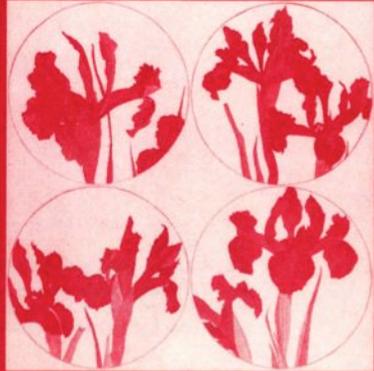


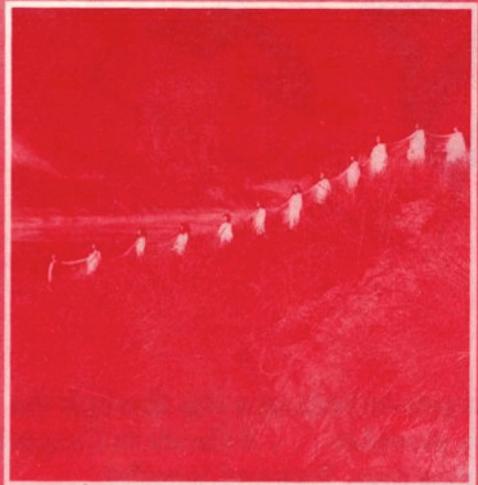
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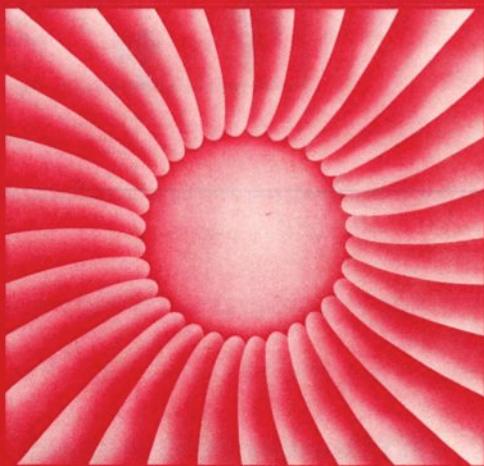
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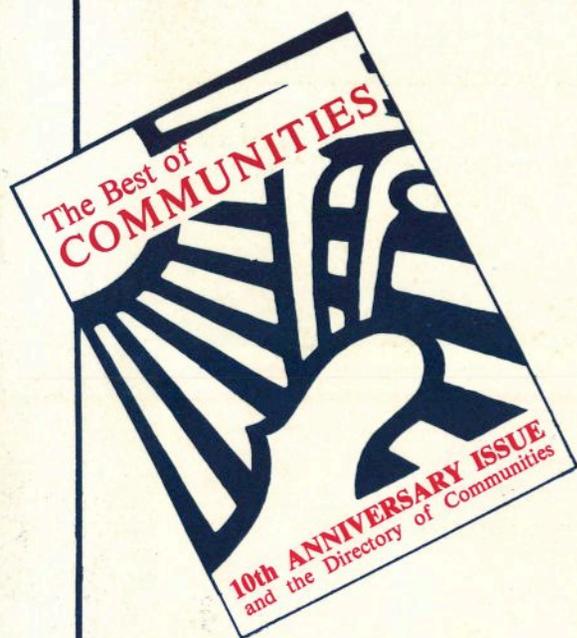
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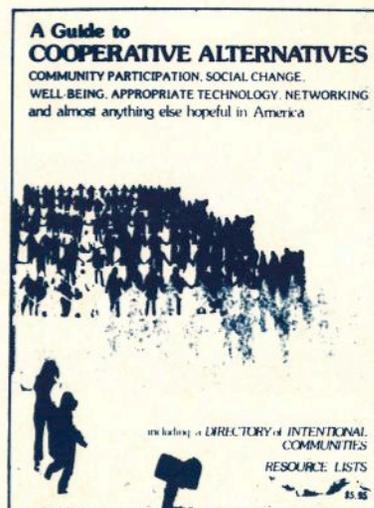
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February/March 1983

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ABOUT OURSELVES

Our vision of the job of editing this magazine is to function as a clearing-house: to collect material, select what's most relevant for the people who read *Communities*, and take charge of the production and distribution tasks. We hope this material will come from the people who see this publication as a tool or resource which is available to them, especially those working or living cooperatively. The following are suggestions for readers who have material to contribute:

News from Readers — Two sections of each issue are set aside for short letters from our readers: Letters and Reach. Letters to the Editor — write and tell us your reactions to the magazine any time! Reach — is our contact section; you can let others know you are organizing a new community, looking for a place to

live, planning a conference, or offering a service.

Letters, as you notice, doesn't appear in every issue. Please, we like getting you up-to-date news, musings, analyses, or just a 'hello'!

Feature Articles — Feature articles run between 2000 - 5000 words and focus on issues and examples of cooperation. Over the next few months we will be looking for articles on governance in non-profit organizations, examples of pacifism in the workplace, private or public sector cooperative housing, the effect of the current recession/depression on the cooperative movement, etc.

Graphics — We like to publish a magazine which is attractive as well as informative. We always need photographs (black and white prints), drawings, graphics, etc., especially in conjunction with the articles you send us.

Rates & Dates — The magazine's finances continue to hover near the

break-even point, so the only pay we offer contributors is a free subscription. Paid ads are accepted (\$240 a page, pro rated), but announcements in Reach are printed without charge. Due to editing, printing, and mailing schedules, there is usually a five-to-eight week lag between our submission deadline and the distribution date, so send us your material as early as possible. Thanks for your help — together we may offer a better and most unusual journal.

About this issue — We hope you enjoy it!

Melissa

CORRECTION

So sorry, last issue we gave you a bit of wrong information. The right address for the Coop Legal Network is:

Coop Legal Network
P.O. Box 53225
Washington, D.C. 20009

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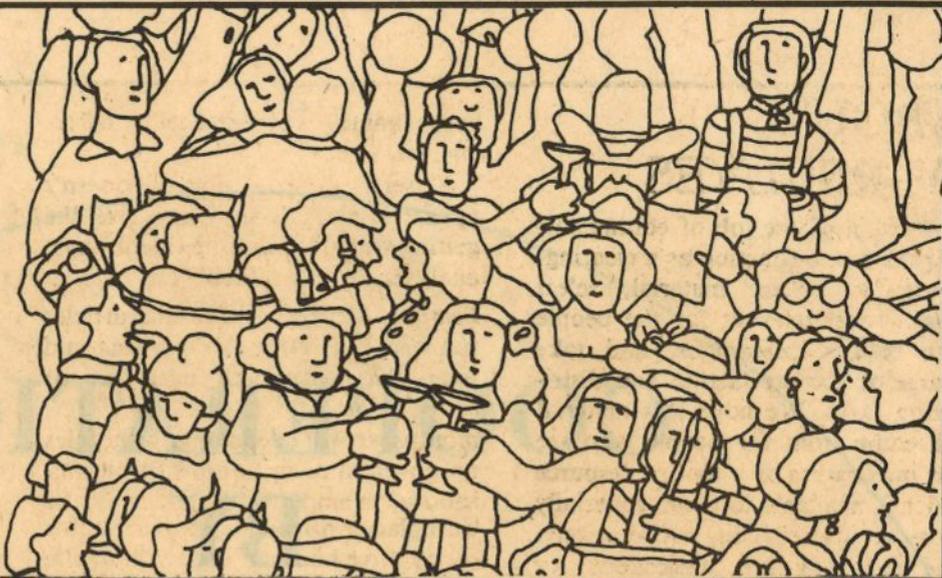
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COOPERATION BY DESIGN

by Robert Sommer

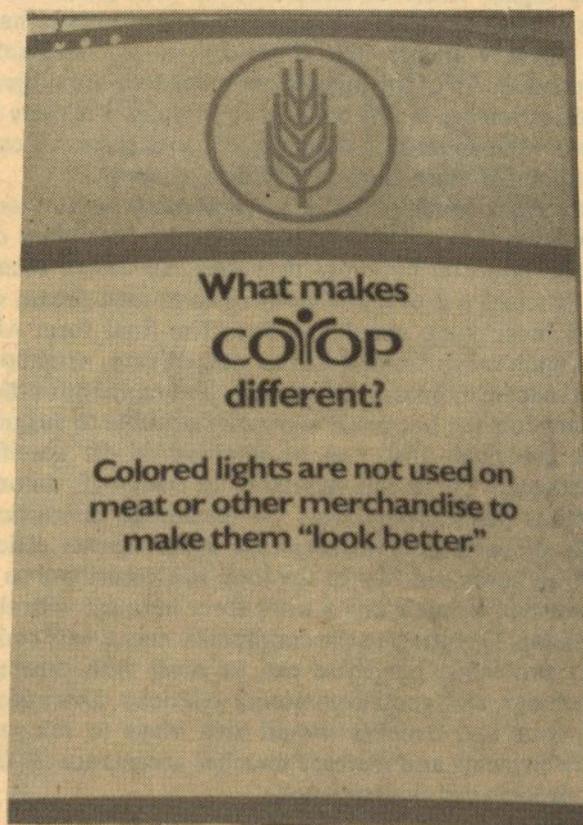


Design Guidelines for an Ideal Co-op Store

"Someday the cooperative movement will wake up to its own opportunities and make its business wholly unlike a modern grocery store and give it a new character," declared James P. Warbasse, one of the foremost American cooperators, "The front room of this store would be not only a center of business but also a center of education . . . The fundamental need is that the members should be made aware of the unique nature of their business."¹ This is one of the few times that the physical environment of a co-op store has been discussed in print. The major reason for this omission is that most co-op stores in America have had to fit themselves into recycled buildings. This is true even of the large co-op stores most of whom occupy buildings vacated by commercial chains. Of the nine branches of Consumer Cooperative of Berkeley, only the El Cerrito store was designed from scratch. Smaller co-ops, lacking capital and credit, have moved into empty garages, warehouses, and other available buildings. This has produced unusual spatial configurations and encouraged inventiveness and creativity in planning layout and display areas. The crazy-quilt layout of some co-op stores would be unacceptable to supermarket managers who were committed to a rectangular form. Customers can enter almost any supermarket and have a reasonably clear idea about what is likely to be there and approximately where to find it. A small co-op adapting to recycled quarters will be much more of a challenge to new shoppers. Those who shop co-op regularly may appreciate the small compact arrangement and the challenge of finding things in the store. Nooks and corners may promote interaction between shoppers as they find themselves shoulder to shoulder in a cul-de-sac.

Those stores that cannot afford to move into a new building are likely to change their existing layout frequently. Our own Davis Food co-op is in a constant state of flux with expansion of the product line, and each addition requires an internal readjustment. Such change brings opportunities for developing an environment consistent with co-op objectives and philosophy. The store represents the most tangible expression of local cooperative spirit. When the co-op looks like a commercial supermarket and operates like one, members wonder what is the difference. Even if the options are few, such as wall color or display lighting, issues should be discussed openly and with full member involvement. This will be an opportunity to clarify and reinforce co-op goals and decide how they can be furthered through the creative use of the physical setting.

Robert Sommer is a past contributor to Communities and is at the Center for Consumers Research, 148 Everson Hall, University of California, Davis, CA 95616.



A co-op should not strive for distinctiveness simply as a reaction to commercial markets at the cost of function defined in the broadest sense to include intangible and tangible goals. However, the design and layout of conventional supermarkets should be critically examined for their overt and covert messages. The latter are sometimes called meta-messages since they operate outside the normal range of consciousness. A layout intended to maximize exposure to high-margin impulse items or improve the appearance of products through deceptive lighting should be avoided. In considering any design element, the co-op planning team should ask, "What is this doing for the customer? What is it doing to the customer?" Placing the Manager's office so that it is inaccessible from the store interior carries covert messages to the membership. To make customers feel that they are temporary occupants on someone else's turf is totally alien to the principle of member ownership. Every design element, singly and in combination, should be subjected to the test of whether or not it reinforces co-op values. Looked at this way, many features of store environment will take on a new significance.

The *physical environment*, both exterior and interior, will be discussed first, followed by the *information environment* and the *social environment* of the store. These are all related but they can be conceptually separated for purposes of discussion. The suggestions made should be considered hypotheses of points for discussion. There are important regional and cultural differences that must be considered. The subdued lighting that fits the ecological orientation of younger members may be inadequate for older people whose poor eyesight

requires higher levels of illumination. The greens and browns suggestive of nature may be less appropriate than bright primary colors for a co-op in an Hispanic neighborhood. All of the suggestions made here are subject to modification depending on local conditions. Yet there is still some value in making them explicit so that people can be conscious of when they do and do not apply.

Today many smaller co-ops are becoming mature and consolidating into a Third Wave, with the possibility of expansion into new buildings that they can design themselves. It seems a propitious moment to at least dream of what an ideal co-op should be like. The final form will depend upon many factors such as site, climate, neighborhood, available monies, interest rates, and numerous other important factors, but it still should be possible to suggest general guidelines that can be adapted to fit specific circumstances. There will inevitably be trade-offs among the various recommendations. To encourage interaction between shoppers and workers may lower worker efficiency in the short run, but in the long run contribute to a more satisfied clientele and a work force in touch with the membership. Openness to the community may create some security problems, but these can be dealt with through proper design and good community relations. Discussion of the costs and benefits should seek ways to mitigate negative elements and increase member acceptance of the design process and its outcomes.

Physical factors

Entrance opens onto the street and neighborhood, not closed off from them. Avoid appearance of windowless fortress surrounded by an enormous moat of macadam.

If the store is located in a residential neighborhood, the facade should express and support local culture. This does not apply if the store is located in a commercial district lacking a residential community.

Entrance serves as a bridge between the traffic, noise, and hectic pace outside and the more relaxed atmosphere of the interior, allowing people to catch their breath, experience the transition to a different pace and place, and to adequately plan their shopping.

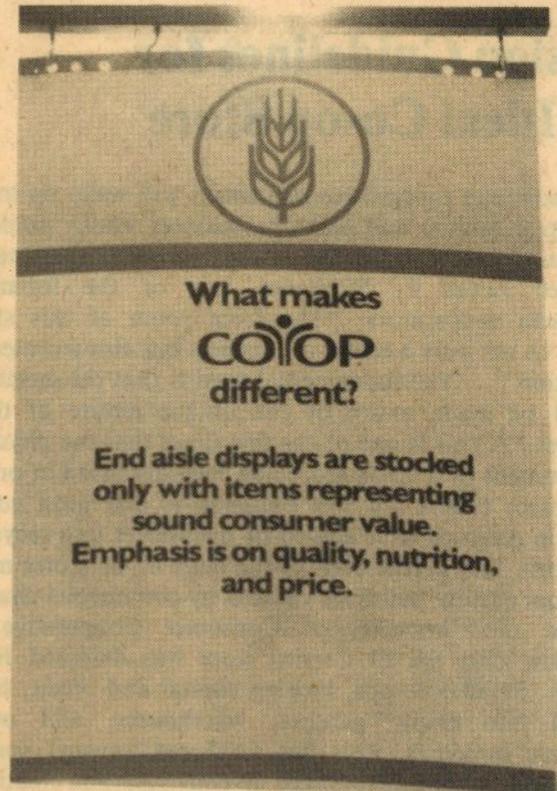
Portions of the building should be usable by the community at various times. The entire store does not have to be open for community use, but some portions should be. Along with openness to the street, this should enhance the defensible space characteristics of the store by bringing more eyes into the interior areas.

Locate the store near public transportation. If not, the city should be contacted to see if public transportation can be provided. Benches with weather protection for those waiting for buses. Good lighting for pedestrians. Bicycle parking.

Energy efficient and responsive to the climate. Windows, skylights, and other sources of natural light and ventilation. Decentralized lighting, heating, and ventilation controls.

Avoid long, stark, sterile aisles which become soulless mercantile highways. Interrupt long aisles with plants, educational displays, rest stops.

Moderate levels of stimulation. Not so little as to be dull nor so much as to overload the consumer and impair



judgement. Instead of garish colors with strong affective connotations, try muted tones to express friendliness, considered thought, and mutual assistance.

Do not attempt sensor masking or enhancement. Allow the stimulus qualities of food to be apparent. The cheese counter should smell like cheese and the fish section have the odor of fish.

No muzak, centralized public address system, or in-store TV which would encourage top-down communication and control.

Surfaces easy to clean and maintain. Interior need not resemble a hospital, but should meet good standards of cleanliness and sanitation.

Security through defensible space principles rather than technology. The two basic ingredients of defensible space are adequate *surveillance*, which can be fostered through low counters and see-through displays, and *territoriality* which encourages members to feel that it is their store and any shoplifting or vandalism affects them personally. Defensible space recognizes that members are the first line of defense against shoplifting and vandalism. For further information on defensible space principles, see Newman² or Jeffery³.

Some wall space can be used to exhibit member artwork or a co-op mural.

Design should take into account the special needs of the handicapped, the elderly, and the physically infirm. This can be done through some combination of design, informational signs, and the encouragement of mutual assistance.

Make provision for built-in bulk dispensers. Significant savings in packaging costs are possible through bulk goods if problems connected with spoilage, spillage, and aesthetics can be solved. The situation is most acute in the sale of



What makes CO-OP different?

We give buying preference to goods from cooperatives and to goods by workers represented by the collective bargaining agent of their choice.



What makes CO-OP different?

Co-op cares about the healthfulness of our environment. Co-op stopped selling aerosols with Fluorocarbon propellants long before the government banned them.

bulk liquids. Co-ops cannot be blamed for the half-century atrophy in the technology of bulk food sales in this country. The design of an ideal co-op store is an opportunity to apply creative thought to improve the primitive technology in bulk sales today. The use of natural materials such as wood is desirable from an aesthetic and ecological standpoint but must be weighed against considerations of cost, maintenance, and ease of cleaning. The gravity feed dispensers in operation at the Ashland (OR) Community Food Store combines aesthetics with practicality. Fresh supplies are added at the top while the dry cereal or grain comes out at the bottom, thus avoiding the stale bottom layer in bin and scoop systems. The lucite front allows shoppers to see what they are buying while the panel can be easily light-proofed for items subject to light damage or excessive drying out.

The building should allow for flexibility in product line and volume. If possible design a larger structure than is necessary, and rent out some of the space until it is needed. Try to obtain progressive tenants, such as credit unions, a cooperative warehouse, or a community clinic. Make a co-op a hub of progressive activities.

If no other considerations were relevant, a circular store would best symbolize the cooperative attitude. Roundness suggests connection, integration, and equality. Most co-op logos, including the single and double pine tree and the carrot power logo, are enclosed in circles and all the letters of co-op embody major arcs. Co-op gatherings and games emphasize circular arrangements — hands joined together in a ring with all points equidistant from the center. Unfortunately, a circle is probably not a practical form for a store design. Round windows, shelves, and counters would be difficult to find on the commercial market and would be expensive to design, construct, and repair. To

employ straight counters and rows around the circumference of a circular building would be wasteful of space. The layout would be extremely disorienting for customers who would lack the landmarks and sense of orientation provided by straight walls. Visitors to the circular Guggenheim Museum often complain that they don't know where they are and cannot describe the location of specific exhibits to anyone else. A hexagonal shape is a good compromise between the important symbolism of the circle and the practicality of the square. The only store that the Berkeley co-op designed itself was the El Cerrito Center constructed in 1962-3 with a high towering roof and a hexagonal shape.

Informational environment

Education is an important aspect of co-op philosophy. Warbasse declared, "Education is not a step for getting on to the cooperative wagon; it is part of the permanent equipment and must be in constant use and practice."¹ William Ronco describes cooperative education as "the time-honored way for co-ops to deal with problems of communication and participation."⁴ The two main subjects of co-op education are co-op philosophy and product information. These two themes are complementary, since full disclosure, considered judgement, and good consumer value are all goals of the cooperative movement.

The store environment should provide needed information and enhance educational objectives. Information involves facts and figures; education elucidates general principles and practices. Telling a customer that a particular item costs 73 cents is information. Telling the customer how to find the nutritional information on the label or the significance of vitamin C in the diet is

education. Informational signs should be presented in the context of larger educational goals rather than in isolation. Commercial supermarkets rely on product recognition or subliminal associations to particular colors, trade names, or packaging. They create informational overload but most of the information is superficial. The co-op should avoid stimulus overload and concentrate instead on encouraging considered judgement. The signs in commercial markets shout, "Buy, buy, buy!" and whisper seductive sexual and power messages. The signs in the co-op should state clearly and openly, "Plan, compare, consider." The objective of the supermarket management is to increase profits but in a co-op store it should be to assist people to obtain the best values for the money.

Displays should encourage the purchase of nutritious, good value "lifeline" items and discourage the purchase of items with a low price-to-quality ratio or that are of otherwise non-nutritious or harmful.

Displays should encourage considered judgement and inhibit impulsive, unthinking, and uncritical purchases. They should encourage comparison shopping between items that serve similar purposes. Variation in important and relevant characteristics should be featured while redundancy or variation only in trivial characteristics should be discouraged.

Signs should make it easy to compare prices among brands and size containers. A co-op dedicated to the welfare of its members will emphasize the financial and ecological value of bulk sales. I have visited numerous co-op stores and I cannot recall ever seeing signs alongside the canned or packaged goods informing people how much

they would save if they bought the same items in bulk. Occasionally a cashier will make this clear but the message would be more effective before the person has entered the checkout line.

Signs in languages other than English will be important in some localities. Signs should be large enough for people to read. Not everyone has 20/20 vision.

A prominent location should be set aside for an information booth. This can be used for Board members to hold office hours, for recruitment of new members, or by home economists and nutrition educators. The person staffing the information desk can also help people find things that they want and answer questions about the store. Alongside there would be display space for products and a rack of handouts and pamphlets. An outside bulletin board available to the community is one of the most effective and least expensive methods of neighborhood outreach. It can also attract people to the store. An inside board would be used for official notices and member communications. It can list the names of Board members as well as identify products about which there is some controversy.

Space for educational messages should be available in key locations around the store so that the area will seem empty without any signs. This will encourage (hopefully even require) the education staff to make its presence known. A lack of provision often means jerry-built signs that don't stay up or that block access to the shelves.

A reading area can be located near the book and literature displays. This could also double as an informal lounge.



Social environment

The basis of cooperation is mutual assistance. The store environment should encourage shoppers to help one another. This will be a controversial idea for those accustomed to the anonymity and isolation of commercial markets. The supermarket policy that shoppers should operate totally independently of each other limits the sharing of information among customers and thereby reinforces the influence of advertising and name recognition. For a co-op, tasks should be sought which encourage but do not necessarily require cooperation between two or more people. The bulk goods dispensers could be designed so that one person can operate them but that two people can make them work more efficiently. One-person operation would still be necessary for times of light traffic and for those people who do not want to interact. The freedom of co-ops to occasional bouts of misanthropy should be respected. Rearrangement of the checkout area will enable people to assist one another in bagging, checking prices, etc. Given the choice, many customers would prefer to help someone else in line, especially if this meant that they would get out faster themselves. In a co-op that uses volunteer workers, the people in line may know more about products, prices, and policies than the cashier and their knowledge should be used. The checkout area should provide opportunities for customers to discuss each other's purchases, compare values, learn recipes, etc.

Interactions among shoppers is to be encouraged through the provision of conversation areas, alcoves, kiddie corrals, reading places. Older customers will be especially grateful for a place to rest during a shopping trip. A description of the Boston Food Co-op tells how a member "entering the co-op, finds a lounge with a number of comfortable chairs. Whenever the co-op is open, the lounge is filled with members resting, talking, or doing paperwork that has spilled out of the adjoining office."³ Seating areas can be adjacent to literature and book displays and to a teapot or percolator. Larger tables would encourage strangers to meet and talk. Small tables are good for intimate conversations between people who know one another, but they isolate people who do not know anyone.

The layout should facilitate interaction among people of different ages, sexes, and cultural background. This can be done through some of the mechanisms mentioned earlier, such as a conversation area next to the book rack, or a checkout counter which fosters mutual aid, but it can also be done by locating items so that people with diverse interests will occasionally meet rather than follow separate paths.

Specialty food areas should become an educational focus and provide opportunities for people to exchange information. The presence of unusual items will make the store a more exciting place to shop and broaden people's exposure to new foods. Such areas should be developed with sensitivity to cultural values rather than using conventional stereotypes. Food demonstrations should not be solo performances but opportunities to inform people and get them working together.

Customers and workers should be visually accessible to one another. Stocking areas should not be so completely removed that customers think that the food appears on the shelves by magic. Having the cheese cut and wrapped in public view makes the store a more exciting place to shop and reinforces the connection between work and member satisfaction.

Some management functions should be performed in view of the membership. This will not be possible for all activities all of the time, but there is no reason why some activities cannot be carried out in public view. Management and Board should also hold office hours. It is important that these hours should be posted in advance so that people can plan their shopping trips to fit the hours when the manager is available. A display board containing names and photographs of managers and board members may also encourage members to ask questions and express their concerns.

A social atmosphere that encourages mutual assistance can compensate for deficiencies of the layout and for a lack of informational signs. People helping people is probably the most satisfactory and least expensive solution to orientation problems.

Conclusion

Now is a time to dream, if not of a new store tomorrow, then of one in ten year's time. When people are caught up in survival issues it's hard for them to think about the future. Yet that is the time when planning is most necessary.

Some of these recommendations will seem idealistic and impractical. No co-op will be able to label every product as to its nutritional value. Yet it is important to keep nutritional labeling in mind as an objective even when it cannot be heeded fully in practice. Pragmatic concerns of the moment should be solved in the context of unattainable goals. The discrepancy between ideal and reality will help to keep alive the co-op vision.

Sources

Architect Murray Silverstein has described the process by which commercial supermarkets can be converted into community stores. The co-op can be seen as a special type of community store. Some design recommendations from NASCO appeared in Issue 4 (1973) of the *Journal of the New Harbinger*. □

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1. James P. Warbasse, *Problems of cooperation*. 1941.
2. Oscar Newman, *Defensible space*. New York: Macmillan, 1972.
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6. Murray Silverstein and Max Jacobson, "Restructuring the hidden program: Toward an architecture of social change." *Facility Programming* (WFE Prieser, ed.), Stroudsburg, PA: Dowden Hutchinson and Ross, 1978, pp. 10-26.

Anne Squires participated in the National Audubon Society's Expedition Institute for 3 years. She is from Williamsburg, VA.

ON THE TRAIL

by Anne Squires



It is dark out here. The air surrounds quiet trees in a screen of blue-black haze. The silence lies heavily, intensely, almost apprehensively . . . you can taste it. How do you feel? Are you afraid of the shadows and the woodland's night creatures? Are you bored being out here all alone? Are you intently aware of your surroundings?

Welcome to your natural environment. This is it — trees, ants, rocks, algae and all. The Earth has been at work day, night, and overtime for 4.6 billion years creating this. It is an equilibrium of changing and exchanging energies; an incredible system of life. Birds were born out of this, as well as dogs and slugs.

