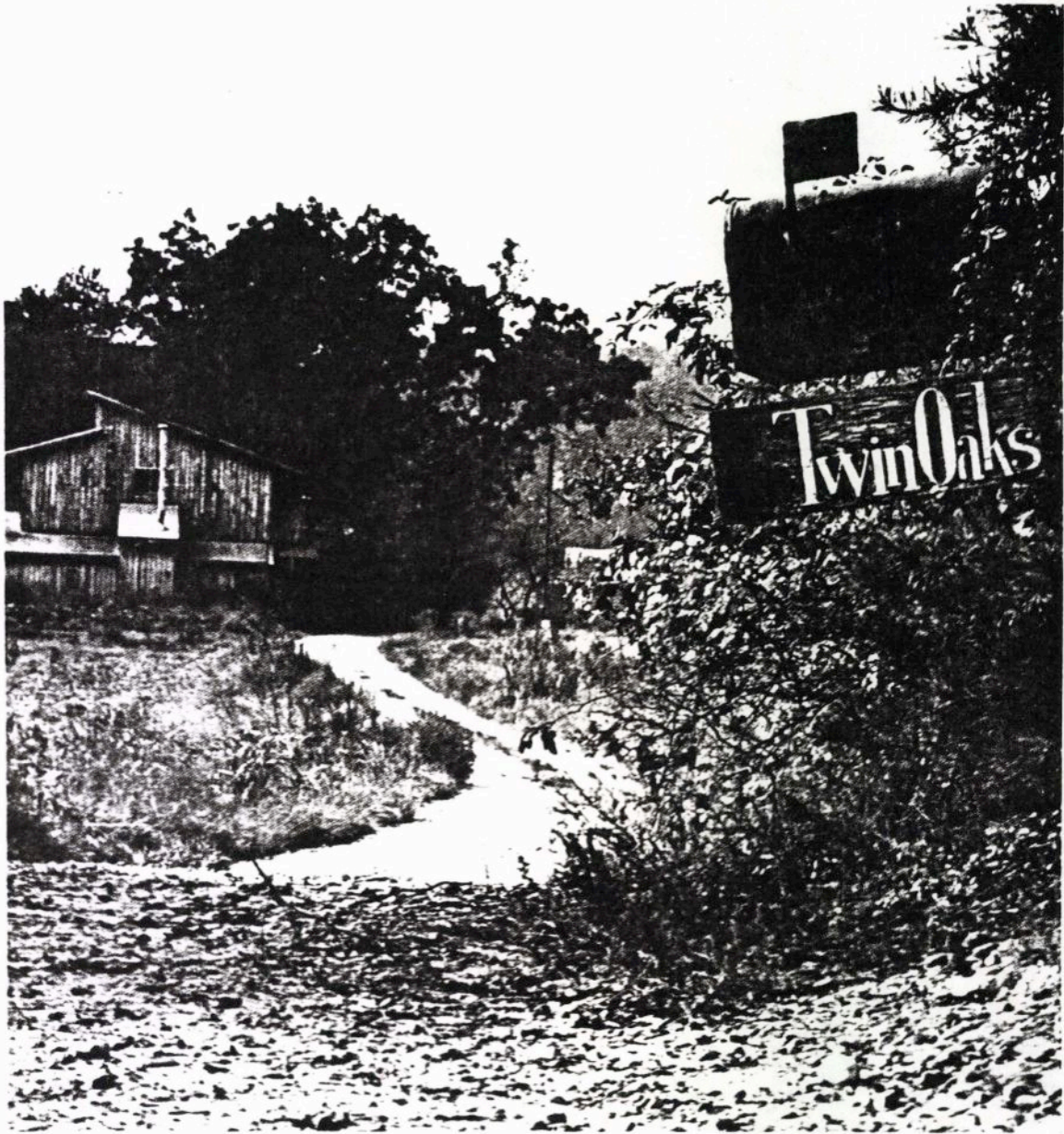


COMMUNITIES

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no. 63

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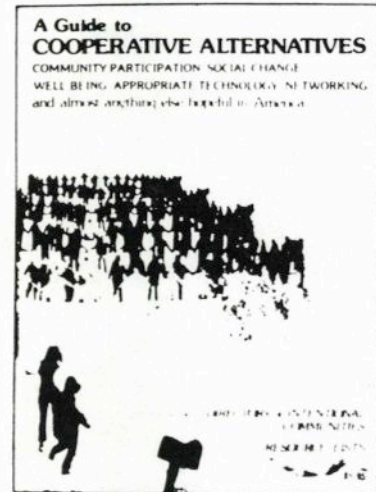
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COMMUNITIES

Journal of Cooperation

Summer '84

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To Our Readers

After eleven years of co-editing and of managing *Communities* circulation and subscription desk, Twin Oaks Community has decided to give up our role in the magazine.

We've seen our work with *Communities* as a "labor of love." It's been a major contribution of ours to the communal and cooperative movement. In exchange, we've developed a lot of fine contacts from the magazine. We've gotten to see many interesting publications and newsletters because of our involvement. We've had access to publicity through the magazine.

However, we've also put in 1000 plus hours of work each year for \$0-\$2 per hour. Twin Oaks now wants those work hours to put towards other projects.

So, *Communities* is looking into new arrangements to continue publication. Paul is negotiating with Coop America and looking into other possibilities. I wanted to let you, our readership, know what's happening

in case there is some one or group out there that might be interested in taking on the business end of *Communities*.

Running the business takes a large investment of time, thus perhaps better suited to a group. Although I've only been business manager for the past couple of months, I think that there is a reasonable chance of getting up to minimum wage for one's labor if many of the business and subscription details are computerized and if money can be found to do promotion for *Communities*.

If you are interested in taking over the business end (and perhaps co-editing), please write to us to start a dialogue. We want to gather together our future options so we can find *Communities* a new home with the least trauma.

I'm sorry to have to put out this news. I'll personally miss Twin Oaks' involvement with the magazine. I hope we (Twin Oaks) will continue to be in touch in other ways.

