have C-sections for all our children, the death of my father (on whom I depended too heavily), and the formation of a lucrative, but unfortunately dishonest, partnership in the architectural business, a business that was deeply involved with politicians and the design of state and local government buildings.

Looking back now, it seems that our life began to establish a positive direction over the question of that business partnership. Not that we weren't enjoying our growing economic and social life, though! We belonged to the country club, took trips to South America, met the "best" people in town, could eat out as often as we pleased. . . . But a fact began to emerge of which I'm still convinced today—that it's *impossible* for a person to succeed financially, beyond

consciousness we were developing a radical philosophy, based on fundamental Christian values, which was to lead to our present life of sharing and voluntary poverty. We were embarked on a search for real values and personal fulfillment that is continuing even now as these words are written.

At first our search took the form of social action. Although we expressed it differently, both Selma and I had the idea that we needed to save the world. We were urged by our clergy to go out, to act, to do. The world needed transforming. I attended a Cursillo, a short course in Christianity, and we began to look together for real meaning in our life. In rapid succession we formed a Christian Family (CFM) group in our neighborhood, became involved in the Christian Community Retreat Movement and the Marriage Encounter. We worked in political campaigns and in every organization for social change we could find. We were appointed to our Diocesan Family Life Board and the National Executive Committee of CFM. I initiated what was to be a five year effort to modernize our local government, was elected president of the PTA and a Director of the Chamber of Commerce.

give it all away

a level of "reasonable" comfort, without compromising one's conscience. I believe, also, that even the *time* necessary to achieve financial success is time taken from someone else—wife, children, friends, even oneself.

We were faced, then, with our first big life decision—should we stay and enjoy our growing economic security or should we remain true to the ideals our parents had instilled in us? The decision to get out, with Selma pregnant, was actually physically dangerous because of the psychopathic personality of my business partner. But for us there was no other choice. I'll never forget the night I walked into a lawyer's office, dropped a folder of information on his desk and commented, "Well, there goes my last chance to make a million dollars."

So we bought our way out. The year was 1964. We were broke but free again, both of us more mature and a little less self-centered. We were disillusioned with big business and rotten politicians, so we began to be politically and socially active, interested in reform at all levels of society. Our awareness of the importance of the individual person as opposed to the institutional status-quo was growing. Deep beneath the level of our

All this activity made us better known. My new Architectural practice with new partners began to improve and we were approaching the day when we could buy just about anything we really wanted. . . . Then doubt, and a feeling of something missing began to grow in us. Nagging questions formed in our minds. Fortunately, Selma and I had learned to communicate well. We faced the tough questions together. Like—why were black people discouraged from attending our church? Did we really need a new million dollar church? Why did the moneyed people in town fight against changes in our local government? How were we personally going to respond to the violence of war? Of abortion? What right did I have to demand \$20 per hour for my work while others worked much harder for only \$2.00? Why did we need a maid to keep up our big house? Were we really meeting our responsibility to the poor?

Hard questions. Maybe some with no answers. But for some reason, perhaps still beneath our conscious level, we felt moved to look for those answers. So we began to ask the questions publicly, at national and small group meetings, letters to the editor, church gatherings, and at the homes of our friends.

The more we questioned the more we became convinced that answers did exist. But then, people began to "turn us off". The list of friends we could really talk to became shorter. We had a predictable falling-out with our church officials. I began to get hints from my business partners to lay off the "governmental change stuff" or we might lose some big government commissions.

We really didn't understand why our friends were giving us such cool receptions. Pressures began to build to a peak in early 1970. Selma and I were confused. Our life seemingly was losing direction. We no longer felt any security in action. We thought we were just trying to tell the truth as we understood it. So why this sudden rejection? If we had had the insights then that we have now we would have known that *Truth* is the single most frightening reality to many people—something that they cannot bear to know . . . especially about themselves.

Our first reaction was to try to look at ourselves with new eyes, to reflect on what we really wanted out of life. We felt impelled to do this, as if by an unknown force, with an unspoken feeling that our life was about

"Leave them alone, for if this plan and work of theirs is a man-made thing it will disappear; but if it comes from God you cannot possibly defeat them." Acts 5: 38-39

to change. We seriously considered that I must be in the wrong business. Architectural practice becomes "political" as a condition of its growth; it seemed terribly impersonal at the time, and making money its only end.

Then, on Labor Day 1970, we joined a group of families at a State Park near our home for a picnic. The weather was beautiful, children were everywhere, the companionship was warm. I dropped off into a deep sleep right in the middle of an animated conversation and was amazed on waking that no one disturbed me. My little idiosyncrasy was accepted . . . I felt accepted. That night the good feelings persisted, and, with the kids in bed, I began to make rapid notes on what was to be the plan for our intentional community, a community that could feel like that day in the park. The ideas which poured out on the shorthand notebook were radical, but, amazingly, seemed to fulfill all the needs which we had so far identified in our lives. Selma's acceptance was instantaneous. Her immediate response was to call a few friends and invite them over for the following evening.

Our idea of a community was at once appealing and repelling to the several couples who gathered in our home that night. But the evening concluded with the statement from one of our friends, "Well, if we want it to be real, let's *say* it's real, and it will be real." That night Open House Community was born.

So much for history. The old memories are not so easy to bring back anymore. But three families sold everything they owned and put the proceeds into an irrevocable gift to a non-profit corporation whose entire assets are dedicated to a future court-awarded charity. Five small houses and a community center were built on wooded rural property. In those early days we lived in a state of euphoria. Every day brought new insights into life. We knew we were doing something radically different, but which seemed so overwhelmingly "right" for us at the time.

Maybe it was this sense of "doing the right thing" which gave us the strength to withstand the storm of disapproval which arose from our friends and families. We were advised against moving so fast, that "other" ways were possible in which to direct our energies, that we were throwing away everything our parents had ever worked for. Our desire to share with others was called communistic. Our clergy friends were some of the first to write us off as being too radical—and that hurt, because part of our growing commitment to community stemmed from their Sunday sermons. Even today, most members of our families have still not forgiven us for rejecting the value system they hold dear.

Our community kids took lots of pressure. They were (and are) commonly called "commune kids" and "nigger lovers". I'll always remember an incident that happened at school shortly after we made our move from suburbia. Our oldest, then 10 years old, came home to tell about a classmate who had hit him in the face. His expression was sincere as he related the incident. "You know, Daddy, how you told me if somebody hits me to turn the other cheek: Well, that's what I did." "What happened then, son?" I queried. "Well, he hit me again, but not as hard," he replied encouragingly.

Some of us lived through threats, fires in the night, cars loaded with Ku Klux Klan following us around, mysterious figures hiding in the woods. Scared? Sure. But in the middle of all this, and thanks to Selma's gentle urging, at church one morning I asked God what He wanted of me and received a very clear message—to give my guns away. I had always been a hunter; guns were my second nature. I was certainly capable of using them against people. But with the guns went our chance to defend ourselves—and came to us an abiding sense of peace and trust that God was watching and directing us. That's the one thing we're learning about faith—it can't be halfway. With God, a person can't keep any little securities, anything to fall back on. Faith is *total* or not at all. This "totality", however, we now

understand as a process, as the *most* anyone is capable of at any given time during one's development into a full and fulfilled individual.

The greatest factor contributing to our satisfaction with our present lifestyle is the strong *support*, both physical, emotional and spiritual, that we receive as a family and as individuals from the other community members. We understand how hard it is for an individual, or an individual family, alone in society, to live a life different from that which is considered "normal". I'm not saying this life is a bed of roses. It most certainly not "escapist". It is hard and demanding, but fundamentally satisfying because we support one another in an almost daily decision to share and grow.

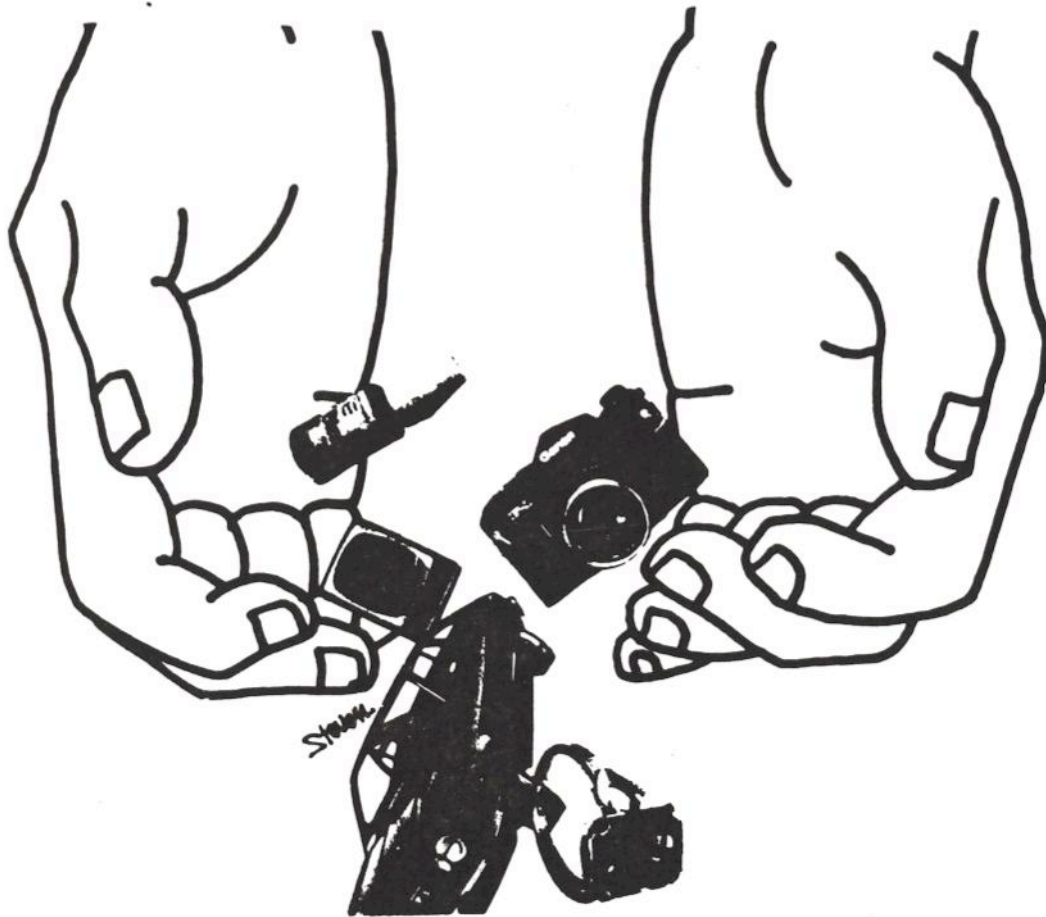
The direction of our community, arrived at by many months of trial and error with many people coming and going, is an unqualified commitment to help people (including ourselves) wherever the need arises. Lately, this has taken the form of adopting destitute families for an indeterminate period of time. We take them into our homes and try our best to meet their physical and emotional needs.

How does it feel to give it all away? Well, I am discovering that this is impossible, too—to give it *all* away. At one time I thought that giving away everything I *possessed* was enough. Now I know better. People are so infinitely more than what they own that there is no limit on the amount of themselves that they can give. This concept should not be hard to accept if

we really believe that we receive as we give. I am learning that giving myself means letting others get through my walls of ego, of personal selfishness and pride. It means letting myself be known, mostly in my weak moments and personal failings. I spent a long time realizing that I had such things as feelings—now I'm learning to express them, with honesty and sincerity, to other people. And I feel free, and healed, and intensely alive!

We have no idea what the future holds for us, but we know it will be exciting. Selma and I are sure of only one thing about our future—that we will never go back to the old life in suburbia. We are discovering a life that is so much better, so much more fulfilling, as to make our old existence a pale shadow by comparison. But we are the first to say that this type of communal lifestyle is not necessarily for everyone. Ultimately, we believe that everyone will be called to some form of community, to a life of sharing and total commitment, but many possible forms still remain to be discovered.

And what will be the future of Open House Community? We feel peaceful about that. We are certainly not exerting extra effort to preserve this community as an institution. We lean to the attitude of the Pharisee Gamaliel when he advised the leaders of the Jewish council about the new Christian Faith: "Leave them alone, for if this plan and work of theirs is a man-made thing it will disappear; but if it comes from God you cannot possibly defeat them." Acts 5:38-39.



TAKING BACK THE NIGHT

pamela haines

Darkness had fallen. A woman was walking alone on the street. A boy in a neighboring house saw a man following her, then they both disappeared from his sight. Moments later a scream ripped the night.

A familiar story, repeated in city after city, night after night. Usually the story doesn't go much farther. The victim, whether seriously hurt or not, will never be quite the same. The attacker is caught, or not caught, but in all likelihood the circumstances that led him to do it remain unchanged. The surrounding neighborhood is swept with a wave of fear, if fear hasn't been set in so deeply that they are already numb.

But this story reads differently right from the beginning and nobody knows where it will end. It is a story from a neighborhood which includes both an active block organization and an organized social change community, and it illustrates some of the potentials for building community in an urban setting.

The stabbing happened right across the street from the house the woman was living in, one that was loosely associated with the social change community, the Philadelphia Life Center. When Carlos heard the scream, he ran down through the house and out into the street yelling that there'd been a mugging. Several people rushed to the woman's aid. Another woman phoned a Life Center group for counselling aid—for people who could come to support the people in the house as they faced this tragedy. (The victim, a mother of two, died before reaching the hospital.) Two women accompanied a house member to the hospital, then downtown to police headquarters. Others gathered at the house to help deal with the police, tell the children, call relatives, listen to the tears. One man spent time on the street listening to neighbors, looking for people who were scared or hurting or angry.

The next morning, Friday, an ongoing Life Center group scrapped their agenda. How could the community respond creatively to the incident? How could it be used as an opportunity to gather the neighborhood together in a common concern for the quality of life? They mapped out a possible progression of events to culminate in a large community memorial/meeting Sunday afternoon and initiated work on them, drawing in other Life Center members and community people as they went.

About fifty Life Center women and their friends gathered that evening to think together about how they

could respond to this latest threat to their safety on the streets. Some worried that the meeting would be an occasion for people to reinforce each other's fears and feelings of anger toward men. But it was planned and led skillfully. Though fear was clearly there, people reached through it to their good thinking. They came away with a sense of power and solidarity, as well as a wealth of specific ideas of things to do for mutual support and street safety.

A flier announcing the Sunday meeting was printed and on Saturday dozens of people canvassed the neighborhood, handing out fliers, and explaining what had happened. Establishing personal contact was invaluable in helping people feel connected and motivated to reach out. *[That afternoon also, one woman, after finally wresting permission from the police, took a bucket, a scrub brush and a friend, and washed the blood off the sidewalk.]*

The meeting Sunday afternoon at the big Methodist church was a careful blend of memorial and community builder. People gathered to the sound of homemade recorder music, moving up to the gallery as the downstairs filled up, till three or four hundred were assembled. Several community leaders did the welcoming, and there was a simple accounting of the facts of the stabbing for those who had heard only newspaper reports or rumors. A woman who had spent time with the family told about the victim's life, her growing up, her work, her hopes and dreams, so that

those who hadn't known her personally could mourn for a real person rather than just react to an anonymous death.

Following five minutes of silent reflection, attention was switched to the neighborhood and the future. First people had the opportunity just to meet each other, to introduce themselves to those sitting near-by whom they didn't know and discover what they had in common as neighbors. The whole room erupted into animated talk as dozens of small groups of people shared names and addresses, excitements and concerns. Then there was a chance in the large group for individuals to tell of ways they were learning to reach out to others, and things people in the community could do together to make it a safer and better place to live.

This was the most exciting and moving part of the meeting. One person after another, of all ages, sex and race, expressed pride in the community, an appreciation of simple human contact as a basis for collective strength and security, and an understanding that no neighborhood could find solutions to its own problems in isolation from the larger society. It could have gone on for hours, but night was approaching. Still to come was a candlelight walk through the local streets, symbolizing the community's refusal to be paralyzed by fear, their determination to *take back the night*. So the meeting adjourned and everybody thronged out, each picking up a candle at the door. People were still feeling high; they

laughed and visited in clusters, sang, drew in curious but uncertain bystanders, shared candles, and went home with more sense of hope and power than many had had in a long time.

And still the story was not over. Important information concerning the woman's death was privately volunteered at that meeting and during the next several days by a number of concerned neighborhood residents. Other neighbors helped pull this information together and offered support to those who were afraid to speak up. All of which led to the arrest, on Tuesday, of a young local man who subsequently confessed to the stabbing.

On Wednesday an ad hoc group of people from the Life Center and the Block Association who had been involved met to evaluate what had happened so far, share new information, and think about possible next steps. In response to the needs, both witnesses who were being threatened and of members of the woman's house, a more organized and on-going support system was worked out. Ways of making contact with the assailant's family were discussed. One person took on the role of communicating with the police. Two others agreed to serve a central communications function—receiving and disseminating new information, coordinating responsibilities, thinking about the overall situation.

All through the neighborhood ripples were being felt. Interest in block organizing was higher than it had been in years and block meetings began happening all over. The three adjoining blocks that housed the victim, the assailant, and several important witnesses held a joint meeting that crossed old racial lines and provided the first opportunity for many people on those blocks to meet each other. It also brought up several real issues that people wanted to work together on: re-instituting a neighborhood walk—a friendly presence in the streets during high crime times, cleaning up the local park and doing something about youth recreation, campaigning to close a bar

which was a focal point for a lot of trouble. Groups from the women's meeting continued to meet; one began making plans for a neighborhood workshop on street safety. The idea of a community Christmas celebration began to take shape. Concerned members of all the important groups in the neighborhood met together for the first time to think about possible shared goals and directions, and discovered an unexpected wealth of commonality. A follow-up letter from the big community meeting, pulling together much of this information, was hand-delivered to all who had attended, surfacing yet further indication of interest in being more actively involved in the neighborhood.

What made all of this possible? What kind of a neighborhood is it anyway? It is an elegant old section of West Philadelphia with tree-lined streets and big three-story duplex and row houses. A fifty-block area, bounded by the university community on one side and fairly solid black ghetto on the other three, it includes an old Catholic working-class community centered around a large church and parochial school; a new group of young white professionals and some students; middle-class, home-owning blacks; and poorer, more transient apartment-dwellers.

Three or four years ago it had one of the highest crime rates in the city, declining property values, and all the

indications of a deteriorating neighborhood. In reaction to a series of rapes, some concerned local citizens established the Block Association of West Philadelphia to speak specifically to the issue of street safety. Active in that group was a member of the Life Center (which was also getting started at that time). He had considerable experience in the area of street violence and community-police relations. Partly as a result of his vision, this block organization did not go the usual path of pressuring the city for more conventional forms of protection. Rather, they started from the premise that our safety is best guaranteed by having neighbors who care. Their program included block meetings where people got to know one another; block charts that provided everyone's name, address and telephone number; the neighborhood walks, a system by which block residents took turns maintaining a friendly and observant presence on the streets at night; the use of freon horns, both to scare off attackers and to call neighbors onto the streets to see what was happening.

As a program, it has been very simple and inexpensive, using people as their own best resources, and remarkably effective. Crime rates have dropped dramatically in organized areas. Real estate values stabilized, then began to climb (though the development of the Life Center, with twelve to fifteen households of com-



munity conscious whites, as well as the continual expansion of the University of Pennsylvania were also undoubtedly factors in that reversal). Perhaps most important, people have become less scared and more willing to reach out to others and to put positive energy into the neighborhood.

Thus the very creative response to this particular incident was made possible by that foundation of good-will, built upon by the considerable energy and organizing skill that the Life Center was able to mobilize.

But where can that momentum carry such a neighborhood? Still racially divided; plagued by urban problems far beyond its control—unemployment, inadequate services, pollution, corrupt city government, drug trafficking—to name just a few; with virtually no industry of its own—how much more control can such a neighborhood take over the quality of its life?

Nobody has provided the answer yet, but the question is being considered more actively and by a wider variety of folks than ever before, and some clues are beginning to turn up.

It won't come with big government money, says an emerging consensus. Reliance on federal funds tends to lock people into status quo solutions, breed dependency on outside authority, and disempower people in their daily lives. It will come with people reclaiming their love for and responsibility to themselves, their families, and their neighbors. (As a white person who had grown up with that vision of a human *economy of caring* I had always been distrustful of the tendency I perceived among many blacks—as well as white liberals—to go after government funding. Yet at a recent

neighborhood meeting I found a roomful of blacks who had grown up with exactly the same vision and same distrust, but who perceived that it was the white people who looked to big money for solutions. It was an unexpected but delightful discovery of a vitally important commonality.)

It will come with the provision of human services that people can participate in and benefit directly from. A barefoot doctor approach to medicine is being started in the neighborhood. One person on each block is trained in basic first aid and health maintenance skills and backed up by a professional medical team. (Block-by-block screening for high blood pressure, for example, requires a minimum of expertise and expense while speaking to one of the most prevalent medical problems among urban blacks.)

It will come as people find the opportunity and the safety to think critically about their environment. Good clear thinking, that is connected to the reality of everyday life, is one of the most basic and powerful revolutionary forces that exists. A local parents group was initially focused around a shared interest in their children's education. It became a friendly and supportive enough place that members came to use it as a forum for thinking together about a wide variety of common concerns. A dream that is floating around the neighborhood these days is of a roving road show that could visit blocks. It would have a participatory theater and puppet shows and who-knows-what-else, creating an atmosphere that would enable and excite people to think about their world.

It will come as neighborhoods find issues about which they are personally concerned, around which they can unite, and which illuminate in-

equities in the larger social and economic structures. (In the absence of the latter, little reforms can be won without changing the status quo, and people will be deceived about the nature of the struggle and continue to focus their energy shortsightedly.) In West Philadelphia the police are a major source of tension and concern, but potentially a very divisive one, as white people tend to be on the receiving end of their brand of protection and black people of their harassment. There is a move now in the neighborhood to focus that concern and articulate the interests that cross racial lines. Everybody, with whites in the lead, would communicate with the local police district that real protection does not come with harassment of black youth or with police cars swarming through the streets; that on the contrary, each time a black person's dignity is violated in that way, the streets become *more* dangerous for everybody else, women and children in particular. The challenge to the neighborhood is to clarify that societal forces which breed economic crime cause a conditioned response of police repression, which is part of a destructive cycle.

It will come as people move out and take risks with their neighbors, and as they, in turn, are supported in their risk-taking. As one person volunteered the information that set off the chain of events leading to that arrest, others spent time listening to her fears, assuring her that she was not alone. As a varied group of professional people—helpers absorb distress at work, they meet with each other to share insights and experiences and be supported in turn. As I step through my fear to smile and say hello to people I meet on the street, I know that others are doing the same.

There are no magic solutions. All this is nothing more than individuals and groups of people loving and thinking about their neighbors and their neighborhood as best they can. And it may not work—the isolating, dehumanizing and blight-bearing societal forces that are working against urban community may simply be too strong. One of my neighbors has made a banner of a city, rich in texture and color, and underneath it the words: "Bloom where you are planted." This neighborhood is growing, will continue to grow, rich and beautiful only to the extent that people are willing to dig in and bloom for themselves and for each other. If the alternatives are to love and think and struggle with no assurance of success, or not to love and not to think, then the choice seems pretty clear.



Spiritual Abortion

A Tale Of Two Trials

This is the story of two abortions - mine - one at a women's clinic in a renovated mansion in a country town, the other in a hospital in the middle of a city. It is the story of my attempt to maintain consciousness, respect and love during abortion, and to carry this awareness through two very different environments.

I had an appointment at the women's clinic a week before the abortion, for an exam, tests and a counseling session. The exam was done by an older woman, very gentle, who answered all my questions in depth, helping me feel relaxed and confident. The counseling session was not such a success.

They rotate jobs at the clinic and today my counsellor's job was both receptionist and counsellor. She was flustered, unable to keep up with incessant phones, appointments and people walking in. She had forgotten

me twice and misdirected me several places by the time we got to the counseling room. There she adopted a composed voice, sympathetic manner and started smiling a lot. This is no place for soul searching, I thought. let's get it over with. "How do you feel about having an abortion?" she asked, smiling tensely.

...lying in my bed surrounded by pink and blue blankets; hands on my belly growing fuller I ask: are you there? And feel blue sparkling lights, glimmering, a gently moving ocean reaching out out and I whisper hello beloved, one unmanifest, all love to you, all life to you. In grace do we walk together for this time. I, holder of life,

do offer this love, and must move to let you go - all blessings to thy journey. What I do, I try to do in love and consciousness. Is there more to ask? Perhaps, perhaps that my destiny and my will come together to allow simplicity of action - that what happens from me and what happens to me are united. Simplicity of life, Lord, bring us peace...

"I feel sad" say I, "I expect I will for a while. After all the reasons, what comes out is a deep knowing that this is what I must do."

"How does your boyfriend feel?" she smiles.

The man is a good man, loving and respectful. He has a child of his own, who evidences a good upbringing and a deep and caring relationship. He's willing to live together or apart, in my community or his commune; a believer in community, he feels secure that each of our living places, and the greater community of this region can support a child through any arrangements he and I might make. But I am newly independent in my life, just finding that community can support a single person without having to depend on a primary relationship for all my love and attention. This has not been enough time on my own, not time to give up my newfound aloneness to a child. How can I bring to body a person I would resent for cutting off this phase of my life? The quality of life, the quality of relationships... it is a matter of quality...

I say, "He is supportive of my decision."

"And what helped you decide?" She glances at her watch, wincing as the phone rings outside.

"I did a lot of counseling and meditating, talked to parents, really tried to see where I am in my life."

I'm working, working as I've never worked, part of the founding energy of my community. Exhilarated by the growth of this, my first child, who demands all my skill and energy, who in turn serves thousands of people. It has become clear that the amount of time and love a baby requires, indeed that one's heart impels one to offer, will not allow for the level of work I now sustain. I wish this pregnancy was five years from now...

"So you are sure?" she leans forward intently.

"Yes." I say, and we discuss more dependable methods of birth control.

My counselor returns to the flurried front desk. I drive home through autumn splendor, hills and trees.



The night before the abortion I am gripped by terror, crying in the arms of my friends, I am afraid to die, afraid to kill, afraid of this unknown. Why are things the way they are? And cry myself out, blue ocean peaceful still inside of me.

Rain the next day, brilliant trees flash by, rail like tears, yellow, red, earth's awesome beauty before she sleeps. My friend Linda is with me, quiet, steady.

Sitting in the waiting room: surreptitious glances, nervous faces. The air is thick with cigarette smoke, and on the walls are patchwork quilted pictures made from lace and cotton and satin. A moment of stillness, and the air begins to drift down, slowly gently like silent snow, and there is peace. How very safe I feel here, knowing I

am surrounded by women, women who know and feel and understand; a woman will take care of me. We are given power of life and of death, sister, help me through this ancient ritual.



The front desk is quieter today. Francis comes in, a friend of Linda's who works here. Every four women are brought together as a support group, she explains. Four of us, two with our friends, go into the old mansion living room, with sofa and curtains, plastic models of a uterus, and samples of birth control devices in a wicker basket in the middle of the rug. My group has one older woman, dignified and withdrawn, one stiffly silent girl of 15 with her mother, and a nervous fidgeting woman of about 20 who left her friend in the waiting room.

Francis explains the entire procedure step by step, goes over follow up requirements - another medical and counseling appointment and a form to fill out - and explains the pros and cons of various birth control methods. I am gratified by her friendly ease amidst four uptight sisters. Her explanations are experiential: "the suction will feel weird". The nervous woman squirms and says the whole thing makes her sick. Linda asks a question. Nobody says anything else and we file up the balustraded stairs to the second waiting room. Here are curtained cubicles for changing clothes, a thick red rug, a full length mirror - I look pale - a low table with kleenex and hairbrush. There's brightly colored gowns to change into, and a long wait. A tall stylish woman comes in from the recovery room, changes clothes, and runs out the door, laughing "I can't wait to get out of here," over her shoulder. She looks healthy enough, but her voice is shakey, angry. Why are things the way they are? We four look at each other. Linda and I sing, everyone tells a few jokes, I meditate, hum, and hope for the best. Then it is my turn.



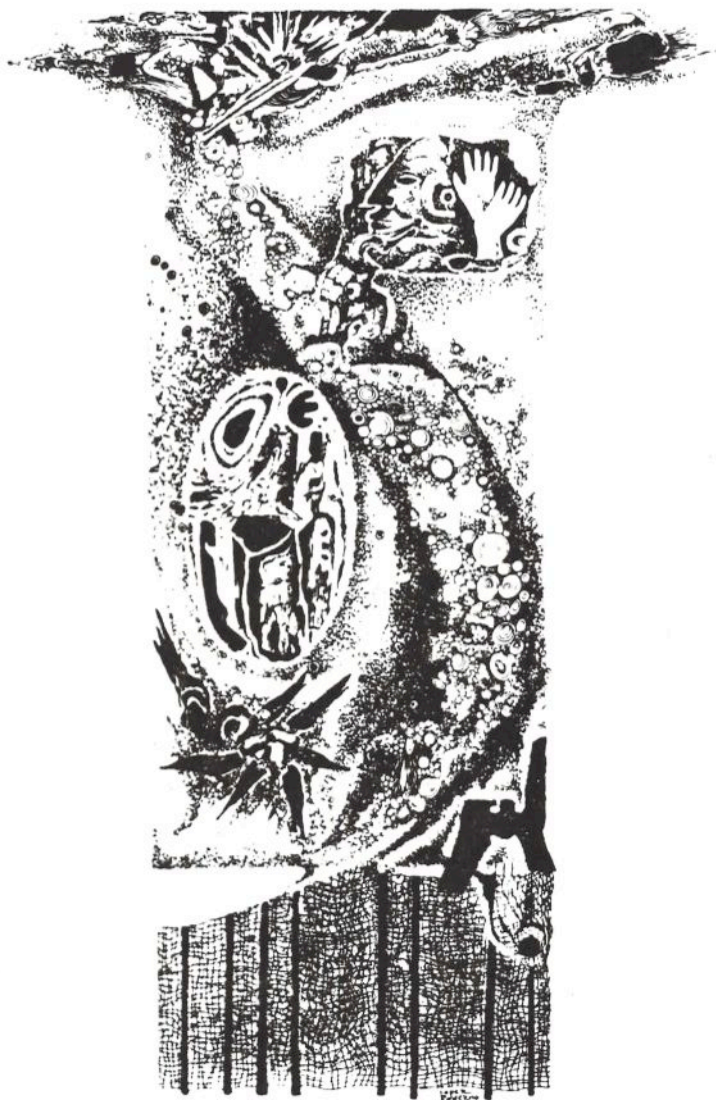
The room is just a room, with a table and a machine, curtains, a picture of sand dunes and the ocean on the ceiling above me as I lay down. There is a doctor, a nurse, and a woman whose sole job is to hold my hand and stroke my arm. They wear regular clothes. I hold the hand of the clinic woman, and turn my head to look at Linda. Our eyes meet, we lock consciousnesses, breathe in synchronicity. There is such stillness in the air, it is a moment of great import, a holy time. I breathe, breathe, squeeze the clinic woman's hand, she strokes my arm, I return to our common breath. It is extraordinarily deep, this concentration. There is a circuit of energy: pain in my uterus outlets in my clenching hand, soft strokes on my arms smooth it out and I return home to breath, the strongest and most soft, until the pain pushes up again. The doctor and nurse talk softly to one another, about wood stoves and land, and occasionally the doctor tells me the next step in the procedure. Breathing, breathing. It is all I have. Linda's eyes are ocean deep and there is breath, breathing Om, breathing I love you.

It ends, I sit up, walk down the corridor to the recovery room past the deep probing eyes of the woman heading

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the other way. A soft thick blanket, and pain overwhelms me, takes me wholly and I must cry. Great sorrow fills me up and I am holding onto Linda, going up in pain and sorrow, going up with a silver bright figure who rises like an arrow, propelled by deep red bloodpain below it. I am sobbing, thrust upwards with a furious strength, the strongest force of motion I ever felt and have always known, rising upwards into eternity to merge with golden light, full, rich, beloved you are home, goodbye, and now I am sobbing in Linda's arms, a thick blue blanket around me, and it is over.

They cover me with more blankets, for I am very cold and all alone; they feed me with herb tea and homemade cookies, cheese. They have me wait an hour, eating, looking around the bright room where other women are eating too, and writing letters to their congressmen to stop the anti-abortion legislature. Warmth returns, and the edges of things are very clear and sharp. I rest. Linda drives me home through the dark and frosted night.



Gently now, we are halfway through the story. This transition is the hardest, bringing to you the shame and guilt I felt at being pregnant again a year later. What was

I to do, I thought over and over, with my community in a very difficult changeover, my work still paramount, the man a clearly defined summer affair? What have I not learned that I must do this again? Who can I turn to now, again, so soon? Angry at myself, ashamed, afraid, I could not return to the same clinic and I chose a hospital far away.

At the hospital I am alone, there are no friends allowed. I sit waiting in my bed in the huge day room. Some women have their rainbow colored curtains pulled for privacy, but most like me are sitting, tagged and green gowned, palely expectant. A sense of despairing familiarity settles in - it is the same anywhere, these waiting rooms. Mostly I'm hungry. Scared. No magazines. Just waiting, and a very busy nurse taking my blood pressure every hour.