Human beings were created out of this system 3.5 million years ago. Since that time, we have changed and adapted until, at present, we dominate all other creatures, and we own all of the land. We have our own system now, one of concrete, cars, skyscrapers and designer jeans. We take classes about the Earth instead of experiencing it as part of life. Instead, television becomes our way of life, constantly advising us as to what we need. This system is extremely removed from the natural one. What happened? Why are we living in cities and cars instead of deserts and forests? Why are so many people unaware of the fact that everything around us comes ultimately from nature? Why are we exploiting every resource available, with little consideration of the effects of our actions, as if we were in some sort of zombie-ish dream?

Let's back up for a moment. Let's consider the conditions that brought me to this point in my life, that stimulated the above thought processes.

The time is 1978. Our heroine, Anne, is a 10th grader in a public school. She is daydreaming in Algebra class . . .

"This is so horrible, grueling is the word. Who cares about the area of a trapezoid anyway? When am I ever going to need to know how to figure that out? Mr. Brown is such a jerk. I know he doesn't like me, and who wants to do anything for someone who's nasty to them all the time? Almost 2:00 . . . soon I'll be cut loose from this ugly building with no windows, the reports, the tests, the "night of the living teachers." My mind will be free! All this place is is put downs, competition and confusion. Let's see . . . 3 weeks and 2 days away from the time when I can get back to real life. If I graduate, I'll smugly grin when I shake the principal's hand, grab that white piece of paper, and run! That'll be the ending. Then, no more learning ever!"

That was my attitude toward school and myself three years ago. Everything in school seemed to relate to an overall separation between *life* and school. Schools *prepared* you for life, but it was not the real thing.

Cut to scene of a young woman, seen through a downpour of snow, snuggled into a purple sleeping bag under a green, nylon tarp. She is writing.

"Diary entry — March 30, 1981. This morning I woke up to find myself surrounded by very powdery, thick white snow. I was not only surrounded in terms of countryside, but the tarp that Christie and I are occupying was weighted down around us. Now, in the early darkness, I can hear

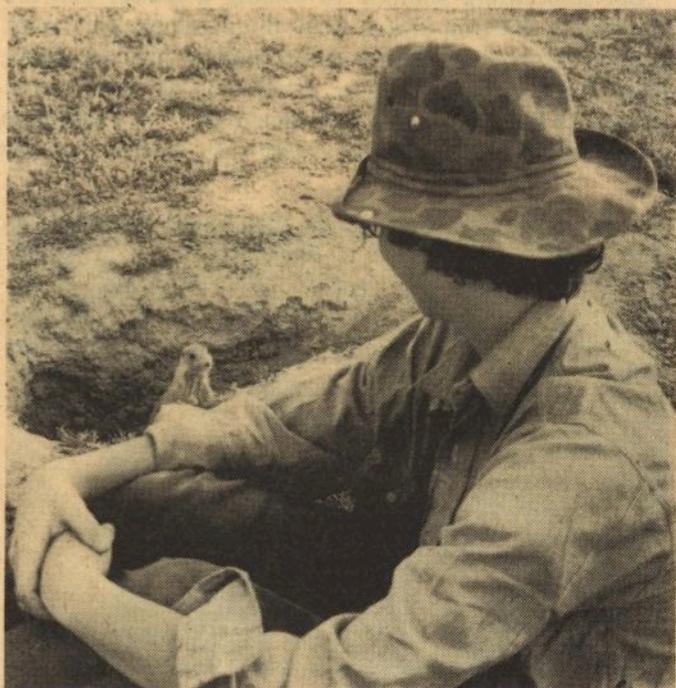
vicious winds over in the Sidney Valley. But as Judy put it, we are camped in a bathtub compared to that place. The snow drifts straight down here, and the vague creaking of waving trees is unthreatening to our cozy green home. How many people could enjoy this? Could gain satisfaction from actually being able to *write* with frozen fingers, by the light of a transient candle flame? I love it. I love coming to my tarp in a jittery chill, climbing into my sleeping bag, and once again realizing that I have toes. I love being snowed on. It makes my hair frizzy, and my words come out, have formed, through stiff lips. And the trees! From an artistic viewpoint, nothing can beat this gorgeous place! Human effort at reproducing the deep green, covered by piled whiteness, the graduated hills, and the horizon's outline . . . well, suffice it to say that they would be void of any real feeling for the breath of life here. This is home for a couple of days.

And *this* is school with the National Audubon Society's Expedition Institute (A.E.I.).

A Short History of A.E.I.

A.E.I. began as the Trailside Country School, an ingenious brainchild of Mike Cohen's. He drew from his experiences as a Biology teacher, Director of American Youth Hostels, and leader of summer camps and a ski lodge, to devise an ideal learning environment. Dr. Cohen and his wife Diana, who also taught in public schools, embarked on the first Trailside School expedition in 1969. The school was then a 12 month program, travelling as far as Washington state, The Virgin Islands, and Isle au Haut in Maine. Many changes have occurred since then. The Cohens now take a group out for 7 months, and their program includes an internship to be completed by each student at the end of April.

The National Audubon Society took over sponsorship of the school in 1978, my first year as a student.



Who Goes to A.E.I.?

First of all, attending A.E.I. involves making some deeper commitments than are part of a typical school. The experience is not *perfect* for everyone. Many people that I know could not make a decision to live outside all year, going without a shower, and existing in close quarters with 25 people constantly. We offer a degree in Environmental Education, and our emphasis is on understanding and appreciation of the natural world. People who are interested in ecology, or conservation or who just like being outside, will find A.E.I. to be *an exciting alternative*. But students must complete an *interviewing* and application process in order to make sure that this is really what they want for themselves. In order to assure that we are all starting with some defined goals, everyone must make commitments to the group. These include agreements to: not smoke, drink, or use drugs on the school. Leave behind all forms of mass-media entertainment, such as radio, television, and *popular* music, and become part of a communicative group, putting energy into letting others know how you feel, and forming open, honest relationships with everyone, not pairing off or forming exclusive relationships.

These are not rules, but agreements. The concept of making rules implies that there is an authority who is placing restrictions and expectations on the individual. Coming to A.E.I. means that you agree that smoking cigarettes doesn't make sense, and you want to be in a social environment where people are not involved with actions which don't make sense to you. That is not to say that forming special heterosexual relationships doesn't make sense. But in this Expedition environment, you live closely with everyone, day and night, and exclusive relationships can make others feel left out, and means breakdown in communications, not to mention the troubles that could be caused in campgrounds and communities by unmarried men and women sharing tents.

But committing yourself to joining a group, you are agreeing to confront others about things which don't seem to make sense and to accept confrontation. You will make some compromises, because everything is done on a consensus basis through group meetings — no decision is made until everyone is comfortable with it. You may cry

sometimes, and laugh a whole lot, and one thing's for sure — you'll learn an incredible amount about yourself, other people, and the world around you.

It is difficult to generalize about some of A.E.I.'s processes, because each year has been different. Different individuals make different decisions, have different priorities. For instance, last year, our group decided to make hiking and extended backcountry experiences a big part of our year together. At that time, scheduling discussions were based around this goal. In 1978-79, people were excited and very involved with our traditional music program, and many songs and country dances were incorporated into our schedule.

These examples illustrate what I believe to be a very important part of A.E.I.; I've always felt that the situation was very flexible. By this, I mean that since we are all deciding what we would like to have happen, we can adapt to last minute opportunities to visit with a Hopi Indian, stop off for an hour at an ancient ruin, have an impromptu discussion about South Florida's water system with a park ranger, or even drop everything to have a meeting if someone is very upset.

How do You Learn?

A.E.I. participants are experiencing Environmental Education. We study people, places and things *in* their environment. We also create our own supportive learning environment in which to do this. First of all, "school" lasts from when you wake up in the morning until you hit your sleeping bag at night. Your total surroundings, be they the stars you're sleeping under, the dinner you're cooking, or the person you're speaking with, become parts of an experience to learn from.

You are learning about what is around you, and since you are moving into new areas constantly, you must keep on your toes to be very attentive to all of the stimuli you are confronted with. There is so much to see and do that you are always busy! The group is constantly concocting the schedule — deciding between different experiences — and previous priorities, like partying no longer makes sense. I spent many hours of my earlier days just "hanging out;" that utilization of time now seems a waste, a dead end. At A.E.I. one becomes caught in a whirlwind of thoughts and energy being flung out into the group. Gone is the separation of *learning* and *living*. Friends are your teachers; teachers are learners as well. Each day is so exciting that sometimes sleep will elude you even after a full day's activities.

Communication is all important in making us all work as one; the group thrives on it. We are actually not unlike an ecosystem of people, for we each come to A.E.I. from differing circumstances, and contribute to the group to our own ability. Yet, if one person is sick or in a rotten mood, it strongly affects our total energy. Ideally, we will come to know each other so well that decisions made between 22 people are a snap, excitement level always spiralling, and the meals please everyone.

We discuss things as a group in meetings which comprise a large part of our time. Some are for scheduling, yet many deal with interpersonal relations. In these discussions, we work to understand each other and our own personalities.



Many people come from lifestyles where they are not accustomed to saying how they feel; the ability to express emotions is suppressed in a situation where everyone is trying to push ahead and not be vulnerable to competitive attack. This barrier is very tough to break sometimes, and many peoples' conditioning has made it virtually bullet-proof.

In the group, we try to understand our past conditioning and then consider whether we consciously want it to be a part of us or not. A large aspect of many Americans' conditioning is an alienation from the natural world. A Nuclear Regulatory Commission study shows that the average American spends less than 5% of their real life out-of-doors. We consider why this has happened, and discuss what we would like for ourselves in the future. This is very important to me, for I never imagined that I had any control over things which affected me so deeply. In High School I was not encouraged to question my personal conditioning or the competitive society around me.

Questioning, an intrinsic part of a person's thought process, is stressed at A.E.I. Questioning of everything, that is, especially A.E.I. Is your experience here everything it could be, and what you want it to be? If not, how can you change it? We employ critical thinking to make our questioning and reasoning abilities into texts for a class in Psychology. Many times the group will sit down to have a question seminar. We simply ask questions about tide pools, a person we're about to visit, or the area we're in. People feed off each other, discovering questions they may not have thought of. We may not answer the questions, but allow the environment or resource person to do so. Perhaps, if a person has no inquisitiveness about something, that is to be questioned as well. This stimulation for people to become involved in their surroundings through their own questions creates the opportunity for them to take responsibility for their education. They many answer the questions through personal motivation, and therefore, discard the things which do not highly interest them. This stimulation, questioning, and subsequent evaluation works to transform your immediate environment into a "classroom", or a course in Psychology, Ecology, or Anthropology.

These methods increase awareness of what is around us. There are many opportunities and different ways to study, learn, and experience our surroundings.

When you are sleeping, eating, and spending most of your time outside, your senses become attuned to the smallest details of the area. The act of setting up a tent in a desert rainstorm or attempting to avoid standing water will indeed be a lesson about the climate, surface geology, and plant cover there. You cannot avoid being affected by your environment, and rather than cursing the rain and shutting it out with storm windows, you come to understand and appreciate it; you get up and secure your tent. Perhaps you fall asleep wondering whether a large animal seeks protection from such a storm. We live outdoors because we want to get to know our natural world. I have a great amount of respect for the Earth and am often in awe of her. I believe it is important to learn about the Earth in order to be able to better protect her.

We try to live with as little cultural 'equipment' as possible. We have no televisions or radios, but provide our own entertainment through playing traditional music and holding old-time Contra Dances. In this way we make ourselves self-contained, trying to lessen the effects that mass-media-inspired entertainment has on us. By sharing all of these things, we become a tightly knit group which works as a single unit.

Resource People

The experiences of everyone in the group are used to search for interesting areas and people to visit. We go to many National Parks across the country, for they often have excellent interpretive programs. We may spend a morning hiking and the afternoon at a Ranger talk in order to understand the natural history of an area. There are also many resource people whom the school has been visiting for years and who have become familiar with how we operate. They may set up a special program for us or simply set aside time to answer our hordes of welcome questions. We may have an in-depth discussion about Aqua-culture or be invited to a big country dinner and old-time sing.

The Group as a Resource for Knowledge

There is an incredible amount of knowledge to be tapped in a group of 22 very different people. When a group is sharing experiences day in and day out, energy and excitement are at full throttle. I'm always pleased that, in the group, I can discover something intriguing to me and share it with people who will be equally thrilled. We tap the knowledge and inquisitiveness of the group many times by having our own seminars in various places. These inpromptu discussions, usually added to by all, take direction from the interests expressed. There is no authority in our seminars, no teacher standing in front and lecturing. People who can contribute, do. However, one person may have studied something in-depth for the purpose of conducting a seminar. For instance, one of our Grad students did a seminar on Florida's warm springs.



We had an Anthropology seminar with intern Ben Williams in a college library; geology seminars were conducted from mountaintops in Texas, Massachusetts, New Hampshire, and Arizona; and a large tide pool in Maine was studied while we were knee high in the icy water.

We also have a library with us. In the back of the bus there is a shelf full of field guides, and sections on folk music, astronomy, education, natural history, anthropology and more.

After a day of experiences, we usually sit down to discuss the effectiveness of the learning situations we were exposed to. What did people think of how they spent the day? How valuable an experience was it for them? What did they learn from it?

I consider this to be one of the most important aspects of our learning environment, for it allows everyone to consider their participation and evaluate their particular method of learning. Individuals react to stimuli in different ways and this discussion lets us better understand each others' interests, disinterests, or problem areas. We might decide that a particular activity was not valuable as part of our overall understanding of the area, and that it could be cut out of the program next year.

In the A.E.I. community, everyone becomes a teacher, a learner, a listener, and a counselor. Our learning is experience, meeting people and places on a personal level. This makes a relaxed group of people, always ready to work hard and have fun. We enjoy making jokes; humor is a large part of being together.

All of these things fit together to make school a total gain for the individual. This is holistic learning; participants are growing through academic knowledge, personal

awareness, and sensitivity and appreciation for their environment. A sense of accomplishment and pride comes through taking your education into your own hands. Facts are not separate pieces of information, but applied to your experience in an environment, become a part of your overall understanding. Thus, Down East Maine, which someone may have once read about, becomes much more than words. It is seen through the eyes of a 93 year old woman as she gathers wild plants; it is a lumberman's memory of 4th of July — the only day that Lubec ever had bananas; it is Indians, naturalists, Canadian geese, tide pools, the Sardine Industry, and someone who has worked for 45 years, cutting up little fish and packing them into cans. It is a place where you can make a meal out of seaweed and periwinkles; and it is a slow tide that recedes for miles and miles, leaving nothing but mud flats and clams, and returns chock full of Harbor Seals.

I have learned much about myself over the past three years, perhaps most importantly, that I have a deep caring and respect for the Earth and its integrity. It leaves me speechless and charged with emotion to see a Loon paddling across a misty lake in the early morning. I can't even describe how I feel about many of the places I've been. But it is certain that they are all parts of a total picture, a living Earth. To witness the step-by-step destruction of our life-sustaining planet is something I can find words for. It hurts me deeply, and I believe it is a terrific mistake, that people think that chopping down rain forests in South America will have no effect on North America, or anywhere else. And does anyone really believe that to dam Glen Canyon on the Colorado will have no effect on the downstream Grand Canyon?



AT A.E.I. I am learning to stand up for what I feel, what I believe in. I want the Earth to survive, and I think that through educating people about her, she may have a chance. To reach equilibrium in the human and nature relationship is a very cumbersome goal, yet may not be impossible. At A.E.I. we realize that some trade-offs are inevitable — we drive a bus which uses gasoline. But overall, people are leaving the school with a serious understanding of how they affect the Earth and some realistic ideas for how to lessen their impact on her. I believe this to be one of the most important things a person can ever learn.

Our Heroine — Three Years Later — May 24, 1981

What does A.E.I. mean to me? How can I express the incredible changes in myself, the growth and the discovery of strong ideals? I'm feeling good about myself and my future. I know myself, I can identify and understand emotions that I have and deal with others on a sensible, adult level. I feel my individuality loud and clear, realizing that in my young lifetime I've been through a lot, and that my past experiences are a part of me. Yet now I'm ready to move on through life, making sense, making some compromises, and making a difference in the fight to preserve the Earth. There is so much to learn out there.

Grades and Academic Credit

"How strong was my involvement, my participation in Geology seminars? Did I utilize our resources, like the bus's library? Did I ask questions? How high was my enthusiasm and interest in the subject? What about assimilation of the information and application of what I learned? Was my comprehension good? How much did I retain about Geology? Did I take responsibility for making the seminars and exposure to different subjects possible? Was there personal motivation to do so? Did I do any extra follow-up to our group experiences? Did I communicate my feelings and knowledge to others? Well, I think a B sounds about right, but I'm sure people will let me know if they think that sounds off-base when we discuss my grade as a group.

These are the criteria and the methods we use to evaluate our educational progress. By involving myself in such intensive thought processes, I can obtain a firm grasp on my academic strengths and weaknesses and ascertain realistic methods of dealing with problem areas. I have become responsible for my own education, and find it not only interesting and intellectually stimulating, but exciting and fun!

I believe that a positive attitude and involvement in one's education is a vital attribute and an important quality in a person. Education is an individual's open door toward a broadening perspective, discovering and strengthening personal ideals and increasing awareness of your environment in different ways. Many adults no longer consider themselves learners — "That's what the kids go to school for." This attitude is confusing to me, for I have come to realize the necessity of learning, the enjoyment of discovering things which interest me. But this outlook did

not suddenly spring up like a lightbulb in my head one day. I had the unique experience of joining A.E.I.

Degree Programs

Lesley/Audubon B.S. and M.S. Degrees — The B.S. and M.S. degrees are offered through the Office of Continuing Education of the Lesley College Graduate School, 29 Everett Street, Cambridge, Massachusetts 02238. For complete information, see Lesley/Audubon Program brochure, and catalog of Lesley College.

Lesley/Audubon undergraduate B.S. degree — with Environmental Education emphasis consists of 2 years with A.E.I., 1 year at Lesley College, and an additional year at Lesley College or any other accredited college or university. The sequence of attendance is optional.

The Lesley/Audubon graduate degree — (M.S. in Education with Environmental Education emphasis) consists of either 1½ or 2 years with A.E.I. plus three or four courses at Lesley College Graduate School.

The University of the State of New York Regents External Degree [REX] Program — Cultural Education Center, Albany New York 12230 (see REX/Audubon brochure and REX catalog) offers an off-campus A.A., B.A., or B.S. degree which is designed flexibly by each student and counselor. All accredited course work taken at A.E.I. is acceptable toward the degree. Two years with A.E.I. can meet the requirements of an Associate in Arts Degree. Additional undergraduate courses may be taken at any other accredited college, university, or approved institution, or students may receive credit for them via equivalency exams and/or special assessments of experiences and non-traditional training. Similar external degree programs are sponsored by other state education departments, including those of New Jersey (Thomas Edison College in Princeton), Connecticut, Illinois, and Florida.

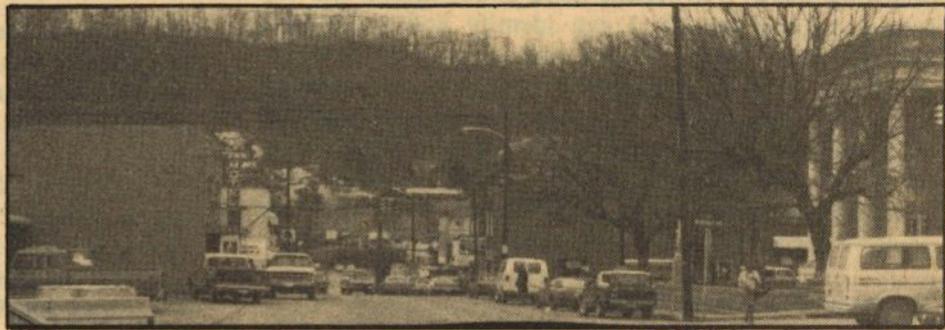
The Audubon Expedition Institution (A.E.I.) offers more than 75 semester hours of accredited graduate and under-graduate courses which college students (and on a limited basis high school students) may utilize to fulfill the requirements of the following degree programs. (High school students may apply these courses towards their high school diplomas.)

National Audubon Society Expedition Institute
950 3rd St.
New York, NY 10022
(212) 832-3200

Additional institutions accept A.E.I. course work directly from A.E.I. or transferred from the programs listed above. Credit transfer is arranged through the registrar's office of the institution through which the transfer is being made. Environmental education and outdoor recreation programs respect the A.E.I. experience, transcript, and recommendation when it is included in a job applicant's resume. □

the education of hancock county

by Jon Rehmus



Main Street, Sneedville

The applause subsided and the "graduate" stared into the makeshift diploma drawn up by the other classmembers. He smiled shyly, his weathered face and middle age markedly different from the features one usually associates with a newly awarded "Bachelor of Arts." As manager of the local TVA cooperative office, Orban Horton overcame a handicap shared by millions of Americans to reach this point. Like Orban, they have working-class incomes, having held full-time jobs since high school. Most have families. And, as is the case with residents of Hancock County, Tennessee, they are isolated from the mainstream of traditional higher education.

This mock commencement was only a tribute to his recent achievement, for he had walked for his diploma some months back at Lincoln Memorial University, a private, liberal arts college ninety minutes away. Yet how was it that this working adult, this one-time farmer,

Jon Rehmus, a recent graduate of Amherst College in Massachusetts, is the staffperson for the Tennessee Center for Community Control. The Center coordinates technical and administrative support, funding, and publicity for projects such as community land trusts, cooperative businesses, and education cooperatives. It also links these projects with state, regional, and national groups working for greater community control of economic and social development. He supports himself by working on a dairy farm in Hancock County, Tennessee.

one-time zinc miner could come to earn a degree from such an institution? Upon completing this last course needed to make his degree official, the specialness of the occasion was unmistakable. Just two months after my own commencement exercises, I could only join in applauding a person whose graduation symbolized the coming of age of the "Hancock County Education Cooperative."

The setting for this celebration was also in contrast to the gowns, parents, and affluence of my graduation. It was in a log cabin in the midst of the East Tennessee hills. Reaching the cabin off the two-lane was a matter of traveling over several miles of rocky road, passing through a pasture, and finding a spot among the pick-up trucks and sedans. Here at this primitive retreat, twenty-five people came together for a college course called the "Philosophy of Community Development." One was a high school teacher updating his certificate. Two were union activists. The county sheriff and his wife were there. There were the owners of the disposal service, a blueberry grower, and organizers concerned with issues of hunger, energy, and tenant control of public housing. Most were in their late twenties and thirties.

The class' efforts at integrating theoretical studies of development and community economics with actual community projects represented the Education Coop at its best. The Community Development course was the fruit of the Co-op's struggle to bring affordable undergraduate education within the reach of the backwaters of Hancock

County. The County, effectively separated from the rest of Tennessee by a fifty-mile ridge called Clinch Mountain, has the seventh smallest population in the state. Its per capita income of just over \$3500 is the lowest in Tennessee, sixth lowest of any county in the nation.

Hancock County is poor, but its residents resent any implication that they are the "white trash" of Yankee texts. Unemployment is nearly twenty percent and nearly a third are dependent on social welfare, but there isn't readily apparent deprivation. The poverty carries its heaviest sting among the elderly, but even many of them own homes. In fact, many are land poor: a majority of the population lives on farms, but nearly 70% must travel out of the county to derive their main source of income. At least this many — and probably all the senior citizens — depend on an intricately intertwined set of family and barter relationships for food, shelter, and more intangible sustenance. But there are schools, and phones, and many gas stations, and even more Coke machines.

Spared the ravages and stark inequities of the coal country to the west and north, Hancock County has retained much of the rural beauty and pioneering culture of the early Southern highlands. Behind Clinch Mountain lies ridge after ridge of farm and forest-covered hills. The Clinch and Powell Rivers gather the water of hundreds of streams as they run out of hollows where beef and dairy cattle graze. There are a few who continue to use the hidden corners of these hollows to turn mash into moonshine in this dry county. In fact, an event still discussed in Hancock County is the "Jones-Green War" of the late 1800s. Of the twenty people killed, some say it had to do with the two families having fought on opposite sides of the war; others find fault in a dispute started when Jones' pig got into Green's still.

The County's history turns over that way, told and retold in stories every day. It's the hill country's version of Thornton Wilder's Grovers Corners. The county judge was able to entice two small factories to locate here in the late

1970s, but the jail still has the irons where runaway slaves were chained. Corporations continue to lock up natural gas rights through leases with unwitting farmers, but conversation among the men outside the courthouse is more likely to linger on this year's tobacco prices.

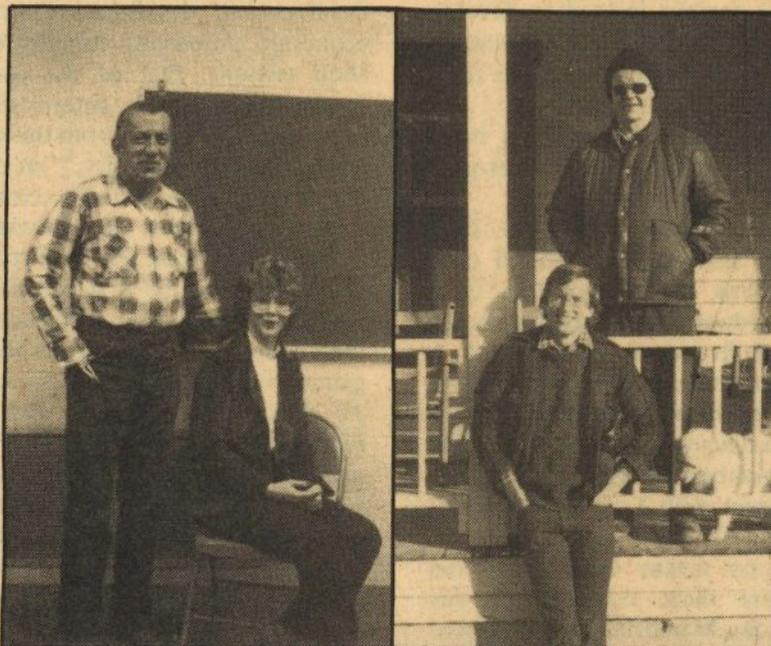
Someone made the remark at the Community Development course that there are three ways to earn a living in Hancock County: farming, teaching school, and politics. Though this ignores the service economy of Sneedville (the county seat, population 1200) it simplifies a still more important fact, that is, that the second is highly infused with the third. "There's a little politics in everything in Hancock County, particularly when there's a salary involved," I've been told. Hancock County is Republican because most of its forefathers fought with the North. Whether as Republicans or "independents" (read "Democrats"), local politics is given serious attention. Alliances are forged, broken, and reforged. Votes are bought routinely and "electioneering" — the personal, pre-election visit by the candidate to each home in the county — survives as Tocqueville noted it in reaching Tennessee in 1831.

Reaching below the politics are the roots of many people who have made conscious decisions to remain in Hancock County. A glance through the phonebook reveals the pattern of settling: there are 38 listings for "Lawson," 72 for "Seal," and of the over 50 for "Trent," nearly two dozen live on "Trents School Road," "Trents Chapel Road," "Trent Valley Road," or in the two adjoining hollows. There are many who live in the county commuting eighty or more miles back and forth to work every day.