Joanie



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Business Manager

Joanie Kanter

Reach

Dondi Kimmelman

Special Thanks

The Advocate Press
Chris Peterson

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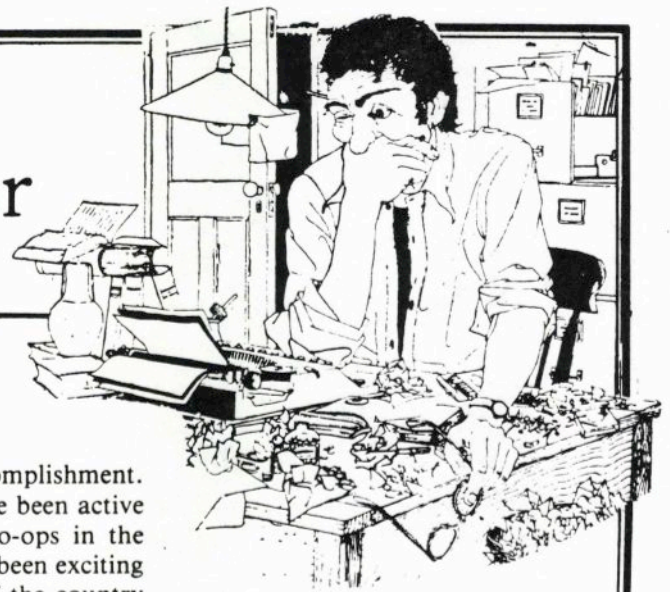
Continuity

Community Publications

Cooperative

Paul Freundlich, Melissa Wenig
Chris Collins and Twin Oaks
Community represented by
Joanie Kanter

A Letter to the Editor



I appreciate your broadening horizon, but personally I'd like to see a continuing presence of rural cooperative affairs. My Jeffersonian bias is that agrarian democracy is still the best hope for the world.

Once humanity has employed technology to subdue the world (God forbid!) and, like Alexander, sits down to weep because there are no more worlds to conquer, it may become apparent that the only thing left is to sit quietly under a tree for an eternity of quiet contemplation. For this to happen, we need stewards of the countryside.

Re coverage of good results from organizations whose inner workings do not measure up to cooperative ideals; please make publicly clear where you feel the group falls short. After all, the means are the ends. One nice thing about Italy between the wars was that the trains ran on time — but how did Mussolini accomplish this?

Keith Stott
Rush, NY

I've been a subscriber for most of 10 years and like it very much. I've been interested in intentional communities since the early 1930's when I learned about the Shakers in 2nd grade. Now my wife and I are in our later 50's and I'm still interested. How about an article about 'old folks' and intentional communities?

F. Blair
Grad of campus co-ops
at Univ. of Mich.
Ann Arbor, 1948-1952

The article on the Syracuse Cultural Workers Project was very interesting. The 1984 Peace quilt is a

beautiful moving accomplishment. For the past 5 years I've been active with consumer food co-ops in the Upper Midwest. It has been exciting to work in this area of the country where the new and the old co-op movements seem to run on parallel tracks; each on its own path, yet so similar in many ways.

Your magazine is putting me in touch with cooperation on a broader base, as a lifestyle. I appreciate the insights and information.

Marilyn Duguid
Superior, WI

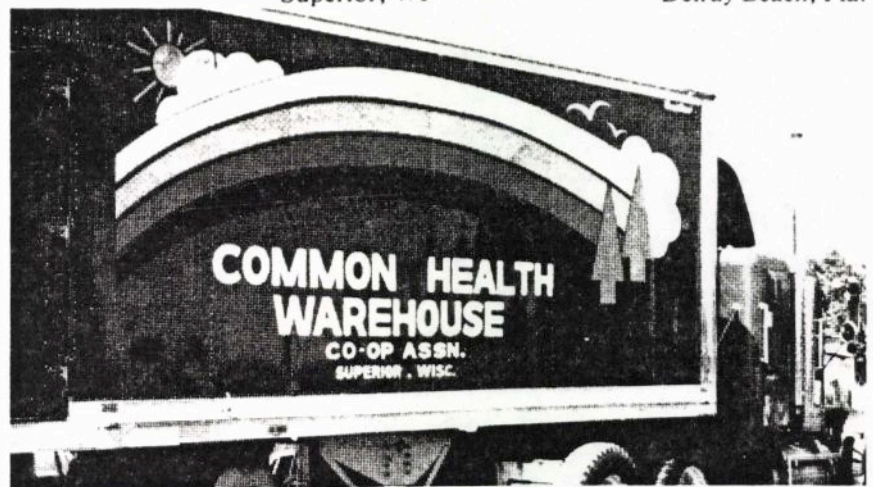
I have just started to get your magazine. I appreciate the fine and varied articles; having been involved with consumer food co-ops, it is informative to read about co-ops as a lifestyle. Thank you for your work in putting out a great magazine. Hope you like this shot of our local co-op warehouse trailer — it's quite a site!

Lynn Duguid
Superior, WI

I've always held dear the purposes and principles of community living, but somehow thought I did not deserve it. Now I am sincerely (and with much hope and excitement) community shopping!

It was great to finally 'meet' Ginny Blaisdell after years of reading *The Advocate* (#56). Sydney's story also flew out to me in an amazing time of need. Wherever you are, I'm hugging you tight for support and understanding as I struggle with that 'second' decision — that reoccurred much too quickly. I've always believed that community living/collective childcare could help so many unmarried women out of the trap of welfare or the compromise between motherhood and a fulfilled life in the 'outside' world.

Linda C.
Delray Beach, Fla.



I really like your coverage of personal relationship issues. I just wish you'd have more such articles, especially since they are always grounded in the political/economic base that the magazine addresses.

I appreciate, as the Director of the Kansas Democratic Party, the real power you have by speaking the truth about who you are and what you represent. Keep up the good work and let me know if there is ever anything I could help with.

Bill Beachy
Topeka, KS

In general the trend in the last few years has been to 'specialize' in aspects of cooperation and special interests. I would be more interested in articles that describe the organic whole-family, work, culture, interpersonal relationships.

Michael Langer
Kibbutz Geshar Haziv, Israel

Why don't you cover the subject of aging in community? It might be interesting to speculate on what provision is being made in various communes for the aid of older members. The intergenerational exchange is sadly missing from town life and 'concerned' care for absent parents and grandparents (even neighborly concern) is haphazard at best. Do communities do better?

Millicent Freundlich
Safety Harbor, FL

I like your issues when there is a balance of articles on economics and articles on people — groups. I like to know how other people are living — and am least interested in how technology can perfect communities.

I would really like to know more about small communes. What particular problems do people living in groups of a dozen face? If the movement towards communities is going to grow, it will be from small groups as well as from the larger, established communities; therefore there should be information on how such groups work. I would also like

to know more about communities in New England and the Northeast.

Robyn Kanwisher
S. Strafford, VT

I've been reading *Communities* for a number of years, and have otherwise had an involvement with the magazine by reviewing the *Guide to Cooperative Alternatives for New Age* (the "Just reading it is something of an education . . ." that you use in your ads) and by contributing an article to *Communities* #52. All this is leading up to saying that I was extremely impressed with issue #60. Excellent editorial yield. Exciting articles, perspectives, and news. To judge the state of the cooperative movement in America by what one sees in #60, I'd say it was vigorous indeed.