I keep going on anger. I don't like to not eat - I'm already hypoglycemic, which they don't believe because they haven't any tests on their computerized sheets and I, of course, don't know my own body enough to be trusted. It's a precaution because of the anesthesia, which I am not having, but the rules remain. I go to the bathroom for some water.

Getting exempted from anesthesia required a special appointment with the head anesthesiologist of the hospital, which was possible only because my doctor was a friend of his. The anesthesiologist was young and sympathetic. I explained to him that to me this was a holy occasion of a soul passing from the earth plane back into other realms, and that the passing required my full reverence and attention, and I could not be unconscious. I also requested a nurse to keep me company. He agreed. Evidently no one had ever made these requests before, and it required a change of floors, to the day clinic, and the signatures of all involved. A day of red tape, and it was settled. This is not, somehow, a simple matter of my own needs. It is a pioneering, and I am being a political entity, struggling to create an environment which will allow, and perhaps support, spiritual perspectives. I feel tired.

Still, hungry, thirsty, the nurses are telling me I have to have intravenous sugar and water during the operation, a precaution against dehydration, because they are sure I will be anesthetized. Several discussions yield a No sugar/no valium/no anesthesia label on my folder, and then back to waiting.

It is all very frightening, the feeling of having to be constantly alert. I am in another land where I can get my way by constant awareness, verbalness, subdued anger. A doctor once asked me what my medical training was when I asked a question using one of his words.

"Nowhere," I responded, "I am only listening carefully, and speaking the language here."

He was surprised, accustomed to silent intimidation, the holiness of his language and perceptions. The woman across from me is in her second day of labor to abort at four months; her arms are swollen twice normal size from intravenous needles. She moans constantly; a harried doctor carries out bloody cloths every few hours. Waiting.

Finally I am wheeled to the elevator in a stretcher, not

allowed to sit up, watching white ceilings go by. People on the operating floor wear white paper shifts and bonnets, printed with big turquoise flowers. It is loud and busy here.

The head anesthesiologist comes to insist that I have an intravenous, though he will cut the amount of sugar and reduce the intake flow. He has found a nurse to accompany me through the operation, and I am wheeled into a corridor of rushing people to talk to her. I explain how the occasion looks to me, and request help breathing. She acquiesces until I say, "And I might have to cry afterwards." No, perhaps she's not the one. She says, "I know my limits." An aide is introduced as more appropriate. Her name is Mary, a bright eyed black haired woman who feels fine about my perspective, about breathing together, and even about crying. My doctor stops by. He's nervous, having never had a conscious patient before, but speaks gently and hopefully. We all agree we are ready.

The operating room is huge and full of instruments, dials, machinery, spot lights from every angle, and a shadowy balcony with nobody in it. There'll be no dying here, the grey room says. Your body is no longer your own. My feet go in stirrups, which immediately cut off the blood to my legs, and leave me feeling extraordinarily ungrounded. Mary cannot sit - no chairs - and I look at her masked face with a halo of glaring light behind her head. We breathe. The doctor explains every move he makes. He has no idea which things hurt more than others, so I tell him what I'm feeling, assuring him it's okay. And breathe. I need distraction, and Mary strokes my forehead. Under my paper bonnet I am hot. Lights glare, white mask, searching for breath, there are a few moments of stolen peace, oasis of calm amidst steel grey, how incredible to be so vulnerable to this woman I have just met. Yes, sister, I am pain, I am peace. And goodbye, goodbye, may God be with you. I feel it leave, suddenly, a flit of energy, gone from my body, from this dark room of grey and white, a redblue flash, and then nothing. It is the opening and closing of my uterus which hurts, I tell the doctor. The suction barely feels at all.

"Two minutes to go" he says, then: "How was it?"

I would like to cry, but he is asking how I am, and I want it to be okay. I am wheeled down the long corridor of faces into a room of women lying deathstill under blue plastic masks. The anesthesia requires oxygen to get you breathing again, Mary says. This is her job, and she hugs me while I cry a little, and then tends to the women. She throws the plastic masks and tubing away after they wake up. It is very cold in the room, a precaution against fire, and everything is stark white with clear blue tubes, hissing.

"I'll get you out of here as soon as I can" says my doctor, and I am wheeled down.

Why did you leave so soon? I ask the empty air. I was willing to go with you all the way, I was willing to go. Ah, but there is such concern to keep my heart beating, keep me alive and untouched, the scheme is to blunt the pain, keep realfelt experience at arms length. There'll be no dying here, no suffering that we cannot measure and explain, none that we cannot control. I am thinking of the silver being a year ago and the bloodthrob pain beneath



it. Pain as propellant, a great driving force which brings us closer, further, leads us on. I am thinking, there are reasons for pain and for suffering, and we need but look with faith for the veils to part.

There are five hours of required rest, with a slice of Kraft cheese between two pieces of white bread. Food is allowed now, and I eat everything I brought, home canned peaches from down the road, thick dark bread, carrots from the garden. Mary comes downstairs to visit, and to thank me for "teaching by example. I've just been avoiding the reason all these women are here," she says, "because I couldn't find any meaningful way to look at abortion." We exchange addresses and hug goodbye. Darkness comes; I check out: forms, tags, files, and then a long ride home.

I have felt great awe while writing this, awe at the complexity and mystery of my life, and of all life. The inspiration to write the story came from feeling a desire for truth - that though it became painfully clear how much further there is to go in my understanding and acceptance of these abortions, this is a step in exploring truthspace - being as fully with the experiences as I can, for the truth shall set you free.

I also saw the great task before us all: to find the reality we want to live in, and create it constantly around us, wherever we go, as a way to transform the world. It feels like pioneering, it feels hard, it feels like the only thing there is to do.

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STILL SERVING THAT DREAM

AN INTERVIEW WITH VIRGINIA BLAISDELL

Virginia Blaisdell is a photographer, writer and printer in New Haven, Connecticut. She was active in the American Independent Movement in 1968, and helped to establish the women's liberation movement in New Haven. She was a founding member of the New Haven Women's Liberation Rock Band [1970-77], a printer from 1968 to 1978 at the movement-oriented collective, The Advocate Press, and a member of the editorial and production staff of Sister [see Resources section, this issue, for description], an excellent feminist publication... She is currently a full-time photographer. Her work frequently appears in the New Haven Advocate newspaper, and in several photography exhibits.

by mikki WENIG



Mikki - It's 1978 and most of the "heavies" in the left radical movement are out of the public eye. The women's movement appears to be losing ground. Yet you are still heavily involved in political activism in New Haven. What has the movement been like for you? What was it like in the beginning? Who were you in 1966?

Ginny - I got out of college in 1962 and took a job as a secretary at Yale. I felt trapped there but it was either that or teach school and I didn't want to teach school. I got married and that enabled me to stick with the job only part time, which was a relief. Then I got involved in the women's movement and at the same time got involved in left politics.

Mikki - What brought you into the women's movement?

Ginny - I read Betty Friedan in 1966 and in 1968 I went to visit a friend of mine in Chicago. They had a women's movement just beginning there. I was intrigued by it and thought, "Oh boy, we need one of those in New Haven." The only problem was that I didn't know how I'd go about starting such a thing. Then I read in a Chicago newsletter that a new group was forming in New Haven. I called up the contact person and she said, "Well we've had a group for a couple of weeks now but it's started to diminish and nobody comes anymore." I said, "Well, I'd like to come," and just by chance it turned out that about ten other women found out about it at the same time and came to this meeting. There must have been 15 people in the room. It was thrilling. We looked around and said, "We all think this? Together? Look what we could do. We could do anything." Everybody was excited and there was no possibility that the group would disband. We started thinking of things we could do: go picket the legislature, sue the newspaper for sexist ads...

Mikki - This was a political action group, as opposed to a consciousness raising group? Or did it have elements of both?

Ginny - In those days there was no such distinction because the women who began the women's movement were already involved in left politics. Our involvement in feminism came directly out of feeling oppressed as political people by the male-dominated left. We were very program oriented. We weren't into just getting our heads together, eating right and staying fit. We had a critique of socialism. Socialism basically left women's problems to the cultural and domestic sphere, as something that would just naturally get better as the economic system got better: an afterthought. So we did battle with the radical men and women who were not sympathetic to us. We'd make presentations to them telling them how feminism was a viable radical activity. It was a shuffle, what we did, which was sort of sad. But we felt we had to justify ourselves. That was way

before the feminists split off from the mixed left. Most people were very intimately involved with all the men. It was a very coupling kind of situation.

By 1971 the women's movement in New Haven had separated from the radical left which soon became essentially an all male movement. The differences were interesting. For example when we worked with men, we worked on issues that everybody thought were not specific to any sex, although actually a lot of them were more specific to men, like the draft. The women were anti-war and the men were anti-draft. But when issues arose that also had broad social implications but applied to our sex more than theirs it was not an issue that men would share with women. I find it incredibly interesting that something like the health care movement has worked out to be primarily a feminist issue. Women work on health care although men receive health care and give health care. Men are doctors, dentists, technicians, and they run/own hospitals and health insurance. Health care is not a sex segregated thing. Why have they not joined with us in this struggle? Probably because they don't want to do what women are doing. It's the same reason they don't want to be secretaries.



Mikki - How did you come to work at the Advocate Press?

Ginny - I didn't know much about photography and started fooling around with it a little. AIM (American Independent Movement) put out a little newsletter and somebody asked me if I could take some pictures of Bridgeport redevelopment for the newsletter. I said sure, took some pictures and then brought them to Alan

You can't build utopia in the middle of a pig sty.

McKnight at the Press. I went up there and there was this hippie place. Well it wasn't even hippie then. It was "movement". And it was accessible then like it is now. That is you walk in and you can see all its guts. You don't walk into an office or anything like that. I said, "Oh wow, would you give me a fifty cent tour?" He said sure and took me through all the processes. I knew a little bit about the darkroom and he showed me the typesetter and printing press and introduced me to people. I thought, "What a wonderful place."

One of the women who worked there was also in women's liberation and she later said that she wanted to leave the press and go to work on the Yale Non-Faculty Union Organizing drive and did I want to work at the Press in her place. I said, Gee, do you think I could?" She said, "Sure, none of us knew how to print before. We're all on-the-job trained, you can learn." So I started working there and she stayed and overlapped with me for a month.

Mikki - How old were you then?

Ginny - 28 or 29. I was still married and I got paid working there full time only a little more than I was making at Yale part time.

Mikki - But it was part of the movement. Something you could really feel involved with.

Ginny - That's right. It was understood that people were taking movement salaries because there was a political reason you were doing what you were doing. A subsistence wage is what we paid...although we did have a salary differential at that time. The person who learned to print was the Queen Bee in effect because printing took so long to learn. We couldn't have a fly-by-night person in that job.

But a lot of people worked there for free. For instance one guy had some stocks that were given to him by his family. He still believed that it was good to work for a living and he might as well get Shell Oil or whoever it was to pay his salary while we got the benefit of his labor. Other people would come in periodically just to sweep the floor or help out. When we moved the Press to its present location in 1970 there were fully 20-30 people to help us move. We had an entire caravan of

VW buses because people considered us a movement service, and we were.

Mikki - You did mainly movement printing jobs?

Ginny - Mostly. We started taking a little bit of commercial work as we became confident of our ability to do it. Gradually we took more and more just to subsidize the movement work. But we never gave printing away to the movement, just because there were a bunch of people who were willing to work their little asses off all day and night. We believed the movement had to realize how much these things cost. We had to at least account for the fact that we needed to live and eat, that rent needed to be paid and that materials cost money.

Mikki - At that time were you still excited by your involvement in the feminist movement?

Ginny - Oh yes. We were in the middle of it. It was just wonderful. There were also other movements going on too which made you feel that you were one of many movements and were not just this last remaining historical oddity. It was the height of the Black Panther thing in New Haven. The anti-war movement was having its difficulties but there was also the Vietnam Veterans Against the War. We used to print underground newsletters high school kids would put out. At the time of the Erica Higgins - Bobby Seale Panther Trial, several radicals decided that the newspapers were not reporting the trials accurately. So once a week they would write a two-page newsletter and distribute it on a very wide basis. They mailed it all over the country, 12,000 a week. We would stay up all night to print it. It's very exciting when you do something and you think: "Because I'm printing this thing, people are going to find out what's going on." And they have no other way of finding out. Or when the kids are putting out their alternate newsletters. The kids are seizing the means to express themselves. We had a motto which said, "Freedom of the press belongs to those who own one." So if the community felt it owned the press it could have a chance to say what it wanted. That made it really very exciting to do.

The act of being politicized is like learning to ride a bicycle; you don't forget.

Also at this time I was a member of the New Haven Women's Liberation Rock Band which started in 1970 and died in 1975.

Mikki - Had you played music before?

Ginny - For about 20 years.

Mikki - I would think that at some level it would be extremely frustrating coming into a band knowing as

much as you did and probably more than many other people.

Ginny - At the beginning even though the skill levels were hopelessly unequal the fact that you thought there was a commitment to learning things made everything seem possible. It later began to be apparent that there was not this commitment; instead there was what my friend, Jessie Lemish, calls "militant amateurism". Someone would say, "Well I don't have to know eighth notes, all I have to do is know the song." Or, "We don't want to be as good as men because they're pigs." Women would say, "I don't want to take lessons from guys." But if guys have all the technology who are you going to take it from? "Well, I'll just pick it up by myself or something," they'd say. Then they wouldn't practice. To make a virtue out of amateurism seems like a natural defense if you really believe you can't do it. Not only don't we do it, we don't want to do it.

It's a hard thing to get at because it's so self destructive that you'd think people would see it. There's a lot of good things about the women's self-help movement, but there's some bad ones too and amateurism is part of it. Why shouldn't we take over the medical schools? Why should we content ourselves with knowing only a little medicine? Being physicians assistants, associates or midwives? Why can't we be the whole damn thing? Midwife is a step better than a nurse and it's another \$3000 a year...but I want it all. I want us to kick them out of the medical schools, have quota systems for them and I want us to run the hospitals, the old age homes.

It was the cult of militant amateurism that got to me because not only was it a denial of the validity of my training but it's like locking yourself up hopelessly forever in servitude. It was dumb, just dumb. But it was a strong message in the movement. It said, "Thou shalt not be slick, thou shalt not do the things that seem to have power because then that would separate you from your less powerful sisters." Carried to its logical conclusion it insisted that you became lame, pregnant, ugly, fat and poor...

Mikki - The lowest common denominator.

Ginny - Not even common, the lowest, the most oppressed. In other words you actively take on all the oppressions that everybody has. Your political validity was judged not in terms of what you did to change social conditions, but who you were. In the case of the band, one woman in the movement seriously advanced

To make a virtue out of amateurism seems like a natural defense if you really believe you can't do it.

For a long time we never played on a stage because that would elevate us symbolically above The People.

the idea that we should not put our names on the record because that would separate us from all our sisters who couldn't be on the record and weren't playing in bands. For a long time we never played on a stage because that would elevate us symbolically above The People.

Militant amateurism also worked its way into the Press. There was the idea that the working class couldn't read well so therefore you couldn't use words that had any more than two syllables. Another issue was that we couldn't produce something that looked too slick. There was the "cult of the handwritten", the crudely drawn, the cheap paper. Glossy paper was a no-no.

One argument I remember had to do with the abortion referral group's needing a brochure, a little two-page thing. My idea was that it should look good. That is, I thought, if I picked up a mimeographed sheet that said, "We'll get you an abortion" I would think I was going to get a coat hanger. But if it was printed beautifully, I would think I was going to get a good abortion. But then people would say, "Well, the type on this abortion leaflet should not be justified, it should be ragged right, because ragged right is more 'natural' and not so machine-like." And there I was fighting for justified type as if it meant something. It wasn't a design consideration, it was a political consideration. It was crazy. I said this should be justified type to show we have the technology to do justified type and because it looks more professional. I would think that the same kind of care would go into the abortion as went into the leaflet. If people buy Crest toothpaste because of its packaging, they'll buy a revolution because of its packaging. Besides, why shouldn't the revolution have beautiful things and why shouldn't printing be one of them?

Mikki - It seems that you have a different view on militant amateurism than many folks in the movement. Do you have any sense of why you didn't buy into that way of thinking?

Ginny - Well, I wasn't the only one with that view. The feeling I had about it at the time was that, like many others, I was embarrassed that I belonged to an oppressed group. It's like admitting a personal failure because this society makes social crimes seem to be personal failures. People internalize that and they say, "Well, I'm a failure if I can't earn over \$20,000. I'm a personal failure if my son is a junkie. I'm not a good mother, I'm not a good whatever, and I deserve it somehow."

So my feeling was part of that kind of embarrassment of belonging to that oppressed group. It made me think that more than anything else, I wanted us to be competent. I wanted our people saying "girls can do it, girls can do it"...I wanted girls to be able to do it and do it better.

Mikki - Somehow, I think we're programmed to be oppressed failures.

Ginny - Social damage, yes.

Mikki - It takes a woman of great strength.

Ginny - I think it's true that it does take a few people who are incredible through some accident of luck or birth or whatever. But more than that, it takes a movement. What happens to individual social behavior in the middle of a movement as opposed to without a movement is like black and white, night and day. The change in people's behavior was just phenomenal in that people had courage or they had uppityness, or they had political thinking whereas before they didn't have any of these characteristics. I don't know about you but I wasn't raised to think politically, in terms of who has power and who doesn't have power and what does it mean. That's one of the ways they've gotten to us. All of a sudden you had hoards of people thinking politically and asking, "What are the power dynamics of this situation?" Two months before they wouldn't have even known what that meant. It's really very difficult to do it by yourself and sustain yourself and fight at the same time.

A key aspect to a movement is having a bunch of people around you who expect you to do your best - which is why I'm really disappointed when the movement starts expecting you to do your worst. Not disappointed, furious. Any movement that says to its own oppressed people, "You don't have to learn to make refrigerators, play eighth notes, get a PhD in engineering, or be a doctor", is ripping them off horribly. It's criminal to say nothing of counter-revolutionary. If you were a really smart right-wing conspirator you would come up with that as a way to get the movement to fuck itself.

Mikki - You must have been doing some changing along this time, too.

Ginny - Some of the personal changes I went through had to do with my simply growing older and having more experiences and finding out new things and meeting new people and changing jobs. Some of my personal changes had to do with the fact that there was a movement and I changed my behavior accordingly. But the point of having a movement is not to create personal change, but to create social change. In other words, I think that's a big mistake with the movement: the turning inward to personal salvation, personal survival, personal self-actualization. It's true that you can't build utopia in the middle of a pig sty but it seems to me that it's the internal direction of the movement that caused it to fail. Personal change is so seductive.

Furthermore it fits exactly into what is most reactionary about our culture, that social crimes somehow become personal blames. So to personalize something that is really a social problem is to fit right into the reactionary culture you're trying to fight. Therefore a social movement, it seems to me, has to concentrate very hard and in a much more self conscious way than ours did on what is social and what is personal.

For example, I think sexual liberation helped kill the women's movement. It's very seductive because it provides drama and it's something you seem to have control over. Who is going to go sit in the legislature, or pass out leaflets in zero degree weather when you could be liberating yourself just by fucking? So I really understand why other revolutions in other countries have been very prudish. And it also helps explain why the women's movement and the New Left went right through and vanished.

Mikki - But the culture had to be right for it to happen: for the women's movement to become less political, for the left revolutionaries to become less concerned with politics and more concerned with self-actualization.

Ginny - Historical circumstances also contributed to it, yes. I don't want to give the movement full credit for blowing itself out of the water, although it did set a few of the charges. I mean, granted, it's really very difficult to sustain a movement when the media stops publicizing things people can point to and say, "Isn't this horrible. Look at this awful Vietnam war. Look at this awful racism." And you and I can sit here in New Haven tonight May 9th and know that 25-50 women are in the

*The women were anti-war
and the men were
anti-draft.*

process of getting beaten up in the city right now. But it's not on TV and it's not horrifying to people. We know a thousand women were raped today, nationwide. It's just not visible enough, not public enough.

Mikki - Are there people you were with in the movement who have left to become housewives or teachers or PhDs that you feel let down by?

Ginny - Yes, there were some women who were really talented politically even though they'd never done it before. They were gutsy, they were imaginative and creative. They were generous, patient, warm and affectionate with new people. They were good organizers. They were just really people you'd want to be like. And something hit them at various stages for various reasons. I'm thinking of a kind of composite of several women I know. I think one of the biggest things that hit them was fear, an oppressed person's fear. It's a form of

the self-hatred all oppressed people have. Some way you wanted to be saved from the hideous things that happen to women. Some women I knew were having a lot of difficulty with their husbands and they would go to shrinks, male shrinks, naturally. And the shrinks would say, "I think you have to deal with your hatred of men and so you should sleep with the guy more often. Have a couple of kids." So they did it and gave up their political work.

I don't think that you have to give up your career or family in order to do political work. I think it's harder, but you don't have to give it up. Any movement that requires that of its people is not going to have anyone in it.

Mikki - I sense that you haven't stopped being a revolutionary?

Ginny - Well, I'll wait for the next movement to come around and if it's not full of a bunch of crazy two-bit teenagers I'll join it. But I have this awful feeling that it is going to be crazy teenagers. And that I'm going to have to watch a replay of a lot of the idiocy that was present in our movement. The older we get, the more we'll think, "Hey, we learned all these things... how come you don't have the benefit of our knowledge?"

There's no way for us to had it down. We didn't have a good succession and maybe we could blame ourselves for not training our replacements well. But I think a lot of it has to do with historical circumstances and the fact that it's very difficult to establish a left tradition in a country where there isn't one.

The New Left was an anomaly. It was a pimple on an otherwise flat surface. There's the thirties radicalism and there's McCarthyism - back to the flat surface. And there's the New Left, another little pimple, and then we go back to the flat surface again. Because of those gaps, each little pimple is going to have to learn the lessons anew.

Mikki - I think some of the moving away from political stuff and starting to settle down has to do with age. You want a little house or you want something more secure. You want to know that when you're 60, you're not going to have to be out in the street.

Ginny - Yes, I guess so, but it happens because there's no left tradition in this country. We had a voluntarist movement in a lot of ways, based on personal witness. If you lived the perfect life, then people would see that it's a good revolution and join it. Therefore we had to do all kinds of personal changes, such as living collectively. We couldn't get into being couples, we had to go gay, or bi. Our children had to be raised a certain way, they had to eat certain foods. We couldn't be home owners cause that would be too much like landlords, we couldn't go into business. There were all these severe restrictions on what we could do in terms of our personal behavior. I think that killed a lot of people in the movement. If there was no way of being in the movement, without living an exemplary life, then how were you going to survive? The movement did not address itself to survival, really. Partly because of a Doomsday mental-

ity; "The Revolution is around the corner." That'll happen to a movement that doesn't really attend to having programs: tasks for people to do, things to attack, things to make demands of, outwardly directed actions. And also it has to do with not having a really coherent theory. So a revolutionary became somebody who acted in a certain way, who wore a certain kind of uniform.

Mikki - And did you?

Ginny - I tried sometimes. I mean I went through a lot of that stuff.

Mikki - I sense a lot of disappointment.

Ginny - Oh sure, don't you have it?

Mikki - I'm disappointed for me... I'm ready for it and it's not there for me.

Ginny - I'm still ready for it and I'm disappointed for me and I'm disappointed for all of us, too. When you read the statistics about how we're losing ground - none of us have any more jobs or get paid any more than we used to.

Mikki - While you were at the Press these last few years, did you still feel that you were doing something movement-like?

Ginny - For a little while, but increasingly less. What has happened in the movement is that many have gone on to good jobs, such as directors of health centers or doctors or legal workers. These people would bring work to the Press. The basic premise of what they do is noble and good and, it has a little money. So, they became "quasi-movement" in my mind. They were legitimized by Federal grants and became part of the power structure in some minimal way and against it in some other ways. That became "political work" at the Press, but there became less and less of that, too.

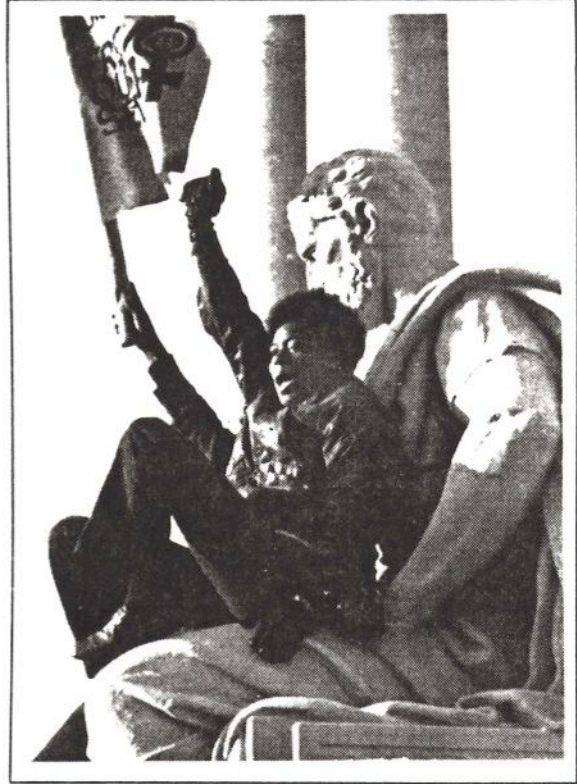
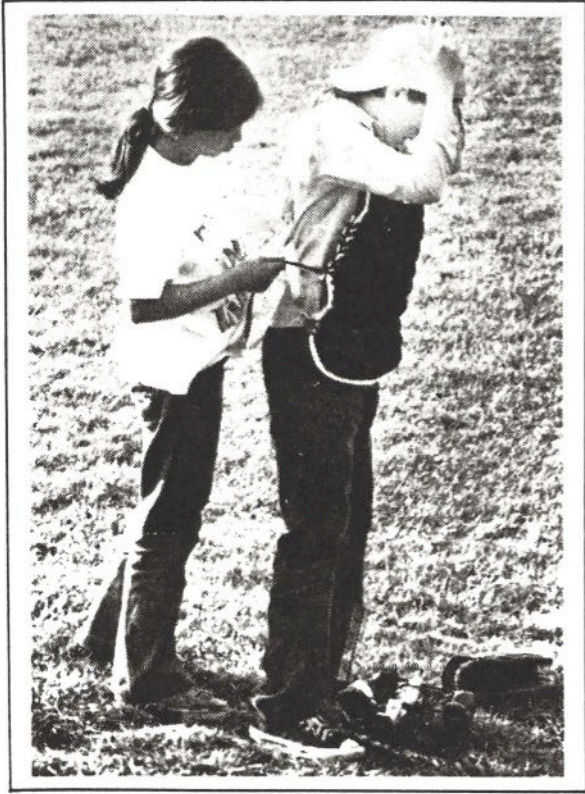
So I started to consider my work at the Press as mostly just fun work. For my political work I would do other things, such as the band. Working with Sister has been my major political work.

Mikki - Talk to me about being 38 and what things are important to you now.

Ginny - Let me think of a way to make this sound "right on". I have enough middle class whatever that I think I could matter, or I could make a difference. Women have been anonymous for too many years. I don't want us to be anonymous and I don't want me to be anonymous. I'd like to be known as a photographer - and a good one. I would like to have a name and a reputation. I don't think it's an illegitimate thing to want. And, I like doing photography. I like the way it enables me to make certain kinds of statements. I think I have a little talent at it.

A couple of years ago, I thought of having children, I mean I didn't consider having them but I thought about it. Thought about the people who were having them, the reasons for having them, I wondered if I hadn't blown it by not having them. And then I thought about my own parents and how disappointed they are in me in some

PHOTOGRAPHS by VIRGINIA BLAISDELL



ways they can't even express, that I didn't turn out to be what they wanted me to be, and my children wouldn't turn out to be what I wanted them to be.

And that's another part of being 38, worrying about my parents. I feel socially irresponsible, in terms of my parents. I know they have a little money, a little savings account, a little property, but not much. What kind of a daughter am I? I couldn't support them. I can barely support myself. Where do I think I get the luxury to sit around at the age of 38 of all things, pretending I'm a student? And this is a criminal society, this society will

You and I can sit here in New Haven tonight, May 9th, and know that 25 to 50 women are in the process of getting beaten up in the city right now.

not take care of you. It'll eat you up or let you die and the very least we have to have is a sense of responsibility to each other. I'm not fulfilling mine in regard to my own parents. But I see no immediate way out of that so I might as well take the plunge into photography and hope it works out better than what I have now.

I don't want to die in this job, you know...I'd rather go like Imogene Cunningham, with my Rollei in my hand.

Mikki - Why didn't you take the talent you have in design work and photography, and use it in a non-movement job where you may have gotten a lot more money and prestige? What was it worth to work collectively?

Ginny - Well, it's several things. If there's a movement, it's wonderful, it's seductive, it's entertaining. It's going someplace and making changes. Whereas working in the usual patterns on the usual career ladder or doing the usual things is boring and not historically meaningful, except maybe in some personal kind of way. So the thrill of being a part of history is really enough to take you away...I mean it took everybody away. People stopped working on their PhD's and didn't go back to it until it looked like the movement was dying.

Mikki - But you didn't leave the movement even after it felt like it was dying and you didn't leave the Advocate Press...

Ginny - Well, that's because the Advocate Press was still in some sense, enough of the movement that working conditions there were "movementized". Even though we

didn't print for the movement, we had organized ourselves as a coop, so it was a place to work where I had total control over my working conditions within the limits of the cooperative. It was a lot like the American Dream of owning your own business, only you own it with three other partners. And what you make of your life is in your own hands which is also a wonderful thing. It's why people open up gas stations and hardware stores, and work about 20 hours a day. And that was another thing about it. I remember working three or four hours at Yale, sitting in a chair proofreading Latin and getting horribly wiped out by 11:30 in the morning. Whereas I could work at the Press, doing hard physical labor for nine, ten hours a day and not be tired at all!

The Press did represent a lot of the values of the movement. It became sort of a human potential movement of it's own in a sense, in that we've made life a little bit better for ourselves. And if the next movement ever needs cheap printing we'll still be there.

Mikki - And why are you leaving?

Ginny - I'm leaving because I would like to be a photographer full-time. And the Press is a considerable job, probably because it's like the hardware store or the gas station. Often you have to put in 10-12 hour days. You can't take pictures when you get off after it's dark. You can't spend time thinking about things, you can't chase after things, you can't go out of town, and I would like a chance to do that.

Being a photographer is not an unpolitical thing, although it's not a cooperative thing. I think all the arts are very political. Another symptom of the backlash, it seems to me, is that people have started to say art is not political. I'm particularly disappointed in photography never really addressing itself to the politics of photography. About the best it could do is "movement" photographers taking pictures at demonstrations of cops beating up on kids, and that was political photography.

It's a dream - fuck it - you know. I guess that's what keeps old radicals and gets new radicals serving that dream: "nobody will be hungry, everybody will work together."

Mikki - Is it worth it?

Ginny - Oh yes, sure it always will be worth it. Part of what makes your life interesting and exciting and just even worth putting up with is the fact that you're working to change your life and other people's lives. That activity itself, whether you do succeed or not, is a life-giving process that you couldn't live without. Once you've been politicized, there are just some situations you can't walk into anymore and deal with in the same way as before. There's some shit you will not eat anymore. You may go through stages, have more or less energy for fighting, having more or fewer friends to help you fight it, but the act of being politicized is like learning to ride a bicycle; you don't forget. In 40 years, if something's happening, if they call a big march on the green, I'll come hobbling in and say, "Oh, boy - go to it kids." □



Twelve Is About The Right Number

Planning for the Land and Community Process in Comptche

by Mike Nolan

Here's the story: The State of California told the counties they had to have a general plan for land use, get their zoning in line with that general plan. The State, furthermore, laid down rules about how that general plan would come into existence.

One section talked about citizen input. Whoever wrote that understood what they wanted to achieve. Most of the counties have not been able to implement, or been willing to implement that section very well.

So Mendocino County drew a plan without citizen input, and the State rejected it. The State said the County didn't follow the rules. They said, "This time, do it and do it well, or we'll come and do it for you."

That was a heavy threat. Nobody wants the State to do that. So this time the Mendocino County planners drew lines on the map, and the County Supervisor of the district in which each planning area exists appointed a 15 person committee.

But here's how it worked in Comptche: The County Supervisor came to a man who is kind of a pillar of the community. And the supervisor said, "Bob, why don't you give me fourteen other names for your Planning Committee?" Now this had happened in other communities and Bob, in any other community, would have done just that. And that would have been it.



COMPTCHE GENERAL PLAN CITIZENS ADVISORY COMMITTEE

April 7, 1978

Fellow Citizen,

On Saturday May 20th, 1978 a Town Forum has been called to assemble in the Grange Hall at 9:00 A.M. 'til 5 P.M.

This Forum has been called for by the Comptche Citizens Planning Advisory Committee to discuss with you the document that you are holding.

This document: A Draft General Plan for the Comptche Area:

- has been ordered by the State of California and the County of Mendocino to be produced by us and for us, the citizens of this area,
- has been three years of monthly meetings in the making,
- was created and written by a democratically elected and representative group of your neighbors, and
- is the basis for the rules which will govern part of your life:
 - A. How, or even if, you will be able to divide your land,
 - B. What sort of building code will be in effect,
 - C. What kind of business you will be able to pursue in this area,
 - D. How your land will be zoned and taxed,
 - E. The density of the human population around you,
 - F. And several more.