It's here in Hancock County that Zan White found himself in 1979. After four years of fighting manipulation of racism by realtors in Atlanta, Zan moved his community organizing work in step with his wife's desire for a farm. As Geri White struggles to shape a herd of Jersey cows into a working dairy, Zan continues his work as a "community minister" for the Presbyterian Church.

Orban Horton

Charlotte Mullins



Zan White

Jon Rehmus



Karen Brazwell

Break during CD course

His mission is to "build community," placing in an everyday context the traditional minister's task of building a fellowship where positive values are shaped and a progressive world view is formed. A difficult task in any rural area, the difficulty is compounded in modern times by the replacement of traditional patterns of economic life and community gathering by modern appliances, mass-marketed consumer goods, and the television. Nevertheless, in his time in Hancock County, Zan has stimulated residents to initiate their own community-controlled projects and most importantly, reversed the feeling that "nothing can be done" in such a place.

His major effort has been to help organize the Education Cooperative. While teaching a night extension course for a community college, Zan found in his students a desire to go beyond the curriculum and two-year program to attain a full, four-year degree. Curiously, most were interested in the liberal arts rather than the vocational programs usually designated for such areas. As opposed to many younger students consumed with acquiring a degree "marketable" to businesses or professional schools, these students already had jobs. They were anxious instead to develop leadership skills in analyzing and speaking out on matters of economic, social, and philosophical concern to their community.

But where to go? The community college was itself twenty-six miles from Sneedville, and the nearest four-year college was an hour's drive.

Out of that class came the education co-op idea. In a door-to-door campaign, the class members found over seventy county residents willing to join together in a collective effort for higher education. With an elected board, the Co-op contacted five area colleges with a proposition: in exchange for reduced fees and greater control over course offerings and class location, the Co-op would offer one school an exclusive contract to provide education for the Co-op's members. Negotiations finally led in early 1982 to a contract with Lincoln Memorial University.

Long-term success is by no means assured for the Education Co-op. There are those resentful of this "student union," and Lincoln Memorial has suggested

that it may not be able to continue with this experiment. Thus, the Co-op's board has already reopened negotiations with other schools. At a time when many small colleges are experiencing financial difficulties and declining enrollment, the Co-op is an attractive bargain. With little other overhead, the contracted college receives income from five to seven more courses a term.

Meanwhile, the Co-op's success provides the incentive for continued community involvement. Co-op members saved over \$100 apiece in each of the Co-op's first three quarters while amassing a collective surplus of nearly \$2500. This money has been used to hire a registrar and to fund community projects, such as an extension of the Sneedville Library's hours.

The Co-op provides the opportunity for qualified instructors in the community to teach accredited courses in the humanities, education, and business. It has enabled its membership to focus their college education more directly on problems of local concern. It is this focus that led to the organization of the "Philosophy of Community Development" course. Guest lecturers in cooperative economic development, development strategies, and comparative economic philosophy complemented seminars and workshop sessions. Out of the course came an interest in cooperative business enterprises, an adult literacy program, and a new jail. From this class was formed "Citizens for a Better Community," an organization committed to the ongoing work of these community projects.

Most important, the Education Co-op has given a persona like Orban Orton the title of "Bachelor of Arts." Orban has been its first president, using his knowledge of the people and culture of Hancock County to help sustain the Co-op. He also brings to bear the negotiating skills he gained years before when he was president of a union local. As they presented him with his "diploma," Orban reminded his fellow students at the Community Development course of yet another success of the Education Co-op. It has given working adults the opportunity to direct their education toward a vision of a better community. It has given Orban Horton the chance to direct his efforts and education toward building a better Hancock County. □

OUR STORY

Our story is the story of a seven-woman Feminist Therapy Study-Support Group which created a special issue of Healthsharing from which the following two articles are taken.

It was their wish to dedicate that issue to Karen Crocker who was killed in a car accident 3 years ago. The following is based on a taped discussion of the group, edited by Barb Ridgway and Jan Fillingham — both free lance writers and students.

**as told to Barb Ridgway
and Jan Fillingham**

We began meeting over three years ago as a group of therapists struggling to integrate our feminist consciousness into our therapy. This process of integration has involved study, discussion, and learning; it has involved opening up to each other.

There are seven of us, ranging in age from 32 to 59. In fact, in this one year we will be celebrating a fortieth, fiftieth, and sixtieth birthday. We come from a variety of backgrounds including teaching, adult education, community organization, social work and private practice. We have worked at family treatment centres, rape crisis centres and birth control clinics, as well as in women's services and psychiatric settings. Although not all seven current members of our group are therapists, we are united by an interest and involvement in feminist therapy. We meet, in each other's homes, for one full day each month.

Together we enjoy the comfort that comes from sharing the positive and negative aspects of our lives, along with the feeling of being accepted by a group of other women. Since most of us are in private practice as therapists, the group serves as a professional network and links us to the feminist movement. But for all of us, the group has come to play an even more important role in our lives — as a safe, solid place where we can explore what it means to be a woman, a feminist and a feminist therapist.

The impetus for the group came from the Women's Counseling Referral and Education Centre in Toronto who, some five years ago, recognized that many of the therapists on their referral list wanted an opportunity to discuss feminist therapy, a relatively new idea at that time. Our group evolved out of these discussion sessions.

The nature of the group has changed and continues to change basically because different people had different ideas of what they wanted here. Some wanted a pure study group; others were more inclined toward a support group. In order to accommodate both, we combined problem-sharing with learning from external sources. This combination provides us with a much needed balance. The aim is growth in two complementary directions — internal knowledge and external knowledge.

We began our studies of feminist therapy by reading such books as Hogie Wyckoff's *Solving Women's Problems* and by talking about current cases, papers we had heard presented or workshops and conferences various members had attended. We tried to emphasize not just the material itself but our reactions to it, with everybody offering some feedback. On occasion this led to some pretty volatile arguments; at other times we would agree so strongly with someone's point that we would send up shouts of joy.

While we continue to hold onto this type of study interaction, over time our association has become more intimate. Since the study sessions are conducted informally, is it easy to relax, even be silly at times. In hot weather we might meet around a swimming pool. One day last winter we almost froze to death when the power went out during one of our meetings. Perhaps the most memorable

time was the day all the toilets backed up and we found ourselves in a mess that was decidedly not metaphorical!

It was this kind of atmosphere that helped us open up with each other and begin to share our private lives — that's where the support aspect of the group began to grow.

We realized the importance of nourishing ourselves when we are always doing it for others. As therapists, not only did we need help with our work, we needed some place to air what was going on with us. Just in our small group some of the issues we have faced include infertility, sterilization, sexuality, menstruation, affairs, illness, unemployment, job search and our relationships with women, men and children.

Finding a process to deal with these types of problems wasn't easy. By insisting on honesty and confidentiality as well as acceptance, we felt we could maintain a constructive atmosphere. A member should feel free to talk about anything that is bothering here. But although the acceptance here is unconditional, it is seldom uncritical. Usually someone will bring up a question from her own life and try to discuss her feelings about it. Others respond by describing what they themselves went through in similar circumstances or draw from their experiences with clients. The aim is always to help the individual find a solution that will work for her.

The following is an example of this process in operation. One of our members (who will celebrate her sixtieth birthday soon) was having particular difficulty confronting the fact that she was aging. In discussing the problem with us she came to realize that most of her fears centred around financial instability. As a single woman who had spent most of her life in a low-paying service career, she had never acquired a house and had little money set aside. Her fears made her question whether she had been wrong to invest her time and money in higher education and training

that had left her with few tangible rewards.

First we discussed the pros and cons of the choices she had made and we were able to reassure her that her money had not been wasted. Next we strongly advised her to see a financial counsellor to determine if she had a serious problem. Part of her resisted this because she was so afraid of the answer. However, she eventually met with a counsellor who took a realistic look at her income and expenses and helped her draw up a budget that enabled her to set up a retirement fund. With her money problems less pressing, her whole view of aging regained perspective. The feedback from the group meeting had helped her to define her fears and resolve them.

All along the group has been a living organism changing and growing along with the individual members. Among the seven of us we have had a marriage, a divorce, a birth, an abortion, and a death.

This, the death of Karen Crocker, one of our group members, was one of the most devastating experiences for us. Karen's death had a profound effect on everyone, as the loss of a vital force in the group and as a personal loss for each of us. It helped us to talk about the way death is usually treated in our society where there is a tendency to suppress our pain and even to glorify the dead. After talking it out, some of us were able to recognize our own unresolved feelings about death in general. It was a healing process.

Life itself means change. Originally we met together to learn about feminist therapy. Along with this we developed a willingness to trust other women which was equally or even more important to our self-growth. Although we are a small group, our experiences are not unique. We now feel the time has come for us to turn outward collectively and share with others what we have learned. It's another step in our evolution. □

*top — Pat Henderson,
Women's Program
consultant, City Hall,
mother; Shelley Glazer,
therapist, political activist;
Joy Murphy, therapist,
Bioenergetic analyst;
Phyllis Baldwin, therapist,
adult educator;
bottom — Audrey Wright,
therapist, group-work
consultant; Bev Rodrigue,
therapist, mother of three
teenagers; Judith Weisman,
Neuro-Linguistic
Programming therapist,
mother*



FEMINIST THERAPY

by the Feminist Therapy Support Group

graphics by Pat Foote-Jones

PART I — The Roots of Feminist Therapy

1963 A watershed year. American involvement in Viet Nam is rapidly increasing in scale. The first international wave of teach-ins demanding free speech and questioning U.S. involvement in Viet Nam has begun.

1963. U.S. Blacks are demonstrating against continued segregation and discrimination in the South and are about to explode in frustration and rage in the North. Whites, among them many Canadians inspired by the fight, have joined the civil rights movement.

1963. North America has just passed through its second period in this century of severe repression of progressive political views. Consumerism, with its attendant advertising and public relations, has become a fact of life, dominating the consciousness of masses of people.

1963. It is over forty years since the first wave of feminism expended itself in attaining the vote. Fifty percent of all women in the United States are in the workforce. Despite that, the prevailing ideology continues to insist that women's place is subservient, in the home, caring for her husband, children, house and garden.

It was against this backdrop that Betty Friedan's book, *The Feminine Mystique*, was first published in 1963. Suddenly, a woman was stating publicly what most of us knew in our guts and some of us knew in our heads as well. We women were the victims of mass hypnosis, the victims of a huge hoax.

Women all over North America were silently suffering the effects of having been tied to our homes, our children and our husbands. If we were in the workforce, we were force to carry a double workload, going to one job every morning only to return home to another in the evening caring for the needs of our families. In addition, we were made to feel guilty and inadequate; we were made to feel we were bad mothers, and lived with the fear that somehow we were robbing our husbands of their manhood.

If we were not in the paid workforce, we were made to feel inferior, incompetent and childlike.

The imperative to accept this state of affairs was so great that if women in any way resisted, consciously or otherwise, they were labelled unnatural, neurotic, abnormal, even pathological. Many were institutionalized in mental hospitals, some to be lobotomized if they persisted in their recalcitrant ways.

Looking back on the 50's and 60's, it can be said without much exaggeration that North American women were suffering from a form of mass psychosis, manipulated and brainwashed by experts, the educational system and the mass media. On the one hand, they were constantly being told they were the most modern, the most beautiful, the most privileged and the most free of all the women in the world. On the other hand, they were faced with the fact that they were free only to consume more and more products, to be sexual objects and to be paid low wages for menial jobs. All over North America, women lay on the couches of male psychiatrists, only to be told that they suffered from "penis envy," a "masculinity complex" or at the very least to be told that they were rejecting or overprotective mothers.

Psychoanalysis, developed by Freud at the end of the 19th century, was the cornerstone upon which many of the 20th century theories regarding "femininity" were based. Freud had brilliantly analyzed the personality structure of human beings in the context of 19th century capitalist social structure; out of his work came a methodology for understanding how the individual, through the unconscious, incorporates the prevailing ideology into her character structure. A rebel in his own time, he insisted on the basic sexuality of all human beings, male and female.

However, Freud did not have an historical understanding of human beings or society. As a result, he failed to see how the intra-psychic life of the individual

corresponds to the social conditions into which she is born. Therefore, Freud projected the characteristics he saw in women and men of his particular epoch onto humans for all time. In this perspective, differences in basic character structure between men and women are seen as innate, and the social inequalities which accompany these differences, natural and inevitable.

Freud's writings on women, though limited in number, had a profound affect on the development of theories of "femininity". By insisting on the equation of the feminine with passivity, by insisting that women were failed men and therefore inferior to men, Freud helped to provide the intellectual basis for the continuing devaluation of women. For Freud, penis envy was the organizing principle of femininity; the clitoris was an inferior penis to be discarded with the attainment of true womanhood (and the "vaginal orgasm"). He even addressed feminists in his writings, admonishing them for their refusal to accept their destinies, for resisting their very nature as women.

Feminists of the period were too busy trying to avoid the connection in the public mind between feminism and sexual libertinism to take up the radical aspects of Freud's theories. This role was left to Russian socialists after the Bolshevik revolution and Wilhelm Reich, a student of Freud's. It was Reich who developed a powerful technique of working with the body to release the sexual and creative energies blocked by the early years of socialization. For a period of time, Reich was active in the German Communist Party, organizing centres where workers could do therapy to break through the internalized strictures which prevented them from taking effective political action. Unfortunately, both these developments, one in Russia, the other in Germany, occurring at roughly the same time, failed to continue past the 30's.

In North America, psychoanalysis was robbed of its inherent radical nature. The emerging advertising industry of the 1920's used Freud's insights into the unconscious to initiate people, particularly women, into the era of mass consumption. The family was the basic unit of consumption, at the centre of which was the woman. Mass consumption required that women identify themselves first and foremost as housewives, mothers, homemakers, no matter what their role in the workforce.

The field of psychoanalysis itself took Freudian theory and squeezed the radicalism out of it. The neo-Freudians of the 40's and 50's were more concerned with establishing the importance of the ego in the development of the individual than in challenging Freud's notions about women. In their elaboration of theories of ego development, American psychoanalytic theorists left intact Freud's "biology is destiny" declaration, and in so doing further entrenched a sexist theory of women. It was the work which supported Freud's contentions about women which was promoted and even extolled, eventually entering the public consciousness through the educational system, the mass media and the advertising industry.

However, the very contradictions which produced the social and political protest of the 60's and 70's promoted a revolt of sorts in the field of psychotherapy. Theories



which emphasized the emotive qualities of human beings and the need to grow and become more expressive were taken up in this period. The result was gestalt, primal therapy, transactional analysis, bio-energetics, rolfing and many other methods of understanding and treating human pain. Many of these methods and theories were based on Reich's work, as well as the less known work of Freud.

Most of the proponents of these new theories rejected, at least in some measure, the model of therapy practiced until that time. They discarded the overt trappings of power, such as non-disclosure of the therapist's personal experience, separation of client and therapist by a couch or desk, the taboo against physical contact and the use of labelling jargon. These aspects of therapy were replaced by a friendly, warm and often literally embracing atmosphere. However, the proponents of these new therapy forms did not address the fact that the source of the alienation experienced by their clients was not to be found in the individual but in the nature of social organization. They, like orthodox Freudians, denied the political nature of their work.

Feminism as a political movement for social change re-emerged at this time as a result of the sharpening of the contradictions inherent in the position of women during the previous forty years. Many of the women who were the first to organize had been active in the movements of social protest and change in the 60's.

In these organizations women began to realize that we, like our sisters of a century ago, were struggling for the

rights of others while we ourselves remained second class at both a political and social level. We began to realize that our essential marginality in these organizations for change was not accidental. Even in these movements we remained the victims of a sexism which was endemic to our society. We seemed to remain destined to service the needs of our male co-workers, to put aside our own needs for autonomy and self-expression and do the shit work which allowed the men to do the "important" work.

At this point, many women left these organizations to participate in establishing autonomous organizations which could and would directly address the issues of women's oppression and their struggle for liberation. Many discovered that the oppression they had experienced all their lives could not be overcome by simple political action. They needed to consciously address the nitty gritty elements of that oppression and how it had affected and limited them as individuals.

They formed consciousness-raising groups, the basic premise of which was the maxim that "the personal is political". Consciousness-raising groups allowed women to express their anger, pain and frustration to one another, without being put down as being irrelevant or hysterical because they were expressing feelings rather than ideas. They also encouraged women to talk about their personal lives and their feelings in a way which clarified the common experience of all women.

These groups were effective in giving women both emotional and political support; but despite this effectiveness, they could not deal with the long-term effects of social inequality based on sex, racial background and class. Many women discovered that consciousness-raising was only the beginning of an attempt to free themselves at a personal level. More and more turned to therapy for some solution.

Here they discovered that in many ways, despite the influence of the humanistic theories, therapy remained a tool for the social control of women. It still tried to fit women into the mold society had determined for them. As late as the 1970's, studies were done which showed that therapists, both male and female, overwhelmingly equated

masculine traits with mature adulthood and feminine traits with pathology. The "real woman" was dependent, passive, nurturing, non-competitive, non-analytical, etc., etc. This was the same old view that the mass media had been feeding to the public since the 1920's.

What feminists entering therapy also saw was that a much higher percentage of women than men were in psychotherapy, that most of the therapists were men, and that the majority of training institutions were sexist to the core in their teaching of female psychology.

Feminist criticism of therapy mounted. The effect was to force many women who were training to be therapists and women therapists in the field to examine seriously their training and the work they were doing. Some began to incorporate a feminist analysis into their training and work. These therapists recognized that therapy was not in and of itself necessarily a tool for social control, but that it could also be used to confront and mitigate some of the worst effects of the internalization of social oppression which all of us experience in growing up in this society. These women call themselves feminist therapists.

Therapy of necessity, is an individualized process, not a collective one. And while it is true that therapy is a very political process, it cannot bring about social change. It is also clear, however, that movements for social change can be used by individuals to avoid looking at their own personal behaviour and thus can have the effect of reinforcing the distorted need for power nurtured in a society where many types of social inequality are institutionalized. The therapeutic process can provide an opportunity to deal with some of the more debilitating effects of the powerlessness and alienation experienced by women. Instead of being used against women, it can be used on our behalf to assist in the very necessary struggle each of us must carry on to transform our own consciousness and ourselves. Therapy cannot bring about social change, but it can raise the consciousness of individuals as to the social basis of their personal problems and in so doing free them to become politically involved.

PART II — The Practice of Feminist Therapy

What is feminist therapy? How is it different from traditional therapy? How does a feminist therapist function? Feminist therapy utilizes the analysis and principles of feminism in working with clients in a therapy relationship. Feminism recognizes the historical and present-day oppression of women as a group in a society in which men have the power. Feminist therapy helps women to realize the ways in which they have internalized their oppression and to help them act upon the conditions which create their oppression.

Women have grown up with certain beliefs and attitudes about our roles and our possibilities which we learn from the people and institutions around us. These internalized messages may cause us to restrict our own growth and

potential and often lead to feelings of depression and powerlessness. Feminist therapy involves exploring this process with women, looking at how it affects each woman's life, and validating and accepting the anger which most women express after learning how society not only oppresses us but also teaches us to oppress ourselves.

Feminist therapy has also developed out of the recent human potential movement and has many features in common with a humanist approach to therapy. These include offering clients warmth, support and nurturance in the therapeutic relationship as well as encouraging each woman to develop her own unique potential.

Traditional therapy can be any particular type of therapy although it often refers to Freudian or analytical

therapy which is considered the most traditional. The basic differences between traditional and feminist therapy is in the therapist. According to Susan Sturdivant in her book *Therapy With Women — A Feminist Philosophy of Treatment*, traditional therapists are those “Whose conceptualization of their patients’ difficulties and their own therapeutic goals or clinical techniques has not been significantly altered or influenced by the past two decades of feminism”.

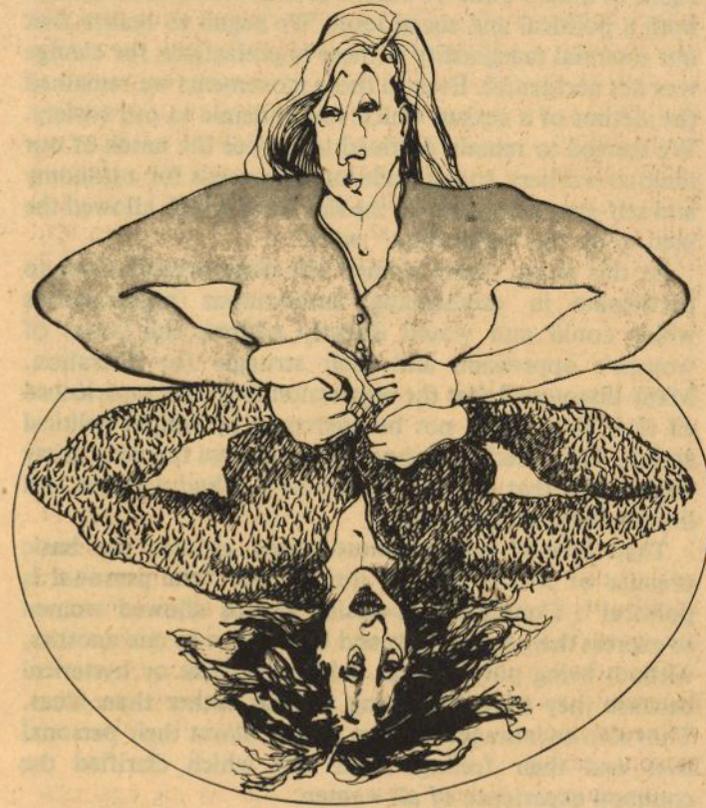
Why do people go to therapy? What do they want from a therapist? Why would someone choose a feminist therapist? People seek help when they are in crisis or distress, when they feel out of control or when they recognize certain patterns in their lives they want to change. They feel that they can’t cope on their own or make the kind of changes they want in their lives without some outside help. Individuals seeking our help as feminist therapists complain of feeling isolated or not belonging at home, on the job, and in many of their social environments. This social distancing breaks down a person’s capacity to feel and be in touch with their senses and bodies, creating a sense of impotency which usually leads to self-blame or scapegoating of others.

The women we see as clients are not necessarily feminists — in fact, most would probably not define themselves as feminists when starting therapy. Should this be a goal of feminist therapy? In her paper, “*What Happens in Feminist Therapy?*”, Hannah Lerman provides a cogent answer to this question: “The goal is to help them become the best person they can be, within the limits of their personal circumstances and the patterns of society in general. If that means they need to become active feminists, fine; if not, fine, too.”

Feminist therapists encourage and support people in questioning social and political structures and systems rather than accepting and adapting to them. We see changing these structures and systems as a positive solution and action in feminist therapy. Along with our clients we question traditional definitions of the family and sex roles. Feminist therapy also involves helping people to find a healthy lifestyle that fits for them and to look at different kinds of alternative lifestyles. We struggle with our clients to help them define who they are rather than accept society’s definition of who they should be and what values they should have.

These are some of the qualities which feminist therapists have in common. However, the scope of feminist therapy is quite broad and therefore encompasses a variety of styles, approaches and skills. Not all feminist therapists operate in exactly the same way. The diversity within feminist therapy is a reflection of the diversity found within the women’s movement itself. The next section discusses some major aspects of feminist therapy and represents a model which we, as feminist therapists, try to live up to as much as possible.

Power is an element of every relationship: parent-child, teacher-student, male-female, therapist-client. One person



in a relationship feels less powerful than the other. In traditional therapy, the model of health is the woman who is mystified by her oppression into thinking her problems are purely personal. The model for the therapeutic relationship is a patriarchal one in which the therapist has the power in much the same way as a father has power over his children in the traditional nuclear family. The traditional therapist learns to cut off all feeling in himself and to manage or patronize feelings in the patient. Feminist therapy provides a model in which the therapist and client are seen as equals in struggle, insofar as this is possible in a capitalist society. We, as feminist therapists, try to reduce the personal power differential between therapist and client. Discovering ways to minimize and eventually eliminate the power differential is seen as part of the process.

Many of the practices of feminist therapy have been developed for this purpose: using first names, seeing clients in an informal setting and using sliding scale fees or bartering. We also try to equalize power in the therapy relationship by sharing our own personal experiences with clients, including those involving our own therapy. Personal disclosure on the part of the therapist helps to illustrate one of the major principles of feminist therapy to the client: personal experience is important and valid information to use in the struggle to grow and change.

In traditional therapy, all of these ways of equalizing the power differential would be seen as unprofessional or identifying with the patient. Maintaining a professional distance is the rule. Offer patients a coffee but don't sit too close to them. Give them a bus ticket but don't let them call

you by your first name. Do a home visit and even stay for dinner but never answer any question about your personal life. Accept a Christmas gift graciously but then joke afterwards with your colleagues about how the patient is treating you like the parent she is still trying to please.

In feminist therapy, we listen to the client's statements and accept her feelings in a non-judgemental way. Helping a client who lacks confidence to know and trust and validate her own intuition and experiences can often lead to her feeling more self-esteem and to take more risks in her life.

Every therapist offers a political view of the world to her clients. Her choice of words, her choice of what to focus on in therapy, what to stress, what to ignore: these are all examples of political acts. A feminist therapist makes her politics a self-conscious aspect of the therapy she practices.

An important part of feminist therapy is consciousness-raising, using one of the basic principles of feminism — the personal is political. This means helping a woman relate the particular situation she finds herself in to the experiences of other women and to the position of women generally in our society. We try to help her see that women's individual problems have social as well as personal causes.

For example, a client may talk about feeling unable to cope with the pressures in her life and may feel that she is somehow inadequate and should be able to cope as she perceives other women are. When the therapist explores the woman's situation she may find that the client has a full time job outside her home, is responsible for house and child care when at home and her husband is complaining she's always too tired for sex at night. The client may need to see that her high expectations of herself are based on a view of women and their role which is oppressive but still held by most of our society. Other issues which directly add to the pressures she is feeling might be the lack of adequate daycare, guilt about being away from her children all day, lack of job opportunities, her husband's refusal to take any responsibility for house or child care, etc. All of these are political issues as well as personal ones, i.e. they relate not only to the client's individual life but to all women's lives in our society.

Connecting politics with therapy also means coming up with solutions and alternatives which might include political action among other possibilities. For example, a client involved in a difficult work situation might find that one solution is to become involved with her union. Or an incest survivor might become involved in a group which is developing a support group for incest victims.

In traditional therapy, the personal stays personal — the problems are considered to be either within the woman's psyche or within her family relationships. The therapeutic model presented to clients by a traditional therapist offers only individual solutions. What feminist therapy does is open up choices for women. Political action or involvement is seen as a viable option but is not the solution for everyone.

Situations women often find themselves in usually require more than therapy. A battered wife, for example, might also need medical attention, a temporary residence, child-care, legal advice, and vocational counselling. Women with physical problems might need a family doctor, fitness classes, a nutritional counsellor or a massage therapist. Some women might decide to become involved in some kind of political action and want to join a union, a political party or organization, or a feminist group.

Feminist therapists approach issues such as incest, rape and wife battering from a feminist perspective. This means seeing these kinds of assaults as a part of the violence against women which reinforces the power men have over women in our society. We make referrals to rape crisis centres, transition houses, support groups and other alternative feminist services for those clients who need them.