I'm not sure that I'm close enough to the hub of North American cooperative activities to make pronouncements, but, being admittedly subjective, I feel *Communities* is playing an extremely important role in the current social/economic/spiritual evolution of English-speaking North America. While those of us who are directly involved in cooperative, alternative, and visionary endeavors need to stay in touch with one another through journals like *Communities*, it is equally important that we transcend the limitations of 'preaching to the converted.' Active, sophisticated, effective outreach. Thus my enclosed message for you column "Reach" (see #62).

Perhaps if something comes of this notice I could write an article on this topic (i.e., the media dissemination of alternative information) for an upcoming issue of *Communities*. For myself, I see the prospect of linking-up with like-minded U.S. residents as hopeful and exciting.

Thanks for all your efforts at *Communities*.

Joel Russ
Winlaw, B.C.
Canada

I especially appreciate your coverage of cooperatives, since *Co-op*

Magazine ceased publication. My particular area of interest is housing cooperatives. Most of the literature on housing cooperatives deals with the technical side of things (legal, financial, property management, etc.). There is a real need for articles on the human aspect, how multi-family housing developments or 'projects' become places that support the personal development and social development of the people who live in them. Also, whether converting rental developments (including public housing) to cooperative control and/or ownership is a viable method for fostering community. What do you think?

Richard Schultz
Portland, ME

I'm a happy reader. I like the idea of issue themes, and to me the writing is good and the tone is right. Wish you could market yourself to a wider audience, and I think you probably could.

One possibility for a new topic has to do with new community ideas. I'm thinking of small-scale, low-cost, non-technical ideas for enhancing neighborhood and community life that ordinary people can put to use within their own settings. I'd bet there are thousands of them tucked away in the U.S.A., many of which unfortunately drop off to sleep for good because there's nobody to collect and distribute them, no one to breathe life into them and ship them off elsewhere.

Communities could possibly perform that function, in a regular column of new ideas, based at least in part on reader submissions, and done up as short takes. Something akin to what Gareth does in 'Resources.' I'm sure this idea needs some further shaping, refining, and piggybacking. But if it or something like it should be a possibility for you, I'd be glad to try out a few more details.

Bill Berkowitz
Arlington, MA

Do Not Feed THE SOUTH AFRICAN WAR MACHINE

South Africa has proclaimed a "Total Strategy" to ensure the "right of self-determination of the White nation" in a land where fewer than five million whites rule twenty-four million blacks. To maintain that "right," South Africa has increased its arms spending from \$35 million in 1966 to \$2 billion in 1980. With its massive "Defense Force" it is trying to dominate not only its "own" people but all of southern Africa.

A broad American consensus condemns South Africa. But Ronald Reagan has described it as "a friendly nation" and the U.S. government, military, and corporations provide much of the support it needs to pursue its "Total Strategy" — thus courting U.S. involvement in a racial war in Africa. Thousands of Americans are trying to cut off that support and help open the road to peaceful change in southern Africa. Here is why you should help them.

White Supremacy

South Africa's white supremacy goes back to the conquest of Africa by armies and settlers from Europe who seized the African peoples' land and wealth and forced them to work as slaves and servants. Since World War II, most of the people of Africa have liberated themselves from white colonial rule. But in South Africa, a small minority of white settlers were able to perpetuate the system of white domination they call "apartheid."

Apartheid claimed to allow separate but free development for different races. Its real purpose, however, was to keep the wealth seized from African people and force them to work in the whites' homes, mines, and factories at low wages. The theft of African lands was codified in a 1936 law, still in force, which appropriated 87% of the country's land for whites. Africans were forced to live on special reservations called "Bantustans" unless they received permission from the government to work in "white" areas. The Bantustans are so impoverished that nearly one-fourth of black children die before they reach their first birthday. Since 1960, three million blacks have been forcibly relocated from "white" areas.

Africans must register with the government and carry an identification "pass" at all times. To survive and support their families, they have to leave the Bantustans and work in "white" areas. There they must live in special "black townships" and are liable to arrest if they dare to enter a "white" area without special permission. Blacks can only



A Blackman holding his identity card in Capetown,
South Africa

work in the job category to which the government assigns them, and most of the better jobs are reserved for whites. Black pay averages one-eighth of white pay.

The apartheid system is enforced by continuing police terror. When unarmed demonstrators marched for political rights in 1960, 69 of them were shot dead at Sharpsville. When high school students demonstrated in Soweto in 1976, close to a thousand of them were shot down in cold blood. Since 1963, at least 60 persons died while under detention by the Security Police, including Black Consciousness leader Stephen Biko and at least five union organizers. A study by Amnesty International found "torture being used almost on a routine basis by the Security Police."

The Total Strategy

With the rise of black majority rule in neighboring countries and the continuing freedom struggle of its own African majority, South Africa has found itself isolated and on the defensive. Its 4.5 million whites are simply too few to rule with difficulty a population five times its size, dominate neighboring black-ruled countries with 50 million people, or provide all the skilled labor needed to maintain a growing economy. Rather than accommodate to reality, however, the South African regime has developed its "Total Strategy" for perpetuating white rule.

The Military Build-Up At the heart of the "Total Strategy" is a military build-up on a frightening scale. Since the mid-1970's, South Africa's armed forces have doubled in size, and under recent legislation they could double again, to 1.2 million men, including reserves.

Total defense spending has tripled since the mid-1970's. South Africa claims to have the world's tenth largest arms industry. Most alarming of all, observers agree that South Africa now has the capacity to make nuclear weapons — a capacity developed with American help.

87% of South Africa's land is reserved for whites. Forced to live on special reservations called "Bantustans," Blacks are so impoverished that nearly one fourth of their children die before their first birthday.

While South Africa insists it is threatened by its neighbors, a study in the South African *Financial Mail* based on information from *The Military Balance* and *Jane's* publications, concludes that "the South African Defense Force appears overwhelmingly stronger than the combined conventional forces of neighboring states — including the Cuban and East German forces in Angola." Its military is larger than the *combined* forces of at least twelve of its African neighbors.

Dominating Its Neighbors South Africa has used its military superiority to attack, invade, and occupy its neighbors. For decades it has occupied Namibia despite World Court and United Nations declarations that the occupation violates international law. It conducts massive military sweeps against Namibia's national liberation movement, the South West People's Organization

(SWAPO). According to a delegation of the South African Bishops' Conference that visited Namibia, South African Security Forces "break into homes, beat up residents, shoot people, steal and kill cattle and often pillage stores and tea rooms . . . People are blindfolded, taken from their homes and left beaten up and even dead by the roadside. Women are often raped."

South Africa has conducted a war of aggression against Angola, five hundred miles from its own border, with a series of invasions as much as 150 miles into Angola that killed thousands of civilians. South Africa also sponsors armed insurgencies against several of its neighbors. It has raided Mozambique and it finances, supplies, and actively supports armed opponents of the government. It has also sent its armed forces into Zimbabwe and Lesotho.