This document is the best we could do with a sense of respect and fairness for each other. Not every question is answered, not every issue settled.

The Town Forum is to work out the issues that we couldn't get perfect consensus on. Please come prepared to work. Read this draft - note down how you feel right on it - bring it with you. Bring your most noble spirit and your best mind with you that day. We will need to be as fair and clear and honest as we can be with each other - we have a lot to do in one day.

You'll be able to purchase a nice lunch at reasonable cost if you want.

For the Comptche Citizens Advisory Committee,

Michael A. Nolan
Chairman

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Our Bob put a notice up on the bulletin board of the post office that said, "There's a committee forming for planning for this area and we need 15 names. So anybody who wants to get on it sign up and then we'll have an election and the top 15 vote getters will be on the committee." So, maybe 25 people signed up. A card table was set up on the porch of the post office and everybody got to vote for their 15 reps. And the top 15 became the first committee. It was completely representational.

It all turned on the point of the supervisor asking the wrong man to appoint the committee. This has been a very revolutionary trip in Mendocino County. Our committee is the only one out of seven to be democratically elected, and some of the others are upset. The Supervisors probably didn't expect when they got these citizens groups together that any of the people would actually get involved.

The Supervisors didn't know they were ripping the lid off Pandora's box. The people were actually going to say what they wanted, and get expectations started about results.

The county assumed it was impossible to reach agreement. Things were always going to be like they were. Every time something came up in Ukiah, half the people would be fervently in favor of it, and the other half fervently against. They never considered the possibility of consensus about something as vested as land use.

This community has the poles of left and right, young and old, rich and poor. 454 human beings as diverse as can be imagined. Our polarities are obvious, yet the committee encompassed them. We had someone on it who's eccentric. She's still on it and she's still eccentric and everybody knows it. But that's typical because there are some eccentric people living here. She's one of us.

I was in the process of moving here when all of this was beginning. About the second meeting, I began to attend as the audience, often the only audience.

The Comptche General Plan Citizen's Advisory Committee started off very formal. Nobody wanted seriously to offend. There have been moments of great offense given and taken. But the general idea is since we all have to live here, we have to work this out in a way that we'll still be talking to each other when it's all over. So there are parameters. It wasn't like Chicago in '68. You were going to see each other at the Post Office. So there was a sort of social agreement that nobody could intimidate the group in that *outrage-and-leave* form of the 60's.

This is direct local democracy, Athenian democracy in action. It's as functional as it is because it's eminently real. Land division is a concept until you're a land owner in a highly speculative market.

Everybody on this committee and almost everybody in this planning area is a land owner. The pressure for development is very strong and market values are getting sky-high.

The planning process begins to involve virtually

everything; the economics, our life style, the whole bit. We had to put that into a plan, and at first local people didn't believe they could do it.

Now the county was supposed to help each district with planning. But there were seven districts with more coming. They simply couldn't staff that much activity all at once. So there was pressure on those districts which started first (like ours) to wrap it up quickly so the planning staff could move on (so that our general plan could be put together with others, and the county could say to the state, "We have a general plan from the grass roots.") But real grass roots planning takes time.

When I was a university administrator, I found that there were times when interests that I administered were sacrificed for my convenience. It becomes easier to treat large groups of people as large groups of people, than to make exceptions to the rule. That's always the situation when you are dealing with individuals.

Counties have that same problem. When they came here to us, they didn't tell us everything that they might have. For instance, how much citizen participation was a part of the plan. They were prone to treat this as the county doing us a favor when in fact, the law clearly and in simple language told them they must do this and, furthermore, they must pay attention: Citizen input can't just be ignored while the speculators do their thing. But that kind of information came in dribs and drabs.

Sometimes we had to go ask. Sometimes it was inadvertent. For example, they had a map of this area in an existing general plan (the original one that had been rejected). That map existed then (this was two years ago) and they were processing land applications based on it.

I discovered the map and asked them, "May I have it for a few weeks?" They said, "Sure."

I brought it back to the committee, rolled it out and said, "They've been telling us there's no general plan and they want us to do it. Yet here it is...Everything that's coming up before them...at this moment...is being decided on the basis of this plan that they never mentioned they were operating from."

Yet these were actions done out of convenience, not malice. It's difficult to cast them in the role of repressive monsters. County administrators are just normal people being choked to death by a bureaucracy. And everything that represents more hassle to them is something to be avoided. There's already too much paper work. Too many places where too many people get to have input into the decision-making process for it to flow easy.

All these state and federal requirements are being dropped on a system that can't handle them. There aren't enough hours in the day to do the job right. It's like trying to put 220 volts through a 110 wire. Or 1000 telephone calls through a station designed to handle 100. Eventually it becomes inefficient and that's what's happening.

It's much too large for anybody to do well. Jesus is

right: Twelve is about the right number to work with. We did it with 15 and that's marginal. Decision making has to be continually decentralized because when it gets large enough, it can't be done gracefully.

We've got to stop expecting that there are going to be these incredible souls around to run something like the state of California. That's insane. There's no chance that anybody could run something like that. So the power of the government, in a political application at least, (and you can make your own analogies in economics or power generation, etc.) has got to be functional as a level small enough so that the processes we are talking about can actually occur.

You challenge the mentality that already exists by insisting on direct participation. Everything hinges on the methods you use - including for getting people's attention. The whole rest of the transaction will go according to the method you use.

We started from where we were. The Supervisor spoke to Bob and that's where we were. I started by becoming the audience and that's how I got on the Planning Committee. It's not a theoretical situation: *Do it!*

Work with your next door neighbor because you can only move from where you are. The notion of networking is an interesting one for me in an abstract sort of way, but my belief is that you should work with you next door neighbor.

For example, we just did a political campaign. One of the most brilliant theorists of our camp could not go door to door in his own neighborhood for our candidate. He had alienated too many of his neighbors to be able to go to them and say, "Hey, I'm working for this incredible guy."

This campaign got won in the neighborhoods. So that man, brilliant and beautiful as he is wasn't very valuable to us. He had cut himself off from his own base.

I don't know what the ideal size community is. I don't know what the ideal distance between communities is. But my instinct is that we are a tribal sort and that tribes are customarily under 1000 members. Living units are often no more than 60, never more than several hundred. There's probably a natural biological turf that a tribal unit of that size requires.

The ideal for me is to be in a place in which that size unit exists or is going to exist some day. Better not to arrive when it's 500, better to get to it when it's 50. Because when it reaches 500, it's probably near its maximum functional size.

Break the larger units down. You remember when you were a kid and you lived in a neighborhood? You probably had boundaries in your mind about how big it was. Maybe that's a political unit. I've got one way of establishing size in my mind: Everybody has to know everybody personally.

When it gets bigger than that - stop. Because then a quantum change happens in the way that group will interact. If everybody doesn't know everybody else

personally, that's the time to stop growth until everybody does.

I'll bet you this as a long term proposition: you can affect more change in yourself than anywhere else; in the people you live with than any other people; in the people you live next door to than the people who live down the block from you; the people that live down the block from you than the people that live across town from you. Your own center of radiating change and power diminish radically as it moves away from your belly button. If you really want to effect change, affect it in the places you have maximum leverage.

And if the world keeps moving, you've just got to let it go. Because if you're in that space of finding yourself, you're not ready to deal with it.

Have you ever seen a rock band which is putting out a glorious concert, and you have this incredible urge to run up on the stage, grab a guitar and just get with it? Except you don't know how to play a guitar? So the best bet is just to let it go by until you are heavy enough to contribute something.

I'm reporting an empirical experience. I can see the ripples in my life. I know that the place that changes the most readily is me, and the place I effect next most is Anne and the kids. And on out, up to the board of supervisors at the county. And now tendrils gently probing in tiny ripples to Sacramento. But the effect diminishes considerably from here to there.

I can see those layers of expansion clearly enough that I can report to you that, if you're interested in change, you have to work from that center place...from exactly where you are. I'll go a step further with that thought. My belief is that you have to anchor yourself somewhere in a very real way. You have to decide, or should, or might, that you're going to be there forever, wherever you are sitting. And from that place you draw your power.

If you make that decision, "This is where I'm staying, this is where I'm going to be forever," the Earth will immediately yield power to you to begin effecting the change in yourself and outward. It will come directly out of the ground. The Earth itself will give it to you. I don't mean that in a metaphysical kind of way. There's something about the interaction between commitment and power. The Catholics call it *grace*. There is a sacrament and grace comes with it.

Like the sacrament of marriage...by entering into that contract, automatically, the universe yields you enough grace to do it. It's whatever you agree to heavy and for real, in front of everybody. Whatever you are about, the universe immediately gives you enough juice to pull that one off. But you've got to do it *absolutely for real*. □

HOW WE COPEd

We talked. For three years. We started out rather formally - Robert's rules of Order, very polite. Sometimes people got tired and frustrated. Over time we said what we really meant. We stopped being careful and got real. In the process, we discovered some crucial facts:

1. We found out that we were ladies and gentlemen. We had honor. We weren't sneaky or mean. We still don't agree on everything but we aren't trying to "get" each other. No one was going to be threatened by the activities of this Committee.
2. We agreed on every fundamental principle. No one wanted much growth. No one wanted Comptche to change much more than it has already. We all wanted the big farms and timberlands to stay that way. We don't want a tourist trade here. We believe in "property rights" - our homes are our castles. We respect our neighbor's right to live their own way - and expect others to respect our ways.

Working together in this way has confirmed and developed our ability as a community to take responsibility for guiding the development of our own area.

HOW DECISIONS WERE MADE

Since we are all neighbors and must live with each other we were careful to avoid the usual by-product of "majority rules" - creating winners and losers. Instead, we worked for decisions that were acceptable to all.

We voted every policy. We did not do power politics. If a vote was close we kept talking. For example: a 8-7 vote just got tabled - it had to get more like 11-4 to become a policy. 8-7 or 9-6 leaves too many important people [us] unhappy.

Not every policy is unanimous - but most are. No policy squeaked by with a narrow margin. What appears in this General Plan is as close to consensus as decent, fair and reasonable neighbors could get.

HOW THE PLAN WILL BE USED

The plan text with its objectives and policies, once adopted by the Board of Supervisors, will form the basic guidelines for land use and development in the Comptche area. Following adoption of the Plan by the Board, the Advisory Committee will formulate recommendations for zoning for the area, which must be consistent with the objectives and policies of the plan.

IMPLICATIONS FOR COMPTCHE RESIDENTS

Once adopted and implemented, the Plan will provide direction and continuity in the manner in which the area develops. A person will have some assurance that those qualities he or she treasures will remain. Under present conditions, divisions of land and land use, particularly in areas zoned A-1 [Unclassified] are determined by the Planning Commission and Board of Supervisors, with little guidance from the community. The adoption of a plan representative of the desires of the people of the community will ensure that their wishes are taken into account when applications are being considered.

FUTURE CHANGES

Subsequent amendments may be initiated by either an individual or the County. The plan may be amended three times per year. The entire plan should be reviewed periodically to ensure that it continues to accurately reflect community desires.



Have You Heard The One About...?

THE COMMUNITY FAIRY TALE

Twenty-one upon a time there were twelve bears who lived in an old farm house. There were eight androgynous grown bears and four baby bears.

One day, after the breakfast porridge the bears on clean-up were no where to be found.

"I'm not doing it," muttered a bear. "I've done three shifts already this week."

"I'm not doing it," complained another bear. "It will just reinforce their irresponsibility."

"I'm not doing it," began another bear. "I..."

Just then the seven dwarves from the neighboring community arrived, accompanied by a prince or princess (somebody royal, anyway) who was looking for a community.

"My name is Snow White," said the personage.

"It's just not right for us," said Whizzo, the dwarf.

"Too tall by far," said Blotto.

"Too royal and therefore dangerous," said the sophisticated Whippo.

"Too used to being waited on," said the ever-practical Buzzo.

"Too rejecting of my advances," complained Sleazo.

"But we thought you might have an opening or two," suggested Mongo.

"Whatever gave you that idea?" asked a bear.

"Well," said Mongo, "as we were coming through the woods, there was a dragon finishing off the last of two bears who looked very familiar..."

Later that day, the ten bears asked Snow White how it got its strange name.

"Actually my name used to be Goldilocks." Removing a small, silver box from a pocket, it sprinkled some fine white powder on the table. "Until one day a magician gave me this magic dust..."

"But," interrupted one of the bears, "what kind of name is Goldilocks?"

"What's the deal," asked Snow White, "are you anti-Semitic?"

"No," answered another bear, "we just don't like sorcerers or physicians. We're anti-semedic."

"Or construction workers," added another. "We're anti-cementic."

"Or people who use words too cleverly," offered a third. "We're anti-semantic."

"Well," said Snow White, "I'll give you a simple word. I'm getting O-U-T." And left.

The bears looked at each other around the simple table. "I liked it," one of the little bears said finally. "I think you were cruel."

"Shut up and eat your porridge," said a large bear. "There are *some* things small bears just can't understand."

In the uncomfortable silence which followed, a large bear wearily raised a paw. "Process," it said. "I'm afraid we need a house meeting."

Everyone groaned, agreed and lived ever after.



THE GOTHIC COMMUNITY NOVEL

Eliantha had been eager to have the old house on the hill be the commune's new home. She'd been part of the group for two years, when the executor of her Great Aunt's estate had called.

"What a break," she'd said that evening, as they all sat around the dinner table. "I only visited a few times when I was a kid. It seemed sort of scary then, but it's a big house and I'm sure we're not going to be frightened by it."

...

The smile on Eliantha's face was replaced by a frown and then a flash of tear.

"The...the...picture..."

"What?" asked Roddy.

"The picture of the commune over the fireplace. Freddie isn't in it anymore..."

They all turned slowly.

"Just like Marion and Zeke before they disappeared," gasped Marc.

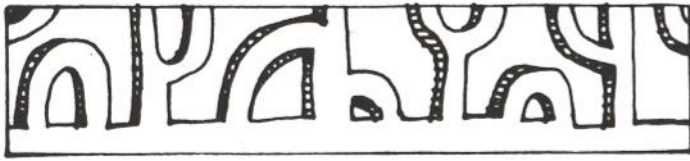
A scream cut through the night from the upper reaches of the house. And the scream held a name... "Freddieeee!"

...

"But Aunt Agatha," Eliantha complained, "why couldn't you have told me my true nature without sacrificing the whole commune?"

**a collection of shaggy
community stories by
Paul Freundlich**

"My dear, would you have believed me? And you were so attached to them. Besides," the blackcloaked figure in the corner of the room muttered slyly, "they tasted so good!"



THE COOPERATIVE SPY STORY

Van Alps, a squat, dour Dutchman, stabbed the Rothman into the high-pile carpet, then turned bitterly on Linquisto.

"Your information is cold. I may have to go in myself, and I don't like that."

"But...but...I infiltrated the most successful new wave coop, and I was in place. I..."

"But, but," Van Alps interrupted angrily. "But you picked Common Market which is out of business, *Linguini*, and thus you are discredited."

Linquisto cowered away from the desk, and scuttled from the room.

"So much for *Langostino*," sibilated Hiroshi.

"So much for this whole operation unless we get someone into the Coop Bank," muttered Van Alps darkly.

Hiroshi eyed him carefully. "Chief, we have *one* option..." He hesitated.

"Out with it," demanded Van Alps.

"Well, if we collectivized our operation...uh, became a cooperative...You know, one member, one vote..."

Van Alps regarded him balefully. "The KGB operation in America a cooperative?"

Hiroshi began to squirm. "Uh we could change the name. You could be the general manager..."

The grey phone in the third drawer disguised as a stapler clicked three times. Van Alps quickly picked it up, pressed it and stapled his ear to his beret.

"Ouch," said Van Alps.

"I think that was really the stapler, chief."

Van Alps recovered quickly and took the correct phone while Hiroshi carefully removed the staple.

When Van Alps finished listening, he put down the phone with a bemused expression. He lit up another Rothman, leaned back and bestowing upon Hiroshi a look of almost respect, "Hiroshi, draw up those plans. The Mafia has just joined CLUSA."

THE COMMUNITY KIDDIE STORY

"Run, Spot, run," said Jane.

"Oh, look at Spot and Fluff run together," said Dick.

"Oh, look at Dick and Jane play together," said a Meta.

"Look at Spot and Fluff play with Dick and Jane," said another meta.

"I wonder how long before we can teach Dick and Jane to weave hammocks?" asked a planner who was passing through.

"What's a hammock?" asked Fluff.

"What's weaving?" asked Spot.

"Say," said a meta, "we might get more work out of spot and fluff."

"And no trouble with child labor laws, either," said the planner.

"Run, Spot," said Fluff.

"Run, Fluff," said Spot.

"Look at Spot and Fluff run," said Dick and Jane.

"Irresponsible animals," grumbled the planner.



THE COMMUNAL HISTORICAL ROMANCE

Henry strode angrily into the room. Enough, I say. These hesitations do not become you, madam."

Anne cast a last, longing look at the verdent English countryside rolling off to the river Perth. Then she turned to her king. "And what guarantees, sir? What guarantees that I in my turn will not be discarded and put upon the block?"

"Block? Discarded?" wondered Henry. "Could you mean Kathryn and Rosalind, Beatrix and Mathilda, Margaret and Gwendelyn?"

"The very same," insisted Anne, her breasts heaving. "Demeaned and destroyed by you after taking the flower of their youth."

Henry exploded in laughter.

Anne regarded him icily. "I see no cause for frivolity."

"But woman," Henry objected. "I have destroyed no one. Kat and Roz, Bea and Matty, Marg and Wendy - we all live together with Northumberland, Lancashire, Westmoreland and that popinjay, MacDuff. P'on my soul, there was some preference for a sixth man, but your qualities have won the day."

Sweeping her into his arms, he carried her to his horse. "To London, madam, and as fair a menage a douze as you'll ever see."

THE COMMUNITY SCIENCE FICTION STORY

M'Elitinko, the Andromedan Serphite waved a tentacle as it dissolved into the mass of seething jelly.

Filusia turned away, tears in her eyes. "Ram," she said. "He gave his life that the Federation might live."

"Dash it, Filusia, it was what any of us would have done - and we're not out of it yet," said Ram.

"But the jelly is quiet."

Ram, the Andalusian gnome, looked about them warily: "There are stranger things on this planet than jelly."

The shadow which they suddenly perceived had them quickly backed against a wall. As the huge form pressed down, it forced them closer and closer to the jelly.

"We aren't going to make it," whispered Filusia.

"Goodbye, Filusia," sobbed the gnome.

"The Federation forever!" they screamed together as they felt the jelly slithering over their legs.

Filusia?

Ram?

M'Elitinko?

What does it mean?

They could feel M'Elitinko's melifluous voice rather than hear it, for they no longer had ears, or, indeed, bodies.

We are together now. Us and many others. All part of one organism - aware, but merged.

Oh, Ram, Filusia projected, if we could only get word to the Federation that the jelly is not our enemy.

At that, there was a vast sucking sound, and from the muck of the jelly, two pseudopods stretched till they increasingly resembled M'Elitinko and Filusia. With a pop, they separated.

"And now to Federation headquarters," exclaimed Ram.

"But Ram," Filusia complained, "you're in M'Elitinko's body."

There was a quick shiver in the protoplasm and Ram's features struggled to surface, then slipped back to M'Elitinko's shape.

"Well," said Ram philosophically, "gnomes aren't built in a day."



COMMUNITY JOKES

A visitor to Twin Oaks was admiring the volleyball team.

"Oh yes," said a member. "Our volleyball team is known by everyone all over the world."

The visitor smiled. "Surely that is an exaggeration."

"No," said the member, "I'm quite serious."

"Hardly by everyone."

"Everyone," returned the member with conviction.

"If your team is so famous," remarked the visitor, "why do they not appear at important events like

Wide-World of Sports or the Olympics?"

"Modesty," said the member, "and nothing more."

Increasingly enraged by the presumption of this out of the way community and their rurdum volleyball team, the visitor sauntered to his Silver Wraith II, parked adjacent to the courtyard, and reaching into the glove compartment, extracted fifty big ones.

"Put up or shut up, Ponzo. Fifty thou against your volleyball team at half-time at the Super Bowl in an exhibition with the NFL all stars."

A quick consultation with the volleyball team, the hammock manager and the economic planners produced a positive answer and the bet was on.

Two months later, the mark was sitting on the 50 yard line of Superbowl XVII. At half-time, out come the groundskeepers and string up a volleyball net; out comes an NFL all star team, none less than 200 lbs. or 6 feet, five inches; out comes the Twin Oaks volleyball team.

And the stands go crazy.

The exhibition begins and the play is furious.

Finally the bettor can't stand it anymore. Turning to a cheering fan, he demands, "Do you know those people?"

The fan is still waving his banner, and with slightly glazed eyes responds, "Never saw them before in my life. But you know, they're sure giving Twin Oaks a hell of a game!"

...

No. 1 - "How many coop members does it take to screw in a light bulb?"

No. 2 - "I didn't even know you could get coop members into a light bulb."

...

One day, long after the coop had closed, a faithful collective worker was still restocking the inventory and cleaning up. Coming across a venerable, glass honey container, she began methodically polishing.

Suddenly, there was a huge puff of smoke and a Genie appeared.

"What is your wish, mistress?" demanded the Genie.

"What can you do?"

"Anything."

After serious thought, she suddenly brightened. "For a test, make me a yogurt-banana-boysenberry-pistachio-date-Guava smoothie." And waited expectantly.

"Ah," beamed the Genie, "my pleasure." And gesturing swiftly, "Pouf, you're a yogurt-banana-boysenberry-pistachio-date-Guava smoothie." □



Heaven can't wait

An editorial by Paul Freundlich

Fortunately they didn't have TV and newspapers in the 13th century when the Albigensian heresy was being rooted out. The pictures and headlines of whole towns put to the sword, or mass suicide by the Cathars as they willingly relieved themselves of their bodies (presumably on their way to heaven) would quickly have become as much of a media event as the People's Temple.

It was quite a Thanksgiving week here on the American continent. Beginning with the murder of Congressman Ryan, through the enlarging scale of the *suicide*, to the puzzled response of the media. *Beware the heavy trippers, and the one-truth, ya gotta believe, abandon hopelessness all ye who enter here.*

What do you make of mass suicide? Unlike overdosing or rape or the usual run of violence (the repetitious or subtle rejections, withdrawals and atrocities) the media had to deal with the scale of this. Like a plane crash it ripped through our constellations. *Could I have known someone . . . ? It must mean something.* I think what upset the media most was the possibility of judgement on society; that even 500 adult Americans could be critically unimpressed with the American dream.

Roslyn Carter was interviewed at one point. She was unable to understand any relation between her fundamentalist creed which teaches life-is-sin and salvation-lies-in-the-next-world, and a revivalist cult crazy enough to take it seriously.

Another TV interviewee was a past member of the cult. She and her husband sitting around their living room: "Several years ago we went through a ceremony. Jim kept hinting about death and the next world. After we drank the wine, we were all waiting . . . but Jim laughed and said it was just a test." And she looks into

the camera. "But I was ready to go. I just thought, *thank God, it's over.*"

You understand, Roslyn? Even looking back a few years later, she didn't see an aberration. Perfectly calm, Jones-less and still ready to say, "*Thank God, it's over.*"

Jim Jones was their hope, their channel. Tune in his trip and screen out the rest. And if Jones was increasingly paranoid; if he thought that *they* (the U.S. Government) were going to take it all away before he worked out their next set of travel plans . . . for that noted land of religious freedom, Russia (*now there's a measure of his divorce from reality*); if he was prepared to head for heaven directly, then it may be irrational, but it sure isn't illogical.

Those who joined the People's Temple in its migration from Ohio to California to Guyana didn't begin life as cultists. For those who had come off addiction or out of prisons, they didn't start there either. The People's Temple found its membership among the contradictions, confusions and poverty which exist-in-the-midst-of-plenty; people who were conditioned to jive, hustle and dodge the failure they knew to be their inalienable right. For those who had medicated hopelessness through the drug of their choice (*whether smoked, drunk, sniffed, popped or watched*) — were they any worse off investing their lives in a cult? The People's Temple offered a way out of hopelessness, costing only the freedom which was a glut on the market.

What is the line between engagement and escape? Certainly the spiritual reaching for hope, the partial withdrawal from the mainstream to build communal alternatives can become the context of satisfying, productive lives.

This is not an apologia for Jim Jones or the People's Temple. Murder is awful and the decisions which were taken for the children like something out of a Greek tragedy. But I don't have to be enthused about

National Socialism to admit the conditions which seeded it, nor the values of collective support and discipline which made it such a high for a generation of Germans.

Hitler and his coterie also took cyanide at the end of their hopes. The Nazis from their Berlin bunker also preached *Gotterdammerung* for the German people. If their last act had taken place in one of those giant sports stadiums, with suitable reinforcement (exhortations, peer pressure, armed guards and no exit) that *suicide* toll might have been in the hundreds of thousands. Might it not have been said of them, "*Yes, they were coerced, but they made their choices long before?*"

In contradiction to Maslow's Hierarchy of Values, *hope* is always the priority. The lack of social and economic justice and the need for a productive, hopeful role can be strong enough to cause a sacrifice of judgement. The renunciation of judgement and imbuing a symbol with salvation-from-hopelessness leads to desperation in preserving that symbol:

There was the Yippie who tried to pie Guru Maharaji and had both arms broken. There's the armed guards at Synanon. There's the kidnappings, programming and deprogramming of the Moonies. There's Malcolm X murdered, and do you exclude Biafra, Belfast, Palestine and that little, family quarrel in Vietnam?

So people get excited about politics and religion. What does that have to do with community? With the free choice of human beings to join their energy and resources to build a better life?

1. What if outside forces don't accept that free choice? (As for Israeli kibbutzim.)

2. What's the difference between the assurance of having developed community solutions to matters of survival and growth; the commitment to social change which leads to outreach

and education; and the arrogance of having discovered *the way*? At what point does wanting to expand involve overselling, and how do you avoid that in a society which depends on media hype?

3. Is our standard to be participation in decision-making, or simply consent without coercion? How much human confrontation or peer pressure is acceptable?

4. If the *communities movement* rests on rationality, love and trust, hard work and playfulness of vision — where does that leave folks who have been driven nuts by society, see work as oppression, love and trust as jive, whose playfulness is getting back some of their own? (Which brings us back to the heavy hype groups like People's Temple who so engage with the pain of the society.)

5. Can we accept (*along with our valid criticisms of the society, and our*

personal and collective choices to live in a more communal style) that the USA offers us an incredible amount of flexibility, much of it due to the affluence we criticize, and a liberalism the Left has often derided? Without applauding what is, can we face that life has been, is elsewhere, and could be here . . . a lot worse? Can we maintain our integrity of purpose without the rhetoric which at its most extreme and radical extrapolation leads to People's Temple?

We raise questions and answer them with more questions. I believe the real answers lie in evolutionary commitment as an act of faith, recognizing our frailty and foolishness in a very large universe. That takes time and healthy human beings. I don't know if we'll ever have enough of either to provide more than a small alternative (from which to

offer socially useful models and skills: within which to nurture and support more healthy human beings).

So be it. If the giving of ourselves in this lifetime, the receiving and sharing with others is our *commun-ion*, then at least we will have done our best . . .

*Oh brothers, oh sisters
let's all gather round
and share in the stories
of where we are bound*

*Well one to retreat
and one to stand firm
One step backward
for each one we earn*

*The dues for the struggle
we'll have to pay
The price is our passage
Let's be on our way* □

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I am interested in joining Co-op America as an individual member. Please put me on your mailing list.

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Address _____

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ART

Collectively

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

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

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

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

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

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

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

by Beth Schachtman
and Marjorie Lefkowitz

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

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

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

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

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

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

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

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

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

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

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

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

San Francisco Mime Troupe

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

The oldest arts collective that we know of is the San Francisco Mime Troupe, which gave its first performance in 1959. The troupe is famous for its free energetic performances in the San Francisco parks during the summer and for the political education incorporated into their shows. Every year the repertoire of the San Francisco Mime Troupe includes one to four plays by collective members that are between one to two hours in length; occasionally the troupe performs adaptations of plays by playwrights such as Bertolt Brecht and Dario Fo. The plays cover a broad political theme such as the Women's Liberation Movement. Each year the troupe also presents several short plays (of approximately 20 minutes) in reaction to specific political events as they occur. The troupe is unsubsidized and survives on donations and gate receipts from shows.

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

As they celebrated 20 years of survival in 1979, the Mime Troupe finally achieved recognition for the quality of their lively shows in periodicals such as Drama Review and even Newsweek. Despite national and world fame (they have just returned from a tour of Europe where they performed several works covering themes such as gentrification), The Mime Troupe has adhered to its collective purposes: they continue to perform for free in the parks during the summer and their plots have leftist political messages, using comedy and slap-stick mime as well as music to convey political situations. In the true collective spirit, there are no individual credits on the San Francisco Mime Troupe's programs. □



Housing as a Commodity

A Source of the Problem by Charlie Warner

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

- Ten million American households are estimated to be paying more than half of their incomes for housing, forcing "heat or eat" decisions.
- Mortgage interest rates are at an all-time high; median sales prices are well over \$100,000 in some markets.
- Housing starts are limping along at half the rate required to maintain the stock and accommodate new household formation.
- Savings & Loan industry is in its worst shape since World War II as former savers invest elsewhere at higher yields.
- Condo conversions, return-to-the-city up and comers are displacing low income tenants by the tens of thousands in cities across the land.
- The Reagan Administration is pushing for deep cuts in housing and other social programs while pumping hundreds of additional billions into defense spending.
- Costs of necessities (food, housing, energy, health care) — which account for about 70% of most lower income family budgets — are accelerating at a faster rate than overall inflation.

This list could go on and on, but you get the picture. The housing situation for lower income people grows more desperate each month; things are in chaos and the crisis in the housing sector augurs poorly for the future as the entire economy seems to teeter and creak along toward out-and-out collapse.

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

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

There's no single, simple explanation. The ills of housing are complex and interrelated; but many observers have noted that housing has more and more become regarded as a commodity, a speculative investment like

precious metals or pork belly futures. Housing is a tax shelter and a hedge against inflation and a chance to cash in big. No more hearth and home; no more public resource; no more long-term investment in a life necessity; it's net rentable square feet, and high leverage, and go-go profits.

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

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

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

Housing economists used to talk about the older, cheaper housing stock "trickling down" to the poor as the upwardly mobile moved on to the newer stuff. Apologists for "free market" solutions to housing problems still talk trickle-down; but this quaint notion is simply not an operational reality today. The surge of baby boom and divorce-related household formations, a surge which demographers calculate will generate more than twice as many household units during the '80s as were formed during the '60s, presents an unprecedented overdemand which the American housing system as it is now constituted simply will not and cannot meet. The result for the less-than-well-off is going to be displacement or overcrowding into overpriced and often undermaintained housing.

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

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

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

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

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

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

1. Rent and Condominium Controls. In well over one hundred cities throughout the U.S., moderate rent and



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

2. Alternative Housing Ownership Models. There are a number of strategies for housing ownership that remove residential real estate from the speculative marketplace. This list is not exhaustive, but includes some major alternatives which are currently being used and explored in many parts of the country.

- **Limited Equity Coops:** Cooperative housing is essentially rent-controlled by its membership; actual increases in operating costs are passed through to members who democratically approve the budget and set the monthly carrying charges. "Profits" at year's end are either put into a reserve account or are returned to members as patronage refunds. There is no mortgage refinancing as membership turns over, eliminating a major cause of

increasing housing costs. If "equity build-up" (i.e. increases in the sale price of membership shares) is limited by the coop's by-laws, an affordable, long-term housing resource can be assured. Coops are businesses and members must pay if they want to stay; but they are businesses designed to maximize service and benefit to members, not profits to an investor or speculator.

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

• **Land Trusts:** The notion of land trusts was first conceived and developed to secure and protect open land resources from the threat of exploitative development. A trust organization — a non-profit corporation chartered to act in the public interest by fulfilling a public purpose (preservation of wetlands or other natural resources, for example) can purchase and own property on behalf of all citizens. Trusts can be set up as charitable tax-exempt entities which permit them to take donations of money or property, the value of which donors can write off as deductible contributions. These principles can be applied to the provision of speculation-free affordable housing in urban settings as well. Variations may include community-based non-profit corporations, public, or quasi-public bodies which develop property for housing which is run on a non-profit basis under resident control of its operations. A land trust can sell or lease development rights to land to which it retains ownership, thereby controlling its use in perpetuity. One other land trust tactic is to strategically purchase pieces of land in areas expected to be developed and thus control or influence the redevelopment process.