Some traditional therapists are unhelpful or even damaging to women who have been victims of violence. They may accept the myths that most people in our society do about such women. One incest survivor went to a psychiatrist and slowly, painfully told her story for the first time. His first question when she finished was "What were you wearing at the time?" Another psychiatrist asked a rape victim if she had enjoyed the rape and did she have an orgasm.

Feminist therapy includes a holistic approach to people, recognizing that emotional stress can also have physical and spiritual effects. Stress can change our eating and sleeping patterns, cause hormone imbalances which could affect menstruation, or decrease sexual desire, among other things. Feminist therapists offer clients resources that take into account all aspects of a person's life. It might mean referring a client to a nutritional counsellor, a birth control clinic, a family doctor, a massage therapist, a yoga centre, or even another feminist therapist with different skills. We make available to our clients information on political and social organizations and events, support groups, workshops and self-help groups. This serves to connect clients with the feminist network and to offer political action as a solution for some women.

Groups of women are now using the theories and practices of feminist therapy to explore their relationships and interactions with others or to get the support they need to make changes in their lives. Being in a feminist therapy group can be a very powerful learning experience for a woman. She may find that she no longer feels so alone, and isolated and guilty after joining a therapy group. The group experience and personal sharing cuts through the competition, mistrust and hatred which often occur between women in our society.

Consciousness-raising and some self-help and support groups are related to feminist therapy group. Consciousness-raising or CR groups were developed in the 1960's during the initial stages of the current women's movement.

They provided women with their first opportunity to explore personal experiences and feelings with other women and to discover their commonality. It was from this discovery that the "personal is political" insight was developed. Women began to develop a political feminist analysis from the sharing of experiences. Sometimes this also led to political action — demonstrations, organizing, the development of women's services and often major

personal changes.

Some people might find it useful to belong to one such group instead of being in therapy. However, there are people who feel they need more and would choose to see a therapist either individually or in a group. Others might choose to see a therapist as well as belong to one or several support groups.

PART III — The Feminist Therapist at Work

Practicing feminist therapy in a society devoted to the preservation and accumulation of profit rather than the care of human needs is a challenge. As a feminist she knows that without societal change many of the problems her clients bring to her cannot be solved. She is also aware of the difficulty in creating and maintaining equal relationships in an environment where inequality is fostered by class, age, sex and race prejudice.

A feminist therapist who chooses to practice in a traditional social work, mental health or hospital setting may be viewed as a traditional therapist by her employer, colleagues and clients. Since these settings are part of the community at large, employees are expected to support and maintain the cultural norms of the community. She might find herself in a setting which opposes a woman's right to abortion on demand or would disagree with a lesbian mother's right to custody of her children or leaving her husband and children to be with her lesbian lover.

Regardless of how rooted she may be in a feminist analysis of the problems of the people she sees, there will be pressure to communicate her assessment and treatment plan to her supervisor and professional colleagues in the accepted professional jargon of the agency, hospital or institution. She may find her descriptions of clients' behaviour translated in case conferences into professional jargon. She might hear her clients labelled as "controlling mother", "passive father", "seductive child".

The hierarchical structure of institutions rooted in the medical model creates social distance between professional groups and in turn between the professional and the client. A feminist therapist working in this environment will find it difficult to develop the rapport necessary to achieve a sense of equality in the therapy relationship. In view of the difficulties feminist therapists have encountered trying to practice in traditional settings, many have opted out of doing psychotherapy and joined the staff of one of the many women's services as a counsellor. While V.D. and birth control clinics, rape crisis centres, women's educational and employment services, hostels for battered women and their children; or feminist holistic health collectives do not offer therapy, the feminist therapist is likely to perceive the help offered for problems presented as more therapeutic than that available for the same problems in traditional settings.

The greatest drain on the energy of a feminist therapist

who becomes a staff person with a woman's service agency is fighting for the survival of the service. Unfortunately they are frequently closed because they are seen as duplicating the services of a traditional agency, hospital or institution. However, clients presenting the same problem to these settings receive drastically different treatment.

Another option of a feminist therapist who wants to practice psychotherapy is private practice. Here the primary drain on the therapist's energy will come from battling with inner demons which challenge her political stance as a feminist. When defining how a feminist therapist functions we mentioned that not all feminist therapists have exactly the same political analysis of women's oppression. Some of the issues around which feminist therapists differ politically are: 1) fee for service; 2) exchange of services with clients; 3) treating male clients; and 4) membership in a professional association.

The struggle for the feminist therapist around fee setting and collection is that, no matter what you do, you can only afford to see a limited number of women at a reduced fee or on an exchange of services basis. You and your bills have to be paid. A feminist therapist is not just sharing good vibes with her clients, but is sharing skills which she acquires through ongoing, intensive and expensive training. Also psychotherapy is very draining, and cannot be practiced forty hours a week. No one will become wealthy as a feminist therapist in private practice. Unfortunately the exchange of fees for services does mean that the majority of our clients are women who can afford to pay us.

The feminist view of money is that it is equated with power, that payment of a fee by one person to another in return for her skill as a helper creates a fundamental inequality in the relationship. However, this disparity in the private practice therapeutic relationship needs to be balanced out with the power a client gives up when they receive help from a government operated service. In the latter situation the client is assigned a therapist and cannot choose the mode of therapy she feels would best meet her needs. Also because of the policy of supervision in medical settings, she will usually have to agree to having information, shared with her therapist, shared with someone she has never met. The feminist therapist in



private practice who wants to work with low income women, works on a contract basis in a traditional setting or with one of the women's service.

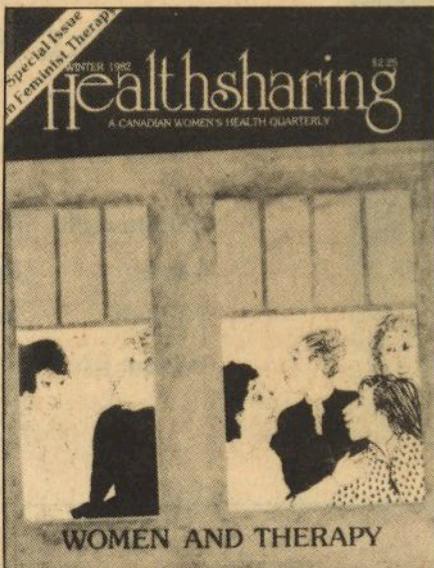
While the majority of our clients will always be female, most of us will be approached at some time in our practice by males wishing our help. Some feminist therapists have decided not to see male clients because they do not want to put their energy into nurturing males. Others of us have decided to do therapy with males who are in relationships with our female clients and want to work out an egalitarian relationship.

Some of us will only see these males in couple therapy, as a support to our female clients; others of us work with males individually and in groups focusing on raising their consciousness regarding the destructiveness of sexism on men and women. Those of us who choose to work with males do it feeling it is one way to have some impact for change on the larger patriarchal society. We find when we do it we have to be on our toes in confronting sexism whenever it arises in the context of the therapeutic relationship. Males who turn to us for help want to change, otherwise they would seek out a traditional male therapist to support them in further development of the male macho lifestyle.

Depending on our feelings about professionalism we opt for or against membership in a professional association. Those of us who are members know that professional associations are designed to care for the interests of their members, not clients, and that incompetent and unskilled therapists do receive their protection. If licensing of psychotherapists is instituted, membership in professional associations will become mandatory, but will not necessarily guarantee better service to clients.

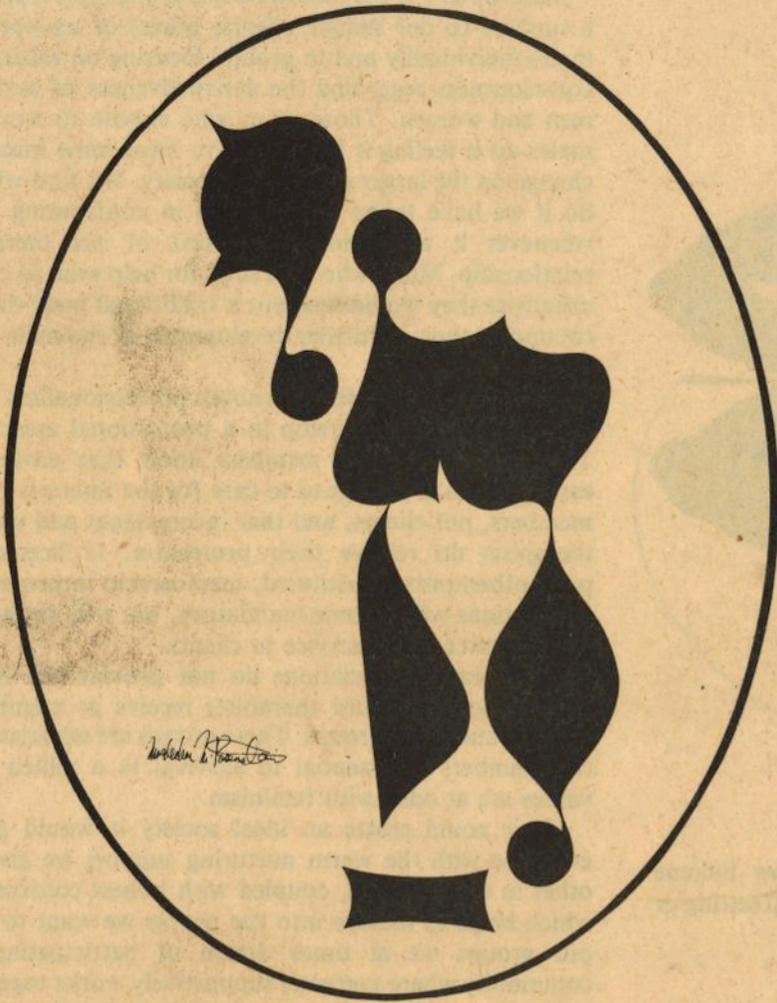
Professional associations do not provide the type of support some feminist therapists receive as members of support and study groups. These groups are experienced by the members as essential to survival in a milieu whose values are at odds with feminism.

If we could create an ideal society it would provide everyone with the warm nurturing support we give each other in these groups, coupled with honest confrontation which helps us mature into the people we want to be. In our groups we at times dream of participating in a community where everyone supportively works together to achieve common goals in a mutually satisfying way. An environment in which women and men together can safely risk being vulnerable and strong; where everyone is valued equally regardless of sex, race, age, class or position. Such a community would not need feminist therapists; we see ourselves in that community having time to fulfill the many creative fantasies we do not have time to pursue while practicing therapy. □



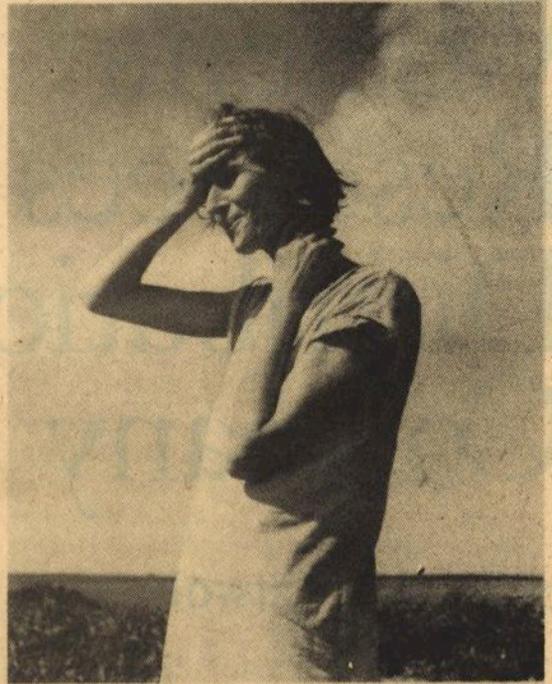
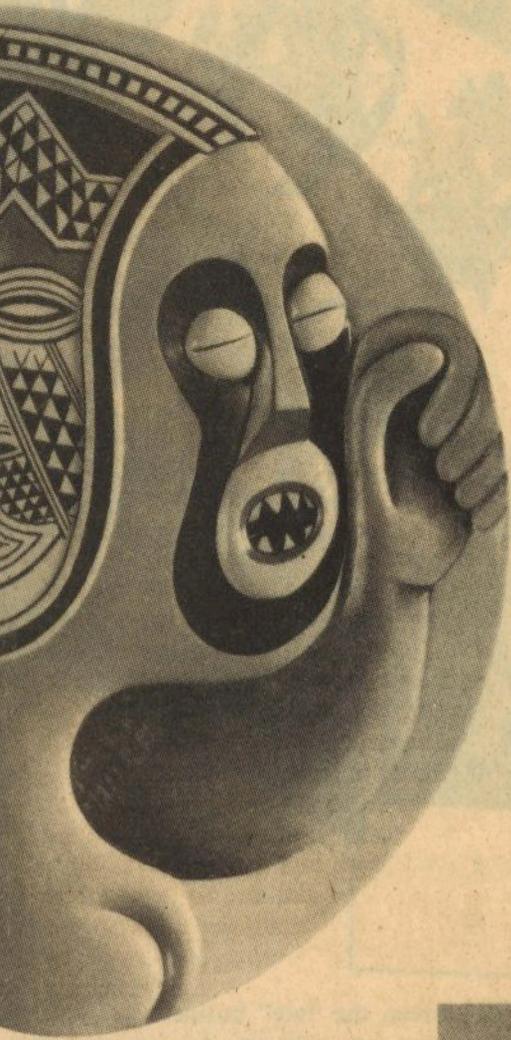
These articles are from an excellent 38 page special issue on Feminist Therapy published by *Healthsharing* magazine.

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W.R.D.C. CA

- Top right: From *W*
C
- Bottom right: From *T*
- Center: From *T*
- Top left: From *T*
- Bottom left: From *W*
C



This is a very beautiful and expressive work
 with a strong sense of rhythm and balance.
 The design is very well thought out and
 is a very good example of a well designed
 and balanced composition.



DAR DESIGNS

Alone Women Together
1983

ner Party Calendar 1982

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ish Art Calendar 1982

Alone Women Together
1983

Women's Resources Distribution Company

by Evelyn Litwok

Womens Resources Distribution Company (WRDC) is one of the many women owned and operated businesses that emerged over the last decade. Many of these businesses developed to promote women's ideas through a variety of forms including art, books and music.

We realize that businesses such as ours have become a familiar and respected phenomena in many of our communities and respective trades. We, of WRDC, think of ourselves as part of an identifiable collection of businesses and individuals who have become visible to one another over the past ten years.

Because we feel ourselves to be part of something larger than a group of separate businesses, our vision is created and affected by the larger women's movement. As it is important for us to be doing work that is in some way making a contribution to this movement, our particular goals are often affected by our larger ideology.

On the more global level, we want WRDC to be successful because its visibility and stability are important to the establishment of women's businesses. On the more day to day level, we continue to publish and distribute products created by women artists and to be consultants to other women's businesses and services. Publishing — because we can celebrate the creativity and talent of women and retain a commitment to making the artistic voices of women heard. Consulting — because as an established business with management skills, we are able to help other groups become or remain institutions in their own communities.

The ideas, changes and growth of WRDC is largely reflected in the experience of its founders, Mindy Posoff and myself, Evelyn Litwok. Prior to the creation of WRDC, we spent several years at Women's Resources, Inc., a non-profit consulting firm which helped to support itself through the sale of art products.



In Women's Resources, the "art" business was secondary and the consulting was primary. As our rates for consulting were low, it was hard to make ends meet. Consulting brought in some monies but not enough to allow for increased flexibility.

In WRDC, we chose first to focus on becoming financially sound. We assumed that by building a sound financial base we would have more flexibility in meeting our objectives. More income meant more personnel. More personnel meant more consulting to women's businesses and service.

Our current focus is on the following three areas:

Wholesale: We publish and distribute posters and calendars to 2000 businesses in the U.S. and abroad. We also do all billing and collection of these accounts, as well as advertising our products through local and national media.

In the near future, we will be publishing two new lines of greeting cards along with a new line of postcards which reflect the work of numerous women photographers.

Mail Order: We currently operate a retail mail order business of our own published products. This month we will be releasing a 16 page full color gift catalogue representing the work of 20 women artists. We are hoping that this catalogue will be the basis for a much larger catalogue of women's products.



Consulting Services: The consulting services have been and will continue to be an important part of our business. We offer services in the areas of short and long range planning, organizational development, fiscal planning fundraising.

Early Changes

As I said earlier, the goals of the business changed as we became increasingly aware of the needs of other women's businesses and services.

When we began our consulting services, the primary focus was on grants and grantwriting. Within two months of traveling and meeting with hundreds of women's services, I realized that 90% of the services were federally funded and dependent on government monies. Should a large agency like CETA fold, it would result in the immediate closing of hundreds of women's services.

We considered it almost "unethical" to continue to support this reliance on government monies. We stopped grantwriting and started to promote the concept of economic self-sufficiency. We tried the concept on ourselves by printing our first poster.

The principal of economic self-sufficiency has and continues to permeate our philosophy. We, as a movement, need to create our own financial stability and institutions as there is little support for our work elsewhere.

The concept of creating financially sound institutions is different for women's businesses than it is for services. For services it often involves spending years developing successful fundraising techniques. For women's businesses it often meant getting capitalized through non-traditional channels.

Women's Services and Non-Traditional Fundraising

As services were often funded at a high level, e.g., \$100,000, it was overwhelming to think of raising equivalent monies. It was even more overwhelming to

think about the level of energy required to do that kind of fundraising. When consulting to these groups, I would have to keep money factors in mind. The factors include the following:

- 1) Type of fundraising techniques should be determined by the amount of money needed by a particular group. A group needing \$100,000 shouldn't be using bake sales as a primary means of support.
- 2) In cities where there were many women's services, I had to have lots of creative ideas for fundraising so as to prevent direct competition for monies.
- 3) A particular technique working in one city may not be good for another.

Women's Businesses

The key problem for women in business is the need for capital. Even the smallest of ventures required more capital than most of us had.

Working with women's businesses in 1978, I found that almost no banks were interested in lending money. We had no collateral and quite often no track record.

It occurred to me that the only way to get money was through private investments. I suggested that we prepare a prospectus and approach people for loans with interest. To our amazement, the response was and continues to be good. Women and men have been loaning money to many alternative businesses.

It is their financial support that is responsible for our continued success. Loans were the only way most of us had to capitalize our projects.

While we were modifying the goals of the business, we were also experiencing the running of a full time business. The following few pages describe some of the lessons we have learned and some of the experiences we have had. I am happy to say that, in spite of some of these experiences, we are here today and can laugh at some of the events of the last few years.

Growing Pains

Over the course of our years in business, we have had the "privilege" of learning some hard, fast lessons.

- A) Cash Flow: This is one of the lessons we did not want to find out about quite so fast. No one mentioned to us that other people do go bankrupt or that because our name began with a W(RDC), we would get paid last. Needless to say, my neat and clean financial projections were of little help during those times. Eventually, we were able to pay all our bills, but at first, we went through a great deal of agony.

We quickly learned to anticipate the problems. We became extremely conservative, watching every expense and all income. We knew when money was coming in and therefore could remedy a "short" month more quickly.

- B) Being in two places at the same time: It is hard enough to change from a crisis oriented mentality — being a slave to your projects, to one of working in the now; much less, to a mentality of being current and planning for the future.

While doing our daily work, we are also developing plans for the next year. This allows for a continual flow of income as well as business expansion.

All too often, I work with businesses whose total effort is in one project. The dangers in this are that the project might not make enough money to carry the business through to the next project, and the people are too exhausted by this all-out effort to have much energy for the next project.

- C) Are we too informal? Did you ever notice how nice it is to walk into an all women's office? The overall feeling is casual, the people dress casually and there is a lot of "chatter." The office — usually being one large room, allows everyone to know everything that's going on, and everyone feels compelled to comment on everything. There are some who cannot figure out how we get our work done.

For some of us, this informality is not distracting. Unfortunately for many, it effects their attitudes about the business. They simply do not take it seriously. This becomes more clear when one looks at the quality of work from some supposedly "professional" people. It

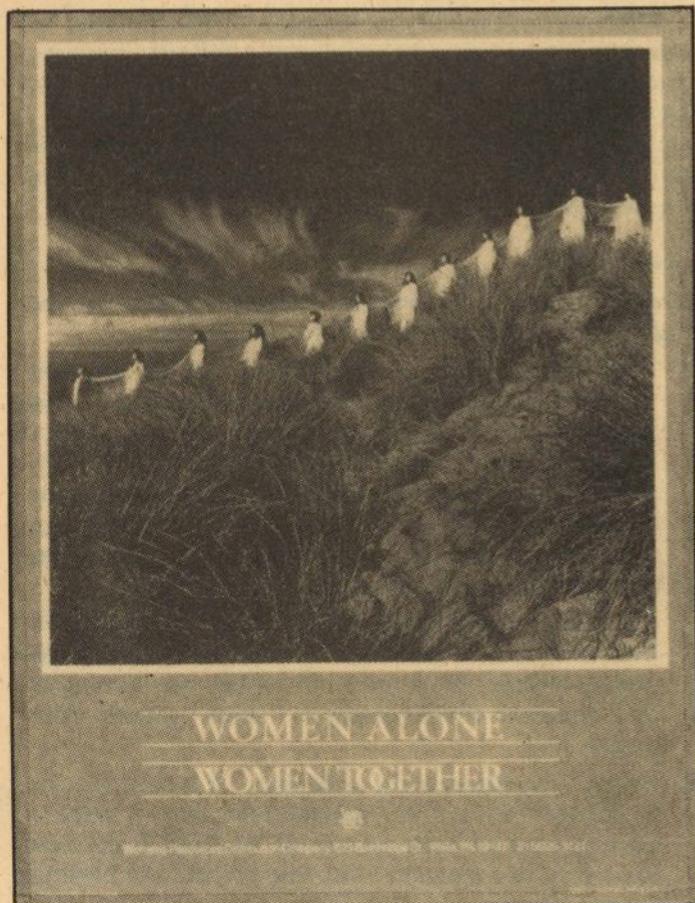
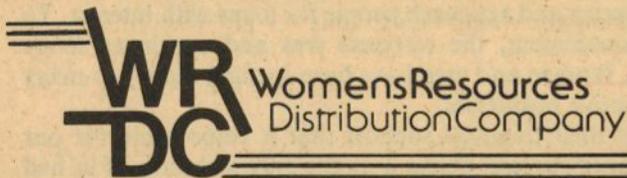
often is not as good as the work done for more traditional businesses.

The only solution that we have found workable is to become more like other traditional businesses. I find this unfortunate as I enjoy the informality. I am aware that this is a common problem among alternative businesses.

- D) Professionalizing business to business relationships: A book could be written on this but I will limit my comments. The growing pains of an "alternative" business is not limited to internal growing pains. There are numerous difficulties in the relating of businesses to each other.

The expectation for a good relationship is high as we assume a comraderie which may not exist. As these expectations are greater so the disappointments are greater.

For us, it is extremely disheartening to have problems with another women's business. In our better moods, we can relate to the problems and difficulties of running a small business. In our less forgiving moods, we want to . . .



The following is a list of W.R.D.C.'s posters in the order of their publication.

- 1) *Orchid Poster* — 4 orchids on a deep burgundy background — Retail \$12.00
- 2) *Iris Poster* — 4 iris on a blue background — Retail \$12.00
- 3) *Eternal Delight* — Retail \$12.00
- 4) *Through the Flower by Judy Chicago* — Retail \$12.00
- 5) *Building Bridges Not Walls* — Reproduction of a silkscreen of 2 women in front of a New York skyline Retail \$12.00
- 6) *Women Alone Women Together Poster* — Retail \$10.00

The following is a list of W.R.D.C.'s calendars in the order of their publication.

- 1) *Sara Steele Flower Calendar* — 1981
- 2) *Dinner Party Calendar by Judy Chicago* — 1982
- 3) *Jewish Art Calendar* — 1982
- 4) *Women Alone Women Together Calendar* 1983

If you want more information or to order posters or calendars write to Womens Resources Distribution Company, 623 Bainbridge Street, Philadelphia, PA 19147, or call (215) 925-3121.

In one instance, a women's store repeatedly bounces checks to us. They were the only store to ever bounce a check on us. In another instance, a store owing us money for months never called and refused to return our calls.

By bouncing checks and not calling, the stores only worried and angered us. Much could have been avoided if either store had communicated.

Both stores were in trouble and needed help. As they are our market to the community, we wanted to work out the relationship. We were more than willing to send those stores merchandise. We simply wanted more communication.

E) Bringing humor into the business: As we primarily sell to bookstores, we attend the annual American Booksellers Association trade show.

We are known as a women's and feminist business. Someone in the upper echelon of the conference decided to have some fun by placing us next to a booth whose sole focus was the release of their new book, "Breast development — waist reduction."

Now you must picture how funny this looked to people walking by. You could practically anticipate the double takes as people walked by huge pictures of cleavage and then saw WRDC.

We were used to this type of placement since the year before we were across from "How to pick up girls." We had a good time and were more controversial than ET or Miss Piggy, thereby drawing lots of attention and business.

Five years ago, we probably would have acted "appropriately offended" but now we have fun with it. People assumed that we would be upset, but it was surprising and delightful to be able to joke about it.

These are but a few of the changes we have gone through over the past few years. It has been fun; it has been frustrating; it has been exhilarating; and it has been tiresome. Wanting the business to work, we keep trying to put together the right pieces to the puzzle.

It is not easy to run an undercapitalized, overworked business. Your ideology and spirit can be stretched only so far. Now, more than ever, we need increasing support and understanding.

Individual women need to support women's businesses. Your get what you pay for; and if you don't pay for it, it won't be around for you to get. Many of us have to charge more because we don't have the capital to produce in larger volume.

Constructive criticism and letters of support.

You can't imagine the "high" of receiving letters of appreciation. Often one nice letter reminds you of why you are doing what you are doing. All too often we get insensitive letters with unnecessary comments that are devastating.

Invest in women's businesses.

We would not be in business today were it not for those women who had faith enough to lend us money.

This area too required some learning as unforeseen cash flow problems showed us the necessity of obtaining longer terms for loan repayment.

The reason to support women's businesses is because they are a phenomenon quite unlike others. I look at women's businesses and see that it was often courage and dedication that saw them through rough times.

We often took greater risks than a traditional business might have taken because we did not always know the level of risk we were taking. In spite of all this, the percentage of women's businesses that survived is much greater than the percentage of the survival of other small businesses.

It is our hope to create another division within WRDC. The lack of available cash needed by women's businesses is a serious problem. We need to identify more women who are willing to become investors.

In WRDC, fifty percent of our staff is tied up for three months in overall fundraising. Having no other option, we had to continue working this way. With our financial projections looking more sound for the coming year, we are hoping to create a *Women's Investment Company*.

We have already contracted with finance people, security lawyers, and accountants, all of whom have agreed to help set up the investment company. We feel that this company would be valuable for potential investors as well as businesses. The company will give advice about investing in the more traditional and non-traditional businesses.

By centralizing this type of operation, it will make it easier for a business like ours to deal with one pool of investors rather than going to individual investors one at a time.

The investment company would be an asset in interesting women who may have never invested with a small company. It is our hope to suggest to all investors that at least some of their money go into the more high risk businesses. By doing this, we would continually be able to support the grass roots women's businesses and services.