While the stated purpose of these assaults is usually to attack anti-South African guerrillas, their real goal is to intimidate the surrounding governments into accepting South African domination in what it calls a "constellation of states." Such regional dominance is a central goal of its "Total Strategy."

The "Total Strategy" at Home

Because there are too few South African whites to carry out this program, the "Total Strategy" aims to incorporate non-white groups in the military and the skilled labor force. A new government structure has been created with representation for two of South Africa's racial minority groups, the Indians and "Coloureds," (mixed race) in an effort to win them away from their developing alliance with the African majority. With at least 100,000 skilled jobs unfilled because blacks are excluded from them, South Africa has decided to let employers promote certain blacks to skilled jobs and to make their residence in black townships more permanent. They also hope that creating a privileged group of urban blacks will increase their ability to recruit blacks whom they can trust for the military.



END THEIR POLECAT STATUS?

Trevor Edwards, a British mercenary who worked for the South Africans, described their war against Angola:

"Our main job is to take an area and clear it. We sweep through it and we kill everything in front of us, cattle, goats, people, everything . . . Sometimes we take the locals for questioning. It's tough. We just beat them, cut them, burn them. As soon as we're finished with them, we kill them."

THE FREEDOM MOVEMENT

Since they first battled colonial armies, the people of South Africa have resisted white supremacy. The African National Congress was founded in 1912; its Freedom Charter states that "South Africa belongs to all who live in it, black and white . . . Only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of color, race, sex, or belief." This represents the goal of most black South Africans; a poll in major urban areas found the 83% wanted a system of equal rights in a unitary, multiracial state. Its non-violent campaigns repeatedly crushed by police mass murder, the African National Congress now combines political action with small-scale guerilla warfare.

The South African resistance reached a new peak with the Black Consciousness Movement and the Soweto student revolt of 1976, which organized boycotts of schools and exams, forced the resignation of school boards, and initiated stay-at-home strikes.

1983 saw two important new developments. Some two hundred black religious, labor, student, women's community, and other organizations created the National Forum to unify the various groups challenging apartheid. And a national meeting of nearly 15,000 created the United Democratic Front to organize for a democratic, non-racial South Africa. The UDF pulled together people of all races and a broad variety of

organizations under a single banner for the first time since the African National Congress was declared illegal in 1960.

Black trade unionism flourished in the 1920's, but has since met total repression. When 75,000 African miners struck in 1946, the police drove the men back to the mines, killing nine and injuring over one thousand. But in the past few years, thousands of strikes, some with over 100,000 participants, have forced many employers to bargain informally with their black workers and even forced the government to legalize some black unions.

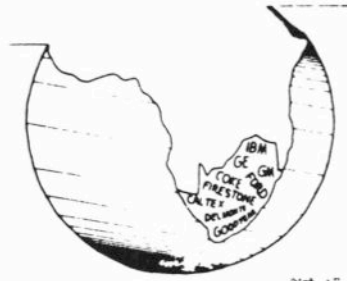
More than three hundred union members were detained without trial under security laws in 1981; in 1982, Dr. Neil Aggett, a white official of a black union, was detained without trial for several months and then found hanged in his cell at Security Police headquarters. (On the day of his funeral, two hundred thousand black workers stopped work for half an hour.) When thousands of miners protested low wages in 1982, police killed ten workers, and more than a thousand were ordered back to their Bantustans. Despite the repression, the black labor movement continues to grow. Over a quarter-million black workers are now in unions, and the number of strikes and strikers has increased yearly. This powerful organized force provides resistance to the South African system.

It's Still Apartheid South Africa spends millions on propaganda to persuade Americans that, as one official said, "apartheid, as you know it in the United States, is dying in South Africa." But in reality, the African majority remains totally unrepresented in the new government structure, whites continue to dominate parliament, and a white official can veto any act of the Indian or "coloured" representatives. The restrictions on blacks in "white areas" have actually been increased.

The "Total Strategy" and America's "Constructive Engagement"

Although most Americans reject South Africa's white supremacy, American corporations and government are playing a major role in helping the "Total Strategy" prevail:

American companies now have \$9 billion direct and indirect investments and bank loans to South Africa. Much of this investment produced goods that are used by the South African military: vehicles produced



Drawing by Outwater North Carolina Anvil

by General Motors and Ford, electronic equipment produced by General Electric, Westinghouse, and ITT, a nuclear reactor built by Allis-Chalmers, and the computer technology for South Africa's "pass" system. Former South African Prime Minister John Vorster said, "Each trade agreement, each bank loan, each new investment is another brick in the wall of our continued existence."

While the United Nations has imposed an embargo on the sale of all military products to South Africa, the "Defense Force" nonetheless illegally acquires substantial amounts of material made or designed in America, including airplanes, artillery systems, and computers, because the U.S. government does not effectively enforce its own embargo law.

The United States has opposed the world-wide effort to take effective action against Apartheid. It has blocked U.N. economic sanctions against South Africa and even cast the sole veto against resolutions condemning South Africa's 1981 invasion of Angola and its intransigence on Namibia.

The Reagan Administration is actually attempting to strengthen the position of the South African regime through its policy of "constructive" engagement. In a secret memo, top Africa policy-maker Chester Crocker proposed that the U.S. "work to end South Africa's polecat status in the world and seek to restore its place as a legitimate and important regional actor with whom we can

THE "SULLIVAN PRINCIPLES"

About one-third of the 350 American companies based in South Africa have signed the "Sullivan Principles" which supposedly dictate enlightened policies designed to increase equality. But in reality even these companies reinforce white supremacy. Less than 1% of South Africa's black workers are affected by the "Sullivan Principles" and even they are still subject to apartheid. In 1982, half the companies that signed the Sullivan Principles either received a failing grade from the organization they themselves had established to monitor their own progress, or else didn't even bother to report! While the "Sullivan Principles" are used as a fig-leaf for investment in South Africa, they actually advance South Africa's "Total Strategy" of creating a small cadre of skilled black workers separated by their privileges from the rest of the black community.

cooperate pragmatically." Reagan's Secretary of State, toasting South Africa's Prime Minister, called for "mutual trust and confidence between the United States and South Africa, old friends, like Minister Botha, who are getting together again."

The Reagan Administration has shown its friendship is not limited to words by authorizing "non-lethal" exports to South Africa's military and police, and by allowing South Africa to buy nuclear equipment, military computers, and 2,500 electric shock batons from the United States. Reagan has made the U.S. a partner in apartheid.