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

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

resources

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

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

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

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

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

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

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

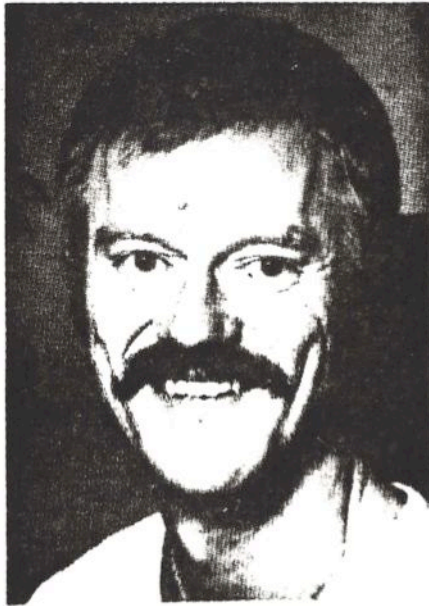
North American Students of Cooperation (NASCO)
P.O. Box 7293
Ann Arbor, MI 48107 (313) 663-0889

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

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

SOCIAL CHANGE

3 PERSPECTIVES



George Lakey

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



Peggy Taylor

Social change goes beyond political ideology and strategies. . .



Chip Coffman

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

EDITED BY MELISSA WENIG

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

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

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

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

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

and revolutionist as well as personal.

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

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

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

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

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

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

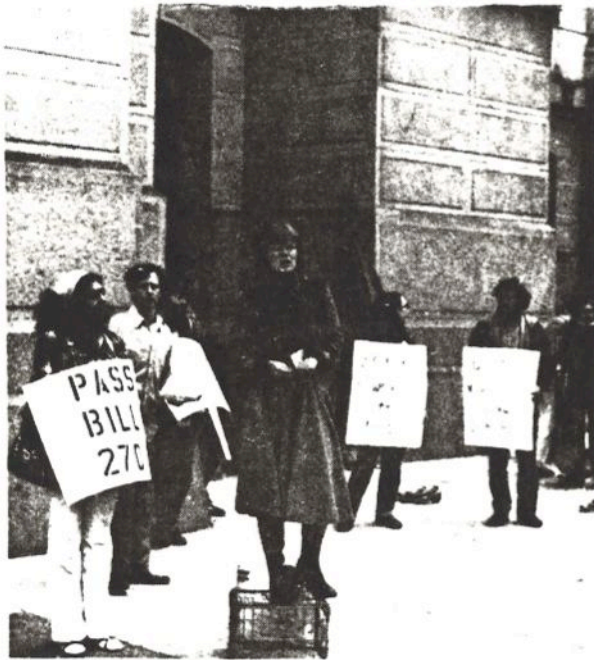
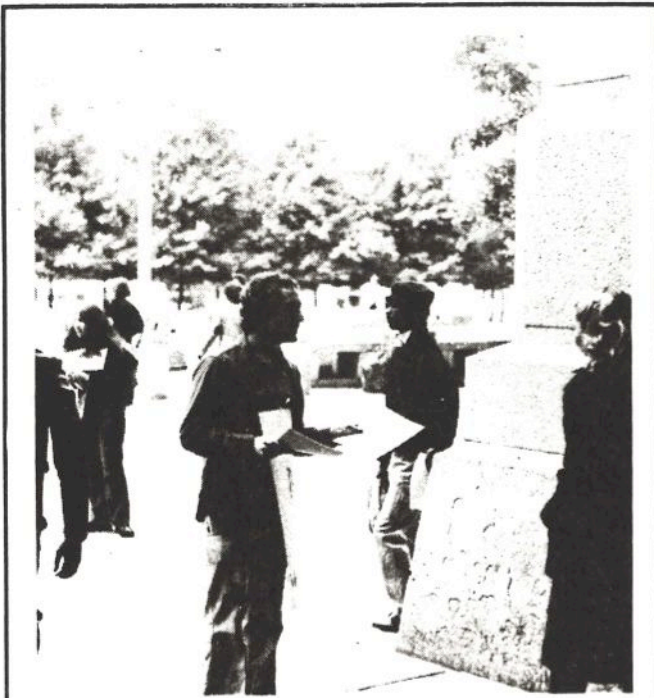
many of the super-rich decide to defect from their class positions and join the movement for change. Some of you may be in that class and therefore you will have an effect on that. But I'm not, so I can't do a whole lot about it, except keep smiling at people who are like that. Also, a lot depends on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

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

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

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

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MNS political activism...

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

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

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

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

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

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

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

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

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

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

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

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

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

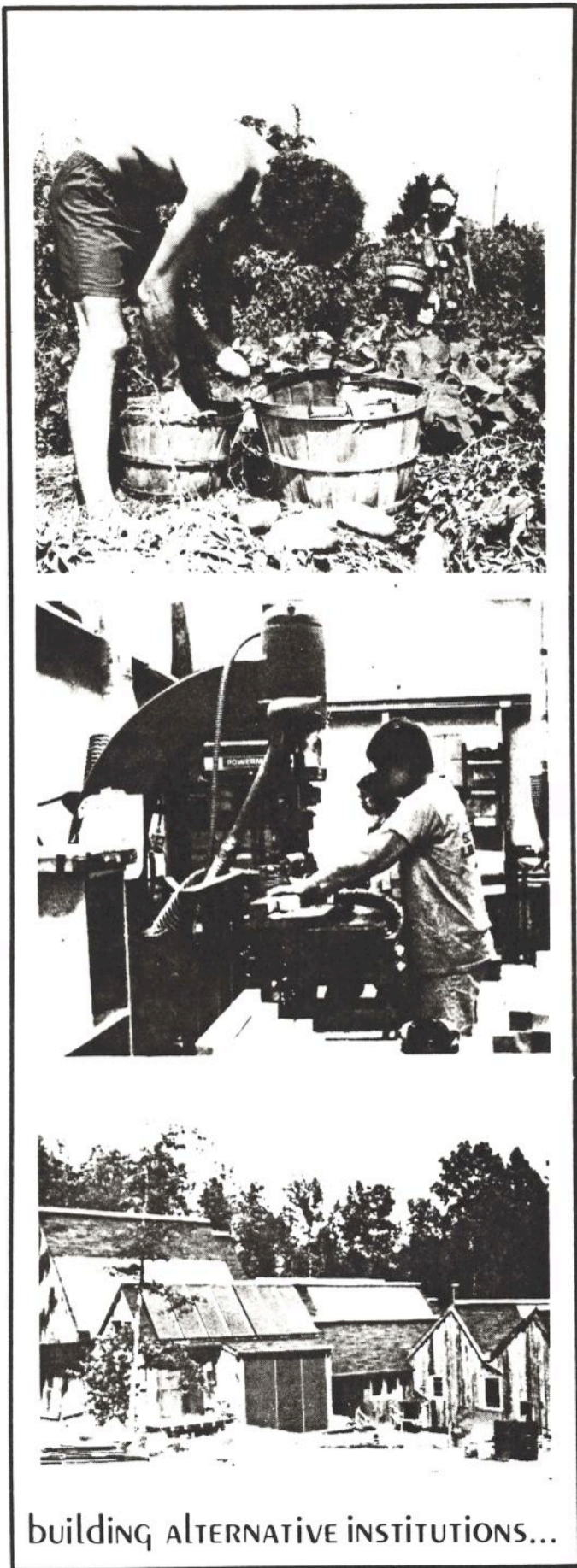
Melissa — Chip, could you talk about Twin Oaks and how you see its role in social change?

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

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

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

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



building ALTERNATIVE INSTITUTIONS...

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

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

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

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

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

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

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

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

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

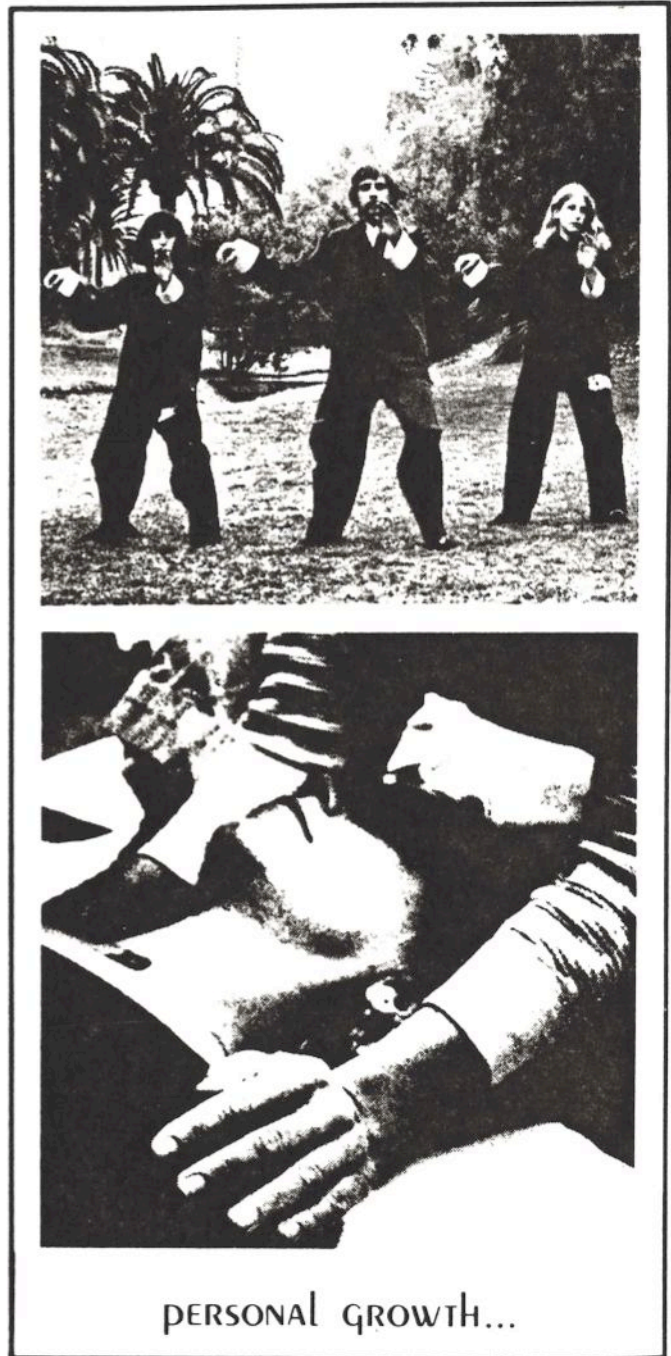
We can really get caught in feeling like we're part of a web of light that is going to transform the planet.

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

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

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

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



Part of everyone's vision of community is to have the difficult life experiences and transitions of birthing, old age, illness and death transformed from lonely and demeaning trials into joyous, richly meaningful occasions shared fully and without sacrifice by a loving support group.

At Twin Oaks we realized a lot of this vision with the very special life and death of Seth Arginteanu, who lived with us for four years before succumbing to cancer last December. His unusual openness and courage allowed many of us to participate intimately with him, as he defined his needs and got support. Seth's parents, Jules and Mary, and sister, Judy, gave us full support and permission to care for him, bury him at Twin Oaks, and mourn/celebrate his passing as we chose. Reevaluation co-counseling, which Seth, himself, along with our teacher, Penelope Shea, initiated, provided Seth and all of us with an important therapeutic tool to keep us open and healing each other. Thus, our experience of Seth's life and death included, along with the grief, a solemn joy and celebration of 'death as the final stage of' growth.'

A Sketch of Seth

Seth came to Twin Oaks to apply for membership in 1976. Many of us were attracted to this gentle, energetic and principled young man of 18. His demeanor and costume varied from the revolutionary's beret accompanied by rhetoric about 'political awareness,' to the skirt, scarf and mellowness of the androgynous feminist man. He was forthright and serious about the ideals represented by these costumes, yet there was also enough gentle self-parody and humor to make him irresistible. We responded to him with affection and respect, tinged with some of an older sibling's indulgence for the expressive antics of a younger brother.

Seth's slight, strong young body already had one long scar from major cancer surgery, and he was bald from the side-effects of on-going chemotherapy. His doctors' prognosis for the rare mesothelioma in his chest was

wise decision, as it turned out . . .

Seth's work schedule throughout his years at Twin Oaks gave little hint that he was struggling with a life-threatening disease. A typical week in his life would include construction work; organic gardening; some child care; and hammock weaving — all interspersed with the varying demands of dealing with unexpected new faces in his capacity as visitor manager. On top of a 50-hour work week, Seth would provide organizing leadership for Twin Oaks' 25 active co-counselors, for the local energy committee he'd helped found, and also for his Latin America solidarity organization.

All of this he undertook joyfully, as a happy synthesis of personal growth, community building and political work that constituted his approach to revolutionary social change. His energy found full celebratory expression at Twin Oaks' holiday dances, where his spontaneous, writhing style and improvised physical contact delighted and inspired his fellow dancers.

In the summer of 1978, the process of full community involvement in Seth's struggle against cancer was initiated at a reevaluation co-counseling workshop, organized to teach us skills in emotional release and personal growth through work in pairs of friends. Plans for the workshop were thrown out by our perceptive and flexible teacher, Penelope, when during the initial go-round Seth shared feelings about his disease and fears of recurrence. What emerged from that day was a profound sense of community unity and a plan for intensive co-counseling by Seth.

Throughout the increasingly serious struggles and bouts with chemotherapy, Seth had difficult work to do in combating despair and fear of death. In his co-counseling work, he would shake and scream, then stick out his tongue and call death names ("You turkey!"). Another life-affirming therapy he undertook is the Simonton's radical approach. Twice daily for a number of months, he would perform the guided meditations and imagery of his body's strength and success in combating the 'weak and

A Death in Our Family

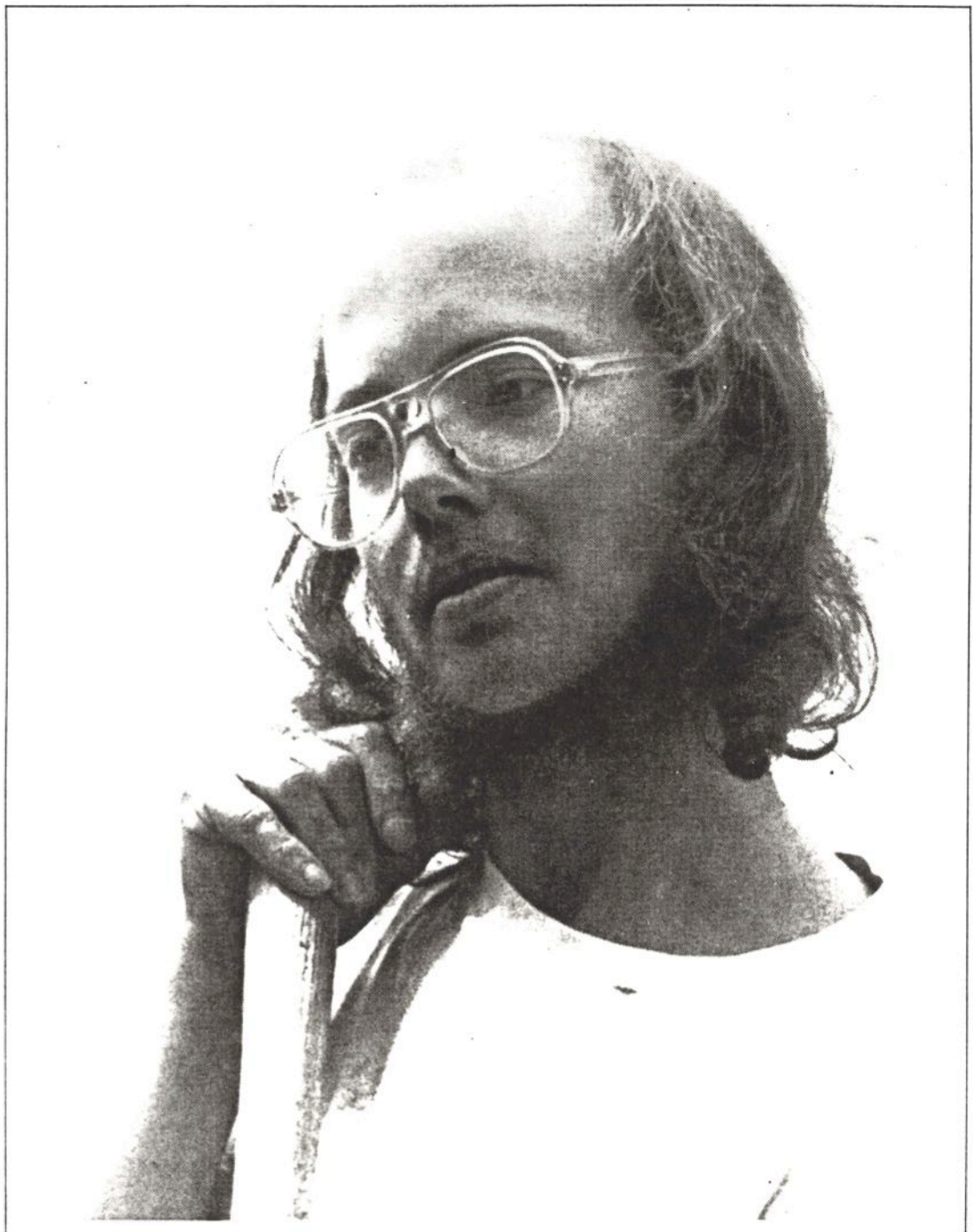
indefinite, but not encouraging. Thus, his application for membership caused some soul-searching and controversy for the Twin Oaks decision-makers. How would it be for us, emotionally, to deal with a protracted illness and possible death, the first for Twin Oaks? Medically, would Twin Oaks be a healthy enough environment for him? Could we bear the labor and indirect money costs that might ensue from his illness? But sentiment in the community was overwhelmingly in favor of accepting him, along with whatever problems that might bring. A very

confused' cancer cells.

With 77 people, over half of whom participated in taking care of Seth, Twin Oaks was able to provide a degree of support that is rare outside of community. At critical times during his illness, shifts of 2 people would be with him around the clock. One or more coordinators would take care of communication and logistics, including the emotional needs of people closest to Seth, medical and legal technical issues, and scheduling his care.

Seth bounced back from his early surgeries and

Seth



Edited by
Melissa Wenig

chemotherapy amazingly well. In one instance, he was jogging and doing push-ups within 2 weeks of having a lung removed.

For up to 2 years at a time, it would appear that his body and will had defeated the cancer, only to have another recurrence. His several years of active life after the cancer's discovery outdistanced even the most optimistic medical prognosis. But by the middle of 1980, it was clear that the cancer was winning, as he became increasingly short of

breath, and his healthy glow was replaced with the pallor and emaciation of impending death.

... What follows is an account of his death and community response to it, taken from hundreds of pages of transcribed interviews and community gatherings. We hope that these, along with excerpts from his journal, convey a picture of this life and death in community.

Introduction by Chip Coffman

the story

Most of us who have experienced a death in our lives know the importance of retelling the details and

moments of a loved one's last days. This is a part of the grieving process and many cultures build in a time and way of mourning in which an audience fully colludes in the cathartic experience. This is seen, for example, in Irish wakes or the Jewish custom of 'sitting sheva' (the 7 day mourning period).

It has been no different for us in our community. We have found ourselves retelling the story of Seth's death to family, friends and strangers. Here, 9 months later, we retell it once again.

At 10 o'clock on the morning after Seth died, we gathered together as a community to share the story of Seth's last days. Our moods ranged from open grief, to relief, to curiosity about what had just happened and what was to come, to a solemn joy at the beauty of his life and death and our unity at this time. Larry, who was closely involved with all aspects of Seth's last months, begins the story:

Larry — Last Thursday was the last time that Seth and I went in for a regular appointment at the hospital. We had been going in weekly to have his blood checked and to get x-rays. He had a pretty good day that day. His doctor told us to come back into Richmond on Monday to check out his counts again and, if they were low enough, they would give him a transfusion that might ease his breathing.

Seth was still working close to full time. We put a desk outside his room so he could be close to his oxygen, but he found it easier to work in his room. From Thursday on he started increasing his use of oxygen, at first using it just at night and by the end of the week being on it all the time. Through all this Seth was feeling a little anxious but more often just irritated that he had to be spending so much of his energy dealing with oxygen, breathing and the other medical aspects of his life.

We went into the hospital on Monday, expecting that he would get transfusions that night. We were in pediatrics emergency which is somewhat like a MASH unit. But we found out that it wasn't his blood that was making his breathing difficult, it was his rapidly growing tumor. We didn't deal much with that information at that point and his mother drove us back to Twin Oaks at six in the morning.

On Tuesday I talked to Cliff, Seth's doctor. A couple of weeks ago Seth stopped asking for medical information and I felt I needed more information so I began to talk to Cliff independently of Seth. This was fine with Seth. He just didn't want to be involved in it. His basic take was that whatever anybody else wanted or needed to do was just fine. I had previously spent quite a bit of time with Cliff talking about all the possible aspects of Seth's life and death and had developed a good rapport with him. On Tuesday he told me, "The tumor is growing rapidly. Things could happen at any time now." After my conversation with him I went to talk to Seth for a couple of

hours. I told him what Cliff said and answered his questions about everything I had learned. We also talked more about the details of his death, wills, etc. which was something we had been working on together for some time.

He cried some, although it was hard to cry because of his breathing, counseled some and our time together was very special. We would work on one aspect of something. He would go through his emotions about it, come back out of it and go "Next." I was able to go through everything with him and he was being his perfect self, crying, counseling, working through and with it all.

When I asked Seth if he had any preferences for what happens after he dies, he would always respond, "No, it doesn't matter to me. When I'm gone, I'm gone. Just take care of yourselves. Whatever you all want to do is fine with me." And I asked him that again because we were going through burial site possibilities but he didn't care. He just didn't want to waste his time dealing with it.

It was on Tuesday that we decided to institute "24 hour Seth care." We had dozens of oxygen tanks sitting outside his room and all of his "care" folks got trained in the use of the equipment and dosage, including Seth. We set up a communications system and got nursing care (mainly bringing food and keeping Seth company) and co-counseling support together. Seth chose who would be with him and Chip, Gareth and I organized the care.

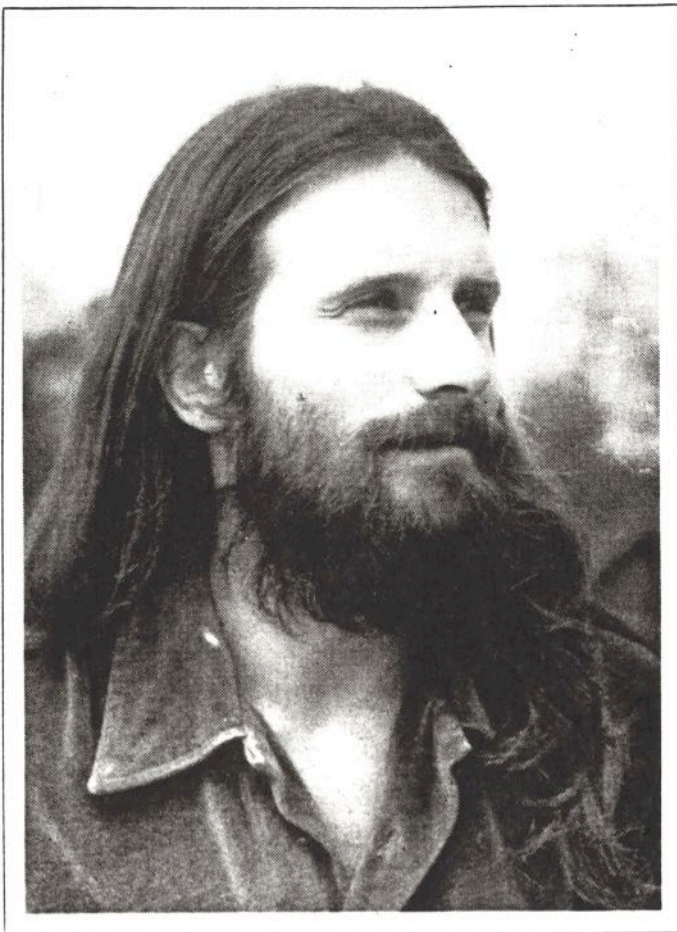
One of the things Seth had wanted to do with the community was a ritual in which he talked about what it was like for him living here with all of us. I think Seth's desire for a ritual before he died was a desire to share his love with us. One thing he said about the gathering was, "I'd really like to have it about three days before I die, but I guess we can't predict that, so let's go ahead and do it Thursday. He ended up working a good number of hours on Tuesday. He was basically in good spirits and folks were with him most of the time. He started looking at things he hadn't dealt with, sorted through his files and asked me to give them to the appropriate people. That night he met with Henry who was a member of the Energy Commission in Louisa that Seth helped start. He realized that some of his work wouldn't continue and he was sad about that but he also realized that much of it would go on and he wanted to make sure all the information got passed on to the right channels.

Throughout all of this Seth had very little pain. His tolerance was incredible anyway and he did very little in the way of pain killers.

Chip — His line on Tuesday was, "I'm fine except I can't breath." And he really meant that. He was just living his life and having this big problem at the same time.

On Wednesday, things were pretty much the same. Seth and I did a co-counseling report. We had some stuff to work out, some irritations, ways we rubbed each other wrong, ways we could improve. It felt like a complete communication, just the way I'd do it with him under any circumstance. Of course, it was particularly meaningful to me to be able to do that. It felt like just another way in which Seth was living things out fully.

Larry — Wednesday night Christopher stayed with him



Larry Lenske

and he finally got some good sleep. He was just so tired. My image of Seth has been of a marathon runner who never stops, but quickens the pace as the time goes on. Seth was working real hard to breath and only had one lung to do that with. He'd be in a cold room and be sweating. His pulse was like a baby's, 160, 180 at times. He had to sleep sitting up and it wasn't so easy.

On Thursday morning I found myself wandering about but not wanting to take any of Christopher's time away from Seth. I finally came in about eight. This was one of the harder days Seth had. He was nauseous, vomiting a little and not at all wanting or feeling like doing a community gathering. I was sorry that I didn't have him do it on Wednesday because it seemed possible that it might never happen. Thursday was an uncomfortable day. He ate some broth which finally settled his stomach. By this time he was like someone who had been on speed for four days, exhausted and needing sleep but really wired. At times he would get anxious and we would hold him and stroke him to settle him down and do chest percussion to loosen up the phlegm in his lungs. About five o'clock Chip said, "Maybe you should leave for a while. You may not be here through it all. You may be doing a birth and Seth shouldn't get too dependent on you." But we were getting closer and closer and he was depending more and more on me.

I left for a while and came back to give him a dinner tray

that night. I knew I shouldn't. I was exhausted but the pull to Seth was always strong. I finally left, leaving him with Joyce. At about eight Carrol came over to my room and said Seth would like to see me before I went to sleep. I was totally wasted by then but got it together and walked over in my nightgown to say goodnight. I walked into his room and was amazed. My full energy returned as Seth was beginning to go through incredible spaces . . . sometimes anxious, sometimes exuding love. Joyce and I were with him for the next couple of hours, stroking him and being with him. His breathing had become very fast and we knew he couldn't keep it up forever. We thought that from what Cliff had told us that from that point he could possibly burst an artery or go into a coma.

Being with him those hours was like being with somebody who was tripping or being at a birth during transition, the hard part. He was talking about being scared at times. He'd say, "This is really hard work." Sometime during the day he's said something like, "scary thought that I'm ready to let go, ready to give up." And then he turned to me and said, "I'm not ready to give up, not ready to go — but I may be." Now he was saying, "Help me through this, it's scary. This is really hard. I'm really confused. I don't understand it." It seemed he was speaking as much out of awe as fear for what he was going through, this incredible journey. Then he'd go into, "I love you, I love everybody. You're wonderful. I'm wonderful. Whatever happens, I'll do great." He said that a number of times. At that point we were just going with him, holding and stroking him, and in some way really trying to help him go to sleep and get some rest.

Chip — He'd say, "What's the next step?" That was the term he'd use in political work.

Larry — It seemed like he was asking in a really personal way, "What's next?" and really questioning the world, "What next?" Then he'd say, "It doesn't matter what happens, everything's o.k." He'd go through these spaces and it was ecstatic being with him. Slowly over that period of time I was less and less in direct, conscious contact with him and more and more just going through it all with him. There would be times when he'd repeat things over and over again like a broken record and we'd try to draw him back to us again. On one level it was, "Oh this heavy thing is happening" and on another level it was like playing with this energy and directing him some. Sometimes I'd do a relaxation exercise with him. One that was really special to me had to do with choosing a burial site. We'd been thinking of two possible sites. He didn't want to talk about it, he didn't care. But this night, as a starting point for a fantasy to take him from being anxious, I asked him, "What's your favorite place at Twin Oaks?" He popped out with, "the High South." Then I took him on a guided fantasy through the four seasons in the woods and pasture of the High South. I felt better. I felt he'd just chosen his place to rest.

This must have been about nine or ten that night. It was difficult to draw myself away but I felt it was time to call the doctors and his family, so I left. Chip and Corb spent the next hour or so with him.

seth



If it had not been for Seth there would have been no campaign against the North Anna nuke. There were others who played very important parts but without Seth it wouldn't have happened. In that way he translated thoughts and ideas into very immediate actions. Also, Seth improved our meetings. We had to have business meetings but they are horribly boring things. Seth went to a conference somewhere and came back with a little document which had some marvelous ideas about how to make meetings really involve people, get them doing things and stop boring them to death. He didn't succeed entirely. Seventy-eight year old people like me are kind of hard to change. But before he finished his meeting of the group campaigning against North Anna were very different from what they had been when he started. To me, that is the thing that says the most about Seth. He was always looking for a better way, and he never tired.

— Haven Perkins

I share a different side of Seth. After one of his operations, the one where they removed his lung, he wanted to start running again. I remember running with him and he set a pace that was tiring me out. Then I remember doing one arm push ups with him. That was a side of Seth that, for me, had a lot of spirit.

— Robin

Chip — The pull to Seth's room was just incredible. It felt like something real special was happening. I guess I'd describe him as somewhat delirious but he was talking about real things that were happening with him. Joyce and Corb and I were with him. We were all still thinking that he might relax and go to sleep and be around some more. But that didn't turn out to be the case.

All we were really doing was reminding him that we were there, that he was there and that it was o.k. He'd say, "What's next?" or "I'm confused as shit." And we'd say, "It's o.k. to be confused. You don't have to figure it out. Just relax."

He was very responsive. We'd tell him he was doing great and he'd say, "I'm doing great." At this point he was beyond guided fantasies. I'd heard Larry do the one about "What's your favorite spot?" so at one point I said, "Tell me what your favorite place is." He said, "Everywhere. Let's go there."

Larry — A couple of times, including last night, he said, "Someday we'll talk about all this." Like I'll meet you on some other place . . . or "Hey, after this experience I really want to process it, this is incredible."

Chip — One thing that connects with the quickness and ease with which he went was that I think he made a real decision. He would go through periods of being very anxious and would say, "Help, help!" We'd say, "We're right here," and he'd say, "O.k., let's do it! Let's get it over!" And when he would come back from his anxieties or his litanies we would sing him songs, his favorite songs and he'd sing along. He'd follow it and every now and then he'd get a word or note out.

Larry — When I was outside the room I could hear Seth singing inside. He'd pick up on the last line of things. Then he was singing "Dear Friends," so some of his last words were "I love you. I love you."

I went back in the room. Seth was breathing hard and it was silent in the room. I didn't know at that point if he was asleep or in a coma. I went through some feeling of disappointment that he might be in a coma. Something like, "Wake up, Seth, I want to say goodbye. I want more contact with you." I went through my feeling of, "Oh I spend so much time running around and organizing that I miss things." But what it really gave me a glimpse of was that this was just the tip of missing Seth. My attitude all along was that this was an incredible journey and yet part of me thought, "Soon it will be over and Seth will just come walking through the door." I hadn't been thinking that Seth was really leaving.

Chip — We kept talking to Seth even after he stopped responding. His body went from being warm and sweaty to being very cool and clammy. He must have been breathing thirty or forty times a minute, really gasping at the end. His skin started changing color. We knew he was going into a coma rather than sleep.

Larry — That's when we were more aware that this was

Seth's time and people started going to let everyone in the community know. Folks started gathering in his room and right outside. Chip felt that he might still be able to hear us on some level so we just started singing and kept singing for the next hour or so. Seth's small room was full of people. A number of us were with him on his bed. I was holding Seth in my arms.

I started a chant, singing my heart out to Seth. "From you I receive, to you I give, together we share, and from this we live," over and over. When we stopped, Seth's breathing slowed. I took it as a sign from Seth and felt content. His breathing and pulse were normal for the first time in a while. I put my hand on his heart and it was down to eighty, ninety beats and real strong. Soon his breathing slowed further to a deep breath about every five or six seconds. As I remember, he just shook a little bit, started breathing very shallowly and his heart kept getting fainter.

Gareth quietly spoke into Seth's ear, "Follow the light, don't turn back, follow the light." And Seth was gone. For me, there was no instant of passing, just the continuum. Others felt the moment of death. We 'om'-ed. We lay Seth down. Silence. We quietly gathered outside the room.

Carrol — One thing I'd like to share. I was sitting on the bed with Seth when we all were singing to him. (Carrol cries some.) Seth was in a sitting position, his eyes were half open and it was almost like having direct eye contact, this strong connection. I would get into singing for a while and then I'd lose it and cry, and then sing a while again. Then all of a sudden, the sadness was gone. I imagine this was around the time when his breathing changed. I didn't experience it like him giving up. He had done all of his work and had made the transition. He was just coasting. It was just beautiful.