Money does add to a business's effectiveness. In the case of the women's movement, the more knowledge we have about money and the more skillful we are at obtaining it, the more likely we are to have the staying power we so desperately want.

Being perceived as successful is also very important. In our industry, the paper industry, there is a tremendous amount of competition. We need stores far more than they need us. We work hard on getting ourselves into the stores. It takes time, money and emotional energy. It is our goal to be perceived as having a successful product so that stores begin to call us with their orders. Once they do that, we know we have created "staying power." Once we have that staying power we can put any message we want on the inside of our product, and we will!

We will affect change and raise consciousness, and it will be from a source that we did no anticipate — our power in the overground market.

We want to thank everyone who has supported us and hope that you will bear with us through whatever changes come up next. Believe me we have no idea what they will be. □

the cooperative vision in science fiction

SCIENCE FICTION has long been identified with competition, selfishness, violence, and macho self-imagery. It seems an extremely unlikely place to seek enlightening views of non-exploitation, mutuality, sharing living patterns of any kind.

However, we can indeed find a cooperative vision among science fiction works. Science fiction alone offers an author the opportunity to conceive any imagined personal, social, economic, or political organization of human beings or aliens, and also enables him/her to isolate whatever real element he/she wants to study and hold it up to the reader free of its familiar entanglements. In addition, the most common science fiction topics, telepathy, aliens, and space travel, force the author to deal with communal living even though it may not be his/her main purpose.

Science fiction's negative treatment of communal living is the result of two distinct traditions. These values have created two types of "hero," both types anti-social.

One results from the history of American science fiction and its close relationship with popular Western fiction and the wilderness-frontier, lone pioneer tradition common to American literature in general. (Leslie Fiedler's *Come Back to the Raft Again, Huck, Honey*, analyzes the development and symbolism of this male character who leaves society-community-family-women and seeks adventure and freedom in the unexplored.)

This "cowboy," this "rugged individual," male, white, tall and strong, gains the power of the superman over earth, its women, its other races — black, oriental, and then in science fiction over all of outer space. This Nordic type subjugates aliens; he carries out the destiny of earth (like America's "manifest Destiny"), conquering the galaxy and the universe, dominating everything in it, "naturally," assuming the rights due his innate superiority. He will meet and overcome the "creepy crawlies." Against all odds, his self-reliance will make him a winner.

Thus, the human race itself survives and wins through the separation and isolation of the hero rather than through cooperation among its members.

Helen Collins is an Associate Professor at the Nassau Community College in Garden City, New York. She is presently teaching a sophomore course in science fiction.

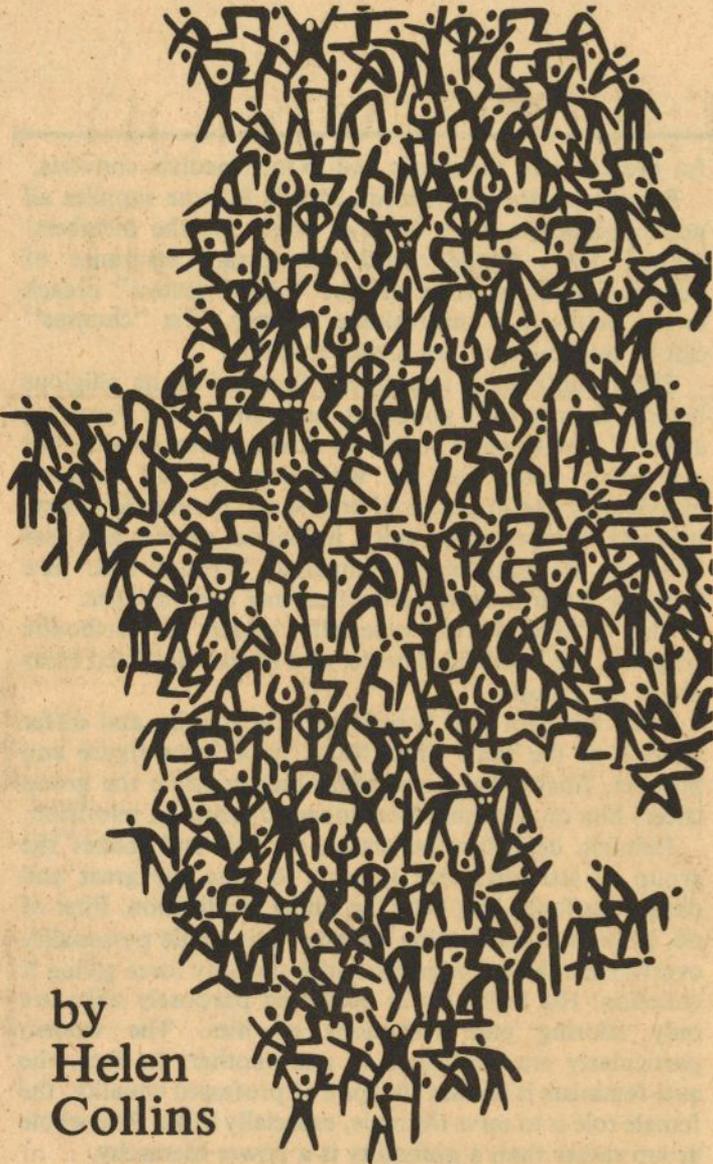
The other typical science fiction "hero" is found more often in satirical dystopian (opposite of Utopian) literature and film like *Brave New World, 1984*, and *Soylent Green*. A valid fear of oppression by the State, Bureaucrats, Technocrats, Big Business lead to the creation of the hero-rebel who fights for the rights of the individual against a powerful and unjust establishment. Thus, logically, non-cooperation becomes the highest value.

In addition, special fear of socialism and communism in the Thirties and Fifties (seem as totalitarian as fascism) reinforced the negative distorted image of the commune. Early science fiction writers could not distinguish between the cooperative community and oppression of the individual. Self-determination, free will, individual creativity, and intelligence were seen as the price to be paid for group benefits: physical security, food, defense from enemies, division of labor to relieve life's burdens.

THE HIVE

This attitude is reflected in the frequent depiction of intelligent but repulsive enemy aliens as the evolutionary descendants of insects. Their social organizations are structured on the hive. While the variations on this alien bio-society theme are as wide and creative as the different talents and purposes of the authors, the basic idea is always lack of free will of the individual members of the group. There is usually one brain, one controlling intelligence, directing all activities. Division of labor is carried out to an absurd degree and is biologically determined, based on the different class functions of bees, termites, ants, or wasps. Their prolific reproduction rates as well as their deliberate evil intentions threaten the universe with either enslavement or extermination of all other life forms. (These insect/aliens are the creepy crawlies.)

In addition to the political insinuations that can be made through such analogies, the fact that such sensational and revolting material can be and has been introduced into stories — wasp-like aliens laying their eggs in the paralyzed but living bodies of their human victims — and our real alienation from insects as opposed to warm blooded animals have made this theme extremely popular in more primitive science fiction.



by
Helen
Collins

A sophisticated but perhaps equally sinister use of this now clichéd comparison has been made in the Seventies in the novel *Hellstrom's Hive* by Frank Herbert, author of the well-known *Dune* series. Part of its subtlety and horror is the fact that the setting is present day earth and the characters are all homosapiens. Fifty thousand people live in an underground hive, a complex series of tunnels and caverns, one mile deep and two miles in diameter. Division of labor is created and controlled through drugs, hormones, and genetic engineering. Hive members are separated into breeders and neuters. Among these are further divisions: leaders (also breeders, of course), technicians, and scientists. The laborers are made totally brainless and obedient.

The purpose of the leaders is not quite logically conveyed but seems to be that the human race is in competition now with insects for survival. They say that we must imitate insect efficiency and reproduction rate to win.

To attain this purpose the leaders promote optimal breeding using the common breeding technology and vocabulary of animal husbandry: genetic lines, stock, interbreeding. Even the reproductive parts of newly dead

bodies are kept alive as "stumps" for continued breeding and to save their genes.

Next to producing more and more offspring, utmost economic efficiency in feeding and housing the group is the highest goal. Protein is never lost; the old, the weak, and the accidentally killed are thrown into the common food vats.

I believe that Herbert's intentions in the novel are never quite clear. While the imagery of the hive is repulsive and frightening, it is examined with great interest and even kindness. The leaders of the hive are treated with more sympathy and understanding than are the "outsiders"; these regular people who are horrified at and some killed by the hive are all a nasty lot.

Even when communal living is not seen as evil, it is seen as impossible! Science fiction writers appear to believe that the human race is by nature incapable of *sustained* cooperation. Human beings are born competitive, hostile, and aggressive. Right thinking and the good intentions of a few persons cannot overcome these "natural" obstacles. (Utopias are found in fantasy more than in the hard core science fiction genre; their settings are almost always remote in space and time.) Only some very great changes can make a difference: we must evolve or we must be controlled from without or both.

In other words, science fiction writers show that mankind will become a real community only when we

1. clone
2. mutate — usually developing telepathic powers
3. have to obey the orders of some powerful alien
4. or all of the above.

Joe Haldeman uses cloning as a minor motif in *The Forever War*. The war — galactic and lasting centuries — is ended only when the whole human race has become the clones of one ideal person. Only then can the human species communicate with the enemy who are also clones. There is galactic peace and prosperity based on complete and perfect understanding, planning, and sharing. No problem since everyone is the same person!

Many people in and out of the science fiction field believe that telepathy, teleportation and telekinesis are latent now in the human race and can be provoked into blossoming within the majority of people. These new mental powers enable or, in some fiction, actually force, human beings to enter one another's consciousness, to share the same subjective reality. These powers can break down the walls that separate one ego from another and mandate cooperation if not love. Through them we transcend jealousy, competition, and hostility.

Finally, and most pessimistic, is the contention that only powerful extra-terrestrials — dominating but benign parent figures — can make us give up mutual exploitation, war, and genocide. This is all too often a *deus ex machina* device, "god from a machine," a mechanical contrivance in drama through which an outside force comes in to save the hero and right all wrongs. "Angels" were lowered onto the stage on ropes from above.

These aliens, superior to us, either conquering or infiltrating earth, give a *pax Romana*, a peace enforced

from without rather than growing organically from our own nature. These dramatic new conditions most often appear in combinations in science fiction; commonly the powerful alien controls through "tele-manipulation."

In Arthur C. Clarke's famous *Childhood's End* earth is conquered without bloodshed by intellectually and technologically superior aliens called the Overlords. They are benign. We seem in the first 75 years to benefit from their control physically and economically. They allow us self-government to a degree, yet they forbid violence of all kinds, even against lower animals. For example, to their surprise spectators at a bullfight feel every pain just as the bull feels it and the "sport" of bullfighting is stopped forever — "voluntarily"! War, apartheid, and other abuses are all stopped effectively. Mankind is prevented from self-exploitation. The cooperation the human race is incapable of achieving or maintaining on its own is forced on it from above.

THE NEST

Robert Heinlein's very well known and unfortunately influential novel *Stranger in a Strange Land* is one of the few science fiction works that treats at length, in detail, and with apparent approval, a community of characters, the "nest," who share everything. However, the novel does not differ from other science fiction works in implying that it is not possible for human beings to cooperate, love, or trust one another without telepathic abilities and a powerful ruler. In fact, this community cannot be seen clearly without a close look at its founder and leader. It has no identity without him.

He is an alien with god-like powers but at the same time a human being. Valentine Michael Smith's parents were earth scientists who died on the first expedition to Mars. He was the only earthling to be born and raised in Mars. During his childhood he was taught all the supernormal mind powers as natural Martian abilities. As an adult on Mars and later on earth Mike is able to disincorporate (kill) others, to remove himself from his body temporarily, to suspend his animation indefinitely, to appear and disappear, to move and otherwise control matter.

At twenty-five the "man from Mars" is brought to earth where he is involved in all sorts of adventures, finally loses his innocence, and establishes his "religious" community, the ninth highest level of which is called the nest.

This earthly version of the Martian nest is made up of about twenty adult "water-brothers" (drinking water together is a meaningful love ritual and pledge of friendship since water is scarce and precious on Mars), members of the "Inner Temple." They live in the upper level rooms of the Temple, a large converted city building whose lower floors contain an auditorium and other rooms

for preaching to the public and to intermediate converts.

Economics are no problem. Mike's fortune supplies all needs. Money is piled in large bowls for the members' taking. There is the added unnecessary insurance of outside donations. Mike and the "high Priestess" preach to the public in a carnival-like manner. The "chumps" can be manipulated into giving anything.

The group's social structure is founded on its religious beliefs. Open sex is a goodness, not a sin; it is a "growing closer." There seems to be no direct homosexuality but every male adult has sex with any and all females, individually and in groups of both sexes. Economic rivalry, jealousy, competition, vanity, individual egoism and fear of death are completely eliminated. Through their new faith the water-brothers grow healthier and younger.

The outside world, especially leaders of orthodox religions, are resentful, hostile, and spread distorted ideas about the group.

Their behavior and beliefs ape Christianity and differ from it at the same time. Mike, as a Jesus figure and prophet, finally dies a voluntary martyr while the group cheers him on watching him stoned to death on television.

Heinlein describes the action so well and makes the group so attractive that it hurts to note the great and dangerous faults that belie the whole idealization. First of all, Mike is a dominating dictator. His single personality overwhelms the entire group and is the only force giving it cohesion. His followers in becoming purposely alike are only adoring pale imitations of him. The women particularly are duplicates of one another. In fact, the anti-feminism is blatant. In spite of professed equality, the female role is to serve the male, especially Mike. The whole group rather than a mutuality is a power hierarchy.

And most important is the message. Does any discovery of a philosophical "truth" give a person the right to kill others?

It is a cruel paradox. The superpowers of one individual formed the group. They, without his magic, his power, and his leadership would be incapable of uniting or cooperating. It really points out human helplessness and hopelessness, not the human potential some readers have seen in it.

If Heinlein meant his depiction of communal living to be a good inspiring example of mutuality and unselfish love — rather than a parody of such ideals — then it is even sadder that it is such a destructive example.

THE SHIP

More positive views of communal living are probably accidental! The favorite topics in science fiction have always been space travel and life on alien planets. In both situations community cooperation is inevitable. Life aboard a spaceship has been presented in every conceivable



physical, social, and political combination.

Stories of space travel always involve overcoming great distances between star systems. It would take far more years than one human lifetime to get from earth to the closest, Alpha Centauri. Two main solutions are usually provided. The most popular is a scientific breakthrough: the space jump, the space warp, the tunnel through space, space fold, hyperspace, rings in space, and instantaneous matter transfer.

The other solution involves adapting human beings to the real time of travel through freezing or in some other way suspending animation for the duration. The same individuals who took off originally arrive at journey's end. Or, more important to us, generations of human beings live, reproduce, and die on the trip. The individuals who arrive are far descendants of those who left earth. Limited area and unlimited time set a perfect stage for group interaction.

The spacecraft in *Rite of Passage* is involved in interstellar travel. It is an adapted asteroid, 20 by 30 by 10 miles in volume, huge but definitely limited in area. Its journey is unlimited in time since its inhabitants intend to live permanently aboard.

However, again, the typical depressing science fiction themes underlie the ship's existence. There has been a nuclear war which destroyed earth earlier, and now the spaceship is home to 30,000 people who devote all their activities to maintaining their superior lifestyle. They control the outsiders, "mudeaters," former earth colonists on planets throughout the galaxy, by selling limited amounts of scientific and technological information. Yet they isolate themselves from physical and more contamination by these barbarians.

Within their contained world they have a carefully ordered and controlled physical and social environment. Physically the ship has six levels originally dug to hold hundreds of thousands of colonists. Now the levels have been redesigned for the comfort and taste of the permanent citizens. The lowest level contains the ship's mechanical operation and hardware; the second is administration, the third an ecologically balanced earth-like park and wilder-

ness for recreation and education, and the fourth and fifth are carefully designed living quarters, complicated in plan to prevent boredom. The sixth level is empty, a safety valve in spite of very rigidly controlled reproduction rates.

Politically, the ship is a democracy, both direct — there is an assembly of all the adults — and representational — there is a small elected Council and a Chairman.

Economically, it sustains itself comfortably on goods traded for limited technological information and help from the "mudeaters." Thus, individual members of the ship are free to pursue their own interests, artistic, educational, or professional. Anyone can have any material goods he wants by simply requisitioning them. As a result "there is no real prestige in having things" and most people live simply, especially since the only limitation is in apartment space.

Socially, individual adults are also relatively free. They may marry for as long as they wish, live together, or only reproduce children together at the suggestion of the ship's eugenicist. They usually raise their own children, but there are also dormitories provided with dormitory mothers.

Children are officially educated only until fourteen. They they follow their own interest toward some goal with a tutor if necessary. Even later on in life one can get an educational grant and work on a project.

The most stringent ship rule is the restriction on child bearing. Exceeding the allowed number of pregnancies brings brutal punishment, expulsion from the ship and certain death on a wild colony planet. "We are a tiny precarious island floating in a hostile sea. We have worked out a way of living that, observed exactly, will allow us to survive and go on living."

The distinguishing feature in the ship's social plan is the Trial. To prevent overpopulation and moral degeneration in such "a small, closed" society every child within three months of its fourteenth birthday is dropped on a planet for thirty days. There is a high percentage of deaths. The "stupid, foolish, immature, or simply unlucky" do not survive. This is the *Rite of Passage* into adulthood.

There is no distinction or variation made between male and female children in the Trial or in any other aspect of their education, professional expectations, or special individual needs. It does seem to be a sexless society in both its good and bad planned experiences.

It seems a contradiction that each child is forced to conform to the same rigid pattern of childrearing, yet each, if he or she lives through the Trial, develops inner confidence, personal skills, and an individual strength of mind.

The plot concerns the development of one female child from age twelve through the Trial at fourteen. It has some suspense and adventure but more important allows the reader to appreciate her growing judgement and self-confidence. Her learning to relate to other children and her first sexual-love experience, her overcoming shyness and fear are all familiar to us and make the strange future setting seem real. The author's main interest is in human relationship. The hard science fiction themes serve to show us more about people and their lifestyles.

An important part of the novel's theme is the difficult balance between individual will and the good of the group. It is treated with intelligent understanding of the dangers in either direction.

THE SIETCH

Alien planets provoke a greater variety of imagined living styles in general and communal living in particular than do spaceships. An author can posit any biological or ecological matrix and then show a resulting pattern of life for conscious intelligent beings, human or alien.

In Frank Herbert's novel *Dune* we find a community in similar circumstances to those of the Ship people. They too, are physically isolated but must sustain themselves by procuring goods from the outside. They also must work out a complex but orderly and rigid social structure in order to survive. They, too, are hated by the outsiders. And they are confined to a limited physical space. But instead of a ship in outer space the Fremen tribe's space is a warren of hidden caverns, "the sietch," on the desert planet Dune.

The Fremen lifestyle is a logical result of the physical and political circumstances on their planet. Dune or Arrakis is the most well known imaginary world, a complete, unified, ordered ecological system, in all fiction. It is an almost waterless planet. Its largest life forms are giant, dangerous sandworms. Its most valuable product is "spice," a psychic drug to which many powerful people in the Galactic Empire are addicted and without which all space travel would collapse. The spice turns the whites of the eyes permanently blue. Herbert mixes in political intrigue, secret societies, concubine nun-like witches, drugs and orgies, telepathy, and unbelievably evil antagonists.

Through centuries each Fremen tribe has been forced to hide in its own sietch from the evil Harkonnens who exploit the planet and enslave or exterminate the native population. These threats and the planet's climate have forced the sietch members to work together with utmost efficiency. Survival means there can be no waste, especially of precious water. They must wear "still-suits" whenever they leave their moisture sealed sietch. These suits conserve bodily moisture by recycling all excretion. When any member of the tribe dies all his liquid is separated from his flesh and bones and is "returned" to the group water supply.

The Fremen tribe's economic survival comes from two dangerous ventures: procuring the valuable spice by harnessing and riding sandworms and by raiding Harkonnen desert outposts. In addition, a kind of "cottage industry," surprisingly sophisticated, has been developed within each sietch to provide the group's physical needs, weaving and pottery, for example, but especially horticul-

ture, the promotion of a plant life which can survive and gradually change the planet's ecology.

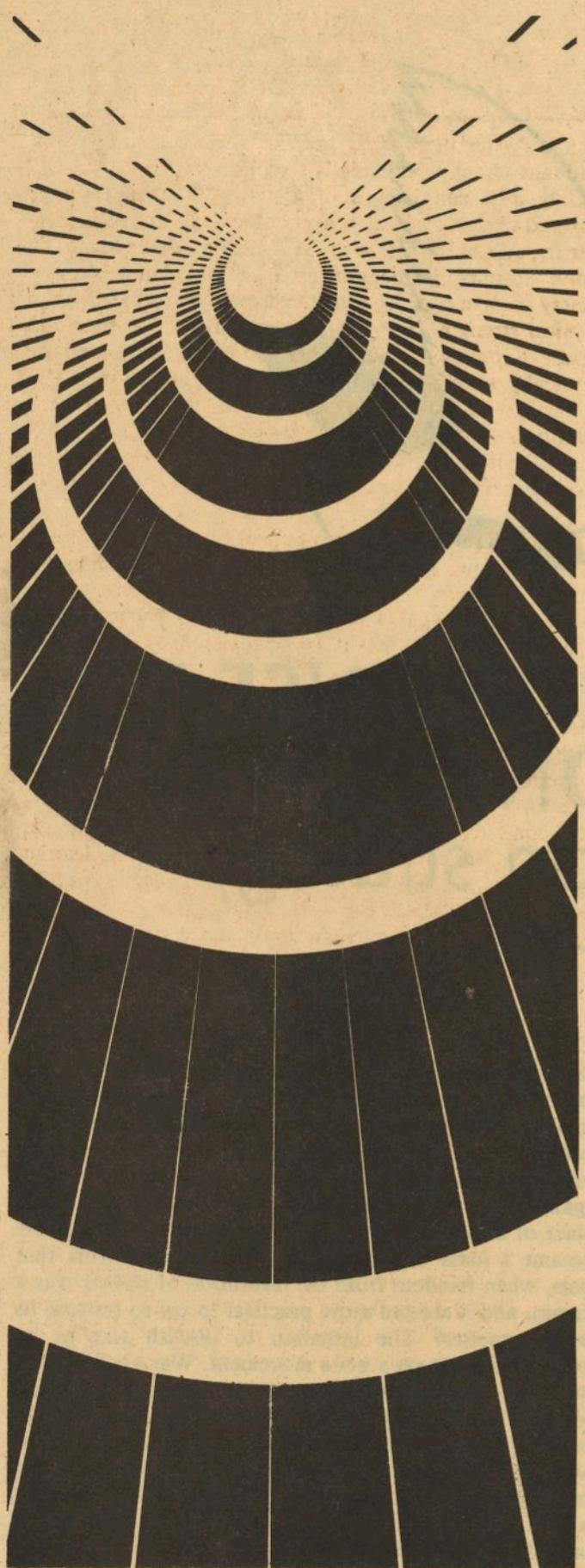
Only men can have several mates, but open sex is frowned upon except during periodic drug orgies. Otherwise the internal structure of the society is not creative. The group exhibits the conventional values of any warrior society in or out of fiction. Leadership is founded upon physical strength. The women serve. Both the male and female populations must work extremely hard and be physically strong, but the women do the conventional women's work, take orders, and depend upon the men for identity. According to custom, when the hero, Paul, kills one of the men, he has the choice of marrying his widow or taking her on as his servant; she has nothing to say about it.

Although the action of this part of the novel takes place in a commune, Herbert is much more interested in the outside activities of the Fremen as they are part of the heroic career of Paul. The fighting ability of the men, their loyalty to him, their role as avenged victims is more to his purpose.

Somehow Herbert seems far more interested in exposing the internal workings of the hive in *Hellstrom's Hive* than of the sietch. However, certain similarities suggest that the concept of the sietch led him to the hive. Both are physically enclosed, warren-like, hidden environments. Both contain a larger number of people than would appear possible to the outsiders. Both have pervasive, unpleasant body smells, and both hide forms of cannibalism. The hive seems to be the sietch carried to the extreme.

Yet, we can make less specific but more important comparisons among all four works that I have discussed. Their major differences lie in the degree of personal freedom each individual member possesses. In *Hellstrom's Hive* there is none, not even an autonomous mental life except for two or three leaders. The members of the sietch in *Dune* display more normal variation but are made to conform by restricted circumstance rather than by ulterior design. The water-brothers of the nest in *Stranger in a Strange Land* do not want any differentiation; they become one in actions, thoughts, and purposes voluntarily. In *Rite of Passage* the Ship encourages individuation, even the pursuit of eccentric hobbies, as long as it does not interfere with the community's survival.

However, the similarities can tell us much more about the way science fiction writers see communal living. To different degrees, all four groups have sexual freedom or sexual patterns prohibited in conventional society. Three of the four practice some form of cannibalism. All four punish transgression severely by using the food vats, the knife, non-violent disincorporation, or expulsion. Yet, probably most important to the concept of cooperation and communality, there is no competition or physical violence between individual members of the group except in *Dune*. Here it is seen as beneficial to the Fremen goals



since it ensures that only the fittest will lead. This conventional infighting may be no different from Trial in *Rite of Passage* which culls the weak and strengthens the entire group. Another similarity is the absence of financial competition within the groups, again with the exception of *Dune* (Rings symbolize the individual owner's equity in water.). Does this suggest that personal hostility and money go together?

All four small societies are isolated physically as well as socially. Their habitats are either remote or hidden. Yet, they are economically dependent upon the outside world to different extents.

Each has an overwhelming, ultimate purpose which binds its members together and separates them in values and spirit from the rest of mankind. They feel superior to and have contempt for all outsiders.

And, these three authors present the outsiders as hostile to the groups. In fact, in each case the rest of the human population would exterminate the community if it had both the knowledge and the power.