Time for Constructive Disengagement

South Africa is very dependent on the outside world: all its oil, one-fourth of its military equipment, and a large proportion of its investment of capital come from abroad. Every plane, every machine, and every dollar it gets is one more resource it can use to oppress its colonized majority. Conversely, every cut in outside resources strikes an authentic blow against the apparatus of repression. Therefore, the movement against apartheid has urged:

1. Divestment Many Churches, colleges, unions, cities and states have decided to withdraw their funds from companies that invest in South Africa. Such divestment puts direct pressure on the South African government; the Johannesburg *Rand-Daily Mail*, under the headline "Anti-SA investment bid sweeps U.S.," reported that divestment campaigns had made U.S. companies more cautious about investing in South Africa, and cited a Connecticut state divestment law as a reason General Electric decided not to invest \$14 million in a South African coal mine. Ultimately an end to investment in South Africa must become national policy.

2. Non-Collaboration The United States should declare that it is the enemy, not the friend, of South Africa's white supremacy. It should end every form of collaboration with South Africa's white power structure and actively support the African liberation movement.

3. Economic Sanctions South Africa depends on the United States for billions of dollars in trade. It has few oil reserves, and its military and economy would stop in a month without oil imported by five Western oil companies. Full enforcement of the present military embargo, and a further embargo on all trade and investment, would force the South African regime either to change or to disintegrate, thus obviating the need for a long and bloody struggle. African National Congress President Oliver Tambo says, "We have proposed sanctions and a foreign trade embargo as an alternative to the escalation of armed conflict in South Africa."

South Africa's "Total Strategy" will eventually provoke full-scale war.

According to Robert McNamara, it could be "as great a threat to the peace of the world in the 1990's as the Middle East is today." But a peaceful alternative to white domination and racial warfare is possible — if we are willing to support it.

To order pamphlets call [203] 777-0505

Much of the information in this pamphlet is documented in *South Africa at War* by Richard Leonard. For further information contact:

American Committee on Africa
198 Broadway
New York, NY 10038

African National Congress
801 Second Avenue
Room 405
New York, NY 10017

Washington Office on Africa
110 Maryland Ave., N.E.
Washington, D.C. 20002

American Friends Service
Committee
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STELLE

If you see your life as an adventure in self-development, you may be interested in the goals and accomplishments of the people of Stelle, Illinois. Stelle is presently evolving from a private intentional community into an ecumenical "New Age City" where the many different resources for personal growth and social transformation will be available in a mutually supportive environment. In Stelle, we define New Age thought as:

- Living in harmony with the natural environment,
- Developing more loving relationships with each other,
- Working toward inner spiritual completeness, and
- Being responsible for one's own life rather than yielding that responsibility to "experts" or "gurus."

The First Ten Years

Stelle was founded by and initially for members of The Stelle Group, a not-for-profit philosophical organization based upon *The Ultimate Frontier*, by Eklal Kueshana. This book presents the philosophy and worldview of scientist/philosophers dedicated to improving and maintaining the best of civilization.

During the 1960's The Stelle Group was based in Chicago. In 1970, 240 acres of land ninety miles south of Chicago were purchased, and The Stelle Group began to actualize its years of planning and preparation. Stelle Group members donated their time and talents to build streets, sidewalks, homes, water and sewage treatment facilities, and a factory.

DAWN OF A NEW AGE CITY

by Charles Betterton
and Linda Guinn



City plan

Stelle was officially founded in April of 1973, when the Stelle Group's offices were moved from Chicago to the community site. During the next ten years, Stelle was further developed and envisioned as a model city. The people attracted here shared a common dream of forwarding their personal development and they recognized the benefits of living in an environment which supports the pursuit of excellence.

"Stelle Opens to the World"
(*Kankakee Journal* 9-5-82)

In June of 1982, the members of The Stelle Group decided to open the community to other individuals and organizations interested in self-development and self-sufficiency. We hoped that opening the community would facilitate Stelle's growth by attracting people who wanted to share in the advantages of life in Stelle but didn't necessarily want to join The Stelle Group. The results of our first year as an open community have been exciting:

- More than thirty new people who aren't Stelle Group members have moved into the community.
- Five of the eight homes in Stelle that were sold to non-members, and
- One-fourth of the children in schools are from non-member families.

In April of 1983, we incorporated a new not-for-profit organization, the Stelle Community Association, to

provide municipal services and to serve as the forum for self-government. Stelle residents hold monthly community meetings to discuss current issues and proposals, and, when a hot issue is up for consideration, the meetings get pretty lively! Issues are proposed through a referendum process which any member can initiate, and decisions are made by majority vote. The community's day-to-day administrative affairs are managed by an elected Board of Directors.

Stelle presently consists of 125 residents with varied religious and philosophical beliefs, assorted employment situations, and individual dietary preferences. There are 44 homes, a factory and several privately owned businesses, schools, greenhouses, an orchard, a holistic health center, and 200 acres of farm land.

Stelle is a beautiful, serene environment because the people here strive to exclude many of the negative aspects of contemporary society. There is no prejudice, pollution, or crime. A \$20.00 bill may be pinned to the community bulletin board with a note, "Found on sidewalk. Is it yours?" and it may hang there for a week or more before its owner sees and claims it. Even the minor annoyances of noise, traffic congestion and public smoking have been eliminated. The rare piece of litter is sure to be quickly picked up by someone.

While we take pride in keeping Stelle beautiful, there's more to Stelle than peace and beauty. Stelle is, most importantly, a community of people dedicated to the pursuit of excellence on both personal and community levels. In that pursuit, we've learned how to govern ourselves through a participatory democracy, we've developed an innovative educational system, and we're working to achieve a strong level of community-wide self-sufficiency.

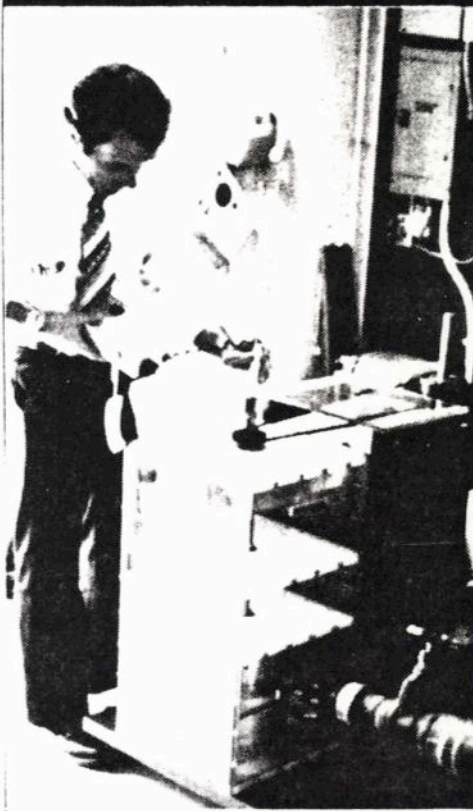
Stelle, A Social Workshop

The primary day-to-day focus of life in Stelle is self-development. We are aiming toward the achievement of full human potential, believing that most people presently actualize only about 10% of their real capacity for health, happiness, and success. We hope to

see people tap that other 90% of their inherent potential that most people don't even dream of, much less use. Our interest in self-transformation manifests in a continual stream of health-related workshops, philosophical programs, fellowship services, and seminars on various aspects of the human potential movement.