Chip — That was my main feeling. In some ways the last two or three hours were close to a place of ecstasy. There are definitely times to deal with the grief and sadness, but that wasn't the time. If I was a religious person, I would say it was a very religious experience. I just felt profoundly grateful to be at Twin Oaks. What all of us did with Seth was profound and special.

Shortly after Seth died, his parents and a friend arrived from Richmond. Although they had been in close touch with us and with Seth, the suddenness of his death made it impossible for them to be there during his last hours. When they arrived, some of us took care of them, holding them and sharing some of the beauty of what had happened, as they faced their shock, remorse and grief.

After they left, most of the community remained in the small living room outside Seth's door, in nearly complete silence, well into the early morning. We slowly dispersed, each to address Seth's death in co's own way. One small group chanted Tibetan rites to his departed spirit. Others of us went to the High South pasture where Seth would be buried, to share reminiscences, light conversation, and the beautiful moonlit countryside, in a companionable release from the intensity of the evening. □

seth

Seth and I came here within a month of each other. About six months later I broke my leg. I had my cast on and he wrote something like, "Greetings from your revolutionary comrade." That was Seth with the earring and the beret. Hammocks were so bourgeois, everything was bourgeois. But, boy, did he mellow out. In the past year Seth had taken off his earring to go into town for meetings. I've found him going up to 'community clothes' to find nice clothes. He would ask me, "How should I wear my hair?" It was an incredible transformation from someone who was into totally changing the world by storm to someone getting used to smaller steps. I saw that more and more in the time I was with him. Some of it was from some of the training he did and some of it was Seth just growing up.

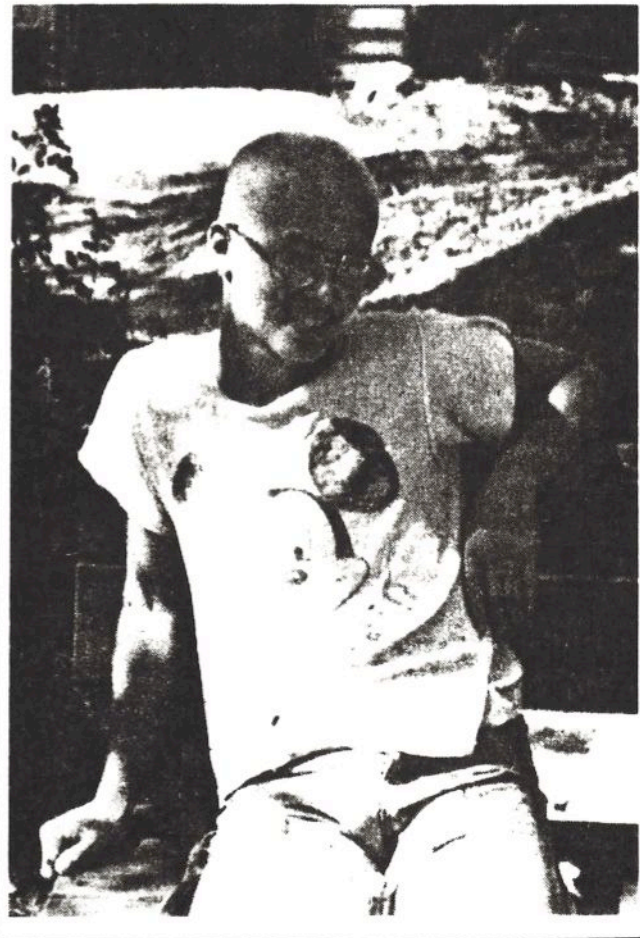
— Joanie

The last time I went in with Seth to the hospital we went by and visited Jules (Seth's dad). After we were leaving his office, standing by the elevator, I said, "You know, Seth, I think your father is real neat." And he said, "Yeah. I think I've been a big influence on him."

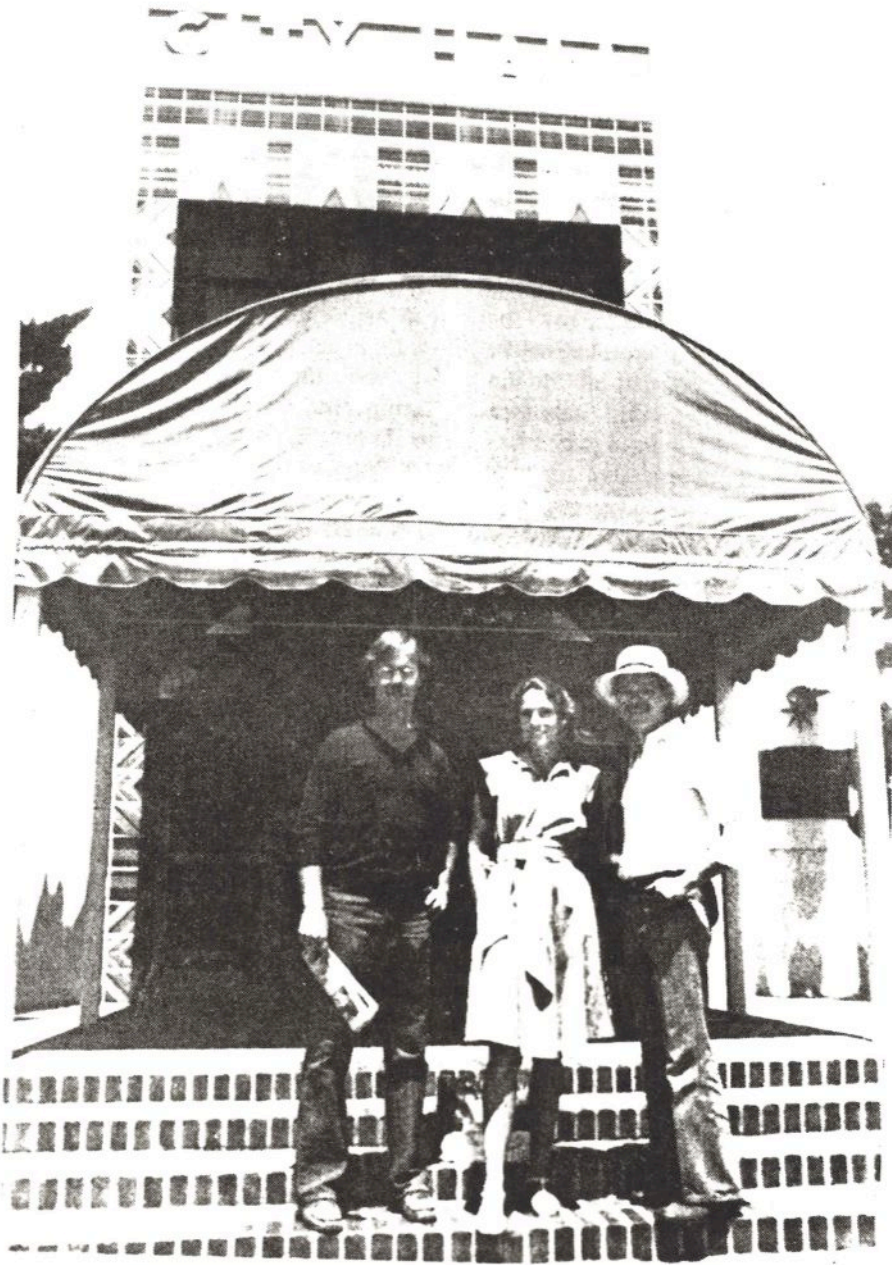
— Gareth

It's true. Some of that caused gray hairs on my head.

— Jules



SANTA MONICA, CALIFORNIA



City Council member Zane; Mayor Goldway; Council member Conn

Government for People, Not for Profit

by Diane Amann

April 15, 1981 heralded a political transformation in Santa Monica, a beachfront city of 90,000 just west of Los Angeles. Gone were the middle-aged, male, Republican bankers, lawyers and merchants who had run City Hall in their interests alone. Voters had replaced them with men and women known not for their business prowess, but for their activism in Santa Monicans for Renters' Rights and other progressive community groups.

Elected were: Jim Conn, the hip, blue-jeaned United Methodist minister of the avant-garde Church in Ocean Park; Ken Edwards, a juvenile probation officer and longtime Democratic Party activist; Dolores Press, a former housewife who had entered the working world — and feminist and labor politics — when her husband died a few years before; and Dennis Zane, a 60's antiwar organizer called the 'architect' of rent control for managing the campaigns in which Santa Monica voters approved the most comprehensive rent control law in the United States. They joined incumbent Ruth Yannatta Goldway, known as 'Rapier Ruth' for her biting criticism of opponents, to form the first progressive council majority in Santa Monica's history.

It was clearly a people's victory, the first time an unabashedly left-of-center coalition, promoting slogans like 'Housing For People, Not Profit,' had won control of City Hall. The significance of this transfer of power was lost on neither friend nor foe. Landlords, who claim rent control violates property rights, and who had long insisted that a SMRR victory would bring 'runaway socialism' to Santa Monica, plastered stop signs with bright red bumper stickers, bearing the Communist hammer and sickle and the words, 'Welcome to the People's Republic of Santa Monica.' For progressives, who had taken part in SMRR's three-year struggle to implement and maintain rent control, the victory was anything but sinister. An editorial cartoon in the *Perspective*, the volunteer-run renters' newspaper, depicted Mayor Goldway lowering the old banner at City Hall, 'Government by and for the Realtors and Bankers,' and hoisting a new flag: 'Government of the People, by the People and for the People!' Even alternative publications in other parts of the country took note of the election, rejoicing at what seemed a lone progressive political island amid a sea of conservatism.

Half a year has passed since then; the thrill of victory has given way to the harsh reality of governing, of having to work with enemies as well as longtime political friends. It seems a good time to review the impact of this 'people's victory.' Has the election of a progressive majority changed the city? Has it drawn more individuals into city government? What lessons can others learn from these first six months in Santa Monica?

The council's accomplishments since April are impressive. Several small innovations — Goldway calls them 'the joyous things' — have already begun to improve the face of the downtown area. The 1930s wooden carousel, centerpiece of the Santa Monica Pier, a funky amusement center, has been restored and reopened. A farmer's market, providing cheap, high-quality fruits and vegetables, draws crowds of shoppers to the Santa Monica Mall every Wednesday. Several outdoor cafes have opened on

the mall itself, giving the area a European ambience.

The council has also laid the foundation for many longterm changes in the city. The day after its inauguration, the council placed a six-month moratorium on construction; by the time the freeze was lifted, the entire city had been downzoned. It passed a toxic waste disclosure ordinance to help protect the city's drinking water and beaches. It appointed a city manager with strong political credentials, and created several staff positions, some designed to improve the city's dialogue with residents, others to implement innovative programs in recycling, municipal enterprise and other areas. It established half a dozen task forces, charged with investigating and making recommendations regarding as many different issue areas.

"Clearly, there's a change from past councils," Edwards said. "We have direction, and are dealing with issues in a very decisive manner. We're dealing with aspects of community life — rent control, toxic wastes, commercial development — that prior councils preferred to ignore. But these are problems that won't go away."

Work done by SMRR before the election made it easier for the new council to address those issues. Even before the campaign began, SMRR's four member organizations — Santa Monica Fair Housing Alliance, the Santa Monica chapter of the Campaign for Economic Democracy, Santa Monica Democratic Club and the Ocean Park Electoral Network — hammered out a comprehensive, detailed platform. Called the Principles of Unity, this 10-page document outlined the coalition's stands on many of these issues that would arise in the campaign: whether to close the city airport; how to combat crime; how to ease the housing crisis; and how to curb runaway commercial development. It also listed coalition goals, such as fostering neighborhood organizations and bringing the Social Security office back to Santa Monica. During the campaign, the Principles of Unity enabled SMRR candidates to run a unified campaign. Once they were sworn in, it provided a ready-made plan for confronting the issues, one the council has carefully followed.

The Principles of Unity is but one of the links between the council and SMRR, the coalition formed in 1978 to combat a sudden rash of rent-gouging, evictions and condo conversions. Hopelessly outspent, SMRR volunteers waged a series of classic grassroots campaigns, walking door-to-door, phoning voters, picketing slumlords, and holding bake sales and spaghetti dinners to win support. Even between elections, it maintained a free counseling service for tenants. In this way, SMRR was able to pass the Rent Control Charter Amendment, defeat two electoral attacks on the law, elect five rent control commissioners and three city council members. It also built a politically conscious electoral base among the city's 80 percent renter majority, setting the stage for the sweeping victory in April.

But the council members' links to SMRR stem not from gratitude to this effective electoral machine. Rather, they are ties of personal loyalty and respect, developed over years of working with a potpourri of more than 1,000 activists: feisty senior citizens, some of them 30's labor organizers, others politicized because of their post-retirement dependence on government programs; children of the

baby boom struggling to support families of their own; veterans of the civil rights and antiwar campaigns of the '60s; others, too young for the '60s, for whom SMRR is the first taste of political activism. They are teachers, lawyers, unemployed retired, students, nurses, homemakers, clerks. Almost all of them are renters, few are well-to-do. Some are health-conscious patrons of local co-ops and gyms; others exist on a steady diet of little sleep and lots of coffee and beer.

The diversity makes for nearly as many political agendas as there are activists. But from years of working together on equal footing to solve common problems, the coalition has learned to recognize, comprehend and fight to fulfill the needs of its specific constituencies, presenting a united front against its opposition. This commitment to broad participation in decision-making, coupled with a sense of respect for and responsibility to the group, are perhaps the greatest traits that the new councilmembers brought to their jobs.

"We are committed to having people participate, to having government accessible," Conn said. "Enabling people to have some sense of power gives them a dignity and integrity as human beings that is really critical. They can have their sense of themselves affirmed by being part of the decisions that affect their lives."

To expand public participation, the council went beyond working with traditional interest groups like labor unions, the Chamber of Commerce and community groups. It created a new institution for participation by adding a fresh twist to an old political panacea, the 'blue-ribbon' commission. More often than not, politicians use these ad hoc bodies to deflect controversy to a group of 'experts,' who drag their feet till the controversy dies, and whose recommendations are ignored or forgotten by the politicians.

In Santa Monica, however, issue-oriented task forces have become the preferred means to intensify public attention regarding an issue, to give activists a greater role in the city's decision-making process, and to encourage all citizens to voice their views on the issues. Since the election, the council has established six task forces, dealing with issues as varied as crime prevention and the arts, plus a Commission on the Status of Women. It avoided the 'blue-ribbon' designation, preferring to give citizens, rather than so-called experts, the opportunity to debate issues regarding their lives. And it made a special effort to appoint members from renter areas, previously neglected in city politics.

"At the time we made appointments for the planning task forces," Conn noted, "the minority community was not ready to put forth candidates. We held seats open for them so that people from the minority community could be appointed. I don't know any time that's been done in the history of the city."

The task forces themselves have broken from the traditional mold of the blue-ribbon commission. These are working task forces, made up of community activists from both sides of the political spectrum, determined to find a solution to the problem before them.

A prime example is the Citizens Task Force on

Commercial and Industrial Development, which met between two and five nights a week throughout the summer to forge its recommendations for reduced height and bulk limits for office buildings. Like other task forces, it invited additional commentary, both on specific projects and overall development philosophy by holding public hearings. Once completed, its rezoning recommendations were accepted almost unchanged by the city council.

C.J. Jones, task force chairperson, praised this new method of dealing with city issues. "It seems to be a good example of citizen participation in the governmental process," Jones said. "Between 35 and 40 new people were brought into the governmental process. There was really citizen participation, from developers, businesspeople, government representatives and people off the street. It educates the people who participate, and gives them valuable information about how the city is run."

The many hours of meetings also fostered mutual respect among the longtime political opponents on the task force. Jones, appointed both for his knowledge of the construction industry and his community involvement, said, "We came to the meetings basically antagonistic and ended up with substantial agreement. The developers were in general local people, and we discovered they have the same concept of the city as we do, as far as growth is concerned."

Because it increases their understanding and interest in city government, the task force process encourages citizens to keep closer tabs on their elected officials. For the most part, the council has granted the task forces autonomy to gather information and make recommendations at their own speed. But when the council pre-empted the process this summer to approve a massive commercial development project, the task force members, community people and developers alike, were incensed. Council members were called on the carpet, compelled to explain the move in accountability sessions within SMRR member groups. As a result, councilmembers invited task force representatives to participate in negotiating the development agreement.

The council has extended its participatory approach to the business community — a surprise, given businesspeople's long animosity toward SMRR, manifested in redbaiting campaigns, name-calling and political sabotage.

"Yes, we are serving people who aren't our constituents," Conn said. "But in order to serve our constituents, we have to serve others. If we want money for the arts or for low-cost housing, that's going to come out of a healthy tax base, and that means good development projects in the city. So we end up working a lot with the business community."

"They're mystified. They say, 'We've never had city council members who would sit down and talk to us like this.' For many of them, it's a fresh breeze, because while the business community used to run the city, it was only a couple of them, in closed back rooms, who made all the decisions."

This inclusive approach has neutralized some enemies, and turned others into friends. The toxic waste disclosure law, killed by Chamber of Commerce influence in the

previous council, passed this year with little opposition. Merchants on the Santa Monica Mall and Pier, moreover, have publicly voiced their gratitude for the council's attempts to revitalize their long-neglected areas.

Clearly, Santa Monica's experiment in people's government has proved successful. The council has made great strides in six months, altering the face of the community in small ways, and at the same time, effecting a momentous, longterm change in the tide of commercial development in the city. Public participation in city government has increased. Nearly 100 citizens have been appointed to task forces and commissions since April; for most, their first official role in city government. At the Tuesday night meetings, council chambers are at least two-thirds full, sometimes overflowing, and many more residents listen to the proceedings on the local public radio station.

The most profound changes may be still to come. The new city manager will start working in December; he is expected not only to move quickly to fill vacant positions, but also to provide strong direction to current city staff. Much of the work of the task forces, in areas such as residential development, neighborhood planning and crime prevention, has yet to be presented to the council.

Perhaps much of this will be lost on progressives active in city governments elsewhere. For Santa Monica is unique in many ways. Though almost surrounded by Los Angeles, it has maintained its identity as a human-scale, comprehensible city, one whose workings are within the grasp of the average citizen. Though it is a city of renters, its location, desirable both for its proximity to the beach and nowadays, for its strict rent control law, makes its population fairly stable. Many identify themselves not only as Santa Monicans, but as residents of Ocean Park, Sunset Park or one of several other distinct neighborhoods in the city.

Nevertheless, an examination of the first six months of progressive government in Santa Monica can begin to sketch a paradigm for responsive, people-oriented government. Indeed, some innovations are already being exported: just weeks after the council won a child care center, a park and other significant concessions from a developer, this 'development credit' concept was placed on the agenda of the Los Angeles City Council.

The importance of a strong grassroots coalition like SMRR, diverse in its interests but unified in purpose, cannot be overestimated. Without such an organization, even the most cohesive community cannot develop political awareness and win control of City Hall. Once elected, council members will find the coalition a source of inspiration and direction — many of the issues with which the new council has dealt were generated by SMRR. The coalition supports council members when they are under attack by the opposition, and prods them to act forcefully amid controversy. Perhaps most important, it counterbalances the profit-conscious pressure groups that nag every elected official: developers, bankers, industrialists. By maintaining close ties with their elected officials, and by making them accountable for their decisions, SMRR and similar organizations can ensure that the people, not profit, remains the foremost concern in their City Hall.

Best of Communities including the 1983 Directory

12 of the best reprints of the last 10 years of Communities plus listings and resources including rural and urban communities; cooperative, feminist, and ecological projects. 88 pages. \$3.00 plus 50 cents postage.



COMMUNITIES

Box 426
Louisa, VA 23093

- 1983 Directory \$3.50 (postpaid)
- A Guide to Cooperative Alternatives \$5.00 (postpaid)
- Both (an \$8.50 value) for \$7.00

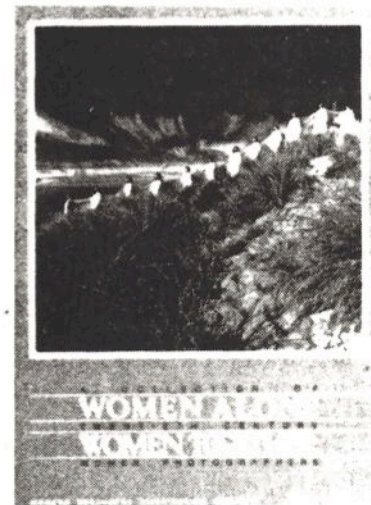
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Address _____

Women's Resources Distribution Company 1983 Calendar

"Women Alone,
Women Together, A
Collection of
Twentieth Century
Women
Photographers."

The calendar portrays twelve striking images of women — some solitary, some in groups — representing the theme of women in the landscape.

Included are the works of renowned historical photographers Gertrude Kasebier, Dorothea Lange and Toni Frissell up to the most well-known contemporary women photographers such as Judy Dater and Marcia Lippman. Both the design and duotone reproductions are of the highest quality. The wall calendar is 9" x 12". Suggested retail price is \$6.95. To order or for more information, please contact WRDC at 623 Bainbridge Street, Philadelphia, PA. Phone: (215) 925-3121.



1983 Directory

This directory has been compiled for communities, cooperatives, and other groups, and for folks who are moving toward a more cooperative lifestyle. Over 750 groups were surveyed to compile this information. Many groups prefer to remain anonymous or otherwise just do not want the hassle of lots of correspondence and visitors. We hope the directory will facilitate sharing information among people, and will help establish networks within the community movements. Let us know how well (or ill) it serves you.

HOW TO USE THIS DIRECTORY

It's divided into three sections:

1. A listing of communities and resources according to states.
2. The second section is an alphabetical descriptive listing of communities.
3. Listings of resource groups. Some groups could fit into both sections. We have listed them in the place that seems most appropriate.

HOW TO ARRANGE A VISIT

If you are interested in a particular community you should write for details about their arrangement and then try to make an appointment for a visit. Communities often

are swamped with mail and requests for information. Be sure to enclose a stamped, self-addressed envelope and a dollar or two if you can afford it, to help with the cost of answering mail.

Remember that a community is not an institution, but the home of those who live there. Respect their home; don't make them a crash pad for your cross-country trip, or the objects of a study for your college sociology class. If you do come to visit, here are some hints to make your visit pleasant both for you and your hosts.

1. Never go to visit unless they are expecting you.
2. Take along sleeping gear and plan to share in their work, their play and their expenses — freeloaders can make a group decide to close its doors to further strangers.
3. Leave your pets at home unless you have permission to bring them.
4. One of the most important ingredients of community is compatible people. You cannot judge that well unless you spend enough time with the people you are considering living with. So try to arrange for an extended visit of a week or two if possible. Sometimes short term visitors are regarded more as "Sightseers" than as serious about community.

ALABAMA

New South Lifestyles

ARIZONA

Arcosanti
Hohm Community

CALIFORNIA

Ananda Cooperative Village
Animal Town Game Co.
Aquarian Minyan
Communal Grapevine
Community for Emotional
Self Development
Cooperative Village
Ellis Island
Farallones Institute Integral Urban
House
Farallones Institute Rural Center
Forever Forests
Glen Ivy Hot Springs
Goodlife
Heart Consciousness Church
Issues in Cooperation & Power
Issues in Radical Therapy
Lavender Hill Womyn's Retreat
New Hrsikesa Foundation, Inc.
One Life Family

Round Mountain
Cooperative Community
Starcross Monastery
The Village of Oz
Warm Fellowship

CANADA

Alternative to Alienation (Ontario)
Common Ground (Manitoba)
Dandelion Community (Ontario)
Emissary Society (B.C.)
Headlands (Ontario)
Kootenay Cooperative Land
Settlement Society (B.C.)
Lanark Hills (Ontario)
Wilderness Seekers (Ontario)
Yasodhara Ashram (B.C.)
Zen Lotus Society (Ontario)

COLORADO

Hooker House
Magic Animal Farm
Naropa Institute
Network Research

DISTRICT OF COLUMBIA [D.C.]

Community Development
Credit Union

Community for
Creative Non-Violence
National Center for Urban
Ethnic Affairs
3HO Foundation

FLORIDA

Trails End Community

GEORGIA

Athens Progressive Resource Center
Jubilee Partners
Koinonia Partners

IDAHO

Two Rainbows Community

ILLINOIS

The Stelle Group

INDIANA

God's Valley

KENTUCKY

Friendly Homes
Godsland

Tupelo Ridge
Windsprite Farm &
Music Community

LOUISIANA

Open House Community
Velaashby Farms

MAINE

Battlebrook Farm Trust
Hidden Valley Downeast Community
S.E.A.D.S. of Truth
(also NY address)

MARYLAND

Heathcote Center
Koinonia
Society for Human Development
Waterfarm
Woodburn Hill Farm

MASSACHUSETTS

Gould Farm
Haymarket Peoples Fund
Institute for Community
Economics, Inc.
New Community Projects
Renaissance Community
Sirius Community
Women Outdoors

MICHIGAN

Circle Pines Center
Consumer Cooperative Alliance
North American Students
of Cooperation (NASCO)

MISSOURI

East Wind Community
Federation of Egalitarian
Communities
New Life Farm, Inc.
Sandhill Farm
The Spiral Inn (Moniteau Farm)
U & I Community Ranch

MONTANA

Anima-Bass Creek Commune

NEW HAMPSHIRE

Another Place (Mettanokit Spiritual
Community of New England)

NEW MEXICO

Lama Foundation

National Association for the Legal
Support of Alternative Schools
Water Creek Cooperative Village

NEW YORK

Abode of the Message
Dawes Hill Commune
Grasmere
Kriya Babaji Yoga Sangam
Matagiri Sri Aurobindo Center
Religious Society of Families
S.E.A.D.S. of Truth
(also Maine address)
Turtle Creek Farm

NORTH CAROLINA

Shalom Community

OHIO

Community Service, Inc.
Sunflower Farm
The Vale

OREGON

Alpha Farm
Appletree Commune
Breitenbush Hot Springs Community
Cerro Gordo Community
Cornucopia
Crabapple
Crack of Dawn
Folly Farm
Lichen
Mountain Grove Community
Older Women's Network
Oregon Women's Land/OWL
Seven Springs Community
Stillmeadow Farm

PENNSYLVANIA

Aquarian Research Foundation
Bryn Gweled Homesteads
Camphill Village USA, Inc.
Deep Run Farm —
School of Living
Hospitality Guide of North America
Julian Woods Community
Kripalu Yoga Ashram
Movement for a New Society
Sonnewald Educational Homestead
Tanguy Homesteads

TENNESSEE

Agape Community
Dunmire Hollow
Sundance Community
The Farm

TEXAS

Community Consulting Group
Whitehall Co-op

UTAH

Ancient Builders

VERMONT

Cherry Hill Cooperative Cannery
Frog Run Farm
Karme-Choling

VIRGINIA

Communities: Journal
of Cooperation
Family Synergy
Innisfree Village
Mullberry Group, Inc.
North Mountain Community
Shannon Farm Community
Springtree Community
The Community
Twin Oaks Community

WASHINGTON

Antahlkarana Circle
BarterFair Healing Gathering
Bear Tribe Medicine Story
Brandywine Forest
Love Israel Family
Raj-Yoga Math and Retreat
Teramanto (Tera)
Tolstoy Farm

WEST VIRGINIA

Agahpay Fellowship
New Vrindaban Community
Sassafras Ridge Farm

WISCONSIN

Active Acres Cooperative
Coldfoot Creek Community
Dorea Peace Community
House of Lavender, Inc.
Yahma Linden Gathering

INTERNATIONAL

Belgium — I.O.C./M.A.B.
Tuiltergaerde
India — Aum Swarupa Community
Sweden — Comunidad
Scotland — Laurieston Hall
Findhorn Foundation

A

Abode of the Message

P.O. Box 300
New Lebanon, New York 12125
(518) 794-8090

The Abode of the Message, est. '74, is located in an old Shaker Village on 450 acres in the Berkshire Mountains, and takes its inspiration from the teachings of the Sufi master, Hazrat Inayat Khan. It was founded with the purpose of incorporating new dimensions of consciousness and spirituality into everyday life. Our aim is to awaken to the very presence of God in our midst.

The Abode has approximately 60 adults and 25 children. Children are an important aspect of Abode life, and the nuclear family is maintained with the parent/child relationship being strongly nourished.

Work includes community-owned businesses, domestic maintenance, and karma yoga, which is unpaid service to the community.

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

Membership involves a one-month trial period; new members pay a \$500 admission fee.

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

Active Acres Cooperative

R3, Box 230
Dodgeville, Wisconsin 53533
(608) 935-2442

Active Acres was organized ten years ago to help city and rural people understand each other and as an alternative to corporation mo-

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

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

Agahpay Fellowship

Route 3, Box 111
Moorefield, West Virginia 26836

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

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

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

Agape Community

Rt. #1, Box 171
Liberty, Tennessee 37095

Agape Community is a residential settlement of the Russian Orthodox Church Outside of Russia. It is located in a remote rural area of mountain hollows some 60 miles SE of Nashville. Permanent residence is open to those who share fully with

the Community in the Faith, either as landholders purchasing neighboring property, or as leaseholders on community-owned property. Temporary residence on community property is possible for those who seriously seek instruction in the Faith, visitors who seek information concerning the Orthodox Christian Faith, and an experience of a life centered therein, are welcome for short periods of time by prior arrangement . . . but should be prepared for primitive living conditions and a diet and daily life conditioned by the discipline of the Church.

Inquirers for further written information are asked to provide adequate funds to cover the cost of response . . . our resources are severely limited. The community operates a small religious press and publishes a bimonthly magazine, *Living Orthodoxy*, at \$6.00 a year (USA).

Alpha Farm

Deadwood, Oregon 97430
(503) 964-5102

Alpha Farm (est. 1972) is a close-knit community focused on the physical, emotional and spiritual development and well-being of those who live here and on sharing our learning with others.

Fourteen members and a varying number of residents live together on a 20-acre farm. Two other members are away at school. Residents — prospective members — live here for at least a year before committing themselves to membership.

All property and income are held in common. While we have private rooms, all other space is in common, and evening meals are taken together. We meet regularly for both business and sharing.

We produce much of our own food and fuel, and do our own construction, mechanics, etc. For income we deliver the mail; operate two stores; do contract work such as construction, roofing, sawmilling and tractor work; and help maintain a health clinic.

We welcome to work and live here. We need to limit the

number and duration of visits. So please, arrange visits ahead of time.

Alternative to Alienation

P.O. Box 46
Postal Station "M"
Toronto, Ontario

Alternative to Alienation is a commune of seven adults, both male and female, and one four year old child. The people are not paired or coupled off sexually. Three of us are here 10 or 11 years. The other four have been with us 7½ or 8 years.

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

No one here works outside of our communally-owned businesses. We own a delicatessen and a catering business, and we also sell fruit and vegetables door to door. We are open to new members as well as to visitors.

Ananda Cooperative Village

14618 Tyler Foote Road
Nevada City, California 95959
(916) 265-5877

"Ananda Co-operative Village is a Yoga-oriented community with over 100 adults and children on 700 acres of land. Disciples of Paramhansa Yogananda, we offer yoga and meditation instruction at a retreat which is open to guests the year round, and seminars on healing, spiritualizing the arts, running, vegetarian cooking and much more. Swami Kriyananda, founder of Ananda, is often here to give instruction in meditation and how to spiritualize the different aspects of our lives. Ananda has Co-operative spiritual living programs, Yoga Teachers Training, and How-to-Live School Parent/teacher training.

Our industries include organic gardens, dairy, health food store and restaurant, fine craft and gift store, construction company, incense and oils. We publish books, tapes and a yoga home study course. We have an environmental education group (especially good for children) called Earth Sky. We have spiritual schools for children, including certified boarding elementary and high schools. There are branch communities/centres in San Francisco, Sacramento, Bodega Bay, Atherton and Italy."

Ancient Builders

77 'E' Street
Salt Lake City, Utah 84103
(801) 363-1222

Ancient Builders (est. '69 — formerly Sunburst Communities) is a growing community, concerned with preserving life on this planet and awakening spiritual realization. The community was founded on visions of Norman Paulsen, a disciple of Parmahansa Yogananda. Our dream is to provide a home for people who long to live a virtuous life — loving God, and serving man. We hope through our efforts to see all people live in brotherhood under the fatherhood of God; and live in harmony with Mother Earth.

We recently acquired a 500,000 acre ranch in northeastern Nevada and are developing the ranch to be self-sufficient. We also have a sailing ship in the Pacific and business concerns in Salt Lake City. Please contact the above address for more information.

Anima

Bass Creek Commune
Rt. 2, Box 198a
Stevensville, Montana 59870

Anima, the Bass Creek Commune (est. '68). We have 7 members: 4 adults and 3 children. We're located in the Bitter Root Mountains, 30 miles south of Missoula. Our structure and goals have evolved consi-

derably over the years. We are a version of an 'extended family commune.' We share income and time, make decisions by consensus in weekly meetings, and collectively set priorities. We see ourselves as a group struggling and learning to live our political and social ideals. We are involved in the greater community in a variety of ways: Consumer's Food Cooperative, land-use planning issues, the schools, and of course, economically through our work. 3 adults work in town, 1 full time.