If you're interested in reading some of the material mentioned in the article. this list will direct you

Insects

Poul Anderson

Rebel Worlds

Robert Heinlein

Starship Troopers

Self-destructive aggression

Isaac Asimov

"The Gentle Vultures"

Walter Miller

Canticle for Liebowitz

Clones

Joe Haldeman

The Forever War

Telepathy

Jerome Bixby

"It's a Good Life"

Joanny Russ

And Chaos Died

Alfred Bester

The Demolished Man

Alien Control

Arthur C. Clarke

Childhood's End

Space Travel

Theodore Sturgeon

"Bulkhead"

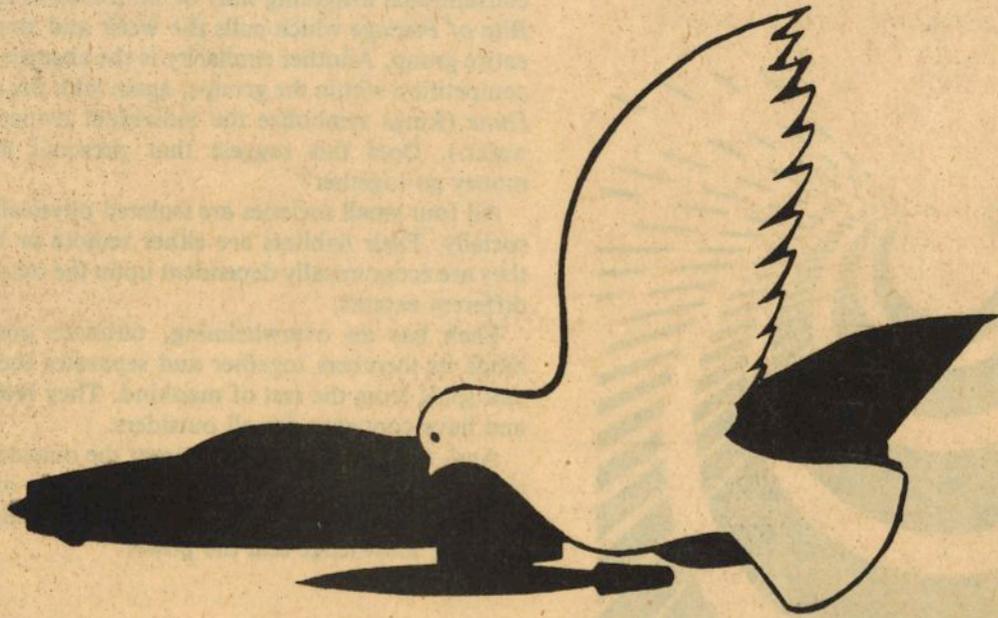
Alien Worlds

Isaac Asimov

The Gods Themselves

Hal Clement

Mission of Gravity



FROM CRISIS-RESPONSE TO THE ABOLITION OF WAR

some notes on strategy

by George Lakey

*George Lakey is co-founder of Movement for a New Society in Philadelphia, PA. He is also author of **Strategy for a Living Revolution** and a good friend of **Communities** magazine. This article was reprinted from **Social Alternatives**, an Australian publication.*

A social institution has its time on the stage of history — during which it appears inevitable, a part of human nature — and then leaves. The institution of duelling is a small example; the institution of slavery is a large one. The perception is growing that war is also an institution, and needs to be treated as such. Most opposition to a particular war or arms race is still specific to that situation's injustice, danger, or casualty list. A growing minority of people sees a particular race or war as symptomatic of a global entrapment in a war system. This minority stresses the assumptions and power relationships which sustain the institution of organized mass violence.

Like the nineteenth century opponents of slavery, this minority can be called the abolitionists. Abolitionists want to destroy the system completely rather than to temper it; not to try, in the nineteenth century case, to make the masters kinder to their slaves. Looking back at the struggle against slavery, you may find it easy to put yourself in the place of an abolitionist at the moment when abolitionism became a mass movement. But what about before that time, when freedom from the institution of slavery was a dream, and it seemed more practical to try to restrain its worst excesses? The intention to abolish war as an institution is not yet a mass movement. War abolitionists, therefore, divide into two tendencies. One soft-pedals the sound of abolition and appears, in everyday peace work, to be devoted to this particular arms race, or this particular war. The soft-peddalling tendency has the excitement and satisfaction of working with many people and, these days, watching the movement grow. The second tendency is utopian. These abolitionists develop schemes of how the world could manage without war, or they analyse how the dialectical forces of History or the spirit of the New Age

will one day create global peace, or they put energy into living peaceably now in intentional communities. Utopians have the satisfaction of staying in daily touch with their ideal, and drawing continued support from it. Each tendency has its own frustration. The abolitionist working on symptoms is aware that even the successful implementation of an arms freeze, for example, leaves the war system firmly in place. In the process s/he has been tacitly accepting an enormous contradiction. Ivan Illich illuminates the contradiction when he reminds us that the specialness of a hydrogen bomb is the mass scale on which it can kill and destroy. Whole peoples can be wiped out, and perhaps humanity itself. To tell the truth about what governments are prepared to do to hundreds of millions of people at any moment, he calls nuclear weapons 'genocidal'.

Illich then asks how we can participate in debates in which the *degree* of acceptance of genocide is discussed. He likens programmes for gradual nuclear disarmament to a hypothetical Nazi official who goes to Hitler and expresses opposition to the death camps, then proposes that one death camp be closed per year until all are closed. We immediately see how self-contradictory, how irrational such 'reasonableness' would be. The abolitionist who strains toward reasonableness as s/he works with a mass movement, can find herself supporting the genocidal framework itself, today's framework of the war system.

Abolitionists pursuing a utopian road are also in a frustrating situation. Their ideas may be elegant, but they are not forceful. Nothing is as powerless as an idea whose time has not come, and the time does not come for ideas which are not in the heads of powerful people. For democratic abolitionists, the ideas need to be in the heads of masses of people. The arms race leaps ahead while utopians study, practise attunement, or love each other on the sidelines. They are like yeast which the baker forgot to put into the bread dough.

With such discomfort the lot of the abolitionist, one might expect some to lose their determination to rid humanity of war. Some do. But others take their place as more people realize that war will continue to be used and prepared for as long as it exists as a legitimate option.

War's Legitimacy

The legitimacy of war as an institution has been declining in this century. The praise of war as a positive moral force, common in the last century, is now rarely heard. War ministries have changed their names to 'defense' ministries. Popes denounce arms races, directors create anti-war movies, young men become conscientious objectors in increasing numbers. Political scientists in the strongest military power in the world, the U.S., can be heard observing that armed might does not achieve political objectives as successfully as it once did.

The war system, however, is powerful. It remains vital because its viability does not finally depend on moral assessments, pro or con. *The war system continues because it performs needed functions for society.*

We can learn from the lesson sociologist Robert X. Merton drew from U.S. reformers early in this century. The progressives were eager to clean up the corrupt big city

political machines. They developed strong campaigns to get rid of Tammany Hall in New York and other political gangs. Supported by muckraking journalists, they succeeded in retiring some bosses and bringing some reforms. The reforms were temporary, however; new machines were built and greed flourished once again.

The progressives were so preoccupied with the corruption and injustice that they failed to notice legitimate functions which the machines performed (mobility ladders for working class ethnics, advocacy with the impersonal bureaucracy, providing grassroots leadership for immigrants, softening the hard edge of poverty). These were genuine needs which gave life and legitimacy to the machines, but which the reformers had no intention of meeting.

I assume that any strong social institution persisting through time is performing some useful function. If we do not like the institution, we need to find other ways of meeting the needs it meets.

I am clear, so far, about three legitimate functions for the U.S. and some other societies, functions which are served by the war system: security, economy, and identity. These are basic human needs. We all need measures to ward off attack and domination, we need means of producing goods and services, and we need support for a positive self-definition. These are individual needs, and in so far as a nation is a community (through shared tradition and values), it also has these needs.

As long as the military fits into society through these functions, it cannot be dislodged, no matter what the bad 'side-effects' of militarism may be. A society will support disastrous policies as long as they 'fit' the functional needs. Germans, for example, continued to support Hitler despite the terrible punishment they were taking in the Second World War, because his movement was meeting needs for identity, economy, and security better than any existing alternatives. Only with their leader dead and their cities in rubble did general compliance with Nazism dissolve. Other peoples, similarly, will go along with policies which take the heart out of the economy, increase the chance of nuclear holocaust, and sink us in despair — if there is no alternative.

The Security Function of the War System

There are plenty of experts who argue that participating in an arms race is extremely dangerous. For most people, however, a poor security system remains better than none.

A common argument made by peace advocates is that increased security will result from dropping out of the arms race while maintaining a military force. This view accepts the usefulness of the war system but argues against a particular strategy. Norway provides an example of a country which refused to participate in the European arms race of the late 1930s. It maintained a small army and neutrality. Its non-provocative stance was rewarded by a Nazi invasion and occupation.

Disarmament activists carry the idea of non-provocation farther, to urge actual reduction of weapons. In the 1920's, disarmament movements became so strong that govern-

ments signed the Kellogg-Briand Pact, which outlawed war and mandated the destruction of weapons. Governments began sinking their own battleships on the high seas. We know what followed — the largest and most destructive war in history.

A peace movement which takes seriously the need for . . . a decent livelihood . . . can be serious about its own goal for global peace.

Wars (and war preparation) will continue until there is an alternative security system. In *Moving Toward a New Society* my co-authors and I propose a mix of transnational institutions, cultural pluralism, the substitution of cooperative economic arrangements for imperialism and civilian-based defense (CBD).

The last-mentioned part of the mix, civilian-based defense, is crucial because it addresses the need for sanctions. No security system can work which avoids the need for sanctions against those who exploit, aggress, seek to dominate, or organize for violence. Grenville Clark and Louis Sohn recognized this in their plan for a world government; by putting a military force in the hands of the world state, however, they failed to break with the war system. Yet Clark and Sohn saw the futility of a plan which offered security without force.

The towering contribution of Gene Sharp, reflected in his book *Social Power and Political Freedom*, has been to show that sufficient coercive force can be mobilized through nonviolent techniques to provide a practical alternative to legitimate sanctions of war. Civilian-based defense, a policy which relies on the non-cooperative force of a trained population, provides a national or regional community with the means of self-reliance in security. CBD is an appropriate technology for the defense of values, for a people's training and preparation for CBD strengthens its confidence in its best institutions.

The Economic Function of the War System

The U.S. economy emerged from the Great Depression through war, and is still heavily dependent on the war system for its profits and its global reach. The economies of many countries are in trouble and some are seeking in arms sales a 'quick fix' for declining employment and balance of payments deficits. They industrialized part of the world still needs the military in order to maintain its dominance over the less industrialized countries.

Seymour Melman argues that capitalism is damaged by its commitment to war: higher inflation, depleted industrial base, distorted employment patterns, capital scarcity, drain of engineering and scientific talent. By focussing on the dysfunctional impact of the war system on the

economy, however, Melman neglects ways in which capitalism makes war, or at least an arms race, necessary. The irony is comparable to that of Nazi Germany: the industrialists supported Hitler even though the result was economic disaster.

Other peace advocates have tried to avoid the reality of the economic function entirely, and hoped that political and moral arguments would carry the day. They characteristically ignore the working class and its position as hostage to the war system; sometimes they complain because workers are under-represented in the peace movement!

The leadership of Lucas Aerospace workers in England, and conversion efforts in several countries, point a hopeful direction for abolitionists. Lucas workers asked, 'What could we make with our skills and facilities of positive, human value?' They developed specific product ideas which could keep them working even without military contracts.

There are two approaches to conversion. Economic conversion accepts the capitalist framework and urges reforms within it. Peace conversion urges a transfer of decision-making power to the people as an integral part of transfer from military to civilian production. Both sets of conversion workers need to be in dialogue with Hazel Henderson and others who are challenging at a yet deeper level the assumptions of industrial civilization, whether capitalist or socialist.

Peace conversion closely matches civilian based defense in its style of providing an alternative to the war system. In both concepts the people at the grass roots take responsibility for making social policy and carrying it through; they stress participation and self-reliance rather than dependency on others; they use technologies which are more appropriate for meeting their own needs than for dominating others. Together, they make imperialism impossible.

Nothing is as powerless as an idea whose time has not come.

Economic motivation for the institution of war is not confined to the capitalist world, of course. The arms sales of non-capitalist governments are on the record for all to see.

Industrial workers are put in a cruel dilemma; support the next military contract which hurts the working class in the long run, or lose jobs in the here and now. Through this dilemma the organized working class — a progressive part of society on most issues — is held hostage to the war system. The abolition of war cannot occur in this situation; even substantial disarmament is impossible against such opposition.

Peace advocates have responded to the economic base of the war system in various ways. Some have argued that capitalism and its international expression, imperialism,

are the roots of war and the way to reach peace is to fight capitalism by any means necessary. When those methods include organized violence, however, the net result is that the institution of war is strengthened! Third World countries which have won independence through armed struggle have larger armies than did the dictatorships which they overthrew. They participate in the vigorous arms trade. They justify war as a means to achieving justice. Sometimes, as in China or Vietnam, they invade neighbouring countries.

Abolitionists can use this time of movement development to be experimental.

The Identity Function of the Institution of War

The war system draws support from two cultural reservoirs in most societies: national jingoism and masculinity. Jingoism offers people who feel bad about themselves (nearly everyone, on some level), the chance to feel good through identification with a state which can dominate others — if not alone, then in alliance with other states. Wars are so important in the recounting of a nation's history because wars reveal in heroic myth, if not always in successful outcome, that one's nation is superior after all.

The drive to be on top is shown in dangerous extreme by the U.S. and the Soviet Union. Each can destroy the other many times over, but it remains important to continue the struggle to be first, to seek the 'decisive advantage.'

Masculinity is a character ideal which encourages men to prefer violence to nonviolence, as part of their definition of self. (Some writers call it the 'macho' ideal, but there is no need to use a Spanish term for such a well-established Anglo-Saxon trait.) At an early age boys are socialized into a view of themselves which identifies being a real boy with the willingness to use violence; the alternative is to be a 'sissy', 'girl', 'faggot'. The interchangeability of those three terms is no accident; the character ideal of masculinity includes a complex of attitudes which include contempt for homosexuality, for feminine characteristics, and for avoidance of violence.

In 1975 the Argentine government decided to persecute lesbians and gay men on a systematic basis. The Ministry of Social Welfare offered this rationale for putting in jail or executing gay men: 'As children they played with dolls. As they grew up, violent sports terrified them. As was to be expected, with the passage of time and the custom of listening to foreign mulattos on the radio, they became conscientious objectors.'

The danger of this identity becomes clear when we realize that it not only afflicts men in general; it operates within leaders of the military state. Political scientist Richard Barnett refers to the 'hairy chest syndrome' among U.S. national security managers:

The man who is ready to recommend using violence against foreigners, even where he is overruled, does not damage his reputation for prudence, soundness, or imagination, but the man who recommends putting an issue to the UN, seeking negotiations, or — horror of horrors — 'doing nothing' quickly becomes known as 'soft.' To be 'soft' — that is, unbelligerent, compassionate, willing to settle for less — or simply to be repelled by homicide, is to be 'irresponsible.' It means walking out of the club.

I am arguing that the institution of war has this cultural function: it shores up the weak identities of people, especially men, who have low self-esteem and believe that dominance through violence is a proof of superiority or at least acceptability. The abolition of war, therefore, requires a cultural change which supports a sound anchor for identity. The women's movement, the men's anti-sexist movement, the movement for planetary citizenship, the human potential movement, as well as religious groups, are working for this cultural change. Without this change in attitude, we are likely to repeat the sad history of many peace efforts: the movement grows to mass proportions, the government declares war or has a foreign policy crisis, and then the peace movement shrinks as its newer recruits return to their patriotic and manly duties of citizenship.

A peace movement aware of the importance of this function will make common cause with feminists and organize in ways that encourage the human potential of its members. Such a peace movement strategy will have immediate benefits for the movement, as its members grow to be more in touch with their loving and cooperative selves and lose their need to play power games within the movement.

Abolitionists who tackle the identity function of the war system will find that it is reinforced by the work on the security and economic functions. A person who feels his/her nation is insecure, whose job is shaky while the nation's standard of living is declining, and who has been taught that dominance is essential to self-esteem, is clearly an unlikely recruit for the abolition of war. On the other hand, a peace movement which takes seriously the need for security, for a decent livelihood, and for relationships of respect and love, is a movement which can be serious about its own goal for global peace.

Economic motivations for the institution of war is not confined to the capitalist world.

A consistent theme in developing alternatives for each of the three functions is empowerment. Civilian-based defense empowers people at the grassroots to defend their own values. Peace conversion empowers workers and communities cooperatively to plan their production to

meet human needs. Feminism empowers women and men alike to break out of role stereotypes, drop the games of dominance/submission, and find a true basis for self-respect and cooperation.

A consistent theme in confronting the roots of the war system is noncooperation. Civilian-based defense trains people in sophisticated strategies of noncooperation for use against an aggressor or a coup d'etat. Peace conversion develops a broad base which can noncooperate with the military economy and strike for the right to produce for human needs. Feminist women refuse to cooperate with sexist expectations and the gay come out of the closet to claim self-respect, noncooperating with the social pressure to remain invisible. Because noncooperation offers the possibility of coercion with a minimum of destruction, it is a powerful tool for confronting the social forces which support the institution of war.

There is a natural fit between cooperative horizontal forms of organization and nonviolence.

Strategic Guidance from this Function Therapy

This article opened with a review of a dilemma for abolitionists: work on symptoms or accept immediate political irrelevance. A functional analysis make possible visionary practice, activism which is politically relevant today while contributing toward a warless world in the future.

I have developed a strategic framework for considering the stages a movement can go through in order to bring about fundamental change. the framework provides a way of ordering tactics, of deciding which tasks are most pressing for the movement at a particular point in long-term development. The stages are:

- I Cultural preparation
- II Organization-building
- III Confrontation
- IV Mass noncooperation
- V Parallel institutions

In this article I will describe movement tasks in reverse order, to emphasize that our long view influences our short view. Not much is said about stages V and IV, parallel institutions and mass non cooperation, since those lie in the future for war abolition; the answering of the questions of those stages, however, provide the context of our immediate work.

V-Parallel Institutions. What structures do we want to meet the functions of security, economy, and support for identity in a world without war? What will those structures look like as they are gaining power while the war machine is falling apart beside them? Now is an excellent time to

begin the long process of answering these questions. Without answers, humanity is unlikely to rid itself of war.

IV-Mass Noncooperation. What are the nonviolent methods a mass abolitionist movement can use to disable the military-industrial complex, so that the new structures have a chance to breathe and assert themselves? What forms of noncooperation with jingoism and masculinity will enable the new consciousness of universal caring to flourish? What parts of the population need to participate in this struggle for it to succeed?

Now is an excellent time to think about this stage, even though it lies in the future. Our answers to the questions influence what we do now. If, for example, one thinks that middle class idealists can withdraw sufficient cooperation from the military-industrial complex so as to disable it, there is no need to build alliances with working class movements!

III-Confrontation. Which aspects of the war system provide suitable foci for nonviolent campaigns? There are a number of criteria of suitability for an abolitionist:

- Does this focus enable us to reach the people we will want as allies in large-scale noncooperation campaigns?
- Does this focus enable us to put forward functional alternatives, at least for *one* of the war functions?
- Does this focus enable a campaign which supports the personal empowerment and growth of the campaigners?

An example of a U.S. campaign which combined immediate political relevance with longer-term abolitionist work was the 1973-77 Campaign to Stop the B-1 Bomber. National Peace Conversion Campaign. Defeating the B-1 bomber system was one of three campaign goals; the second was exposing the nature of the military-industrial complex, and the third was promoting the concept of peace conversion. The B-1 system was defeated in 1977 (although President Reagan is asking for a scaled-down version as part of his military budget). A sizable educational campaign described the economic function of the institution of war; the concept of conversion as an abolitionist possibility was developed, and local spin-off conversion projects resulted from the campaign. The design of the campaign enabled organizers to build a coalition of labor, environmental, and human needs groups. Without that design the campaign would have remained in the peace activist ghetto, unable even to defeat the B-1.

Too many people have moved into the partial identity of national citizenship.

II-Organization-building. Abolitionist organizations can put the functional analysis to work in their internal life. Middle class activists can take a hard look at their classism, men can work on their sexism, heterosexuals can work on

their homophobia, whites can work on their racism, and so on. Support groups can be formed by people of colour, elders, Jews, and others who experience oppression. In this way abolitionists can reduce the barriers which prevent outreach and the building of alliance with all people, including peace-concerned members of other countries.

Abolitionists can also be innovative in their organizational forms. There is a tendency for voluntary associations to imitate the leading economic organizational type in their society; even theatrical groups sometimes model themselves after hierarchical businesses in a capitalist society. Peace researcher Elise Boulding argues that there is a natural fit between cooperative, horizontal forms of organization and nonviolence. Abolitionists can use this time of movement development to be experimental, to create the new wineskins that can hold the new wine of peace.

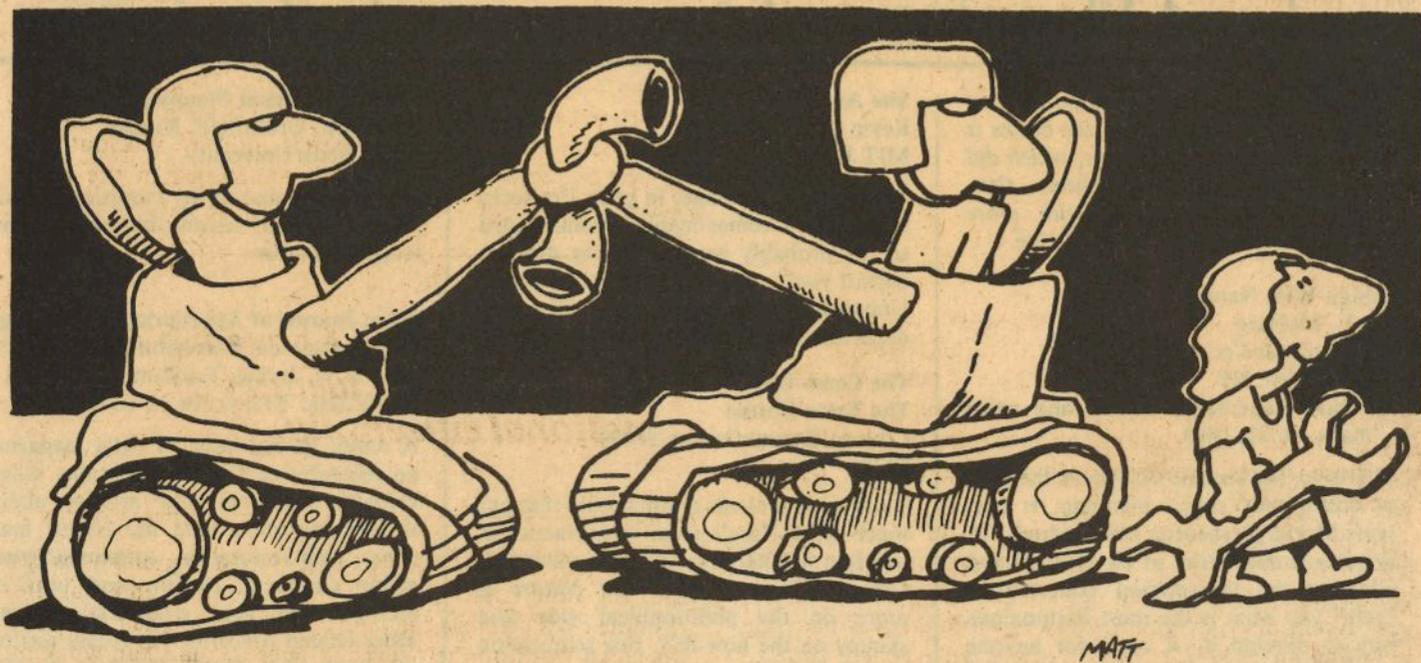
I-Cultural Preparation. One reason why the abolitionist movement has historically been so weak is that the ingredients for this stage have been lacking. The consciousness of the movement sets the tone for all later stages — organization-building, confrontation, mass noncooperation, and parallel institutions. Yet anti-war consciousness has been immature. There has been little identification with the whole of humanity; too many people have moved into the partial identity of national citizenship, or perhaps that of woman or black or proletarian. I believe that the confident claiming of membership in a collectivity (like nation or race) can be a progressive step for an individual, especially if the individual is a member of an oppressed group. The identity-work of an oppressed person is a painful and necessary step toward self-acceptance and a deep acceptance of others. Identification with a particular collectivity needs to be a step, however, toward a complete identification with all of humankind. The example of

Gandhi come to mind as someone who moved from shame to pride in his Indianness, and then claimed those in all countries — even the British — as his people.

In my view the abolitionist consciousness is sustained by confidence, relationship, identification — aspects of love — rather than fear. I have no faith in fear as a motivator for the abolition of war. Fear is the chief weapon of the militarists and the oppressors, and that is because it has more to do with them than with us. Of course some short-term work can be done with fear, as Ban the Bomb organizers have long-since discovered. But a panic is not a social movement. The motivation is short-lived, and the leadership dynamics are self-defeating; who places trust in a frightened leader? Those of us offering leadership against the war system need to take this attitude: no one deserves to experience the burden of the war system, because there are better ways to gain security, a thriving economy, and support for a strong identity.

I realize that most of us are frightened; if the reader of this article is at times near despair about the violence in the world, you are not alone. Fortunately, out of the human potential movement and some spiritual disciplines is coming a new art for the abolitionist — a way personally to work through despair and fear sufficiently to do our work with grace and power. Workshops, theatre, and rituals are being crafted to enable concerned people to face their heaviness — this is not escapism — and replace nagging depression with hopeful confidence.

As with the person who is a member of an oppressed group, the facing of fear and despair can be painful; the reward, however, is new access to an inner source of strength. That deep reservoir, pointed to again and again by Gandhi, Dorothy Day, Martin Luther King, Jr., and others, is the resource we need to meet the challenge before us. □





RESOURCES

Issue #16 of *Communities, on Planning and Alternative Energy*, contained an excellent resource section of books and publications on land planning and appropriate technology. It was the fall of 19 5 and most of us were new to a lot of the approaches and ideas expressed in this material. Twin Oaks had just completed the first draft of its comprehensive land-use plan and was hard at work on its first solar building. Ananda Cooperative Village had recently completed work on its master plan and Cerro Gordo Community was still a dream that was slowly taking form at endless meetings, on maps, charts, and elaborate models.

These groups are older (and, I venture, wiser) now and many of those schemes and projects of "the early days" are looked upon with feelings of nostalgia and chuckles at our naivete, "back then". The process of applying these new ideas to physical reality and then living with their consequences has taught us much about our potentials and our limitations. We

know it can be done, we've seen enough for that. It is possible to generate our own energy, design a sensible environment in tune with both human and ecological priorities, grow our own food and build our own dwellings. Many of us have been busy at work over these last few years learning and refining our skills in these areas. Some of us are now experts or at least well-tempered amateurs. New groups being formed (like *Gesundheit Institute* where I am involved) are taking quantum leaps through the land planning and designing process using the skills and resources of those that have paved the way. Years of experience and development have replaced our airy ideals and wishful theorizing. The new technologies of human scale design and appropriate energy systems are helping to create viable models of sane and healthy communities. These efforts of restoration, regardless of how feeble they seem in the face of our global darkness, are still creative, exciting efforts to heal the wounds inflicted upon

our planet and its inhabitants.

This issue's column is an update of resources appearing in issue #16. Interestingly enough the books and resources we thought were the best in the planning field then, are still tops with some other, more recent titles, added. Due to the rapidly developing advances in energy technologies, the A.T. books praised in #16 are outdated and have been surpassed by other works.

Henry Hammer (compiler of *Resources #16*) stated in his introduction, "Given the population of the earth and the real energy available, planning is the most important alternative to needing energy . . . we can all choose, if we have the information — if we understand the tradeoffs."

The above wisdom has not been updated.

Gareth Branwyn

Land Planning and Appropriate Technology

The following titles all appeared in issue #16. Update information on the books is provided along with the prices, which did not appear in the original column. Outdated material is replaced with more current publications of similar value.

Design With Nature

Ian L. McHarg
Doubleday & Co., Inc.
Garden City, NY
197 pps. Paperback. Photos and color maps, \$6.95, 1969

This book has become a classic in the field of ecologically sound planning. It presents McHarg's theories and methods for systematic evaluation of an area of land allowing the information collected to "tell" you what is the most harmonious way to develop it. A must for anyone interested in environmentally conscious development.