One way we develop ourselves on the practical level is to acquire new skills and talents through training programs and actual work experiences. Stelle residents work in all sorts of industrial and professional disciplines, with about half of the residents working in the community, while the other half commute to jobs in nearby towns.

The businesses in the community presently include an injection-molded plastic operation, a machine shop, a construction company, an energy conservation service and a landscaping service. We are continuously working on strengthening the community's industrial base. In late 1982, a Chicaco-based company acquired a controlling interest in Stelle Industries, Inc., and plans are underway to



Technology Director

expand our existing factory and create many new jobs.

Another way we develop ourselves on a practical level is through participation in the community's many cooperative endeavors. We have a food co-op which operates on an honor system, our own telephone mutual, a cooperative video center, state-chartered credit union, carcoops, and various other cooperatives that help us use our financial resources most effectively.

On the emotional level, we encourage the development of strong, stable homes. We believe the nuclear family is the foundation of civilization and the strength of a society is in direct proportion to the strength and health of the families that form it. Community socials are held at least once a month so we can get together and enjoy the warm extended-family lifestyle that Stelle provides. We strive to create an emotional climate that nurtures loving relationships in which the personal development of each partner is supported. We also share a commitment to providing a healthy environment in which to rear our children. When the inevitable conflicts between people in the community do occur, we encourage all those concerned to resolve their differences through a non-binding mediation process.

Most objective observers of our community seem to agree with our image of Stelle as a social workshop. The following remarks are from Cris and Ollie Popenoe's new book, *Seeds of Tomorrow*, which discusses 24 of the more successful intentional communities throughout the world.

"Stelle has attracted an able group of people, devoted to the cause of human perfection, who have developed unique and effective methods of educating their children and done some interesting research into survival technology.

The population can be described as predominantly middle to upper-middle class, well-educated and above average in intelligence. Stelle is a center for innovative ideas in science and technology, education, and social relations. To a large extent these began with the

blueprints set forth in *The Ultimate Frontier*, but they have developed beyond this as a result of the innovativeness of the members and their receptivity to new ideas extant in American society today.

At first, Stelle seems a curious mixture of a quite bourgeois lifestyle combined with practices associated with the New Age and the Human Potential Movement. At the same time, Stelle is a social workshop. Members have experimented with Rolfing and Radix (Reichian) therapy, EST, transcendental meditation, transactional analysis, and kinesiology. Each of these attracts varying degrees of interest and discussion within the community as its members continue to work on themselves."

Education

Though we believe we can uplift our society now by uplifting ourselves as individuals, helping our children surpass us is the key to improved civilization in the future. As a result, we've been developing an excellent educational system for 20 years, even before the community itself was built. Education is a natural, life-long process, and, in Stelle, it begins when life begins: at birth. The period of life from birth to six is a crucial one, for it's during this time that a person's basic intelligence and attitudes about life are formed. Our society has seriously neglected this important period of life, with the result that people today attain less than half their potential intelligence. We want something better than that for our children.

Our early learning programs help parents give their children an excellent education in the early years, when parents are the best teachers children can have. Children have a special link with their parents (particularly with their mothers as a result of the biological bonding that occurs during birth) and need much close, loving contact with them to develop security and emotional health. Mothers in our early learning programs devote an average of three hours daily to helping their children learn. We're

continually amazed by how much more children can learn than is commonly thought. We've found, for example, that with an optimal education, children can easily and naturally read and write at a third grade level by age six.

Because educating young children in this way is not only rewarding but also challenging, we have developed many support programs for our parents. Classes are held to teach parents about child development and learning, and families receive a weekly home visit from a staff person who is their personal educational guide and helper. A Parents' Resource Center provides books, learning tools, and weekly films and field trips. Classes include a supplementary Montessori classroom and a Morningschool program in which children and mothers work together in classroom setting.

At age six, children graduate to the Learning Center which is the academic equivalent of an elementary, junior, and senior high school. Here, children are taught individually and in small groups by professional teach-



ers, though parents remain highly involved in the education of their children. We teach the traditional school subjects, with emphasis on mastering reading, writing, and math, because they are basic learning skills which free children for independence and self-education. We balance the schedule with courses like art and aesthetic appreciation, music, physical development, child development, and Tai-Chi.

We teach the children individually as much as possible, and we do not give grades. If students function at a low level in some subject, we encourage them to work on that area until it's mastered. Because we have found that children learn best through "hands-on" experiences, the Learning Center includes experiential activities in the classes whenever possible.

The wholesome environment and our emphasis on quality education make Stelle a virtually ideal place to raise children. Our learning Centers provide a rich, balanced learning environment which helps children develop the skills needed for personal excellence and self-mastery. We believe our children will tap more of their inherent potential than we have tapped and will help us in our efforts to create a better society through accepting personal responsibility for self-development.

To share what we have learned about education with other parents, The Stelle Group publishes a "Parenting for Excellence" newsletter and sponsors a comprehensive two-day Parenting for Excellence Seminar.

Self-Sufficiency Initiatives and Basic Energy Research in Stelle

Given the possible future foretold in *The Ultimate Frontier*, The Stelle Group is developing the means to survive a series of events expected to occur between now and the turn of the century. These possibilities include economic and political strife in the United States, increasing incidences of destructive winds, droughts, floods, and seismic and volcanic activity. Since this world view was first published in *The Ultimate Frontier* in 1963, substantia-

tion of the projected earth changes has been described in *Pole Shift* by John White, *Ice, The Ultimate Disaster*, by Richard Noone, and in numerous other books. The intentional community of Stelle was established as a base where the needed technological contingency could be developed, and alternative socio-cultural systems could be pilot tested and refined in order to keep the best of society and technology intact.

The Stelle Group established an Office of Technology in 1978 to research and develop various self-sufficiency systems and machinery items. In order to provide a viable alternative to petroleum for both transportation fuel and industrial chemicals, we began experimenting with the production of industrial-grade alcohol made from corn. In 1980, U.S. Department of Energy awarded The Stelle Group a \$50,000 grant to compile a design package for a 1,000 gallon per day fuel-alcohol production plant. (The completed design package is available for \$17.50 from: National Technical Information Services, 5285 Port Royal Road, Springfield, Virginia 22161. Telephone: (703) 487-4600. The 185-page package includes an illustrated report and specifications on the pilot plant we built, operating procedures, regulatory information, and financial worksheets.)

In 1983, The Stelle Group received a \$52,000 grant from the Illinois Department of Energy and Natural Resources to build and demonstrate a commercial-size greenhouse using a new liquid foam insulation system that dramatically reduces energy consumption. We are presently attempting to determine how best to integrate our previous experience with solar greenhouses, confinement fish raising, and alcohol fuel into a controlled environment system for the production of food and chemicals that could remain operable in the face of uncertain future atmospheric conditions.