Self-sufficiency (producing everything we need ourselves) was once a primary goal. We have redefined that goal to mean self-employment in meaningful work. The mountain-side provides us with all of our heat (wood and solar), most of our electricity (wind), some food from a small garden, and meat from hunting. Our diet tends toward organic, but varies with the individual.

Child rearing is collectivized with the recognition of the natural parents' special relationship to the child.

We are looking to expand our membership. Our ideal size is 10-12 adults, plus children. Interested people write first to schedule a visit.

The Antahkarana Circle

Star Rt. Box 74
Oroville, Washington 98844

The Antahkarana Circle resides on 530 acres in north-central Washington. Each spring we host a Gathering of Healing which brings together many people involved in natural healing methods. Visitors are welcome with prior arrangements. If you wish to be on the mailing list please send your name, address, and a donation.

Appletree Commune

Box 5
Cottage Grove, Oregon 97424
(503) 942-4372

Appletree Commune (est. '74) is 6 adults — three full members, one

provisional member, and two potential members with their baby. We also support two teenagers. We want about 20 members. We now live in a rented house near Cottage Grove, and we plan to buy land in the next year. We belong to the Federation of Egalitarian Communities. We are non-sexist, non-ageist, non-racist, non-violent. We value cooperative decision-making and open communication, conflict resolution, self-actualization, communal child-rearing, and healthy diet. We have a work credit system and income pooling. Full members gradually donate their assets. We are developing communal businesses that reflect our interests.

We have no spiritual affiliation, but any member is free to develop their own. There is no standard form for intimate relationships, but it is a high priority that we are each satisfied.

Arrange visits by correspondence only. For a brochure on Appletree in more detail, write us.

Aum Swarupa Community
1170/12 Revenue Colony
Pune 411 005
India

Aum Swarupa is a registered public trust working as a group for the last 20 years. The Aum Swarupa family is spread over India and many western countries.

Aum Swarupa has been working on different meditation and yoga techniques, yoga based health guidance and aryuvedic medicines, cosmology sessions and on the personality transforming process.

Since last year eleven members have started living together to set up a village. The village will provide a space to live the ideals and experience the open awareness in the normal way of living.

Aum Swarupa Community is a part of Atma Santulana Village. The village is situated in a countryside surrounded by mountains near Lonavala (130 km from Bombay). One may share in the life of this village by participating in the Learning or Living community activities

which include morning meditation, gardening, individual therapies, course classes and work experience. Please write in advance and obtain confirmation before coming.

B

Battlebrook Farm
c/o Mark Tuveson
16 E.J. Lopez Ave.
Cambridge, Massachusetts 02141
(617) 492-3130

Battlebrook Farm consists of 240 acres of land located on 90 miles North of Bangor, Maine. Being remote, without utilities, one must be willing to lead a simple and self-sufficient lifestyle.

Most of the land is wooded with about 5 acres cleared. We have built two houses, a barn and garage. We also have a pond. The land is owned by a Trust consisting of four original buyers.

Generally, the idea is this: For \$2500.00 (each), the trustees may lease up to a total of 15 two acre houselots. Each lessee with cos, (his/her), house lot also gets a 1/15 share in the common land.

The leases are one year, renewable for life as long as the lessee pays the taxes. There are provisions for turning the trust over to a non-profit corporation. For more information send a SASE or call.

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

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

We're ten years old, and live on forty acres outside of Spokane. We have constructed a longhouse, sweat lodge, cabins, root cellar, granary, barn, animal accommodations, and

storage sheds. We have ten acres of pasture, gardens, horses, cows, goats, chickens, rabbits, dogs and cats.

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

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

Brandywine Forest
4045 36th NW
Olympia, Washington 98502
(206) 866-2081

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

Since 1976, much work has been accomplished, and much lies ahead. A rainwater collection system was developed by a resident which provides running water to the kitchen. We would like to be able to drill a well, and to put our land in trust, among other things.

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

Visitors are welcome if really interested and willing to let us know when you're coming, work with us, share expenses, and bring interesting news or unique products from your region that we can share. We are interested in short term residents during summers to enjoy the beauty of Washington summers and help

with projects, alternative energy experiments, etc. Send a letter of interest.

Breitenbush Community

P.O. Box 578
Detroit, Oregon 97342
(503) 854-3501

Breitenbush Community is approximately 25 adults and children who live in the Cascade Mountains east of Salem, Oregon. About six years ago, the first community members bought the facilities of the old Breitenbush Hot Springs Resort and began to rebuild and expand them. The hot mineral waters have made this site a place of peace and healing for thousands of years. Our vision is to make this sacredness accessible to people without destroying it. Neither opening a commercial resort nor closing the land to protect it would fulfill the vision. In operating a Healing-Retreat-Conference Center, where groups can come for meditations, healing workshops, spiritual gatherings, etc., we seek a unity of the many purposes. We run both our community and our business by consensus, entrusting day-to-day responsibilities to committees (Office, Kitchen, Agriculture, etc.). Visitors need to write or call before they come up, to make sure we will have room for them.

Bryn Gweled Homesteads

1150 Woods Rd.
Southampton, Pennsylvania 18966
(215) 357-3977 John Ewbank

Bryn Gweled is a green oasis in suburbia a mile north of Philadelphia. About 75 homes, each on a lot of about 2 acres, provide a neighborhood in which cultural diversity, family autonomy, neighborliness, and honesty can prevail.

Visiting all 75 families and obtaining at least 80% vote are among the pre-requisites for becoming an Approved Applicant entitled to negotiate for the purchase of a house from a retiring member on his estate. House purchase is synonymous with membership.

Young families with children, childless couples, and retirees, are among recent new members. Members have been active in all minor and major political parties and many Bucks County projects. By living among non-conformists, there is freedom to spend salary as desired instead of being pressured into manicuring lawns.

Bryn Gweled has hosted Fellowship of Intentional Communities, arians, (ESCI), etc. . . .

C

Camphill Village U.S.A., Inc.

Kimberton Hills
Kimberton, Pennsylvania 19442

A 350-acre Bio-dynamic farm run since 1972 by a community of 110 people including some with mental retardation. Eleven houses scattered over the farm shelter "expanded families" who work the farm, gardens, orchard, bakery, cheese house and sell surpluses in the small farm store and coffee shop.

A small apprentice program in Bio-dynamic agriculture brings 4-5 students per year for "training on the job."

The Kimberton Hills Agricultural Calendar is published annually as an introduction and aid to farming and gardening in accordance with cosmic rhythms.

A strong cultural life (especially music) centers on Rose Hall and involves many visitors and neighbors.

Visitors are welcome to share in life and work for shorter or longer periods as space permits. By appointment *only* — letters are preferred to phone calls.

Cerro Gordo Community

35401 Row River Road
P.O. Box 569
Cottage Grove, Oregon 97424

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

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

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

Coldfoot Creek

Rt. 1, Box 110AA
Pembine, Wisconsin 54156
(715) 324-6422

In the land where the Hermit Thrush sings with the rippling Tannin Waters dwells a tiny band of gentle forest people who seek their place with the Earth, sky and water. We dance, sing, work for change, hunt and gather that which Earth Mother so bounteously provides. We search the ways of our native predecessors, that we may grow in balance with our woodland king and in peace with our fellow humans.

We are Coldfoot Creek, five earthkeepers who live a close-to-nature lifestyle in the far northern forest of Wisconsin. Our 520 acres is mostly natural forest, bog, and water with a small farm. We are tribal-egalitarian and have been in existence for five years. Serious visitors are always welcome and are asked to make prior arrangements and contribute \$6.00 a day to cover food cost, etc. during their stay.

Common Ground

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

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

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

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

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

The Community

2800 North Pershing Drive
Arlington, Virginia 22201

We are approximately twenty people who live and work together in Arlington, Virginia. We collectively own a half-dozen houses, two apartment buildings, a computer store, a vegetable garden, a hardware store, a solar greenhouse, beehives, a woodshop, and a health clinic, all on the same block.

Our community (est. '66) is based on a respect for the differences between people. We share intimacy, communication, and celebration. Healthy living, voluntary simplicity, and the importance of taking care of other people as well as ourselves.

Our visions are to form a travel-

ling troupe of entertainers, raise families, and help guide the current explosion of microprocessor technology in directions that benefit people. We plan also to continue our projects of sharing our homes with foster children, providing crisis counseling, and organizing educational programs.

If you would like to visit, please call or write at least two weeks in advance. Plan to work and play with us for a week. We are a non-smoking, drug-free community, and we ask visitors to respect those customs while they are here.

**Community for Creative
Non-Violence**

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

The Community for Creative Non-Violence is a twelve-year-old community of resistance and service that is rooted in spirituality. We attempt to share our lives and our resources with the poor whom we encounter daily through our soup kitchen and drop-in centers. At the same time we seek to educate, confront and change those institutions and structures that make each of us a victim. We see community as a means of living which is healthy, and which enables us to be freed-up to do our work.

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

**Community for Emotional
Self Development**

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

We are a non-religious community of people who have been inspired by a network of communes in Europe (formerly known as the AAO). They have evolved a form of emotional

self-presentation and expression that they call Selbstdarstellung (SD). We have adopted the SD process for our group and practice it every evening. We sit together in a circle and take turns going into the "middle" to express feelings, say what's on our minds, resolve tensions, etc. We use music, dance, theater, singing, etc. to creatively formulate our ideas and keep the mood lively. In the SD people learn to be creative, communicative, entertaining and funny. (A sense of humor is very important.) We also use speeches, informal discussions, and meetings for group communication and decisions. Members make an effort to break out of their couple relationship conditioning and to expand their sexual contacts. Also, members participate in the work/economics of the group, the evening SDS, and the decision processes. Another focus is for individuals to develop their talents and abilities and to encourage others to do the same. If you are interested in us or our process, please contact us.

Cooperative Village

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

We are 5 women, 3 men, and 8 children (ages 4-63) creating a small rural village. We are purchasing 150 acres with 2 houses and a barn, 2½ hours north of San Francisco. We intend to accommodate a variety of family styles as we grow, dividing into smaller groups. While we follow no one spiritual or political focus, we are committed to: respect for all persons, non-violent social change, consensus decisions, right livelihood, feminism, personal growth, appropriate technology, and non-exploitive economics. We also strongly believe in dealing with our feelings.

Our income is presently from outside jobs and our own businesses (counseling, auto mechanics, furniture repair and refinishing, and curb number painting). More people will

enable us to put more energy into self-sufficiency. We want to network with alternative people and be involved with the surrounding community.

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

Cornucopia

790 Commercial Ave.
Coos Bay, Oregon 97420

Cornucopia (est. '72) is a training institute founded by Ken Keyes, Jr., author of the *Handbook to Higher Consciousness*. It is operated by 60 residents, apprentices, and 40 to 60 students per month.

Our members use the Living Love Methods based on those in the *Handbook* to keep loving and accepting others. Members are accepted as they are, and have the freedom and encouragement to be all that they can be.

We're open to visitors every Sunday afternoon. The purpose of Cornucopia is to offer instruction and literature on the Living Love Way and to give support to Ken's energy in teaching and writing.

We are developing trainings for communities based on our experience of using the Methods in our lives. Balancing Head and Heart seems to be the key to learning to live together and love one another.

Crabapple

P.O. Box 3912
Eugene, Oregon 97403
(503) 343-7412

Crabapple is currently based in Eugene as part of a new outreach program. Together with other poly-fidelitous people in the area, we are creating a group marriage energy center.

We have a lower cash need due to living a life of lower consumption.

Collective enterprises are favored over wage jobs when possible.

We have a group "marriage" of 6-10 people committed to relating equally to each other as life-mates. There is a possibility of two such groups forming a "clan."

Decisions are made by consensus through a process of honest rational discussion of all major issues, and majority rule on minor issues. Our goals include the achievement of stable, cohesive family unit(s) providing economic, social, and emotional security for a lifetime.

Our membership process is slow and careful, open to all ages and backgrounds. There is an emphasis on communicative skills, shared values, and attitudes.

If you share these ideals, write or call.

Crack of Dawn

15797 Highway 66
Ashland, Oregon 97520

Crack of Dawn is now 5 adults and one child living in the Cascade Mountains about 20 miles east of Ashland. We are collectively buying 120 acres, which includes about 7 acres of meadow, 3 streams, many springs, views of Mt. Shasta and lots of trees. We each have a separate dwelling and there is a foundation built for a circular community space. There are currently two dwellings available for new people.

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

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

D

Dandelion Community

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

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

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

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

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

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

Deep Run Farm — School of Living

Route 7, Box 388
York, Pennsylvania 17402
(717) 755-2666

Deep Run Farm, located on 36 community-land-trust acres, since 1976 has been the headquarters for the School of Living. Residents are involved in local adult education for New Age living, and publication of *Green Revolution* magazine. Discussion-action on the first Saturday of each month covers the major, universal problems of living. As well, they maintain a self-sufficient homesteading lifestyle. High-energy self-initiating craftspeople, farmers, publications-people, etc., able to homestead or live in an extended-family household are needed to extend the vitality and potential of this creative community.

Dorea Peace Community

Rt. 2, Box 161
Turtle Lake, Wisconsin 54889
(715) 268-2816

In order to move in the direction of Shalom, Dorea Peace Community hopes to grow as a model of alternative lifestyles. Our choice is to say with our lives, "It is still possible to hope." Our first priority is working toward disarmament. We include in this action resistance to the federal war tax, draft counseling, non-violent conflict resolution, direct action for social justice, and disarmament education. Located in Northeastern Wisconsin on 89 acres of primarily wooded land, an important focus of the community is to live in harmony with the land. We have passive-solar homes, a community workshop, vegetable and herb gardens, orchards, a windmill, meditation huts and space for sojourners, guests and potential members. Please write or call for more information.

Dunmire Hollow

Rt. 3, Box 265A
Waynesboro, Tennessee 38485
(615) 722-5096

Dunmire Hollow (est. '73) is a community on 160 acres in a magic

hollow in Tennessee. We are currently 8 adults and 3 kids in 6 households and another 8 adults and 6 kids sojourning elsewhere who are still a part of our community. We have a community center, a county-wide food co-op, orchards, fields, and gardens. We make our living from construction, auto repair, small engine sales and service, woodworking, crafts, and from providing for ourselves more directly through domestic economy and barter.

We are exploring ways of reaching out to people interested in rural community living. We would like to have more kids around and we presently have an imbalance of more men than women. There is plenty of room here, both elbow and head, for people to follow their dreams. We have accommodations and welcome for visitors. Please write first.

E

East Wind Community

Box CD3
Tecumseh, Missouri 65760
(417) 679-4682

We are a 9 year old rural community of 50 people living in the beautiful hills of the southern Missouri Ozarks. We are integrating the best of urban and rural lifestyles with progressive political and social values in a non-sexist, non-racist gentle culture based on cooperation, equality and environmental concern. We own 160 acres of land and intend to grow to a population of 750 people. We operate democratically and we hold our land, labor and other resources in common. Our labor system is designed to allow for individual preference and flexibility while distributing our work equally.

We support ourselves entirely by our own businesses and by raising approximately 45% of our own food. We have three industries:

Casual Furniture, Rope Sandals and our new nutbutter industry which serves the national food coop network. All total we gross about 1 million dollars annually.

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

Ellis Island

1204 W. 27th
Los Angeles, California 90007

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

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

Emissary Society

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

Several mature intentional communities founded during the last 35 years provide a substantial base for the International Emissary Society and serve as points of orientation for associated centers around the globe.

Allowing concepts and habits to fall away we find ourselves free to consciously align with the inherent and true processes of life. We operate several businesses locally and further afield are active in

healing, nutrition, appropriate technology, education, animal husbandry, the arts, and government. We publish *Integrity International* monthly and offer frequent art of living classes. These resident seminars explore the experience of creative living, encourage interest in the specific design of life, and propose maturity.

As our accommodations are filled with scheduled conferences and visitors it is often most convenient to visit a nearby center to see if our experience meshes with your own. For more information contact Dave Thatcher at the above address.

F

**Family Synergy/
Southeastern Region**

P.O. Box 7044
Charlottesville, Virginia 22906

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

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

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

The Farm

156 Drakes Lane
Summertown, Tennessee 38483

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

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

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

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

The Findhorn Foundation

The Park,
Forres, Scotland IV36 OTZ

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

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

sharing a similar vision throughout the world.

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

Folly Farm

9380 Hebo Rd.
Grande Ronde, Oregon 97347
(503) 879-5890

We are a new community looking for like minded folks with children to join us on our 120 acre farm in Northern Oregon. At present we are five people including a 3 year old boy.

Our vision is to create a supportive, sustaining community centered around organic agriculture, a school, and crafts.

We have a large old farmhouse, a barn, a sauna, a greenhouse, three cabins, and many gardens. We are governed by consensus and hold weekly councils. We rise at 6:30 every morning and meet for a half hour of meditation followed by a circle and breakfast.

We like prospective visitors to please call or write before they come. SASE please.

Forever Forests

P.O. Box 212
Redwood Valley, California 95470

Our community is in the center of a forested region inhabited by Pagans and other wild animals. Once a part of a 5300 acre cattle ranch, the land has reverted to the custody and stewardship of nature worshipers. Annwn, a 55 acre piece owned and stewarded by Forever Forests, is a model for reforestation and land management practices in the New Age.

Each year we plant several thousand seedlings (mostly redwood, cedar and pine) in a continuing effort to restore the forest.

We are currently five strong, living collectively in two houses. We

don't plan to grow much beyond that, but we are hoping to build additional guest facilities.

We welcome visitors, especially at tree-planting time (New Year's weekend), when as many as two dozen of us gather at the community center for long evenings of hot tubs, music and wholesome meals, and for a few short days' work planting a forest that can never be commercially logged.

Visitors are encouraged to write to the above address.

Friendly Homes

111 Bobolink
Berea, Kentucky 40403
(606) 986-8000

Friendly Homes (est. '80) is a multi-generational community of 39 members living on a 114 acre farm. Our goal is to create a wholistic community of 300 people in which young and old live and work together. Presently our system works so that seniors provide capital funds and operating costs, and workers provide foods and services. We have farm and gardens to provide us with year round wholesome food, and a clinic to take care of health needs. The major bond of union is a two-hour noon fellowship in which everybody shares nutrition for body, mind and spirit. Friendly Homes is a mission, a prototype, that multiplies by training leaders of other groups either on our crews or on theirs. When love has hands and feet it provides careers for the unemployed and care for seniors.

We welcome visitors and potential members. Please call or write ahead of time to arrange your stay.

Frog Run Farm

East Charleston, Vermont 05833

We are a small group living in northern Vermont. We are buying land together. Each person earns a living individually and contributes a set amount to the group. Activities

include gardening, dairy farming, use of draft horses for some farm work, woods work, crafts (especially fiber), carpentry, music, general mechanics. We function as a family. We are interested in helpers to work in exchange for room and board April through October (or part of that time). Send SASE with inquiries. We are always open to visitors, and ask a contribution of \$2.50 per day. Children welcome, but no pets, please.



Glen Ivy

25000 Glen Ivy Road
Corona, California 91720
(714) 737-4723

Glen Ivy (est. '77) is the community name of the Southwest Regional Center of the Emissaries of Divine Light. It is a setting where people may come for a week seminar or one month class and have an experience in the art of living. The Emissaries see communal living as a way to create a spiritual environment that makes it easy for an individual to have a greater experience of his or her own true being. We recognize that each person has an inherent purpose which relates to the whole and in playing ones part in the design of life that purpose is known and fulfilled.

Approximately 60 people of all ages live at Glen Ivy. We invite you to visit on Sunday and share in our morning radiation service which begins at 10:30 am. We operate a spa upon our property, welcoming visitors year round to enjoy the hot waters, therapeutic massages, and the wholesome food in a beautiful natural setting.

Godsland

Kettle, Kentucky 42752

Godsland or The Gates of Heaven is a community founded in 1972 as open land, that is, it is actually deeded to God and so registered in the county courthouse. There is no mortal owner and the land is open to all. At present there are 3 families and a single man. We share no goals, no particular common bonds or commitments. There are several vacant houses from older days, 300 or so acres, and a lot of cropland and pasture. Nearby there's a coop, other communities, and back-to-the-landers. Since there are no restrictions or rules or leaders, the land is ready to evolve in any direction. Anyone wishing to come is welcome. We are located in Cumberland County, Kentucky, near where the Cumberland River enters Tennessee. Just go to Burkesville and ask. Or, for one person's opinion, write Golden c/o the Gates of Heaven, above address. Children are particularly welcome.

God's Valley

R.R. 1, Box 478
Williams, Indiana 47470

God's valley is located in the hills of southern Indiana. It was founded in 1966 and currently has 200 members. The economic base of the village is sawmilling and log cabins. The community operates its own schools, bakery, kitchen, canning operation, and craft shops. The community has a spiritual orientation but is nondenominational and open to all. A yearly meeting is held in the summer months for the purpose of bringing together new age groups involved in alternative lifestyles, self-sufficiency, health concerns, and spiritual and philosophical quests. It is open to visitors with prior notice appreciated. God's valley is envisioned as a microcosm city of a new world order where people can live in oneness and harmony. God's valley is not affiliated with any one group but wishes to be a part of a network of communities striving to build a better world.

For information contact Rachel Summerton, c/o God's Valley.

Goodlife

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

Established in '68 as Harrad West, our name changed to Goodlife six years ago. We have 10 members, age range is 8 through 50. Our house is three-quarters of a mile from downtown Berkeley. It has 18 rooms and space for a modest garden and some fruit trees.

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

Grasmere

R.D.2, Box 2B
Rhinebeck, N.Y. 12572
(914) 876-7530 or (212) 543-5086

We are a group of six families who for the past ten years have shared a communal experience on a part-time basis on a 25-acre estate 100 miles north of New York City. Our group is composed of 6 middle-aged, middle-class adult couples in business and the professions, with children ranging from ages 15 to 28.

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

are discussed.

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

H

Headlands

Stella, Ontario K0H 250

Headlands is a non-profit consumer cooperative. Our own livestock and garden provide much of our own food. Members are involved in a commercial sheep farm and a construction company. As of July, 1982, we are 4 men, 2 women and 2 children (10 years and 11 months). Our hope is that Headlands will continue to evolve towards a larger community of individuals living and working together in small consumer and producer cooperatives.

**Heart Consciousness Church
Harbin Hot Springs**

P.O. Box 82
Middletown, California 95461
(707) 987-3747

We are a New Age Community, Teaching Center, and Hot Springs Retreat located in our own 1,100 acre valley in Northern California. 50+ members are learning, teaching, pursuing spiritual practices, healing, gardening, operating the Workshop and Retreat businesses, and building new housing and facilities. There are a wide variety of beliefs and lifestyles represented, creating a rich environment for growth and development.

We are the home of Harbinger Center New Age Work Study Program, Niyama School of Massage (Approved for Certification), the East West Center for Macrobiotic Studies, and the Shiatsu Center.

We have our own school of kids, a community food store, and mo-

vies. Residents often conduct group gatherings such as seasonal celebrations, classes, parties, healing circles, etc.

If you wish to join us, or to visit, please contact us before coming. A deposit is necessary, and payment or work required for both members and visitors.

Heathcote Center

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

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

We garden organically, working toward food self-sufficiency. We heat with wood and solar and are looking to improve our structures to make them more heat-retaining. We host retreats in the warmer months, preparing food and sleeping areas.

We work on creating an egalitarian environment, making decisions by consensus. We also like an open, expressive environment where sharing feelings leads to closer relationships. Spirituality is explored throughout this expression.

We are setting up now for families who want to build a homestead and for individuals and families who want to be a part of a close-knit community. Please write or call in advance to set up visits. We love visitors!

**Hidden Valley Downeast
Community**

Freedom, Maine 04941
(207) 342-9685

We are an educational, experiential community of 30 persons living together on an experimental basis for 3 months each fall beginning Sept. 1. We originated as a college-level program for a full semester's

credit from Manchester Community College in Connecticut and are situated on a property used in the summers as a children's camp.

We organize ourselves around the theme of "inductive learning" and "intentional communities", both historical and contemporary ones. We operate on the premise that direct experience provides powerful data for the cognitive world of man, so we offer "experiences". There are four main courses provided: psychology of interpersonal relations, philosophy of religion, intentional communities, and homesteading workshop.

The program is transferable to other colleges for credit, and participants are welcome to apply for personal reasons if they do not desire the college credit.

The cost of tuition is about \$600 for non-Connecticut residents, plus room-and-board costs of \$1000 controlled entirely by the participants. Complete community support is provided for three months, including laundry, medical, book fees and activities. Write to us for further details, in care of director Jay R. Stager.

3HO Foundation

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

The Washington, D.C., 3HO Community is made up of about 80 adults and 30 children. As a daily discipline, all members practice Yoga and meditation before dawn and most are also practicing members of the Sikh faith. Monogamous marriage is encouraged and emphasis is placed both on the unit family and on the community as a whole. Adult average age is 29; children range from newborn to 14 years. Members own and operate many successful businesses in Virginia and D.C., including Honey Pure Natural Beverage Co. and Shakti Shoes. Emphasis is placed on service in the surrounding community. 3HO of-

fers classes in Yoga and meditation as well as natural-food cooking and natural healing techniques.

The Hohm Community

P.O. Box 5839
Prescott Valley, Arizona 86312

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

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

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

Hooker House

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

Hooker House is a middle-class cooperative which is over five years old. We live in a marvelous 90-year-old house which is owned by two of the members.

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

All members have jobs outside the house and share all household expenses. All accumulate equity in the house, which is returned when someone leaves. We allow considerable smoking, watch television, drive cars, eat junk food, and generally enjoy the affluent middle-class lifestyle in a grand house at a remark-

ably small cost per member. House accounts are balanced with one member's micro-computer (a first?). Visitors (limit of three at a time) should contact us and receive confirmation before arriving.

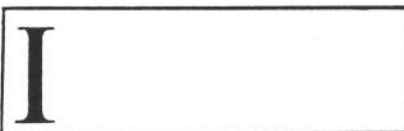
House of Lavender, Inc.

2455 W. Juneau
Milwaukee, Wisconsin 53233

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

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

We do not generally have casual visitors. We consider putting up people who are coming to Milwaukee for a progressive conference, or something similar. Visitors must notify us one month in advance, and must receive a reply from us before coming.



Innisfree Village

Route 2, Box 500
Crozet, Virginia 22932
(804) 823-5400

Innisfree Village is an interdependent, secular community established in 1971 with mentally handicapped adults located on a 400 acre farm at the foot of the Blue Ridge Moun-

tains. The population is now: 32 handicapped co-workers, the Director and Farm Manager, and the staff co-workers who volunteer for a minimum of one year. Policies and decisions about daily matters are taken in weekly meetings, preceded by a Steering Committee which formulates the agenda. A Board of Directors in Washington, D.C. composed mainly of parents of handicapped co-workers deal with financial matters, admission criteria, and overall welfare.

For the handicapped individual living in one of the family-like homes, Innisfree becomes an alternative to a more restricted life in an institution. The village industries are the bakery, weavery, gardens, and woodshop. Staff co-workers are currently expanding our food production and looking for energy-saving alternatives.

We invite you to visit Innisfree but please call or write in advance. Tours are offered on Wednesday and Thursday from 9 am to 12 noon and one overnight may be arranged.

J

Jubilee Partners

Box 459
Comer, Georgia 30629
(404) 783-5244

Jubilee Partners is a Christian service community located in northeast Georgia. Founded in 1979, it now has eight adult resident partners, six children, and five-ten volunteers who participate in a three month work-study program. Located in a rural setting near the town of Comer, the main service project of Jubilee is to act as an orientation and welcome center for refugees coming to resettle in the United States. The work of the residents and volunteers focuses on teaching English and providing services to the

refugees, and administration, maintenance, gardening, and construction for the community. The service projects and activities of Jubilee spring from trying to express Christian discipleship in the world today. Visitors are welcome but space is limited. Please call or write to arrange a visit.

Julian Woods Community

R.D.
Julian, Pennsylvania 16844

Julian Woods community (est. '75) strives for individual freedom and diversity within a cooperative context. We share certain expenses — land mortgage, improvements, and development projects.

We live in "clusters" — small family-like units. Presently, we are 17 people, infants to 45 years. Except for our basic responsibility to the group and our land, we share our lives as much or as little as we care to.

Since moving here, we've installed 2 wells and septic systems, built a large shop, a 3-apartment house, and 2 cabins.

Our members use many trades to earn money: teaching, auto mechanics, furniture repair and refinishing, chimney sweeping, lumbar milling, and marketing.

Ideas for the future include a pond, greenhouse, health and/or behavioral clinic, a berry farm, restaurant, goats, bio-gas digester, and wind-mill.

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

K

Kerista Village

543 Frederick St.
San Francisco, California 94117
(415) 566-6502 or 665-2988

Kerista Village is a pure Utopian experiment: a neotribal, egalitarian, intentional community. Our goals are self-discovery and perpetual growth and change in an ideal learning/social environment.

Since our beginning (1971) we have pioneered many innovations in group living. These include Gestalt-O-Rama™, a personal growth process; an equalitarian economic system based on voluntary wealth limitation, surplus income sharing, gift labor and collective philanthropy; multiple parenting of children; a new kind of multi-adult home life without jealousy and possessiveness.

We (18 adults and 6 children) are highly intellectual, verbal, artistic, spiritual, social, fun-loving, democratic, and totally dedicated to our ideals. We publish a periodical quarterly (*Utopian Classroom*) and operate the University of Utopia/Storefront Classroom/Growth Cop. Our lifestyle is urban and rural. We're now developing a prototype eohomestead in our land trust.

We seek more partners in neotribal camaraderie. Write for free literature if interested.

Koinonia

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

Koinonia (est. '51) is a non-denominational center for healing and growth, located on a country estate just outside of Baltimore. We are 30 people (families, single folk, elders, and babies) who live in community to practice the spiritual, physical, mental, and emotional relationships which promote wholeness in the individual and the world. From our long experience with organic farming, natural foods diet, prayer and meditation techniques, Yoga and other bodymind exercises, art music and handicrafts, we have developed residential programs, classes, and weekend workshops in health enrichment. Through awareness of "wellness" models and disease-

preventing lifestyles, people can experience and practice self-control of their physical bodies and mental, emotional and spiritual growth.

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

Koinonia Partners

Route 2
Americus, Georgia 31709

Koinonia Partners (est. '42) has 27 members, 12 volunteers and 18 children. The average age is 40 years.

We are a Christian service-oriented community, involved with low-cost housing, education, and small industries. We also farm 600 acres, in row-crops, pecans and produce.

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

Visitors are welcome for lunch (weekdays), and for short stays — advance notice is requested.

Kootenay Cooperative Land Settlement Society

Argenta, British Columbia
V0G 1B0

Kootenay Cooperative Land Settlement Society (est. '71) has 17 adult and 6 child residents, with about 40 "supporting" members. The adults are between 24 and 35 years of age. Including children, the sex ratio is 50/50.

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

separated by common land. Hopefully, we will also develop communal houses.

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

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

Kripalu Yoga Ashram

P.O. Box 120
Summit Station, Pennsylvania
17979

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

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

Kriya Babaji Yoga Sangam

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

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

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

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

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

L

Lanark Hills

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

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

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

Laurieston Hall
Castle Douglas
Kirkcudbrightshire, Scotland
Phone Laurieston 275

Laurieston Hall is a huge rambling mansion in the heart of the Galloway countryside in S.W. Scotland. For the last ten years it has been the home of a community of 20 adults and 10 children. About two thirds live in the main house and share income, the others live in caravans and cottages and have separate incomes. We are a housing co-operative, and collectively own the buildings and 123 acres of land. Decisions are made through consensus in regular meetings. Our ideals are those of feminism, co-operation and creativity. We do a variety of crafts including knitwear, shoes, and building wood stoves. Much of our food comes from our large organic garden, a small dairy herd and two pigs. We earn most of our money through running conferences and events during the summer; a thousand visitors a year is normal. Visitors are usually welcome. Please write to book in advance.

Lavender Hill Womyn's Retreat
1085 Greenwood Rd.
Elk, California 95432
(707) 895-3787

Lavender Hill is a retreat and a thriving womyn's community of about 9 members located on 160 acres of redwood covered slopes, and grassy meadows, about 50 miles inland from the coast. We are womyn of diverse ages and backgrounds who have committed ourselves to strive and live in harmony with each other and with the earth. We have three gardens, an orchard, nine buildings, and a pottery studio. A year-round retreat program and two cottage industries are our present projects and we hope to also begin a country survival school. We offer a sage place, a retreat, a refuge, a healing space for womyn who need to be in the country. Call

or write for more information or to arrange a visit or retreat.

Lichen Co-op
P.O. Box 25
Wolf Creek, Oregon 97497
(503) 866-2665

Lichen is a community of organisms, living and growing together for mutual benefit. We are, or try to be, an environmental sanctuary, a co-operative corporation, an intentional community, a smallish group, a wildlife refuge, reverent toward all life, conservers ("sparing, repairing, sharing, caring"), egalitarian, (at times) fun-loving and lighthearted, responsible, integrative, non-violent, sensitive, interdependent, land-trust bound, far-sighted, thoughtful, deliberate. We are not, or try not to be, typical resource exploiters, competitive, numerous, a random collection, a pet haven, destructive, wasteful consumers, hierarchical, always serious, hedonistic, self-indulgent, self-sufficient, speculative, volatile, impulsive.