Site Analysis

Kevin Lynch
MIT Press

This book is no longer in print I'm sorry to report. It comes highly recommended so it's probably worth tracking down a copy if you're involved in a land analysis. University libraries with good architecture departments will most likely carry it.

The Cerro Gordo Experiment

The Town Forum
Cottage Grove, Oregon 97424
\$2.00

This report presents a community that put much of McHarg's ideas into practice in building a 1200 acre planned village in Oregon. Since *Design With Nature* is more on the philosophical side and skimpy on the how-to's, this publication is very useful in trying to figure out how to do the studies McHarg talks about.

Rural Communal Planning Manual

Adamson, Greenfield, Kramer
Penn. State University

I got no response to my inquiries for this one so I can only assume this booklet is no longer available.

Rain: Journal of Appropriate Technology

Special issue on: Reinhabiting the Land
2270 N.W. Irving, Portland, OR 97210
\$1.50/issue \$15/yr for 10 issues

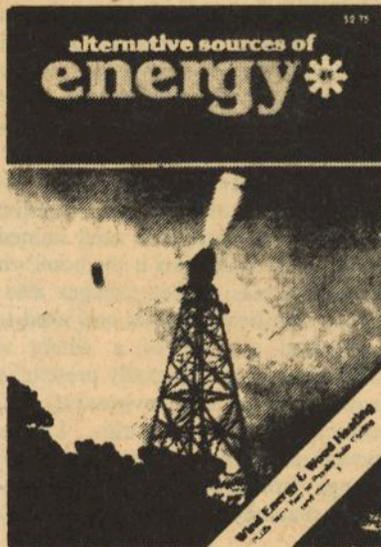
A recent special issue of *Rain* magazine on reinhabiting the land contains many valuable resources and articles about several important land use issues: land trusts, land restoration, communal ownership contracts, the ins and outs of incorporating your organization, and other related concerns. An access section of Tools For Owner-Builders is also provided.

Rain is a consistently high-quality source of articles, resources, and book reviews covering many facts of appropriate technology and the building of human scaled lifestyles.

Alternative Sources of Energy

107 S. Central Ave.
Milaca, MN 56353
\$16.50/yr 6 issues

This little (don't let the size fool you) journal has been at it as long as we have and each year shows improvements in both content and style. They provide an excellent overview of developments in solar, wood, wind, Biomass, and other "soft" technologies. Their how-to's are well thought out and technically thorough. It's a magazine you can trust which is saying a lot in a developing field like A.S.E. where fluffy ideas run rampant.



Journal of the New Alchemists

237 Hatchville Rd.
E. Falmouth, MA 02536
\$12.95/Journal

New Alchemy Institute is probably the best known and most respected appropriate technology research group in the world. It has received the attentions of governments, all the media, other scientists and researchers, and almost everyone interested and/or involved in this field.

The Journal, published annually, reports on recent activities and research projects undertaken by the Institute. Articles covering both theory and application are covered along with follow-ups in subsequent issues. The material presented is comprehensive and well documented. The publications are meticulously produced with excellent illustrations, charts, diagrams and other supplemental information.

Anything from New Alchemy comes recommended (with discretion, of course).

The following books are probably the two most significant works that have gained popularity with adventurous architects and designers since issue #16. They are both exciting, thought expanding materials.

A Pattern Language Towns, Buildings and Construction

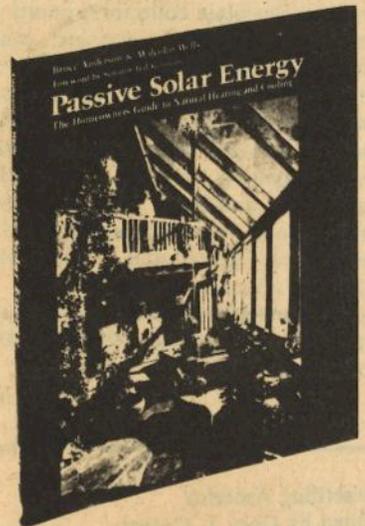
Christopher Alexander, et al.
Oxford University Press
16-00 Pollitt Drive
Fair Lawn, NJ 07410
1977, 1169 pps. clothbound, \$39.50

A Pattern Language is actually one in a series of books penned by Alexander and colleagues. I won't go into too much detail here because I plan on doing a feature review on the whole series in an upcoming issue of *Communities*. Simply stated, the Pattern Language approach to design involves studying various aspects involved in designing a house, town, neighborhood, garden, etc., by looking at how it will be used and how it can best respond to human needs. The authors have studied the vernacular architectures of the world and the design and building process itself, identifying frequently emerging patterns and how best to respond to these patterns. The approach is so simple and the results are a true design poetry. Pattern Language principles are now being developed for other types of design and planning processes. This approach has revolutionary implications.

The Passive Solar Energy Book

Edward Mazria
Rodale Press
33 East Minor, Emmaus, PA 18049
1979, \$10.95 regular edition, 436 pps.
paperback
\$24.95 professional edition, 704 pps.
hardbound

This book is simply the state-of-the-art manual of passive solar design. There are tons of solar books on the market today, with varying levels of value, but this book includes most everything of importance covered by any of the others, in a professional yet endearing style. Basic concepts, types of system designs, tools for solar evaluation, are all accompanied by excellent graphics, charts, and big, reasonably clear photographs. The book is also available in two versions, a regular, and an expanded professional edition with additional reference charts and overlays for calculating solar potential and passive design features. If you're seriously interested in solar and want the best information currently available, this one's a wise investment.



Passive Solar Energy The Homeowners Guide to Natural Heating and Cooling

Bruce Anderson & Malcolm Wells
Brickhouse Publishing
34 Essex St., Andover, MA 01810
Paperback \$8.95

This concise and entertaining book on passive solar, written by two well known innovators in the field, is a great primer for anyone ignorant of but interested in passive solar. It uses simple (and humorous) illustrations and straight, non-technical, language to explain the workings of a solar heating and cooling system. It covers all the basics of construction, storage, distribution, etc. Special attention is given to the often neglected area of solar cooling. Timely information on financing solar construction and claiming federal solar tax credits is also discussed.

A nice little book, especially useful as an educational tool and consciousness raiser.

Ecotech New Energy Sourcebook

P.O. Box 9649
Washington, D.C. 20016
70 pps. \$2.00

This handsome information book and catalog of alternative energy systems and energy saving devices is one of the best



I've seen. It has a good selection of energy systems: flat plate collectors, photo panels, windmills, wood stoves, etc., plus an impressive collection of products and devices for minimizing energy loss while maximizing energy (and \$) savings. These include tankless water heaters, energy saving lighting fixtures, weatherizing equipment, and toilet and shower water savers. Solar toys, educational and demonstration items, and unique leisure furniture are also featured.

If you mention *Communities* when you write for their catalog they'll send you a coupon worth \$5.00.

A Better Place to Live

New Designs for Tomorrow's

Communities

Michael N. Corbett

Rodale Press

Emmaus, PA 18049

164 pps. Large paperback \$14.95

This book can serve us as a useful companion volume to *Design With Nature*. Where *Design With Nature* focuses more on the environmental and land utilization side of planning, this book delves deeper into the human settlement considerations. It covers vicinity, density, goods and services, energy and all the

other tangible and not so tangible aspects of creating sustainable communities in tune with nature. The balance of philosophical to practical is good, with lots of photographs, drawings, color maps, and charts. Several model communities, especially Village Homes in Davis, California (Corbett's own development) are discussed at length to give readers a taste for what's involved in this type of planning on a village scale.

Procedures are presented on individual and governmental levels for achieving the goals so convincingly outlined in the book. A highly recommended design tool.

Resettling America

edited by Gary J. Coates

Brick House Publishing

Andover, MA 555 pps.

Because the task of redirecting our civilization is so vast, those of us committed to that task can usually only touch on a small part of it. To be reminded that what we are doing fits with a larger movement and with a sense of history seems a necessary blessing, both as a source of affirmation and as a way of guiding us along toward our collective goals. For me, *Resettling America* provided that kind of reminder. It gave a sense of affirmation, almost elation, to get a glimpse of some of the more successful projects being carried out and to see them tied together as part of a larger whole.

The book is an anthology of 21 essays on ecology, energy, and community tied together by a series of overviews by Gary Coates. *Resettling America* starts from the premise that emerging energy and resource scarcities are leading us toward a major cultural transformation. Survival will depend on choosing a path based on greater self-reliance in the areas of energy, food, shelter, and other basic necessities, recovery of a genuine sense of community, and a restoration of spiritual values and practices. Essays touch on contemplative community, new towns, urban decentralization, bioregional farming, and more, and come from some of the more well known spokespeople in these areas. Throughout, there is an emphasis on the incompleteness of a technical approach to solving problems of scarcity, and the need for a spiritual component to sustainable solutions.

There is a growing tendency for people in the appropriate technology "movement" to become too narrowly technical and individualistic in their concerns. The autonomous house,

self-sufficient homestead, and solar suburb themes which characterized much of the first generation of literature in this area, while valuable as explorations of new technologies and paradigms, often betray a me-first attitude, a kind of new age neighbor-be-damned ethos. If we are to overcome the legacy of competi-



tiveness and narcissism we have inherited from our industrial past, we must begin to talk about strategies aimed at self-transcendence through community action.

The book argues for an approach to the future rather than for any specific blueprint. Fascinating to me is Gary Coates' concluding essay "Planning and Para-

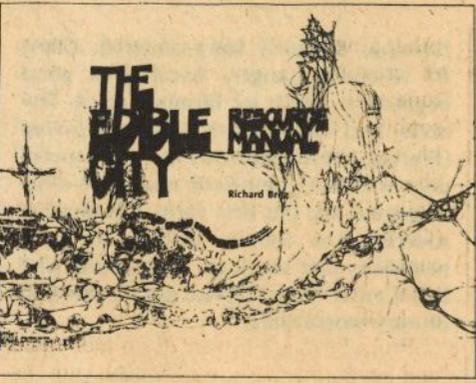
dox," in which he goes through a retelling of the Eve and Adam myth for a view of the fundamental error. Technology and "purposive consciousness" gets us into all kinds of trouble without a recognition of the cyclical nature of things. Somehow, all our schemes to improve things must transcend the "paradox of purposive consciousness" by also acting out of a sense of the sacred and a community context.

Scarcity of resources is shown as the driving force of change, providing a watershed of issues that need immediate attention. Perhaps this is the book's most noticeable bias. Other changes also are having significant impact and need to be recognized as part of a whole view. Liberation issues especially present social issues vital to our revisioning of our communities, our world. Liberation movements may be pushing us toward change with equal relentlessness. In the words that may sum up the book's central idea:

Only an interconnected whole of reforms carried out with a collectively shared, wholistic vision, a strategic plan aimed at an easily imaged goal will affect the needed transformation of consciousness and culture, mind-scape and landscape. The resettling of America is the end toward which these changes converge, as well as the means by which they shall take place.

In this civilization, media plays a major role in announcing cultural changes, creating new beliefs, and providing a language or set of phrases with which to talk about it. The movement that Gary Coates refers to as "resettling America" won't yet be announced in *Time* magazine or on the 6 o'clock news. We need our own ways of bringing it into consciousness, and this book serves that end.

reviewed by
Tom Harden



The Edible City Resource Manual
 Richard Brits
 William Kaufman, Inc.
 One 1st St., Los Altos, CA 94022
 360 pps., Lg. Paperback, \$13.95

We all have our fantasies of the ultimate new age city, fueled, or at least given form, by those color 'em yourself ecotopian posters. Picture this: co-ops, cottage industries, cycle shops and recycling/thrift stores line the streets. Silent blimps fly over head, solar powered trolley cars and mopeds gently traverse the intersections. Plant life (and oxygen!) abound. The streets are safe, everyone is relating. It's Utopia! Our fantasies quickly fade as we come back to the realities of bringing this vision to life.

The Edible City Resource Manual contains a little of both fantasy and reality. This book literally taken "off the walls" of a design group in Oakland, California, contains a potpourri of ideas, proposals and educational tools, all centered around environmentally conscious urban redevelopment. The design group

— Edible City, Inc. — has been focusing on the Willamette Valley in Oregon and all the information is of a regional nature although the basic ideas can be applied world-wide.

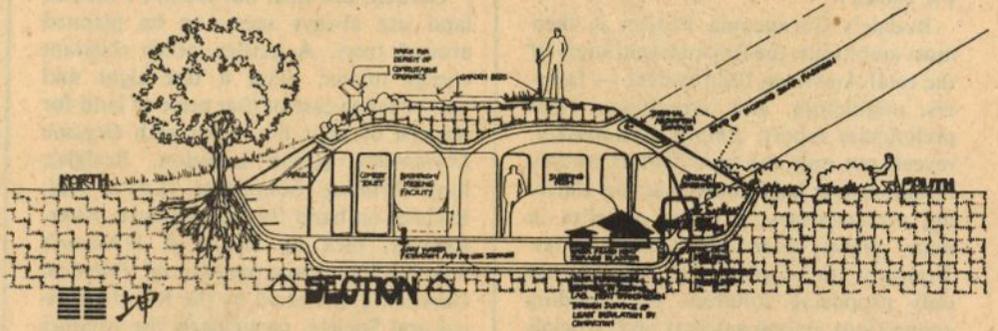
The manual is an experimental edition in which the authors and publisher wanted to capture a project in progress with its enthusiastic ideas, its incompleteness, its mixtures of graphics and crude sketches. It looks and feels like an architect's scrap book and conveys much of the spirit of the design process. It is at times lofty, utopian, way out — then it's down to earth, practical — realistic pieces of the accompanying visions.

The bulk of the material as the title implies is devoted to food production in urban areas (specifically Willamette). Included is a chapter on basic facts on food and nutrition along with a concise argument for locally grown, organic produce. A 60 page section of environmental education projects for children is excellent and applicable to any educational setting. It outlines numerous activities for children (of all ages) in a well designed, easy

to follow curriculum format. Projects explore home freezing and canning, windmills, recycling, energy, and growing food, to name just a few.

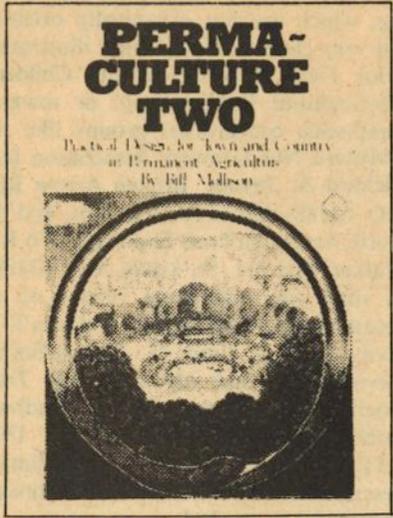
A step by step plan for a neighborhood's transformation to a self-sustaining urban farm community is thoroughly outlined. The last section of *The Edible City Resource Manual* presents progress reports on the various projects that the author, Richard Brits, and company have undertaken in several neighborhoods in Eugene.

It is unfortunate that most of the projects outlined in this book are in the developmental stages or still pies in the sky. City officials are reluctant to take chances on such experiments, especially since they usually have vested interests. It is however most heartening to know that people like The Edible City Resource Center (and numerous other such groups throughout the country) exist and are putting their creative ideas out to the public and are working hard for meaningful change. All new world dreamers and designers should have this one.



While it's true that the basic lessons of the land can only be learned by getting your hands dirty, year after year, most of us concerned with the land find ourselves reaching for books daily. As librarian for Laurel Hill, a community devoted to working with the land organically, I'd like to list some of the more valuable reading resources we've come across.

The first step is a journey in itself: getting there. *Finding & Buying Your Place in the Country* (by Lee Scher, from MacMillan Publishing Co.) is an excellent guide to doing just that. Even before that, it might be good to prime yourself with a range of ideas, to help hidden potentials become visible. *The Owner-Built Homestead* (Barbara & Ken Kern, Scribners) is a brain-boggling smorgasbord of country do-it-yourself schemes — a vital and exciting book, but a bit short on detail to serve as a construction manual. *Permaculture I* and *PC II* (Bill Mollison, International Tree Crops Institute, P.O. Box 666, Winters, CA 95694) are also likely to dazzle your mind with the



possibilities of a truly ecological agriculture — but what specifics are given pertain to Australia and thereabouts. A lot of people are adapting these ideas to American circumstances: the Tree Crops folks are worth joining, just to stay in touch with developments.

Mental preparation for life on the land

may flower through dreams and schemes and planting charts, but deep and sturdy roots are more important to survival. For a wise and beautifully written study of the fierce personal integrity, painstaking care, and bone-deep work ethic necessary for a farmer committed to treating the land properly, the works of Wendell Berry are superlative. My favorite of his books is *The Unsettling of America* (Avon); *The Gift of Good Land* (North Point Press), *A Continuous Harmony* (Harcourt), and his other works of poetry, essays and novels are equally worth while.

For a personal and moving look at the realities of life on the land, pick up *We Didn't Have Much, But We Sure Had Plenty* (Sherry Thomas, Doubleday), a series of first-person histories by women farmers around the country.

The deeper issues of agriculture and the land are also analyzed well in *Farmland or Wasteland* (Neil Sampson, Rodale) a survey of the nation's croplands, their deteriorating condition and prospects. A sharper political analysis of the American

land situation can be found in *The People's Land* (Peter Barnes, Rodale), an unfortunately out-of-print case for land reform in the U.S.

Working the land in a healthy way is inevitably a profoundly personal act. No one has better expressed the inner dimensions of this pursuit than Masanobu Fukuoka, author of *The One-Straw Revolution* (Rodale). As a philosopher on a level with Zen masters, Fukuoka through his teachings and his small farm in southern Japan has begun a rebirth of agriculture as a spiritual discipline — as well as creating the most simple, sensitive and energy-wise school of farming techniques known anywhere in the world.

The name of Rodale Press comes up inescapably in any review of organic agricultural literature. Publishers of *Organic Gardening*, America's most popular garden magazine, they are also responsible for many other projects and publications that deserve to be better-known. (Information on prices or participation for Rodale works available from Rodale Press, 33 E. Minor St., Emmaus, PA 18049.)

Rodale's Cornucopia Project is their most ambitious: the first national study of the total American food system — farmers, middlefolk, and consumers. Their preliminary report, *Empty Breadbasket*, reveals not only the hard factors leading to nationwide land abuse, but the alarming precariousness of food supplies in many places, especially Eastern cities. Typically, the Cornucopia staff is not only proposing solutions but building connections among activists and officials involved with food issues.

One of the few thorough, organically-oriented soil test services available is provided by Rodale's Soil and Health Society. Lab testing of minerals in water and body tissues (through a hair sample) and other projects are also carried out by S & H Society.

In the last few years, no magazine has done more for organic agriculture than Rodale's *The New Farm*: anyone working the land on more than a garden scale is likely to be craving the information it presents regularly. Like other Rodale publications, and unlike almost all others, it offers a "Reader's Service" offering brief, individualized advice for specific questions — finding a rare breed of hog, controlling a particular weed, contacting regional organic farming groups, etc. — their answers aren't always comprehensive, or even always accurate, but the effort shows their heart's in the right place. (The only other non-chemical farming magazine around is *Acres U.S.A.*, Box 9547, Raytown, MO 64133, a fascinating blend of detailed agricultural observations, anti-establishment

right-wing economic rants, promotion of off-the-wall soil products and agribusiness exposes.)

Most people's land use begins with a garden, and here the Rodale crew does its best. Their *Encyclopedia of Organic Gardening* is a standard reference, and I won't try to cover most of their other basic gardening books. Among their noteworthy but lesser known titles are *Improve Your Gardening With Backyard Research* (Lois Levitan), a detailed manual of carrying out horticultural experiments and evaluating results scientifically; *The Gardener's Guide to Better Soil* (Gene Logsdon); and *Getting the Most from Your Garden*. This last-named is their answer to John Jeavons's famous *How to Grow More Vegetables* (Ten Speed Press), on the Biodynamic/French Intensive technique for maximum production from minimal land area. Serious market gardeners will want *Knott's Handbook for Vegetable Growers* (D. Lorenz & D. Maynard, Wiley & Sons, Inc.) for its thorough charts and data, though these aren't organic.

Gardens are fine, but Nature's idea of land use always seems to be planned around trees. A garden needs constant energy inputs; plant a tree right and you've taken care of that piece of land for the rest of your life. Start with *Organic Orcharding* (Gene Logsdon, Rodale); have *Pruning Simplified* (Lewis Hill, Rodale) on hand for maintenance. Alternatively, pick up *Simon & Schuster's Step-by-Step Encyclopedia of Practical Gardening*, prepared by the Royal Horticultural Society, particularly the volumes on *Fruit*, *Plant Propagation*, and *Pruning*, which are not organically oriented but very clear and excellently illustrated. Your *Fruit Science* (Normal Childers, Horticultural Publications); or towards small-scale orchardists' groups like the Northern Nut Growers Association (c/o Richard A. Jaynes, Broken Arrow Rd., MO 63188) and its local groups, and the North American Fruit Explorers (c/o Ray Walker, Box 711, St. Louis, MO 63188). In time you may have visions of re-foresting the whole planet, and you'll be ready for *Tree Crops* (J. Russell Smith, Devin-Adair) and *My Life, My Trees* (Richard St. Barbe Baker, Findhorn Publications, The Park, Forres IV36 OTZ, Scotland), inspiring, non-technical descriptions of how and why re-forestation could be so vital.

From the woods to the fields — surprisingly, hardly any books are available on practical organic farming, with several to many acres. *The Art of Natural Farming and Gardening* (Ralph & Rita Engelken, from Rodale or Acres USA) has been reviewed as an excellent introduction (I haven't read it) to organic

farming, evidently Iowa-centered. *Grow It!* (Richard Langer, Avon) is a good beginner's guide to farming on a few acres, and *The Almanac of Rural Living* (Harvey Neese, Morrow) is a very useful data reference. *New Farm* and *Acres USA* magazine are the best farm information sources I've found; talking to your neighbors and the local agricultural and Soil Conservation Service agents will also be very worthwhile.

This article has only skimmed the surface of the better publications around; sorry if I omitted some of your favorites. Many other worthwhile titles can be found by following the "Land Use" sections of *The Next Whole Earth Catalog* and its ongoing magazine, *CoEvolution Quarterly* (P.O. Box 428, Sausalito, CA 94966), as well as all sorts of other good and/or crazy stuff.

A friendly, collectively-run, non-profit mailorder bookstore is Food for Thought Books (67 N. Pleasant St., Amherst MA 01002), with a strong selection of land, energy, and social-change literature, and readable annotated catalogs.

Finally, there is one "resource" periodical I highly recommend having absolutely nothing to do with — the cliché-happy *Mother Earth News*. This is an overpriced magazine oriented towards the rural fantasies of consumers in the city, of no use to anyone actually in the country, especially since better is available; every issue I've read in detail has always contained advice that is genuinely dangerous to health and safety, and lots more that's useless or misleading. (*He said it, I didn't. Ed.*)

Happy Reading
Pierce Butler

Agriculture/ Gardening

Nature's Design

A Practical Guide to
Natural Landscaping
Carol A. Smyser
Rodale Press
Emmaus, PA

Professional landscape architect Carol A. Smyser produced an outstanding manual of landscape design and land-use evaluation. Although the book seems geared towards middle class homeowners with small yards, this book can serve as a basic course in landscaping land use planning, for any size piece of land. The book is impeccably designed with lots of photos (b&w and color), hundreds of illustra-

tions, maps, and charts. Everything is simply and thoroughly explained.

Section One covers Site Analysis, including base mapping, geology, physiography, hydrology, soils, climate, and the various aspects of functional and site analysis. Section Two, entitled Designs with Plants, discusses the basic ideas involved in landscape design and then outlines hundreds of species of native plants and trees, their habitats and growth characteristics. Drawings of many species are included. Each region of the country has a separate section. Later chapters in this section discuss the functional use of plants in climate control, erosion, noise, and energy. Section Three of *Nature's Design* gives detailed instructions for building walls, walkways, drains and other structures. The basics on grading, drainage, and other aspects of land moving are included. The last section discusses mulching, composting, transplanting, propagation, and mowing.

All this adds up to quite an impressive guide that tells you most everything you need to know. I was a bit disappointed with the information provided on landscaping for energy conservation (The best source of info on this crucial aspect of "natural" landscaping is still reported to be: *Landscape Planning for Energy Conservation* by Gary O. Robinette). But the extensive bibliography provided accesses

to all the best material available on landscaping aspects covered in this book.

Square-Foot Gardening

Mel Bartholomew

Rodale Press

Emmaus, MA 18049

360 pps. \$9.95 Paperback

Yes folks, this is yet another complete gardening method to rival no-till, French intensive, bio-dynamic and the myriad of other gardening fads that, like weeds, have overrun our bookstores' shelves in recent years.

The square-foot method revolves around the simple idea of dividing your garden up into 1x1' squares and planting within these in carefully determined spaces. Thus: carrots, recommended by the supplier to be planted in rows and then thinned to 4-6 inches apart are rather spaced exactly 4 inches apart at planting (in a square) thus eliminating thinning. The author claims that by using this method, four 1 foot by 1 foot plots can grow 32 carrots, 12 bunches of leaf lettuce, 18 bunches of spinach, 16 radishes, 16 scallions, 16 beets, 5 pounds of peas, 9 Japanese turnips, 4 heads of romaine lettuce, 1 head of cauliflower, and one head of broccoli. By training yourself to think in terms of these sub-plots and working on them one at a time, Bartholomew asserts you'll save

time and the mental anguish of having one large unruly plot. Planting, cultivating, and harvesting are all coordinated so they happen in a continuous cycle rather than all at once. Cold frames, growing supports and protective coverings can be more easily utilized with this method.

I employed the basic square-foot layout in my garden this year and can attest to the basic logic of the method. It takes longer for planting but weeding and everyday maintenance do seem easier. I did find myself "breaking the rules" a lot, ending up with something not quite fitting the pure definition of a square-foot garden, but incorporating a bit of everything I've ever read about the various (contradictory) gardening methods.

If you need a method to call your own, Square-Foot Gardening is a sensible and well-presented one. It seems especially well-suited for city gardens and seniors. The book is also full of general gardening techniques and tips: on planting, building structures, storage, pests, etc.

When I told a friend about the square-foot method, he listened intently and then replied, "Yeah, we have a gardening method that works really great too. We just get our tractor, make a bunch of raised beds in different interesting shapes and then we throw a bunch of seeds on 'em. Seems to work really well." Hey, maybe they should write a book.

Social Change

Nothing Can Be Done, Everything is Possible

Byron Kennard

Brick House Publishing

34 Essex St., Andover, MA 01810

180 pps. Paperback 1982 \$9.95

Byron Kennard describes himself as a community organizer/consultant on environmental and consumer protection, social innovation, alternative technologies, voluntary processes, public participation in government and community economic development. *Nothing Can Be Done Everything is Possible* is a collection of essays on social change. Or so the press release states. More accurately this book is a collection of diverse essays on almost everything, written by someone involved in social change — and after I had adjusted my expectations accordingly, I enjoyed this book very much. These light, humorous essays chronicle many episodes in the life of Kennard and what he has come to learn from them. What emerges is more a statement of the inner workings of a social activist than a how-to book which I was lead (or lead myself) to believe.