The Stelle Group's long-range self-sufficiency objectives require the invention, development, or procurement of new sources of motive and electrical power. Our efforts in this area involve researching the work of

the persons who discovered and developed the science of electricity and electromagnetic induction. This entails an in-depth analysis of pre-1920's physics and cosmology when the most revered scientists of the time (Newton, Faraday, Tesla, etc.) believed that the entire universe was filled with a subquantum field referred to as the ether. These fathers of current electrical technology held that electricity was actually a condensate of the ether.

With the introduction of relativity theory in the early 1900's and the popularity of Einstein's ideas, the ether concept was set aside. Today, however, scientists at Fermilab and Argonne Laboratories are trying to discover the origin and nature of the strongest known force in the universe (currently referred to as the quark binding force), and astrophysicists are concluding that there exists in space a generalized neutrino-anti-neutrino flux; a veritable "neutrino sea." These and other contemporary works suggest, in accord with 19th century theory, that the ether may exist after all, being the brick and mortar of what we know as matter and energy.

From this basis, Stelle's physicists and engineers are tracking the development of electrical theory, not only intellectually, but through actual physical experimentation, seeking to discover how to fuel our machinery with the energy that permeates space, rather than by converting mass into energy via nuclear fission on the combustion of fossil fuels.

The results of The Stelle Group's experience with various self-sufficiency techniques and technologies are made available to the public through special project reports and "Personal Preparedness," a newsletter which presents basic self-sufficiency and survival information. (Subscription rate is \$15.00 a year.)

Stelle, an "Alternative Alternative"

Stelle is one of an estimated 100,000 "intentional communities" throughout the world which are dedicated to personal growth and to serving the needs of humanity and society. We share the general characteristics of intentional communities: respect for the environment, pursuit of better approaches to health, economics, and self-government, and a commitment to personal and social transformation.

Yet, if intentional communities are defined as "alternative lifestyles," then Stelle is perhaps an "alternative alternative," since we differ from most intentional communities in some significant ways. First, we are not communal. We actively encourage individuals to achieve their own personal prosperity. Stelle residents live in the type of housing they prefer and can afford, and work wherever they have the talents to get a job, or the capital and expertise to establish a business. This, of course, means that we each earn our own money, and spend it as we judge best.

Stelle is also different in that we are neither counter culture nor are we anti-technology. We want to create a



Stelle housing

beautiful "garden city" which avoids the detriments and drawbacks of much urban development in the modern world. However, we do not intend to "return to the land" in the contemporary sense. Many back-to-landers have to struggle just to survive, spending the bulk of their time simple feeding and clothing themselves and their families. We think there is more to life than that, and we aim to continually improve our lifestyle, employing the best of modern techniques and developments. In Stelle, we are redefining "appropriate technology" as "ecotech," technology so advanced that it is efficient, cost-effective, and ecologically sound.

Finally, Stelle is quite different in our plans for growth. While most intentional communities plan to remain small in size and somewhat specialized in focus, we expect to grow into a large city of up to a quarter of a million people dedicated to New Age concepts.

Allen Butcher, formerly of East Wind Community in Missouri, best described these differences between Stelle and many intentional communities in a letter he wrote to us in December of 1982.

"(I now have) a much better understanding of Stelle than I formerly possessed. I had been looking for a form of community that would be more applicable to the needs and lifestyle of the average American, and not I see that Stelle has it. Clearly, egalitar-

ian community as we live it is too radical in its communalism to grow quickly, but it appears that the form of cooperative community being built in Stelle adequately provides for the autonomy and high standard of living so important to the mass of American culture. We at East Wind and Twin Oaks have acknowledged the need for a shared ideal and goal to provide inspiration in community for commitment and struggle, and this quality Stelle also possesses in magnificent form."

Is the Experience of Intentional Communities Relevant to the World at Large?

At a symposium on Intentional Communities sponsored in march of 1983, by the Chicago Chapters of the Foundation for Universal Unity and The Planetary Initiative For The World We Choose, our representative summed up what we have learned through the Stelle experience that might be applicable in the larger community:

1. We have learned that it is much easier for individuals to "become all they can be" in a positive, supportive environment where the pursuit of excellence is emphasized.
2. We have learned that both personal and community level self-sufficiency objectives can be most effectively achieved through cooperation with others of like mind.
3. And, perhaps most importantly,

we have learned that just a few individuals working harmoniously toward mutual goals can achieve substantial results and set a positive example for others to help create a better world by accepting responsibility for their self-development.

We believe that much of what we have learned could be of interest to anyone anywhere who is interested in self-development and self-sufficiency. We strive to make the results of our experiences available through our networking activities, our parenting and self-sufficiency newsletters, and the other educational materials published by The Stelle Group.

An Invitation to Others of Like Mind

While our accomplishments in self-development, self-government, and self-sufficiency are significant, we believe that what really makes Stelle unique is the people, dedicated to personal and spiritual growth, who have come together to forge a singularly advanced culture. Our vision of the future is for Stelle to become the center of a new renaissance, an ecumenical "New Age City" where all the many different resources for personal and social transformation will be available in a mutually supportive environment. In such an exciting and constructive atmosphere, we believe everyone should be able to find the right growth-engendering programs to meet his or her unique needs. We invite other individuals and groups who share our vision to consider the many opportunities Stelle provides for people to realize their dreams and their potential.

If you would like to know more about Stelle, we offer two free brochures (*An Introduction to The Stelle Group* and *Stelle, City of Tomorrow*), and a free newsletter. We also schedule several Guest Programs each year to provide weekend and week-long opportunities to experience life in Stelle. While visitors are welcome anytime, we do appreciate as much advance notice as possible. For more information, please write The Stelle Group, Box 12, Stelle, Illinois 60919, or call (815) 256-2200. □





STAND AND Q IN COM

In my 12 years of communal living I have experienced some pretty primitive conditions. I remember when East Wind moved to the land, and we erected polyethylene shelters in the woods because we had no housing. After the first summer we had bedrooms for 12, but membership had risen to 25. Half the members lived in the city working at low-paying jobs to support the other half. Any who came home on weekends slept in spaces temporarily vacated by some home-based member who was sleeping with someone else. I recall we had a manager to keep track of who was where and what beds could be made available. (Federation communities have historically been strong on organization). We called the job TBA, which stood for Temporary Bed Arranger.

Those days are gone, thank heaven. I loved them when they were happening, but it wouldn't have worked for them to continue very long. The same is true of the times when the well went dry or the pump burned out every three months, or unlicensed drivers drove unregistered cars for lack of money for these "unnecessary" expenses. The days when we paid for no dentistry except emergency care are past and

not regretted. Few of us care to go back to the 75-cents a week personal allowance, or the days when we perched on the office desk to eat our suppers, brushing aside a stack of invoices to set down a glass of Kool-aid (we couldn't afford milk). The three-year moratorium on childbearing didn't do much for a sense of permanence, either.