We are currently 6 residents, ages 14-61, living on 140 acres evergreen-hardwood forest. We have community and private spaces. We are small-scale gardeners, and a postal route, sawmill, nursery, and electronics help provide our income.

Please correspond in depth before visiting.

The Love Israel Family
617 W. McGraw Street
Seattle, Washington 98119
(206) 285-4646

Since 1968 our family has been gathering together in communities around Washington. We share the common revelation that we are all one and that love is the answer. We recognize each other as members of the tribe of Judah.

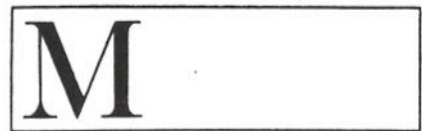
We acknowledge that Love Israel is the head of our tribe. Our government is one of reason and agreement, rather than one of laws. We believe everyone has a place of connection and purpose within the

Great Family of Love that is emerging.

We are actively building a network of self-sufficient villages around Washington, where we are demonstrating the effectiveness of our unity.

We are also eager to build meaningful relationships with other branches of The Family, and to explore what we each have to offer to the building of an alternative society that works. Since nearly half of our 350 members are children, we are especially involved with pioneering education for a new age.

You may call, write or visit us, any time at the Front Door Inn, Queen Anne Hill, Seattle.



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

Magic Animal Farm was established ten years ago with our move to this land — 400 acres of valley bottom in southwestern Colorado, about 35 miles northwest of Naturita. The 5 permanent members and one apprentice take turns living on the farm and at our food co-op and general store in town. We are 3 males and 3 females; our ages: 7, 19, 30, 31, 21, 43.

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

Matagiri Sri Aurobindo Center
Mt. Tremper, New York 12457

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

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

The Mettanokit Spiritual Community of New England

Another Place Conference Center
Route 123
Greenville, New Hampshire
(603) 878-9883

Formed at Another Place in 1978, we are a network of individuals and communities which seeks to be an independent, self-sufficient, alternative society based on trust. We trust ourselves. We trust the process of attunement to unify our intentions with Creation. We trust our ability to create solutions to conflicts in which no one loses. We trust we can discover and eliminate oppression both internal and external and commit ourselves to expressing feelings fully in non-blameful ways. We trust that if we live simply, share freely, and accord each other freedom, support, appreciation, respect, and full power without regard to age, sex, race, personality, intelli-

gence, or history, we will help to heal the earth, re-create society, and hasten the spiritual transformation of humankind.

We operate a new age conference center in rural New Hampshire, sponsor lecture, workshop and story telling tours by Medicine Story, make hand-made futons, baby carriers, and cradleboards, sell mail-order books, do house painting, woodcutting, and catering, garden, homeschool our kids, and make sure whatever we do is fun. Visitors should call or write well in advance as we need clear agreements about dates and length of visits.

Mountain Grove Community

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

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

Today we're about 25 people in every decade of age up to the 70s. Males to females about half and half. We have no leader of dogma, and make decisions by consensus. Anyone is welcome to visit anytime. We ask for \$3.50 a day per person, and participation in the work and sharing. If you want to stay longer than a few days, come to one of our meetings while you're here and talk with us. Bring your own bedding. No dogs, please. What you do here depends on *your* motivation, and keeping clear with the community. You have to be here to know what it's like.

Movement for a New Society

4722 Baltimore Avenue
Philadelphia, Pennsylvania 19143

Movement for a New Society (MNS) is a nationwide organization of people connected by a similar radical analysis of the problems of our society, a vision of what a new

society could be like, and a non-violent, feminist strategy of direct action and organizing to bring it about. There are small groups of MNSers in approximately ten locations in the U.S., having connections with social change activists throughout the world.

We're involved in projects with many different social change emphases. Each group or person sets their own priorities, and reports their experiences to the rest. We try to learn and share leadership skills in whatever work we do, believing that an empowered, active citizenry is the best basis for a new political order. MNS is known among movement groups for its democratic group process skills, conflict resolution, marshalling training for demonstrations, and use of consensus decision-making. These skills can be learned in MNS training programs and workshops.

For further information, write MNS at the above address.

Mulberry Group, Inc.

2710 West Grace St.
Richmond, Virginia 23220
(804) 355-6341

Mulberry Family (est. '72) is an urban community of 10 adults; average age is in the 30s. In 1978 we incorporated as Mulberry Group with these purposes: to share resources, talents, and skills; to balance the need for group stability with the importance of encouraging spontaneity and differences; to balance personal wants and needs with those of other individuals and of the group; to live in an ecologically-oriented household that includes a vegetarian kitchen, resource conservation and proper nutrition; to maintain a long-term commitment to this group and dreams of group enterprises; to form a structured approach to equal accomplishment of physical maintenance and property improvement; to live in a group built around human-growth concepts; to integrate power as it relates to group decisions; and to be aware of the personal relevancy of a lifestyle seeking to make intentional

community an acceptable alternative.

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

N

New Hrsikesa Foundation, Inc.
Route 175
P.O. Box 469
Hopland, California 95449

We are The Kailasa Mountain Community established by Hansadutta Swami in 1978. We are members of the Hare Krishna World Community.

We are located in the Mayacamas Mountain range of Northern California, a valley farm on the Mendocino County line surrounded by wilderness mountain tops. We have 30 to 40 members. Our governing body is a president supported by a board directing the individual projects of Agriculture, construction, temple activities, etc.

Our lives are dedicated to serving the Supreme Personality of Godhead, Sri Krishna. We follow the system known as Varnasram-dharmas. We are followers of Bhakti Yoga as established by Lord Caitanya Mahaprabhu.

We follow a vedic system of social and personal behavior geared to accepting and promoting individuality under the common goal of service to Guru and Krishna.

Anyone is welcome to visit and join provided they follow the four basic regulative principles of religious life: no meat eating, illicit sex, intoxication or gambling.

New South Lifestyles
Rt. 1, Box 75
Wetumpka, Alabama 36092

New South Lifestyles is a community of 7 adults and 6 children living

on two acres of rural healthy land. Our government is by consensus and our purpose is to afford folks an environment in which to grow and become as fully human as possible in this life within a supportive communal environment. We are hoping to develop (on a larger acreage) a wellness/wholeness health retreat area where folks can come to rest, find and put meaning in their lives, and achieve a balanced lifestyle for themselves.

We are happy to have people stop off if "en route" for overnight (two day max.). If coming to possibly join, please plan to visit longer (week to 10 days). We like to meet new folks.

New Vrindaban Community
Hare Krishna Ridge
R.D. 1, Box 263
Moundsville, West Virginia 26041
(304) 843-1600

New Vrindaban is the original and largest rural community of the International Society for Krishna Consciousness. Founded in 1968 on a small farm on top of one of the Appalachian foothills, the community now encompasses over 3,000 acres and has 400 full-time residents.

There are numerous projects: construction, cow protection, farming, arts and crafts, publishing, and industries all centered around the cultivation of Krishna (God) consciousness. There are dorms and rooms for unmarried people and private rooms and individual houses for families. Limited guesthouse rooms are available on a reservation basis. One need not be a Hare Krishna devotee to join the community or visit, but everyone is requested to enter into the spirit of the bhakti-yoga lifestyle, which includes mantra meditation, vegetarianism, and restrictions on sex and intoxication.

New Vrindaban has recently completed a major temple, Prabhu-pada's Palace of Gold, often called the Taj Mahal of the West, dedicated to their spiritual master, A.C. Bhaktivendanta Swami Prabhu-pada.

North Mountain Community
Rt. 2, Box 207
Lexington, Virginia 24450

North Mountain is a 130-acre farm in the Allegheny Mountains. We're a small group of folks in our 20s and 30s with 2 children. Our community is a way of life, a vision, and a hope for the future.

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

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

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

O

One Life Family
202 Pier Ave.
Santa Monica, California 90405
(213) 392-4501

One Life Family's (est. '74) philosophy is to love one another, see only love, be only love, do only loving things, if you will. The 15-30 members, aged 18-40 years, plus kids, mediate together often, play and hang-out as long as it feels good. We have an 18-acre ranch in the coastal mountain range and a large natural food store in Santa Monica. \$12,000 in annual sales leaves enough to do what we want. We do ranch work, store work, and all other levels and types of jobs

needed to keep a communal and commercial trip happening.

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

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

Open House Community

Route 7, Box 410
Lake Charles, Louisiana 70601
(318) 855-2871

Open House Community (est. '70) is a family based community with a vision of an alternative society based on Gospel values. We have grown in "wisdom, age, and grace" in a continuing series of deaths and resurrections, with many people coming and going. We live on 60 acres of swampy woodland, are financially self-supporting, and try to maintain a simple lifestyle. We are nuclear families and single people, clergy, religious and lay, young and old . . .

We are: a people in transition, best described by the words of our *covenant*:

"We are a covenant community in the Roman Catholic tradition, subject to the authority of our Bishop and to our designated leadership. Our life is centered in God: the Father, the Son, and the Holy Spirit, our model of perfect community. We understand ourselves to be in God's image most fully as a community rather than as individual persons; and together we aspire to a life of Gospel poverty."

Oregon Women's Land

P.O. Box 1692
Roseburg, Oregon 97470

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

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

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

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

Owl

P.O. Box 1692
Roseburg, Oregon 97470

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

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

P

Parados Community

Rt. 2, Box 75
Birch Tree, Missouri 65438

Parados is a cooperative community established in 1981 near Birch Tree, Missouri. There are 7 adult members and 8 children. Parados owns 835 acres of woodland, pastureland, and garden. The Jack's Fork River flows along two miles of its border.

Parados is organized as a Partnership, each family unit a Partner, sharing financial obligations equally. However, each individual member has a vote in the management of the community. Members must live in the community a year before belonging to the Partnership.

Our dream is to become economically, spiritually, and educationally free. We practice ecology, organic farming and design appropriate technology. By next year we hope to be operating a 30 cow dairy.

In two years we have gained and lost several other families and rewritten our policies many times. We are looking for members committed to permanency and hard work! Visitors must make arrangements in advance.

R

Renaissance Community

Box 281
Turners Falls, Massachusetts 01376
(413) 863-9711

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

We started as a backwoods agricultural commune, yet have evolved into a diverse and dynamic community. Our major projects at present

include the 2001 Center — building an energy efficient village on 80 acres in Gill, Massachusetts; Silver Screen Design — silk-screen business; Rocket's — construction and leasing of custom coaches; Recording Studio — fully equipped 8-track studio for music; Varied Contracting — painting, carpentry, excavation, etc., doing outside work as well as maintaining and developing the home front.

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

Round Mountain Cooperative Community

P.O. Box 1363
Ukiah, California 95482

We are a family and intentional community (est. '78) consisting of 16 adults and 4 children living cooperatively on 800 acres of land. We wish to grow to 20 adult members.

Ours is primarily an agricultural community, emphasizing organic farming, gardening, and tree crops. We have 50 acres of farmland, a garden, an orchard, two barns, a woodshop, and a community house. Two cottage industries at present involve sewing cotton clothing and growing sprouts.

We are building a nurturing community based on equality, cooperation, feminism, open communication and political activism. Our goals include self-sufficiency, developing alternative energy, cooperative childraising, income sharing, and community networking.

The land is in the name of Round Mountain Cooperative Community, Inc., a California agricultural cooperative. Each adult member buys a \$1200 share (after a 6-month trial period) which is payable for 5 years. For details and visiting information, please contact us. No unscheduled visitors, please.

S

Sandhill Farm

Route 1, Box 10
Rutledge, Missouri 36563

Sandhill Farm (est. '74) is where five adults and two children live the "good life" together, loving, nurturing, and stimulating each other's growth, both inside and out. We are looking for more people to join with us, though we intend to remain a small group, growing to perhaps 12 adults, plus children.

We live on 63 rolling acres, 25 of which are cleared, together with a few cows, chickens, ducks, geese, bees, dogs, and cats. Food is important to us and meals are a central part of our communal day. We grow and eat wholesome, organic food, trying to make it our economic base as well. In particular, we have been making sorghum molasses since 1977 and harvesting honey for sale since 1981.

We are spiritual, though not in a formal or structured way. We feel our spirituality in our respect and love for the earth, each other, and for other living things. We are of the earth and try to be in touch with it daily; we enjoy the feel of dirt on our hands and between our toes. We work hard, but at our own pace. We also have time for play, for being solemn, and for being silly.

Sandhill Farm is a member of the Federation of Egalitarian Communities. Please write to arrange a visit, or for more information.

Sassafras Ridge Farm

Box 122 Buck Route
Hinton, West Virginia 25951

Sassafras Ridge Farm (est. '72) is a home for 3 families (6 adults and 5 young girls) on 240 mountain acres. We do greenhouse, garden, grain, hay, and livestock farming. Visitors are welcome to come by prior written arrangement to work in exchange for room and board.

Seven Springs Community

Box 121
Dillard, Oregon 97432

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

If you visit us you must be able to take care of yourself as far as money, etc. Other things we'd like folks to know about is that we need a philanthropist who would like to help us put solar cells on more than 30 of our houses, fence over ten miles of road, build 3 dams, run a 4-inch steel line for water two miles, and help us incorporate into a township. We use no electricity and all water is gravity from springs. We have chickens, turkeys, rabbits, bees, horses, fish, greenhouses, tractor, fruit trees, nut trees, berries, music and children.

Sevenoaks Pathwork Center

Rt. 1, Box 86
Madison, Virginia 22727
(703)948-6544

Sevenoaks is 130 acres of rolling fields and woodlands in the foothills of the Blue Ridge Mountains, a residential community of twelve people, and the country retreat center for an extended spiritual community of 120 adults living nearby. Sevenoaks is also a conference center and retreat for any group or individual seeking a place for personal growth and spiritual renewal.

The Pathwork is a non-profit spiritual educational foundation. Our approach to spiritual growth emphasizes work on mind, body, spirit, and emotions. Besides the Pathwork, we have also begun two cottage industries. We hope to eventually be able to support a larger residential community.

Our hope is to simply fulfill our task in bringing our piece of the truth to those who want it, and to cooperate with the many other groups and communities who are

equally committed to positive personal and social transformation.

Shalom Community

6017 Bush Road
Brown Summit, North Carolina
27214

We are a community (est. '74) and housing cooperative, with 46 acres of woods and lake, close to the city of Greensboro. While more involved in urban careers and service organizations than in living off the land, we dabble in gardening and solar energy and we enjoy building projects and just being "on the land". Our collective interests include education, social work, wilderness adventure, political activism, computers and music.

We have remained small but are interested in limited, gradual expansion. Our children are growing up (only a few teenagers are left at home) and the last few years they have attended the county schools. They are basically raised by their parents, with added help from other adults in the community.

Visitors need to write, telling us about themselves and letting us know their interests in our community; we can then arrange for a visit and learn from them as well as share who we are.

Sirius

P.O. Box 388
Amherst, Massachusetts 01004
(414) 256-8015

Sirius is a cooperative spiritual community (est. '78) on 86 acres of forest and gardens. Currently 25 members (adults and children) live in several houses in the community.

Our purpose is to live in harmony with the earth, God, and each other, and to help others to do so. We are developing a deeper communion with the forces of nature, and methods of living lightly on the earth. Everyday life is our spiritual teacher, and work is seen as "joyful productivity". We govern ourselves by group consensus and meditation.

We offer educational programs

and experiential weekend workshops in community living and spiritual principles. We have several cooperative businesses: a solar construction company, a wholewheat donut company; and organic fruit and nut tree nursery; a cassette tape business, and a slide show rental business, both of which focus on alternative themes.

Visitors are welcome for Sunday tours or weekend workshops. Those wishing to join or visit call or write for space availability.

Sonnewald Educational Homestead

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

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

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

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

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

The Spiral Inn [Moniteau Farm]

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

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

and 30 children.

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

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

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

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

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

Springtree Community

Rt. 2, Box 89
Scottsville, Virginia 24590

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

Most of our kids are teenagers and they are now going to schools outside the community.

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

We intend to remain a small group. We could eventually use 1-3 more adult members. Our five-year-old boy could use a playmate.

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

The Stelle Group
Box 12
Stelle, Illinois 60919
(815) 256-2200

Stelle, Illinois, is evolving into an ecumenical center where all the many differing resources for personal and social transformation will be available in a mutually supportive environment. Our goal is a New Age City where individuals of high practical idealism may live within a democratic environment which is spiritually uplifting, educationally fulfilling, industrially strong, and ecologically balanced.

Founded in 1973 upon ideas in *The Ultimate Frontier*, Stelle welcomes others interested in advancing New Age concepts to take advantage of the supportive foundation the community provides and its accomplishments in self-development and self-sufficiency.

Stelle presently consists of 125 residents, 42 homes on 240 acres 60 miles south of Chicago, a factory, schools, cooperative market, greenhouses, and holistic health center.

Stelle is a dynamic place for developing oneself in a balanced holistic manner with health related workshops, body therapy, innovative educational programs, participatory democracy, and seminars on various aspects of the human potential movement.

Visitors welcome. Please write ahead.

Starcross Monastery
Annapolis California 95412

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

Stillmeadow Farm
16561 S.E. Marna Rd.
Clackamas, Oregon 97015
(503) 658-6526 or 2544

Stillmeadow Farm (est. '76) is an

established intentional community of twenty individuals of all ages living on approximately fifty acres of forest and meadowland near Portland, Oregon. It is one of three hundred Emissaries of Divine Light Centers world-wide. The farm has many aspects including a large organic garden, animal husbandry and fruit trees. It provides direction and assistance in various ways to people who seek a more effective and creative life experience. Those that live on Stillmeadow are concerned with allowing the laws and principles of Life to govern their momentary living, thus providing leadership and example for healing and the spiritual regeneration of the human race to occur. Many residents are professionally employed in the Portland area. Stillmeadow Farm also provides assistance in coordinating the Foundation of Universal Unity, Planetary Initiative, and The Whole Health Institute. Visitors are welcomed with advance notice.

Sundance Community
Rt. 2, Box 79
Whitleyville, Tennessee 38588

Sundance Community (est. '77) consists of 5 adults and 4 children. We are involved with other individuals through co-op land buying, enabling us to be part of a greater extended community.

We are located in the Upper Cumberland Region of middle Tennessee. We average about 52" of rain a year, have mild winters and have many solar possibilities.

Our government is one of consensus and trust centered around a respect for all life. We live without electricity until we can create our own alternative energy sources. We strive for self-reliance, respect for the earth, openness to others (through workshops on our lifestyle of simplicity), and to create harmony for all life on the planet.

As our visiting policy, we appreciate a notice of intent, \$1.00 a day and/or work within the community.

Suneidesis Consociation
Velaashby Farms
P.O. Box 628
Buras, Louisiana 70041

The Suneidesis Consociation, headquartered at Velaashby Experimental Farms, is located on a beautiful island approximately 75 miles south of New Orleans.

The Suneidesis has no membership per se, but is supported by approximately ten fellow residents and fifteen contributing associates. The Consociation was formed in 1975 for the purpose of sponsoring such programs as World Hunger Objectives, a subsidiary association, as well as other far reaching planetary goals.

The Suneidesis is an experimental society searching for alternative life styles and sponsoring a new planetary order founded on higher principles than those presently adopted by our existing societies. The Consociation uses all available means to encourage the rise of the new Concomitant Intelligence through national lectures, rap sessions and workshops. There are also frequent gatherings and symposiums on the island.

Visitors are always welcome! Please write first.

Suneidesis: A Knowing with One's Self.

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

Sunflower Farm (est. '75) is an appropriate technology oriented community, now 7 families, in southeastern Ohio near the university town of Athens. We seek a more self-reliant and cooperative lifestyle based on developing decentralized, creative, human-scale workplaces.

Each member family has a 5 acre homesite and owns a share in a commons of 50 acres and farm buildings used for cooperative agriculture and workshops. Having the opportunity for both individual initiative and working together, we believe, is important for personal,

community and societal growth.

The 6 houses we've built and the many projects underway have given us a sense of purpose, community, and confidence. We are now seeking new members with basic skills, particularly in solar greenhouse construction, hydroponics, or fish farming, who can offer programs as part of our expanding efforts as a new age learning center. Interested persons please write about yourselves and your interests, c/o Bruce Sabel.

T

Tanguy Homesteads

RD 4, Box 174
Glen Mills, Pennsylvania 19342

Tanguy Homesteads, located near Philadelphia, PA, has currently 38 member families and ten associate member families.

We have been in existence since 1945. This year we passed our 37th birthday.

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

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

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

Teramanto [Tera]
10218 147th S.E.

Renton, Washington 98056
(206) 255-3563

Teramento (est. '74) was formed by Fellowship of Reconciliation members. There are now 9 adults and 3 children in 3 adjacent houses, 1 trailer in semi-rural May Valley near Seattle. 1½ acres for more building, large organic garden and woods are adjacent.

We try to live in accord with Truth, serve God (universal order), trust that of God in every person, do for others as one does for self. Decisions are by consensus. We are building alternative energy housing, exploring other enterprises.

Part of each individual's income from outside employment is contributed in accordance with co's ability to provide the necessities for all. Cash investment in community facilities is returned to the member when co leaves. Prospective members work with members in community part-time.

Membership is open. Visitors should contact us well ahead.

Tolstoy Farm

Rt. 3, Box 72M
Davenport, Washington 99122

Tolstoy Farm (est. '63) has 33 residents, 11 of them children. We hold 240 acres of land and 20 households. Each household is independent, having mostly separate gardens, animals, income, etc., with the exception of a common milk cow and hay-field co-op, and two or three household co-ops for other specific purposes. We are anarchistic homesteaders who believe in simple, cooperative life. We vary in our degrees of involvement with the alternative culture and local people.

We are all organic gardeners who believe in leaving the land richer than we found it. Most of the land does not and may not have electric lines. Seven of the houses have 12v. voltaic electricity.

Newcomers become part of Tolstoy by leasing homestead space from the corporation to build on, or by purchasing the improvements of a departing member. Homestead

spaces with water are currently all taken. We have the potential to buy some adjoining land if a new member were to provide most of the cash. In recent years, houses have sold for \$300 to \$1000.

Prospective visitors should write ahead.

Trails End Community

P.O. Box 24122
Ft. Lauderdale, Florida 33334

Trails End Community, established in 1981, is a group of like-minded people interested in physical, emotional and environmental development. This year our 5 members, plus 3 more who have chosen to join us in N.W. Arkansas, will begin to build structures on our newly acquired land, which is in a semi-mountainous region with lakes, streams, and an abundance of timber.

We live a modified family lifestyle of work sharing, social equality and decision making, blended with nature, natural foods and the development of our community. This provides us with the ability to help ourselves and those around us. At Trails End we believe "many hands make light work" which provides time for pursuit of personal goals, hobbies and travel.

We invite inquiries from sincere, honest and dedicated persons who want to share in our community. Please write our permanent address for more information and visitation times.

Tuiltergaerde

Stokrooieweg 3
3511 Kuringen
Belgium

Tuiltergaerde is a commune of seven people in the agricultural area close to the city of Hasselt. We live together on the land and do biological farming. We have an alternative school and support grassroots activities, cooperatives, and collective living initiatives..

We have collective management and consensus decision making. We

can welcome and host five guests at a time.

Tupelo Ridge

Huff, Kentucky 42250
(502) 286-4458

Tupelo Ridge (est. '76) is a community of 5 people, 3 men and 2 women in their 20s and 30s, from different parts of the country, with varying lengths of membership. Our 114 acres of beautiful pasture and woodland are located in south-central Kentucky. Bowling Green, 25 miles away, is a source of employment, university classes, and friends.

Our farmhouse residence has steadily improved. Two of our members have recently built a house in the woods. We have room for 2 or 3 more people in the main house. Beyond that, new residences will need to be built. We welcome new members. Our main concern is compatibility.

Though the farm presently has a sole owner, we plan to form a land trust in the near future. Write to us or call for more information or if you want to arrange a visit.

Turtle Creek Farm

651 Halsey Valley Rd.
Spender, New York 14883
(607) 589-6858

Turtle Creek Farm (est. '81) is a loosely cooperative group of approximately five members, located in upstate New York, twenty miles south of Ithaca. We are trying to keep up with a run-down 105 acre farm, raising vegetables, animals and farm crops organically. We have the usual aspirations of some sort of self-sufficiency, and have been researching and doing various forms of alternative agriculture, energy, etcetera. There is a good chance that we will have room for one or two live-in apprentices starting in spring '83. Please write or call before visiting. We are usually very busy.

Twin Oaks Community

R.R. 4G
Louisa, Virginia 23093
(203) 894-5126

Twin Oaks Community (est. '67) is an intentional community of 75 on 500 acres of forest and farmland in rural Virginia, bordering the South Anna River.

Since our beginnings, values of cooperation, non-violence, and equality have been central. We are continually striving to treat each other in a kind, honest, and caring way, and to create a gentle culture where women are encouraged to lead and men to nurture. We are an economically self-sufficient community with the farm and garden providing close to 60% of our food needs. Each of us is required to work about a 45-hour work week which covers all domestic and income-producing labor. Our focus also includes finding solutions to problems of land use, food production, energy conservation, industrialization, and use of technology. Integration of work and play is a key to community life.

We offer new friends, hard work, freedom from sex roles and a life rich with challenge. We seek members who want to join in the joy and struggle of living communally. All potential members must visit for 3 weeks and go through a 3-month provisional period.

Two Rainbows Community

Lowman, Idaho 83637

Two Rainbows (est. '77) is a spiritual community on 40 acres in the forested mountains surrounding the Sawtooth Range of central Idaho. Inspired by Findhorn, our primary focus is to develop individual and collective harmony through positive and cooperative effort. The Seven Concepts of Two Rainbows are qualities we strive to integrate into every aspect of our lives: Honesty, Creation of Our Own Reality, Recognition of God, Prayer, Meditation, Being Here Now, and Having a Positive and Loving Outlook.

Our physical facilities are limited. Due to our remote mountainous location, the number of people who live and work up here varies seasonally. There are a small number of permanent residents. The "membership process" is dynamic and flowing. There are many levels of commitment.

It is our Heart's Desire to help manifest the Planetary Network of Light in the way that we are most able. Please write for further information.

U

U & I Community Ranch

Box 114 Prospine Route
Eldridge, Missouri 65463

The United and Individual Community Ranch needs people interested in rebuilding this community. We have 1040 acres of land, mostly wooded, hilly and full of untamed resources, including plenty of Ozark spring water, herbs, wild fruits and other edibles. There are 200 acres of tillable land with many garden spots. Also many houses are open and in need of good family energy and love.

There is very little work outside of the community. So we as a community are looking for people interested in the back to the land concept in hopes that we can attain and maintain a natural shared experience with our Earth and the people around us.

All letters will be answered and accepted. Please include a SASE. Peace, love unconditionally, freedom and unity for all.

V

The Vale
P.O. Box 207

Yellow Springs, Ohio 45387
(513) 767-1461

Established in 1961, we are six member and four non-member families living on 40 acres of woodland, two miles from the center of Yellow Springs. Each family lives in its own home and earns its own living. The land and utilities are managed together.

Two families run a small elementary school, on a volunteer basis. The school goes through third grade, and is for both children of the Vale and the surrounding area.

We govern by consensus. Many of us are Quakers, also vegetarians. Most garden extensively.

We're family-oriented, and desire families who share concern for nature, the wider society, and for the well-being of the family unit. Interested people must live here for a year before a mutual decision about membership is made.

The Village of Oz

P.O. Box 86
Point Arena, California 95468

The Village Oz is an intentional community on the Northern California Coast that works at being a model ecotopian, alternative energy community with a general philosophy of self-sufficiency. Located in a redwood forest with a clear river running through 170 acres, the aim of the Oz community is to provide a comfortable atmosphere where individuals may work and grow on an informal level. Oz is available to scholars, artists, creative individuals, families, and young people. The writers-artists' colony provides a unique work atmosphere without distraction. The human potential camps teach film-making and dramatic arts to bright children. We offer educational workshops that include programs on farming, natural foods cooking and nutrition, body awareness and health, alternative energy and science. Cabins, domes, treehouses, tipi and tent sites, sauna, hot tub and isolation tank accommodate our guests. Meals are prepared using whole-

some foods from our garden. Please write or call for more information.



Warm Fellowship

P.O. Box 4022
Mountain View, California 94040
(415) 967-6551

The Warm Fellowship is 7+ years old, with about 125 members, and many other active participants. We work closely with many other organizations.

Our philosophy emphasizes personal responsibility, freedom of choice, self-understanding, actualization, and realistic ethics. Within this philosophy, each community has its particular aims and lifestyle.

Purposes and goals include: setting forth and recognizing certain philosophical principles, which we consider to be important, assisting and inspiring members to greater realization of their capabilities, creating communities and groups who are in accord with the philosophies of the Warm Fellowship.

Two active communities are Warm Community in San Francisco, and Gentle Quest in Washington. Members live in an extended community of separate households and share open lifestyles and personal growth.

Now establishing Ponderosa Fellowship and Ponderosa Village, which will consist of a rural community of households with appropriate technology, and cooperative facilities. Newsletter and information available on request.

Water Creek Cooperative Village

815 Dunlap Street
Santa Fe, New Mexico 87501
(505) 988-1382

Founded in 1981, we are a group of six seekers and frontierspeople looking for 15 more to join us on our 150

acre farm near the town of Coyote in northwestern New Mexico. We are not bound together so much by a strong leader or a shared religious belief as we are by common commitments to wholistic spiritual practice, stewardship of the land, family, and growth within community. We are largely vegetarians. We do not do drugs. We are monogamous and uphold the nuclear family. We are set up to look like an old-time cooperative village where tools, resources, jobs, and the raising of children are shared but where all have their own living and eating spaces. We are equal partners in the ownership of the land — each share costing \$12,000. Our valley property butts up against the mountains and is surrounded on three sides by National Forest. We have a year-round stream with accompanying water rights, fruit trees, large organic garden, grain fields, and a large community-center farm house. We are working in this magic place towards self-sufficiency and towards building our's and the world's vibration. Visitors are welcome but need to write at least one month in advance. Write: Tom Callanan at the above address.

Waterfarm

RD 3, Box 206
Chestertown, Maryland 21620
(301) 778-5739

Waterfarm was established in 1976 on a tidewater river of the Eastern Shore of Chesapeake Bay. It is primary home for a few people and weekend/vacation home for a large number of others.

We are creating a viable community that is self-sufficient, ecologically sound and spiritually fulfilling. Our main objective at present is to diversify and expand our small-scale organic farming operation, which we see as the best foundation for healthy living in tune with nature.

We have 35 acres of woods and fields, a truck, a tractor, a rototiller, a duplex cottage, a three-story "glass treehouse", and several boats. We envision a solar green-

house, a barn full of animals, shop/craft space and a music/dance studio. We're eager to enrich our resources and aspirations with the talents and interests of new members, both resident and non-resident. Write for information about visiting.

Whitehall Coop

2500 Nueces
Austin, Texas 78705
(512) 472-3329

Whitehall co-op is a 40-year old co-op in a house that can hold 13 adults plus children. There are a variety of ages and occupations, and everyone contributes equally to monetary costs and household responsibilities. Whitehall strives to achieve a non-sexist, non-racist, non-competitive living environment. Decisions are made by a committee and subject to review through the consensus process. Our goals include obtaining intimate, meaningful tribal/familial bonds, emotional support, and spontaneous and planned creation and play. We are learning proper use of resources, non-competitiveness and communication skills.

We want to be a part of a significant, non-exploitative socio-economic movement. People interested in membership, please write for more details.

Wilderness Seekers

General Delivery
Chapleau, Ontario P0M 1K0

Wilderness Seekers is people, some of whom live in a small community. Our purpose is to use the wilderness in a sane manner, to sustain renewable natural resources, and to enjoy self-propelled wilderness activities: canoeing, dog-sledding, snowshoeing, cross-country skiing, hiking, fishing, hunting, and gathering. Within the community, some of us are attempting to live off the land in a self-reliant way, beyond agriculture, but within the existing game laws.

Members are free to establish their own enterprises in order to support personal interests and specializations. Members may be dependent or interdependent on the support systems of the community. There are opportunities to lead wilderness trips, teach tours, and produce maple sugar, dried edible wild plants, medicines, smoked coarse fish, etc.

Windspirit Farm and Music Community

Rt. 4, Box 252
Kettle, Kentucky 42752
(502) 433-5518

Windspirit (est. '74) currently has 7 members (2 families), located on 290 acres in remote south-central Kentucky hills. Grounds include creek, orchards, barns, trails, rehearsal studio, shop, sauna and spa. Our main activity is gardening and maintaining the grounds; our music interest is post-punk, post-hippie rock and roll; we meditate daily before dinner. Our diet includes fish and chicken, excludes red meat. Our outlook is universal and international and we seek to maintain contact with the latest technological/artistic/cultural events while keeping close to the earth. We seek strong, hardworking, self-reliant, open-minded people to grow with us intellectually, spiritually, and musically. Future plans include a rock band and botanical gardens. Write before visiting, SASE please.