Chapters cover everything from an

argument against space colonies to a discussion on centralism versus decentralism to a lengthy section on the theories of the late E.F. Shumacher. It is a conversational styled book with lots of sound wisdom and useful tips for organizers hidden amongst the story telling. While most of the book was reinforcing rather than enlightening, several essays stand out as illuminating. The author presents a fascinating analysis of the evolution (or devolution) of the American constitution in light of rampant industrialism and the development of a science-oriented form of government. It is his assertion that the Constitution was (and I assume still could be) a working model for a primarily agrarian, small scale capitalistic system. The founding fathers did not foresee the industrial revolution which subsequently changed the rules of the game, leaving of course the original constitution intact. It is this industrial centralism firmly rooted in a Newtonian scientific process, and not necessarily capitalism itself, which is the root of our evils (especially since socialist countries suffer similar ills). Kennard frequently defers to Shumacher as the prophet to be studied for solutions.

Further chapters on related themes discuss the role of citizen participation in scientific policy as one way to make the scientific establishment more responsive to the general public's desires. Or as Kennard puts it, "every time a science policy mandarin is appointed to some official policy review board, study commission, or advisory committee, there should also be appointed, at random, a poor, black, pregnant, unwed teenage girl." Other stories relay the author's experiences fundraising, lobbying, organizing against the S.S.T., and his work on Earth Day and Sun Day.

Hazel Henderson, longtime friend of Kennard, praises *Nothing Can Be Done* in the afterward because it is the personal account of someone who has been working for social change for years — a testimonial of sorts. In it Kennard gets to talk to the troops — perhaps new recruits — and tell them what he's learned. I agree wholeheartedly. This type of sharing of personal lessons and philosophies is both entertaining and educational. Thank you Byron Kennard. I have to say however that at \$9.95 this modest volume is a hard lesson in itself.



REACH

Reach is a free readers' service of Communities magazine. Listings submitted should be 50-150 words in length, preferably typewritten. We reserve the right to edit. Dated material requires a minimum of six weeks lead time (play it safe and make it eight!). Feedback on responses to listings, as well as donations, are welcome. Sorry, but no 'personals' ads, please.

Thanks, Dondi

Conferences

☆ Common Differences: Third World Women and Feminist Perspectives

Conference will be held at the University of Illinois at Urbana-Champaign, April 9-13, 1983. Our main goals are to provide a forum where issues pertaining to third world women can be articulated in relation to the recent developments in feminist theory and to encourage ongoing dialogue and criticisms between "third world" and "first world" women. Panels, workshops, and roundtable discussions will be organized around the following three themes. (Specific topics are listed below each theme.)

Colonization and Resistance (April 10)

Women in Revolutionary Movements
Women as the World's Poor
Politics of Women's Health, Fertility, and Population
Religion, Politics and Women

Third World Women: Images and Realities

Representation of Women in Popular Culture
Third World Women and Cinematic Discourse
Literacy, Education, and Ideology
In Our Own Words: Women and Language

International Women's Movement (April 12)

Feminism as Seen From Different Cultural Perspectives
Is There a Ground for an International Feminist Perspective?

Politics and Strategies: Imperatives for Action

Participants in the Conference include: Patricia Bell Scott, USA; Yayori Matsui, Japan; Christine Choy, USA; Heleieth Saffioti, Brazil; Brenda Verner, USA; Irene Mack, USA; Raya Dunayevskaya, USSR; Nellie Wong, USA; Virginia Vargas, Peru; Sarah Maldoror, France; Cherrie Moraga, USA; Julia Lesage, USA; Nawal El Saadawi, Egypt; Madhu Sen, India.

For further information, contact:

Chandra Talpade Mohanty and
Anne Russo, Conference Coordinators
**Office for Women Resources
and Services**
346 Fred H. Turner Student Services
Building
610 East John St.
Champaign, Illinois 61820
(217) 333-3137

☆ The Foundation of Universal Unity, based at Sunrise Ranch in Colorado is currently inviting any communities which would be interested to gather in late March and early April at three Communities Leadership Conferences. Thus far, interest has been expressed by the Earth Community Network (including The Love Family, Renaissance Community, Chinook Learning Community, New Age Journal, Esalen Institute, 100 Mile Lodge and others), The Washington D.C. Network of Light, The Earth Community based in N.Y.C., several communities in the midwest, and Findhorn in Scotland. Appropriate locations thus far appear to be in New England, California and the Northwest. This conference is open to any communities genuinely interested in participating in a transcendent experience of unity, and thus more effectively being able to provide inspiration and leadership to an ailing world.

For further information, contact:

Rick Lathrop
The Foundation of Universal Unity
5569 North County Road 29
Loveland, CO 80537

People Looking

☆ Couple with two daughters (7 & 2) is searching for community life. We are Catholics who also believe in religious tolerance and strive for harmony between people who are spiritually minded. We are devoted parents, non-dopers and good workers. We would like to correspond with groups or individuals who could help us find a community in which to live. I promise to reply promptly.

Cliff Clark

c/o Cary License Agency
1275 Buck Jones Rd.
Raleigh, NC 27606

☆ Young couple, with no children is searching for others interested in community life, organic gardening and farming, and crafts projects. Vegetarian and non-vegetarian, spiritually interested and those who prefer to remain untied to one faith. We would prefer to stay in the Oklahoma, Texas, New Mexico, Kansas, Arkansas area, and we have no land. Are there any communities, individuals, couples or families interested? Alan is an engineer; Meryl is a pre-school teacher and environmentalist. Please contact:

Alan and Meryl Abrams-MacFayden

4827 S. 74th East Avenue
Apt. 101, Bldg. 58
Tulsa, OK 74145
(918) 665-2666

☆ We're looking for people to share our home in the country. We are a family living on ten acres of field and woods surrounded by forest in central Maine. We're interested in individuals or families who wish to live a spiritually oriented, holistic, vegetarian lifestyle close to nature. We have visions of a small community forming on the land, eventually with cabins built. There is room in our house at present for a small family (1-2 children) or several individuals. There is no rent but we ask that you share expenses (land taxes, phone, electricity). Anyone inter-

ested please contact:

Odiya & Scott
RFD 1, Box 4390
Pittsfield, ME 04967

☆ Mature male, 54, loner, desires to locate rural group in warm climate area. Will buy or lease land and build small cabin. Skilled wood, electricity, strong environmentalist. Main objective is to get away from 'growth and progress' and be among people that respect plant and animal life. There must be no group commitments or mandatory functions.

David Stastny
701 San Jacinto St.
Crockett, TX 75835

☆ We are political activists (tenants' rights, Freeze, Citizens Party) who want to establish a permanent way to live and do political work collectively in Marin County, California. Some of us have some experience in collectives, one of us has two teen-age children. We find the alienation of daily life to be hindering our work. If you are interested in talking, please write:

Don Carney
5 Ward St.
Larkspur, CA 94939

☆ Looking for a group of people who will enable me to contribute labor (up to 1000-1500 or more hours, March-October each year) and cash (\$2,500-\$6,000 annually), applying both as efficiently and expeditiously as seems right to us, in pursuit of:

Goals: (1) to find/develop/use the means and procedures for living as gently as possible on the earth, in a socially and spiritually sound and supportive manner — probably through small, decentralized, self-reliant communities;

(2) to help make such an alternative available to others, once it's been developed.

I need to find the right work for me, and then go all out; when I've made sound plans and am free from doubt, I produce prodigiously. Also need support and encouragement from co-workers; *must* share my money and possessions before IRS siezes them for war taxes. Would like to share celebration/contemplation as well as work. I'm 29; strong body and mind; no substance involvement except sugar; expert at free-lance news writing, small group organizing (including corporations), public speaking (8 years), large vehicle driving and other machine work (my current cash source). Ran for Congress (U.S. House of Reps.) in '82.

Can't get much progressive momentum rolling here in DuPont country, so I'm

ready to leave my hometown, at least seasonally.

Dave Nuttall
Box 971
Wilmington, DE 19899
(302) 654-3068

Groups Looking

☆ We are a small group re-inhabiting a 120-acre homestead in Northern Oregon. Children and adults are most welcome to contact us about joining our effort to create a self-reliant, sustainable, cooperative life in these fertile rolling hills. Our common aspirations revolve around nurturing children, organic food production and providing essential goods and services to our neighbors. We are learning how to eat off our land, replenish the earth, make useful handmade items for barter, gift and trade. Our hope is to grow to 10-15. we have lots of space, farmhouse, barn, greenhouse, sauna, orchard, creek, cabins, forest and many vegetable and herb gardens. We mark the passage of days and the seasonal round with circles, silent sitting, sweat huts and songs. We are vegetarians and make decisions by consensus. We aim to rediscover the meaning of 'tribe'. Please contact us at:

Folly Farm
9380 Hebo Rd.
Grand Ronde, OR 97347

☆ Communal group which grew out of an Alternative School 12 years ago seeks new family/individuals. 1 hour NW of Chicago in small farm town area of Dundee. 11 acres. Victorian mansion and cottage and barn. Gardening, sufficiency skills, children, giving and receiving emotional support, political action are valued.

John Mateyko
Valley Coop
Rt. 2, Box 518
Dundee, IL 60118

☆ Villa Sarah is an urban/suburban family-oriented community with 24 residents of all ages in an old mansion and 3 adjacent homes in the area of Pasadena, CA. As a community we share several evening meals a week, community rooms, property maintenance, and celebrations of milestones in our lives. Concerns we share are mutual support of personal goals in education, business, charity, and prevention of nuclear war. Religious outlook is varied, but many of us are liberal Christians. We're in the process of formulating a new community charter.

We would like to exchange experiences with other communities. Correspondence is invited.

Several of us have resided here for 8 years. From time to time openings exist for new resident members-singles, couples, or larger families. Members make equity investments after a trial rental period. Temporary rentals and non-resident membership may also be possible.

If you are personally interested in community membership, write a short self-description, including anticipated contributions to and needs from community, and send to:

Villa Sarah Community
c/o Cooperative Resources and Services
P.O.B. 27731
Los Angeles, CA 90027

☆ Oak Grove Community, now in the development stage, is designed to be an innovative, cooperative community, with a Quaker orientation toward experimentation and concern with social issues. Consisting of a farmhouse and 83 acres of land, the farm is located on the east side of the Blue Ridge Mountains 55 miles west of both Washington and Baltimore on Sun Ridge in Virginia. Five to seven houses can be built on Oak Grove. At least 50 acres of the land can be formed into a land trust with small-house plots and the remainder of the 50 acres used in common.

In the first stage of Oak Grove's development, the building of the first solar house and the reclaiming of the farm has been the primary focus. The house, with passive solar heat and two bedrooms was completed in 1980. A camping grove with tent platforms and tipis is being set up for persons interested in both three-season camping and giving some assistance to farm reclamation. Quakers, friends and a school are among those participating. One or two land plots will soon be offered for sale, or for barter in return for help in developing the farm.

In the second stage, they expect the completion of 5 to 7 houses with various alternative energy components.

Thereafter, in the third stage, they foresee the development of small projects on Oak Grove and in the general Quaker Mountain area, including experimental farms, an institute and a conference center. Oak Grove Farm, Quaker Mountain and the general area settled by Quakers, with four nearby Friends Meetings, offer great potential for social and other experiments — in agriculture, appropriate technology, alternative energy, tree crops, appropriate shelter and permaculture. The head waters of one creek and the mountain gap offer prospects for water and wind power. Oak Grove will soon be incorporated as a non-profit

corporation. For further information write:

Oak Grove

Rt. 1, Box 455
Round Hill, VA 22141
(703) 338-7769

☆ Community of polygamists and/or expanded families forming. Planning to have permanent location by the end of the summer of 1983. Each family may own their own land and share community land.

We hope to establish a community of such families in the Ozarks — however we have not made a firm commitment to that area.

We would like to correspond with like-minded individuals, families, or communities to share philosophies. Founders of Four Seasons are also looking for a couple and/or a woman with or without children to join our family. Such person/persons would enjoy a rural setting, organic gardening, and greenhouse, self-sufficiency, outdoors, animals, and crafts. Emotional and sexual intimacy among the adults of the family. Our basic philosophy is Friendship, Love, and Understanding.

Four Seasons

P.O. Box 71
Call, Texas 75933

☆ Unison Cooperative Villages is a unique prototype of wholistic living. It is comprised of competent professionals dedicated to creating a self-sustaining, self-supporting center where others come to learn the skills necessary to duplicate the model. It includes chemical-free, conservation-conscious food production and processing; passive solar housing and commercial buildings and other soft technology; basic services including health, education, recreation, purchasing, child care, etc.; the necessary business, financial, legal, and computer management systems to co-ordinate the complex activities implied; and an ongoing source of income.

UniSun balances social and individual needs: Productive resources are cooperatively owned and managed; wage scales — although artificially deflated — nonetheless reward individual knowledge, skill, initiative, and effort; private ownership of residential and personal property safeguard the accruing value of personal accomplishment and the legitimate need for privacy. While cooperative values are emphasized in the productive aspects, traditional family values are encouraged.

We're looking for the leaders to form this community: People who aren't afraid of work; who have gained valuable skills in the world; who, by their intelligence, work, and frugality, have acquired suffi-

cient means to finance their own housing and a share in the common; who understand the organization, and self-discipline required to accomplish a complex goal.

While every part of the model has been proven individually, the key is the integration into a complimentary whole where the parts support each other. Only together, do we have the necessary knowledge, skill, strength, and means in our possession to accomplish the integrated model. The combination of self-financing, common values, and recruiting of the requisite skills provides all the basic tools necessary to complete the village.

We feel that the goal of creating and multiplying good stewardship of the world's limited resources is so vital to our common future that we cannot allow dogmatic and sectarian social-political-economic-religious philosophies to divide us! If you have one or more of the skills implied, the means, and the dedication, we invite you to join us. More information will be sent on request: A \$2.00 donation will cover the cost.

UniSun Cooperative Village

Box 108A, Rt. 2
New Martinsville, WV 26155
(304) 386-4713

☆ Rabbitty Hill Farm is a small rural cultural center that invites you to participate in the Highland Center Cultural Project, bringing exciting, creative, and educational programs into the Dalton, PA area. For the past 9 years, this small non-profit organization has worked on promoting living in harmony with our environment, our community, our diversified cultural heritages and our natural resources.

Specifically, towards this goal the Center has sponsored a variety of activities. There have been Children's Creative Workshops, 4 summer seasons of diverse concerts, dances, theater, poetry readings and festivals. Several workshops were held covering such topics as: living with passive solar resources, underground house constructions and a weekend with the School of Living Community.

Rabbitty Hill Farm is also looking for at least 2 people to join them in bio-dynamic gardening and permaculture and who would like to make this their home. There are 8 acres, a little pond, a little woods, a little orchard, and a big view of the Endless Mountains. New York City is just 2½ hours away.

Highland Center

Rabbitty Hill Farm
RD 2, Box 141
Dalton, PA 18414

☆ Dangleshoe Community

We live in a wonderful area called the

Upper Valley (referring to the Upper Connecticut River Valley in Vermont and New Hampshire). There are already many politically and socially conscious people here, but we find much of the counter-culture to be older and living in established families. We seek to build a non-sexist extended family of various ages and backgrounds. We've been looking for land to homestead, preferably a place that could accommodate a cluster of houses. In the meantime we've bought a house in Lebanon, N.H. (pop. 12,000) to renovate.

Our stable core is two men, one woman, dog, cat, and Jersey cow. We are active in disarmament and anti-imperialist work, shamanism, gardening, music, poetry, anarcha-feminism, interpersonal communication, and a collective conversation and solar retrofit business. Please write us if you are interested in such an intentional community.

Dangleshoe Community

Box 46
Norwich, VT 05055

☆ Friendly Homes

Friendly Homes retirement complex and workers production crews invite you. A co-op community beginning March 1, 1982. 114 beautiful acres, organic health foods, 2 hour noon fellowship and meal, all-generational, all are co-op members, democracy — 1 member = 1 vote. Spiritual but not sectarian, seniors pre-pay \$20,000 to \$30,000, refunded on departure, payroll deductions for workers. Money with a very conservative interest, 0% to 6%. No radical 12% rate. Low interest makes borrowed money available for new enterprises like Friendly Homes. Land speculation is replaced with Land Trust in perpetuity.

Friendly Homes is an intentional community which is solar, delete of chemicals, pedestrian, has a clinic, no-till, lake for irrigation and fish and fun. Four crews divide the work, there's a shuttlebus for transportation, dry toilets and a goal of self reliance.

Friendly Homes

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

☆ Laurel Hill

A healthy framework for the growth of a multi-faceted new community is being organized on the grounds of a revitalized old plantation. Ecological agriculture is being established on 1450 acres of ridge-and-bayou land twelve miles from Natchez, Mississippi.

Laurel Hill was founded as a plantation in 1768, and before the Civil War had become the center of a wealthy estate. Six historic buildings from that era have

survived, now serving as the core of a prospective center of alternatives for the Southeast. Long abandoned, the land was re-settled as a community in 1979. In that year, the property was inherited by Pierce Butler, a descendent of the original settlers, who now coordinates Laurel Hill's development projects.

Originally conceived as a living syntheses of the diverse trends of the alternative movements, the community's goal remains constant: a diversified, democratic and organic farm co-operative, united by a collective economy and a heartfelt attachment to the land and the life on it. Growth has been slow but broad, seeking the flexibility to function as a commercial agricultural operation, a learning center, and/or a survival base as needed.

When the groundwork is completed, a non-profit corporation including all community members will be formed to hold the land and resources in common. Economic self-reliance is being pursued vigorously as a major stride towards that goal. Once the organization has proven its viability, educational programs are planned in organic agriculture, renewable energy, cottage industry and social outreach.

Please write for more information:

Laurel Hill
Rt. 3, Box 191-b
Natchez, Miss. 39120
(601) 445-9760

☆ **Stardance**

We are an urban community of 5 adults and 1 child who live in San Francisco and seek others who are actively engaged in projects within the diverse alternatives network. We've undergone many transitions since our beginnings in 1978, yet our focus remains: personal growth and fulfillment in harmony with friendship, family, community, and social responsibility.

Concepts we value include cooperation, mutual support, open relationships, equality, ecology, shared parenting, values and goals clarification, and to tie it all together — good communication.

Prospective members live with us on a trial basis, with evaluations after 3 days and 30 days. We also have limited hostel space available for travelers exploring intentional community. Prospective members and hostel guests are asked to share in chores, expenses, house meetings, and socializing. 2 weeks advance notice is necessary.

Stardance
c/o Communal Grapevine
P.O. Box 5446
Berkeley, CA 94705
(415) 929-0671

☆ **Jungwirth**

Located in Michigan's thumb area, 30 miles north of Port Huron, one mile from the coast of Lake Huron, we are 3 people living on an old farm (30 acres). We would like to expand our community. Our interests include spiritual awareness, self-sufficiency, wholistic medicine, music, sailing, saunas, horses (for work and fun), art and travel. Our desire to live a native lifestyle helps us live lightly on the earth and keeps our lives and bills simple (woodheat, no electricity, hand water pump outhouse). We are working toward setting up a permaculture type of farming (garden, no till agriculture, fruits, nuts, berries, poultry, etc.).

Jungwirth
6605 Atiken
Croswell, Michigan 48422
(313) 359-5874

Land

☆ Approximately 12 to 15 acres looking for people who want to get back to the country for real country living. Rural Indiana between Dayton, Ohio and Indianapolis. Homesite for mobile home with working septic tank and necessary 'field', trees, garden spaces, lawn and an old barn. Electric and phone on blacktop road, 80' well and 7 acres of woods. Spring-pond with year round water supply and fenced pasture. Negotiable arrangements.

Rozetta Tary
151 Pine Needle
Arlington, TX 76011

☆ Looking for Land Buyer for potential: *American Dream* for young our retired.

Field and forested 6½ to 9½ acres privately owned land and 120 acres corporately owned. Pond, roads, electrical into beautiful, hidden rolling terrain. Allows neighborly assistance and support and owning of animals without being completely tied down. Frees one for vacations or outside jobs, while possessions are guarded from theft. Country building and machinery expenses are greatly reduced due to corporate sharing nature and growing manually skilled and team building work. It is possible to pay off land and total home in 10 years. It is close to a college town, Eau Claire, Wis.

\$9,800 Call Teacher:

Cristi Currie
137 S. 7th Ave.
West Bend, Wis. 53095
(414) 338-0817

☆ Eleven-acre West Virginia 'hollow' for sale. 2½ acres tillable. 8½ steep woodland. Springs, creek, fruit trees. 600 sq. ft. stone underground house, earth roof, built-in wood cook/heat stove. Sturdy, naturally insulated, 'unconventional', organic space interior with exposed stone walls. No electricity, phone or plumbing (though easily obtainable). Access from hard road: ¼ mile dirt road in fair condition or 75 yard path. 2 miles from Hinton. In a rugged, mountainous area with a predominantly low income, Appalachian populace. Large homesteading community. Emphasis on food self-sufficiency, organic gardening, work and produce trading, cooperative child-rearing/education, simple and non-destructive lifestyles. Write to:

Mark & Vicki Robertson
Rt. 1, Box 3-B
Hinton, W.Va. 25951

☆ Sixty acres central W. Virginia. Free natural gas. Two-wheel drive access, totally secluded. Remodeled insulated cabin, 500 sq. ft.; new roof, gas lights and refrigerators, gas stove/oven, warm morning heater, good well water; electric, phone hook-ups on land. New chicken house. Sturdy shed housing registered dairy goats, buck pen, hay storage, milking and work room. College library, river, large lakes within ½ hour drive. Wide variety of herbs, wildlife, hardwoods, honey crops on land. U.S.D.A. farm plan, aerial photo, more info on request. Asking \$26,000. Write to:

Pam & Danny Murphy
Rt. 1, Box 113B
Stouts Mills, WV 26439



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COMMUNITIES

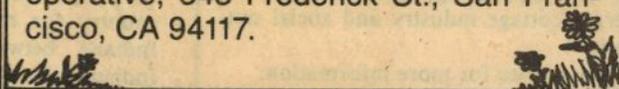
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Louisa, VA 23093

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EGALITARIAN IDEALISTS OF THE WORLD UNITE!

A mental health maintenance core group is now operational with ten adult females and seven adult males aspiring to grow to 60 adult women and 60 adult men. The new paradigm is a "best-friend identity cluster" utilizing polyfidelity and a balanced rotational sleeping schedule. All males opt for voluntary sterilization (vasectomy). Females have been burdened with the responsibility for population control up until now; it's time for males to shoulder that responsibility. An introductory prospectus describes our ideals and our story. It's free to serious, nonseparatist feminists who agree that population control is the foremost problem on the planet. Write about yourself: Keristan Islands Best Friendship Cooperative, 543 Frederick St., San Francisco, CA 94117.



Two Invitations to Join Co-op America

Co-op America is a national marketing cooperative uniting the interests of socially and environmentally concerned organizations and individuals. If that describes you, take the first step of joining with the more than 125 organizations we are already serving with a unique and appropriate program of products and services — fill out one of the two coupons below. *"At last, you don't have to have a contradiction between your politics and your pocketbook."*

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- We are interested in joining Co-op America as an organizational member. Please send us information.

Organization _____

Contact Person _____

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Name _____

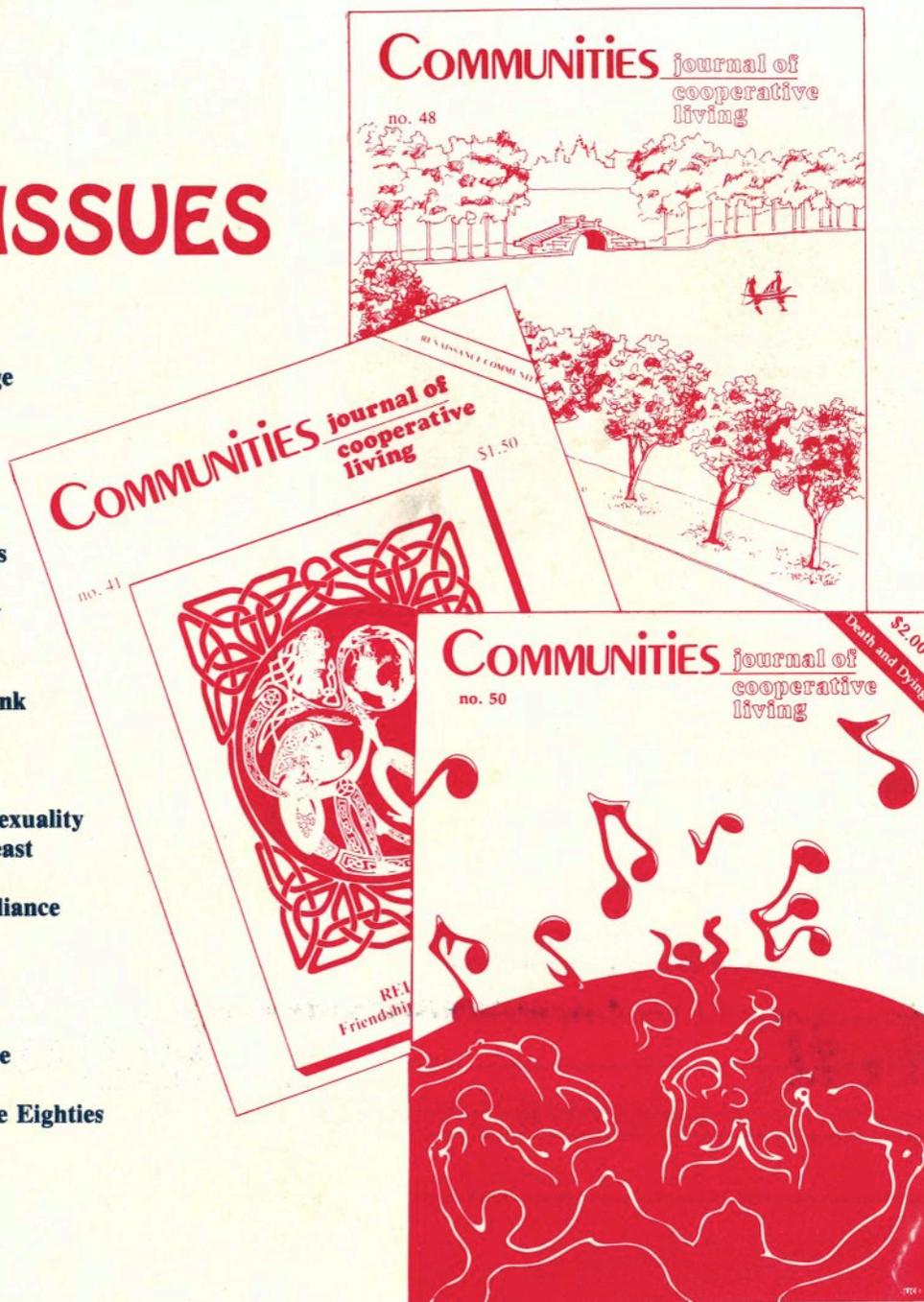
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