Woodburn Hill Farm

Rt. 3, Box 98
Mechanicsville, Maryland 20659
(301) 884-5615

We are a rural, family-oriented intentional community in Southern Maryland. In 1975, several households pooled resources to acquire a fantastic 200-acre Amish farm. Some have moved on and a strong group of sixteen people (six adults) are now members of Woodburn Hill Farm.

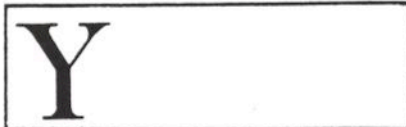
"The Good Life" includes separate housing, common kitchen,

sharing dreams, mortgage-making, childrearing, hard work, personal growth, and privacy. Though we tend toward vegetarian, diet is individual choice as alternatives are usually provided. Within our community, we are monogamous in relationship.

Our religious beliefs are informal and diverse, and we are enjoying creating rituals to mark our lives together. We gradually are moving toward an integrated holistic health orientation. For the past three years, we have consciously exchanged spiritual energy with our garden.

We govern ourselves by consensus. Finances are cost sharing for farm and food expenses; other expenses are individual responsibility. We farm on shares and most adults work outside the Farm.

We are interested in new members. Young people are welcome, although we have a decided preference for children over five years old. Come to visit and arrange your stay in advance. Or write for more information.



Yahma Linden Gathering

2117 Linden Ave.
Madison, Wisconsin 53704

Yahma Linden Gathering is comprised of six adults and four children who share a comfortable, three story Victorian home, garden, greenhouse, child care and (primarily) vegetarian meals. Individuals have professions and personal income so various levels of wealth exist among the members. Religion, politics, and sexuality are pluralistic and on individuals' personal choice. Decision making is done by consensus. A non-equity co-op, Yahma Linden Gathering has existed since 1974 and as a household is involved in environmental and peace issues. Members are highly committed to a collective lifestyle. Visitors are welcome as guests of individual members.

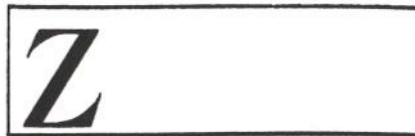
Yasodhara Ashram
Kootenay Bay, British Columbia
VOB 1X0

Yasodhara Ashram was founded in 1956 in Burnaby, B.C., by Swami Sivananda Radha. The Ashram moved to Kootenay Lake in 1962, settling on 83 acres of land 25 miles from Nelson in the southeast corner of the province.

The Ashram gives those who are serious about spiritual life an opportunity to discover and follow their own paths. We provide a retreat where people of all religions may come to find their centre, to pursue the goal of Self-realization, to better understand the answer to the question, "Who Am I?"

In addition to our teaching program, we run a bookstore, recording studio, printshop, publish a journal,

Ascent, three times a year, and operate a small farm and orchard. If you are interested in our activities, please write to the Secretary at the Ashram.



Zen Lotus Society
46 Gwynne Avenue
Toronto, Ontario
M6K 2C3, Canada

The Zen Lotus Society is a practicing Buddhist community (est. '75) of people living together and training under Zen Master Samu Sunim. On 400 acres of land near

Kaladar, Ontario, we are in the process of building up a rural Zen community, and in the future, a monastery.

Our teacher, Samu Sunim urges us to practice the following to attain enlightenment: 1) unify practice and work; 2) use our hands and promote folk arts in order to relate to each other culturally and economically; 3) serve people with emptiness and freedom so that we may free ourselves.

We practice Zen meditation, grow our own food, and engage ourselves in handcrafts for living and trade. Our community membership is presently 15 persons, and we accept all sincere people who wish to follow the same path.

Please write to the general secretary at the above address for more information and possible visiting arrangements.

Resources

The Aquarian Minyan
P.O. Box 7224
Berkeley, California 94707
(415) 848-0965

The Aquarian Minyan is a New Age egalitarian Jewish spiritual community that meets weekly as a portable Shul in people's homes. Shabbos, Holyday and Festival celebrations combine traditional prayers and songs with innovative liturgies, dance, storytelling, and other, more specifically personal sharing, to provide an experience of the essence of the observance. Also sponsors workshops, particularly in Jewish mysticism and related topics. New-comers and non-Jews are welcome. A newsletter is available.

Animal Town Game Co.
P.O. Box 2002
Santa Barbara, California 93120

Animal Town is a small, family game company. Having started in 1976, each year we design and manufacture one boardgame. We got into this business to offer folks an alternative to the games on the mass marketplace which needlessly promote violence and competition and distort human values. Many glorify the military, the automobile culture, space exploration, computer technology, and movie and TV celebrities. Rarely will you find games which honor Old Mother Nature, peace, artists, poets or humanitarians.

We are trying to help reverse this trend. Our games extoll the virtues of cooperation, self-sufficiency, conservation, and simple ways of living. We design them to be educational and artistic as well as fun for both adults and children.

As a cottage industry, the whole family works together in developing each game — from creating the

ideas to assembling each game. Folks can write for our free mail-order catalog.

Aquarian Research Foundation
5620 Morton St.
Philadelphia, Pennsylvania 19144
(215) 849-3237 or 849-1259

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

mantown section. The foundation is non-profit, tax-exempt.

We publish *The Aquarian Research Foundation Newsletter* (monthly, by donation), and *The Natural Birth Control Book* (\$6.00), 1982 ed.) to survive. We also print at cost for peace and social-action groups by having apprentice printers who live with us run our offset printing press. We're seriously concerned with the survival of the planet and seek help with our projects: the "Adopt A Peace Worker Program" designed to provide free room and board to thousands of full-time peace workers, and Big-Party to celebrate world disarmament. Serious visitors (who phone) are welcome. Now we have space for 2 or 3 more people.

Arcosanti

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

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

Presently, Arcosanti has 40 resident members who guide the students and professionals who pay about \$400.00 to participate in 5-week construction workshops. Participants learn skills and the joys of shared accomplishment.

**Athens Progressive
Resource Center**
185 W. Washington St.
Athens, Georgia 30601
(404) 353-1218

Athens Progressive Resource Center (est. '82) is a downtown educational center that serves as a forum to clarify ideas and to formulate strategies for nonviolent social change in the Athens community and surrounding areas. The purpose of the center is to unite, inform, and activate organizations and individuals interested in creative, alternative, and progressive ways of approaching the issues in our community and the world at large.

Staffed by volunteers who work as a collective body, the center provides a library of books and magazines of political, environmental, economic, sociological, and spiritual interest; keeps a filing system of resources, clips of newspaper articles, and files on activist/social service organizations nationwide; posts notices of programs, events, and rallies nationwide; works to bring educational programs such as films, speakers, and slide shows to the community; and mobilizes the progressive community by being a gathering place for discussion.

Contact the above address for more information.

**Cherry Hill Cooperative Cannery
Inc.**
MR 1
Barre, Vermont 05641
(802) 476-8738

Cherry Hill is a cooperatively owned and operated cannery. We are dedicated to providing wholesome foods grown by Vermont farmers and orchardists. In 1976, Cherry Hill Cooperative Cannery was started in an effort to improve local food self-reliance and to create a source for natural, nutritious Vermont grown food. Commercial production of apple and maple products utilize the Cannery year round. Any profit supports the Community Canning Program, designed to provide home gardeners with a place

where they can preserve their own food safely, efficiently and economically. Cherry Hill opens its doors to the community in June and remains open as late as December. A trained supervisor works directly with the canners. (A large number of Cherry Hill members come without any previous canning experience.)

Membership at Cherry Hill Cannery is open to everyone. It costs \$2.00 and a four hour work commitment annually.

Write or call for more information.

Circle Pines Center
8650 Mullen Road
Delton, Michigan 49046

Circle Pines is an educational and recreational cooperative which has been member controlled and democratically managed since 1938. We strive to teach through demonstration the superior advantages of cooperation as a way of life. Membership is open to all; the current 600 members live predominantly across the Midwest. Circle Pines occupies 284 acres of woods and rolling meadows, with a third mile of lakefront, an organic garden and orchards, and forty buildings. We operate a year-round conference and educational center (especially for the cooperative movement and like-minded groups), a winter cross-country ski facility, and the nations oldest children's cooperative summer camp. Guests are welcome year-round (reservations required); we have unheated sleeping space for 150 and heated space for 72, as well as two large tenting areas. Write for literature and current rates. A separate summer camp brochure is also available.

The Communal Grapevine
c/o Parker
P.O. Box 5446
Berkeley, California 94706
(415) 841-6500, ext. 192

The Communal Grapevine has been a communication and support net-

work of urban communal households in the Berkeley/Oakland/San Francisco area since the Spring of 1977. The main focus of CG is to help individuals to explore ways of living with others, and to facilitate the establishment of intentional families.

Grapevine puts out a monthly newsletter and sponsors once-a-month drop-in rap groups that provide a place for individuals to learn about their wants, to meet people interested in forming new households, and to contact representatives of households that are looking for new members. Send 60 cents in stamps for a sample newsletter.

**Communities: Journal
of Cooperation**

P.O. Box 426G
Louisa, Virginia 23093
(703) 894-5127

Communities (est. '72) is a bi-monthly journal published by an for people involved in cooperative life. *Communities* explores and reports on the development of intentional community, people deciding to work together in urban co-ops and neighborhoods, as well as rural communes. Topics we have covered include community learning, women, the Bank Bill, food cooperatives, worker collectives, neighborhood and tenant organizing, therapy, spirituality, relationships and children, and rural intentional communities. In addition to our features, we include regular columns called "Reach", "Grapevine", and "Resources" which connect our readers with the groups and resources they need.

We put out the yearly *Directory of Intentional Communities*, listing groups open for visiting or looking for members.

Access to *Communities* is through participation. Editing is on a rotating basis, coordinated and published out of Twin Oaks Community and New Haven, Connecticut.

Subscriptions to *Communities* are \$10 a year, \$18 for two years.

Community Consulting Group

P.O. Box 7216
Austin, Texas 78712

Community Consulting Group is a nonprofit cooperative corporation which has as its ultimate purpose the creation of self-reliant, self-empowering communities of people which will grow and promote cooperation and social justice. The role of the organization in achieving that purpose is to create, disseminate and develop technical software, services and working models for community development. It is our intention to institutionalize a means for groups and individuals to efficiently get access to and share successful community development techniques. We intend to act as an honest broker of information and services.

Community Consulting Group (CCG) has been operating for four years and provides:

- co-op education, training and communication,
- services such as accounting and management,
- technical assistance in loan packaging, business and market planning, development of capital programs, etc.
- co-op feasibility assessments and development.

**Community Development
Credit Union**

Institute of the National Center for
Urban Ethnic Affairs
1521 16th St. NW
Washington, D.C. 20036
(202) 232-3600

The Community Development Credit Union (CDCU) provides training and technical assistance throughout the country to neighborhood credit unions as well as to groups and organizations interested in forming a credit union.

Programs are offered in the following areas: the role of the CDCU in the community; responsibilities of credit union officials; management by objectives; policy and procedures development; marketing and mortgage lending. Work is also being performed around the implementa-

tion of housing counseling programs within the credit union framework.

The Institute has developed a publication presenting an overview of CDCU and detailing the step-by-step process involved in organizing a credit union. Additional resources are listed and an actual case study is included. The publication is available at \$1.

Community Service, Inc.

Box 243
Yellow Springs, Ohio 45387
(513) 767-2161

Community Service, Inc., has been for 40 years a center where ideas and practices concerning community are appraised, developed, and circulated. Central to our work is the conviction that the small community in its many forms is basic to social survival and social evolution. As a national, non-profit membership organization, we endeavor to share with others the perspective and the reality of community life through our newsletter, books, conferences, and workshops.

Membership in community Services includes the bi-monthly newsletter, and is available for a yearly contribution of \$15 or more. Visitors are welcome at the office, 114 E. Whitman St., from 9a.m. to 3p.m. Write to our Yellow Springs address for a free booklist and brochure. Include 50 cents for a sample newsletter.

Comunidad

Box 15128
S-104 65
Stockholm, Sweden
Tel 41 01 47

Comunidad is installed in the suburbs of Stockholm composed of a group of latinamerican exiles who were part of a larger community founded in Uruguay in 1955. Presently there are 15 members (5 children) of different nationalities. Our purpose is to satisfy the necessities of each member by solitary self-management and anti-authoritarian ways. We are defined by the concept

of a basic cell in a new social structure that must be created to radically substitute for the existing capitalist and individualist state-based system. This implies communitarian economy, shared education and paternal responsibilities, direct participation through assemblies, rotative coordination and a search for solidarity with other alternative groups.

Principal activities are bi-monthly review in Spanish, printing and editorial work (children's books, political essays, literature . . .) in Spanish and Swedish. There is no special policy for visits. We need to grow.

Consumer Cooperative Alliance
c/o Cooperative Services, Inc.
7404 Woodward Ave.
Detroit, Michigan 48202

The Consumer Cooperative Alliance is the only international forum for consumer cooperatives of all kinds, large and small, new and old. Its annual institute program is varied, intense, and stimulates the sense of a cooperative movement through discussions and workshops.

CCA was founded in 1929, and governs itself as a cooperative. It is financed by cooperatives and individuals and organizations interested in cooperative development.

**Farallones Institute Integral
Urban House**
1516 5th St.
Berkeley, California 94710
(415) 525-1150

The Integral Urban House (est. '74) is an active demonstration of what people can do to improve both the quality of the urban environment and their own lives. Public classes are held on a regular basis in the fields of solar energy systems, habitat design, urban food raising, and waste recycling. Hands-on workshops are conducted in small stock raising, aquaculture, and bee-keeping. Apprenticeships are available for people who would like to study with us for longer periods.

Teacher-training programs and environmental education seminars are conducted to develop instructional skills for classroom teachers. Professional consultation is offered for people seeking guidance in modifying their own homes with energy and cost-cutting technologies.

Farallones Institute Rural Center
15290 Coleman Valley Rd.
Occidental, California 95465
(707) 874-3060

The Rural Center is, primarily, an educational community. It provides the context not only for practical training, but also for a re-examination of the issues surrounding technology and culture.

Located on an 80-acre ranch in Sonoma County, the collective work of staff, apprentices, and workshop participants has enabled us to build a village which now includes seven solar cabins, solar greenhouses, several commercial and owner-built composting toilets, greywater recycling systems, and more. We have a reference library with several hundred selected titles. In addition, we have three acres of intensively planted vegetable and flower gardens which provide us with fresh organic produce.

Residential hands-on programs from one week to three months, as well as weekend workshops, are offered through the year.

The Rural Center is open every Saturday afternoon from 1 p.m. for public tours of our facility. Groups are welcome by pre-arrangement.

**Federation of Egalitarian
Communities**
Box CM2
Tecumseh, Missouri 65760

The Federation of Egalitarian Communities regularly sponsors a series of three-day conferences and communal-living weeks designed to broaden awareness and understanding of intentional communities, help more people find a communal alternative, and celebrate our own communal lives.

The Federation offers participants a look at communal life, its rewards and its problems, through workshops and presentations and by bringing together numerous groups that are open to new members.

The conferences include the annual Dandelion Communities Conference in Enterprise, Ontario, the first weekend in August. The Communal Living Weeks operate from May through September at Dandelion, East Wind, and Twin Oaks communities. These are intensive communal-living experiences for small groups of ten to twenty people — each one an opportunity to experience community building first hand.

For more information, write to the individual communities (see addresses in the Directory) or write the Federation for a conference calendar.

Friends of the Trees society
P.O. Box 1064
Tonasket, Washington 98855

Friends of the Trees Society promotes the widescale planting of diversified trees throughout the world. Locally based in northern Washington, Northern Idaho and British Columbia, Friends of the Trees seeks contact with tree lovers anywhere in the world, to exchange information, inspiration and the seeds of trees, shrubs and vines. Towards a more beautiful and bountiful world. Hug trees.

Gould Farm
Gould Road
Monterey, Massachusetts 01245

Gould Farm (est. '13) is a residential psychiatric rehabilitation community. About 100 residents and staff live on the premises. Staff assists residents to move toward social and vocational independence. Visits must be by appointment only.

Haymarket People's Fund
25 West Street, 5th floor
Boston, Massachusetts 02111
(617) 426-1909

The Haymarket People's Fund (est. '74) is an alternative foundation which provides funding to groups who do not have access to larger, more traditional funding sources.

The bulk of our money comes from people with inherited wealth who want to make a conscious decision about their wealth and a commitment to social change.

Haymarket has evolved into a support primarily for small, local organizing projects in low-income and working-class communities which are trying to create base-level social change. We have a decentralized decision-making structure and our grant-making is carried out by eight regional boards throughout New England. We fund only in New England.

**Hospitality Guide of
North America**

5620 Morton St.
Philadelphia, Pennsylvania 19144

The Hospitality Guide is a directory of folks who like to travel and meet new friends through a voluntary exchange of hospitality. The guide is not sold to the public, but it is available only to the listees who choose to have themselves in it, who thereby offer hospitality to others, and, in return, receive the free hospitality others offer them when they are away from home.

Membership, listing and copy of the directory is \$10.

**Institute for Community
Economics, Inc.**

151 Montague City Road
Greenfield, Massachusetts 01301
(413) 774-5933

The Institute for Community Economics (ICE) is a non-profit corporation committed to the principle that communities should have a primary role in planning and benefitting

from their own economic development. ICE is particularly concerned with communities facing problems of access to low and moderate income land and housing. It developed the community land trust (CLT) model as a means of dealing with these problems.

The institute provides technical assistance to local groups throughout the U.S. helping them to evaluate the potential of the CTL model for their own use, and with community organization and education; legal incorporation and the formulation of bylaws, lease agreements, property acquisition, development, and rehabilitation; financing and fundraising; and negotiations with public agencies and private financial institutions. Fees are based on a sliding scale with consideration for a group's ability to pay.

ICE has recently completed *The Community Land Trust Handbook*, including an overview of the philosophical roots of the CLT model, and chapters explaining how to organize a CLT. Write to ICE to obtain materials or more information.

I.O.C./M.A.B.

[International Ontmoetings-
centrum Basisgroepen —
Mouvement D'Animation De
Base]

Kuringersteenweg 35
3500 Hasselt, Belgium

I.O.C./M.A.B. (est. '75) is an international network for self-management and grassroots activities of groups working on industrial restoration and alternative economic concerns. We sponsor a newsletter, documentation center, international workshops and seminars. We have lots of contacts throughout Europe with grassroots groups, cooperatives, communes and alternative projects. A self-managing collective of 7 people, we organized the 1980 International Communes Network meeting of communes for Europe. We welcome people from all over the world.

Karme-Choling
Barnet, Vermont 05821
(802) 633-2384

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

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

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

Located on 540 acres in northern Vermont, Karme-Choling offers year-round meditation and study programs, from a weekend to ten weeks long. In addition, guests may live here for any length of time, and join the daily schedule of the staff. For more information, write or call us.

Lama Foundation

Box 444
San Cristobal, New Mexico 87564

The purpose of the Lama Foundation (est. '66) is to serve as an instrument for the awakening of individual and collective consciousness. Residents follow different spiritual disciplines, understanding that all beings and paths are one.

We support ourselves by offering summer retreats with visiting teachers, silk-screening prayer flags and T-shirts, pottery and publications. Three hermitages are available year-round on a rental basis. Staff members never earn salary and pay room and board for the initial six months.

We are located on 110 acres in forested mountains. We have a 90 day growing season, wood heat, outhouses, limited electricity from

generators and photo-voltaic panels and no phone. Winter staff size is 24 and is slightly larger in the summer. We have family and single dwellings, structured daily schedule, communal meals, work, prayers, meditations, song and dance.

The community is closed to visitors December through April and is open to visitors on Sundays the rest of the year, although some Sundays may be closed due to retreat schedule. Please write for details.

Naropa Institute
1111 Pearle St.
Boulder, Colorado 80302
(303) 444-0202

In 1974, a group of artists, scholars and students joined together in a common vision of learning as a personal journey — encompassing both the academic and the artistic — a process which develops and integrates intellect and intuition through the discovery of genuine discipline. At Naropa Institute, intellect is trained through study and intuition through the practice of meditation, the arts, and body awareness and movement.

The Institute attracts 1,000 students each summer to over 200 courses and workshops in music, dance, psychology, martial arts, theater, visual arts, poetics, Buddhist studies and science (biology, language, and knowledge). Year-round degree programs include B.A. in Buddhist Psychology and Buddhist Studies; M.A. in Buddhist and Western psychology, and in Buddhist Studies; and certificates in Dance, Poetics, and Theater.

NASCO
P.O. Box 7293
Ann Arbor, Michigan 48107
(313) 663-0889

The North American Students of Cooperation (est. '69) is a non-profit tax-exempt co-op resource organization. NASCO provides education, publications and technical services to its members and the

general public.

NASCO also offers its Board Training Course, designed to introduce directors and leaders of co-ops to governance, finance, and planning responsibilities. Other NASCO services include the annual Cooperative Education and Training Institute (a major bi-national co-op conference and the Co-op Consulting Service). Finally, we maintain a wide assortment of books and other media on co-ops. Write for more information on these services and on individual/organizational membership for you or your co-op.

National Association for the Legal Support of Alternative Schools
P.O. Box 2823
Santa Fe, New Mexico 87501
(505) 471-6928

NALSAS is a non-profit tax-exempt national information and legal services center designed to research, coordinate, and support legal actions on behalf of non-public educational alternatives. We deal with issues relating to compulsory attendance laws or other state controls imposed upon educational alternatives to government-supported schools. NALSAS also helps interested persons and organizations locate, evaluate, and create viable alternatives to traditional schooling. We publish a quarterly newsletter, *Tidbits*, selling at \$10 for 4 issues, and distribute Ed Nagel's book, *Cheez! Uncle Sam* (\$8.95), a comprehensive non-fiction story of the successful struggles of the Santa Fe Community School.

The National Center for Urban Ethnic Affairs
1523 "O" St., NW
Washington, D.C. 20005
(202) 232-3600

The National Center for Urban Ethnic Affairs (NCUEA) provides training and technical assistance throughout the country to neighborhood credit unions as well as to groups and organizations interested in forming credit unions and other

self-help revitalization efforts.

NCUEA provides on-site assistance to cities and neighborhood organizations interested in community-based commercial revitalization. A neighborhood grants program provides funding to emerging groups engaged in neighborhood based initiatives.

NCUEA publications present an overview detailing step-by-step process involved in organizing and developing neighborhoods.

The New Alchemy
237 Hatchville Rd.
E. Falmouth, Massachusetts 02536

We are a small research group located on Cape Cod, established in the late 1960s when a group of people (mostly biologists) began exploring the possibility of re-designing and restructuring the vital support elements of communities, trying to rethink methods by which people get food, energy, and shelter, and trying to create systems which rely heavily upon renewable energy sources, particularly the wind and the sun.

Experimental systems we've developed for community use are: the Backyard Fish Farm and Greenhouse, Family-Size Greenhouse, the Arks on Cape Cod and Prince Edward Island, Solar Algae pond.

Between the months of May and October, we receive approximately 100-200 visitors every Saturday. We have nearly 2,500 members, and are supported by private foundations, and our membership program. We publish *The Journal of New Alchemists*. For more information write to us.

Network Research
P.O. Box 18666
Denver, Colorado 80218
(303) 832-9764

For five years, Network Research has been developing systems to deal with information in a very human way. Our laboratory has been the office of the Open Network, a pro-

cess for making contacts that now has users in 30 states and seven foreign countries.

We are now looking for clients, particularly those with interesting problems related to research, information and change. We emphasize long-range planning, long-range visions and practical ideas for using networks and networking techniques to solve problems and discover new opportunities. If your company or organization is interested in setting up a network, we can help design and build systems whether you have access to a computer or a sophisticated filing system, or do not have access.

If interested or curious about how network theory can fit into what you are already doing, write to us, or call for details.

New Community Projects

449 Cambridge St.
Allston, Massachusetts 02134
(617) 783-3060

New Community Projects (est. '70) is an all-volunteer collective which helps people who want to live in a group house, but who have attendant anxieties, fears, and fantasies. We also help people in already-existing houses to further their understanding of the many issues involved in group living. Every Sunday, we hold a program. After participants have had a chance to meet over a potluck dinner, we run two concurrent group discussions. One is a focused issue, e.g., Who Runs the House; Kids and Communes. The other is general and unfocused. After the groups have finished, we hold a Communal Clearinghouse where groups seeking individuals, and individuals seeking groups can meet. In addition, we provide referral books listing both groups and individuals. Speakers to local groups and classes are available upon request. A book entitled *Communes, Law, and Common Sense* by Lee Goldstein is also available; price is \$2.95 plus 40 cents for postage.

New Life Farm, Inc.

Drury, Missouri 65638
(417) 261-2553 or 261-2393

New Life Farm is a community-owned, non-profit corporation founded in 1978, and dedicated to research and education in appropriate technology, alternate energy, and environmentally-sound living. History, expertise and interests include demonstrations of methane digesters, hydraulic rams, solar space and water heaters, waterless toilets, waste-water recycling systems, a solar greenhouse, and tree crops.

Our educational portfolio includes publications on solar air heaters, lectures and slide presentations, workshops, private consulting, and a travelling exhibit. The main emphasis is on conservation, self-reliance, bioregionalism, and continuing education. We have the best solar air heater slide show and workshops (how-to, variety of design, etc.) around. Our greenhouse and cold frame training programs are excellent.

Older Women's Network

3502 Coyote Creek Rd.
Wolf Creek, Oregon 97497

The Older Women's Network is a non-profit organization evolving from needs which were expressed at a workshop in southern Oregon in 1975 for older women.

OWN sees itself as a network of small non-hierarchical collectives of older rural women governed by consensus. This type of organization has been effective in the successful operation of the newsletter and the organization of six retreats held in Oregon, Arizona and California; continued correspondence of participants; financial assistance by way of small interest-free loans to older women experiencing temporary unemployment and/or illness. Limited facilities have been provided for older women who are making a transition to the country, or are considering such a transition. Write for more information, or subscribe to the newsletter.

Raj-Yoga Math and Retreat

P.O. Box 547
Deming, Washington 98244

Raj-Yoga Math and Retreat is a small secluded community school retreat established in 1974 by Yogi Fr. Satchakrananda Bodhisattvaguru. It is located by a year long stream, among cedar, alder, maple and fir trees near the Mt. Baker range. Unique in Vibrations and ecumenical in religion, its guiding purpose is to produce spiritual teachers and leaders destined to change the face of humanity. Its founder and guide is Yogi Fr. Satchakrananda Bodhisattvaguru, who combines an intense blend of gentle compassion and direct firey encounter with a deep concern for individuals consciously searching for their Dharma. The Raj-Yoga is open to singles only, (no couples, kids or groupies) who have already dropped eating meat and drugs and have done at least three years of work in purification of the body. Study meditation, yoga asanas, kriya/kundalini exercises, chanting, hiking and rough outside work fill the days of a person's stay. The prime industry is the raising of earth worms.

A typical stay varies from one month to two years. There is a very low fee. Please write before visiting and enclose three stamps.

Society for Human Development

One Cheverly Circle
Cheverly, Maryland 20785

If there's a central belief that ties us together, it's the conviction that there's more to life than making a living. Although making a living is an important, even primary, human concern, it is not in the "making a living" but in the "more than" that human development is to be found. Yet we scan the social horizon and find humankind spending most, if not all, of its time making a living. So what we are about is in our name. We are attempting to develop a society in which less time is given to production and consumption and more is dedicated to human development. Actually, all communities do this. What we purposely lack is a prescription for human development. Worship whomever or whatever you wish, eat whatever you

desire, live your life as you please. Provided you do not harm or hinder others, anything goes. This may sound easy and fun, but toleration of those unlike yourself may be the hardest virtue. So we are attempting to provide only the framework for human development. You must provide the goal, the path and the motivation. To learn more of our framework and how we have fared during our ten year existence, please write. Our listing in previous issues of this publication will also provide further information.

S.E.A.D.S. of Truth

Peacesmith House
90 Pennsylvania Ave.
Massapequa, New York 11758
(516) 798-0778

RFD 1, Box 136A
Georgetown Rd.
Harrington, Maine 04643
(207) 483-9763

S.E.A.D.S. stands for Solar Energy Awareness and Demonstration Seminars. We are a non-profit community resource center that conducts ongoing seminars for people across the country demonstrating simple "do-it-yourself" methods of appropriate technology construction for home and community use.

We need long-term commitment from people in order to expand our land improvement program on the S.E.A.D.S. land. We are a land trust — no one can "own" the land but people can use the land to live on in common with others. This means you can build a structure and use it. If you leave, the house can be sold to someone who agrees with land trust concept and community cooperation.

The property is open at all times to visitors. We are eager to exchange people and information with other groups who are seeking a self-reliant future.

Women Outdoors

Curtis Hall
474 Boston Ave.
Medford, Massachusetts 02155
(617) 381-3278

Women Outdoors (est. '80) is a young grassroots organization made up of women at all levels of experience in the out-of-doors, all of whom give and take equally from one another. Our major goals are to promote wilderness activities and competency in the out-of-doors as ways in which women can develop leadership, responsibility and power in their own lives; to build a supportive network in which woman can be in touch with other women who share similar interests; and to foster environmentally conscientious lifestyles.

We currently have over 450 members from 45 states and several foreign countries. Benefits for members include wilderness adventures, outdoor trips, workshops, regular meetings, and fun. We publish a quarterly magazine with a calendar of events and articles, poetry, and artwork by members. Please write for more information.

Late Entry

Religious Society of Families

R.D. 2, Anderson Rd.
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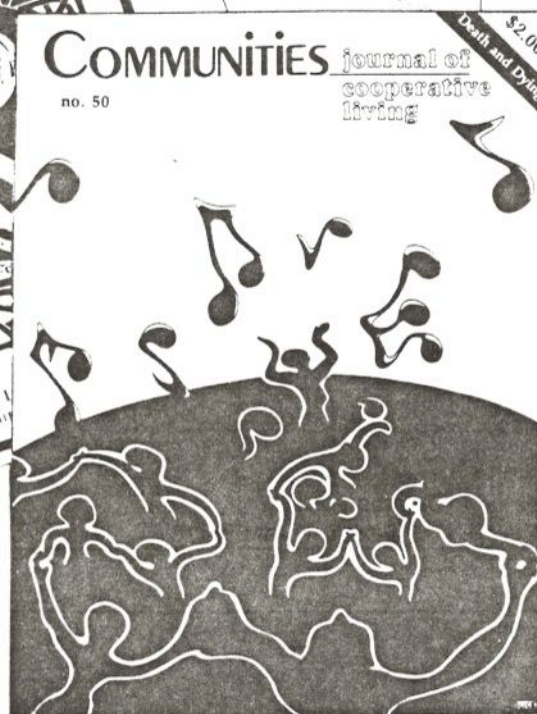
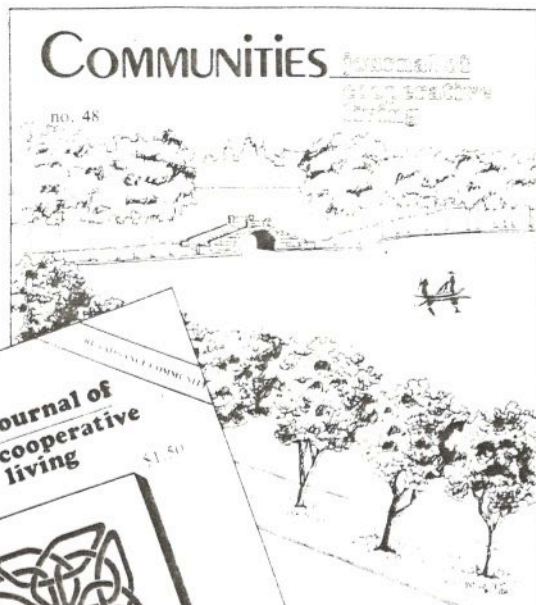
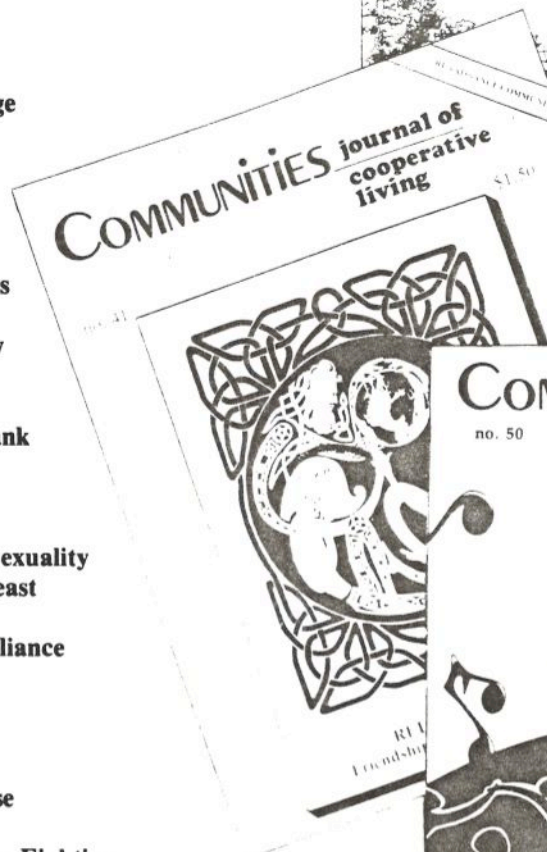
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