These days I live in the oldest and wealthiest of the Federation communities. We have more private sleeping rooms than we have members to fill them. Private pocket money is up to nearly a dollar a day. We're building a dining hall that will seat us with a comfortable 15 square feet per person. We average two childbirths a year. For years nobody has had to work in the city. I forget what Kool-aid tastes like; we have so much milk we give away the excess to local poor people.

Technically, we're still in the "poverty" income bracket. Seven people for each bathroom; no private cars, kitchens, or bank accounts. People say to me "I couldn't join you, because I am too attached to having my own things." I look at their lives and note what they are trading off for those pieces of autonomy, and I think "I don't

want to join you, either." For one thing, I've become very much attached to our standard of living. I notice every day of my life that we have luxuries here that I could never have touched in the city. Some of what we do for each other here is otherwise available only to the very rich, and sometimes not even to them. Twin Oakers are not inclined to boast. In fact, we have almost a tradition of running ourselves down, making a point of telling the world that we aren't utopia. But a fair assessment of our lifestyle has to include some of these breathtaking luxuries as well as our problems and failings. Let me give you some examples.

For starters, we live in the country. The physical beauty of our surroundings is not to be had in suburbia. True, we've marred it here and there with an ill-conceived building, but within a few feet of our "downtown" we can step into grassy fields, wooded paths, flowered meadows, country roads, a sleepy river. The Virginia countryside is not spectacular by postcard standards, but it is lovely in its peaceful way, and it beats downtown Boston all hollow.

What's more, it's safe. Each

STANDARD OF LIVING AND QUALITY OF LIFE IN A COMMUNITY

by Kat Kinkade

evening I walk a quarter mile from the dining room back to my private quarters, most of the path in darkness faintly lit by widely-spaced pathlights and sometimes the moon. Nowhere in the city or suburbs would I feel safe on such a journey. Here we do not even think about personal safety. We take it so for granted that the subject doesn't come up. You can't buy that kind of security in the city anywhere.

Another thing country living means is adequate outdoor space. We can afford to own hundreds of acres. We have chosen to site our new residences in such a way that there is woodland around and between them. This means that each morning I walk through the woods on my way to the office! One might think I would have become blasé about it by now, but I haven't. It is a source of daily delight to me, and I'm not even an outdoor enthusiast. I spend most of my time indoors, sitting at a computer or going to meetings or answering the phone. For our hardier members, living in the country affects the way they make a living in a very direct way. The forestry crew, the dairy crew, the gardeners and farm people, they all live out in the air much of the

time, and that air is clean and fresh. "I am almost embarrassed to claim labor credits for herding the cows to the barn," remarked a friend of mine. "It's such a pleasant thing to do."

And then there is the fresh food. Huge, plentiful and perfect tomatoes are a commonplace of country life. Melons, too. Fresh lettuce, spinach, radishes, sweet corn, strawberries. We even have blueberries for a few weeks each summer. All our beef and pork we raise ourselves, and homemade yoghurt, cottage cheese, and other dairy products are the ordinary stock of our kitchen.

We're not the first people ever to like living in the country. But unlike the traditional farmer, we manage it without working 14 hours a day; unlike the gentleman-farmer we make our living right here where we live; and unlike the average homesteader, we have plenty of companionship.

Just as some of our luxury is intrinsic to country living, other parts come naturally to us because we are communal. A lot of small responsibilities that fall on private householders go away naturally when one operates within a group.

Car repair, for example. Balancing the checkbook; laundry; plumbing. All of these things have to be done, of course. But in a fair-sized group there is generally someone who likes doing them. One person balances the checkbook for us all. A small crew repairs and services the vehicles or the plumbing. Laundry can be done either privately or by the laundry crew, whichever we choose. It didn't take any special social brilliance to think up the advantages of this simple division of labor. They just happen automatically along with group living.

But we haven't been entirely without social inspiration, either. Much of our comfortable lifestyle comes directly out of our peculiar form of organization, especially our much-discussed and sometimes maligned labor-credit system.

It has been several years since we abandoned the attempt at the variable credit suggested in *Walden Two* (in which the people who did the least popular work got to work shorter hours. This didn't work very well, for reasons that have nothing to do with the present subject), but we have very determinedly hung on to its companion idea, the flexible work-week. Virtually no Federation



community member works full time at any one occupation. Many members alternate quiet indoor work with vigorous outdoor tasks to complete the required 48-hour week. Almost everybody participates in the income-producing manufacturing or service enterprises, and everyone without exception either washes dishes or cleans bathrooms. A dozen or so take turns cooking, another dozen work primarily with accounting, computers, office work, or other administration. Many of our jobs can be done at any hour, which means that we work at times best suited to us as individuals, and when we get tired, we can go take a nap. We take this kind of flexibility for granted.

Twin Oaks permits the accumulation of labor credits by individual members. This means that I can work 55 hours one week, say, instead of the required 48, and bank the extra 7 until I want to use them for vacation. I can take my vacation either here on the farm or elsewhere. In either case the vacation time I've earned by working "over quota" is in addition to the 2½ weeks the community gives every member each year outright. The average Twin Oaker by these means takes 7 weeks of vacation per

year. This is literally the average. That means that exceptionally hard workers take 10 to 12 weeks some years, travel across country, or visit Mexico. Who on the outside gets this kind of flexibility? Only the fringe who work at temporary jobs. Very few people can manage to have a job they enjoy, a home and family, and still get an average of 7 weeks of vacation. Within limits we manage that at Twin Oaks. It is true that money for vacation travel is extremely limited. We are in no position yet to take planes or stay in motels. That is a problem we are working on, but we have to work within the context of the tradeoff we have already made: that if forced to choose, people would rather have the flexibility than the money. If we had wanted to, we could have limited our vacationing to three weeks a year and given everybody money to travel on, like the rest of the country. It's our choice.

Not only is our work flexible from month to month for vacation purposes, and from hour to hour for daily comfort. It is also customary here for members to change the focus of their work lives every few years. We would undoubtedly be better off financially if our construction workers would stick to

construction for ten years at a time instead of two or three, and the same with the auto workers and the cooks. But we find it important to let members change their work when they want to. There are a few true professionals among us who choose a line of work and stick to it, and they are worth their weight in saffron. The rest of us do fairly frequent "career changes," and though this is costly, the community pays the costs ungrudgingly.

Why does it? Why is the community willing to indulge members in moving from one job to another, as well as taking long vacations almost at will? The answer to this question gets to the heart of the core benefit of living here. We do it because we want it. We are both employer and employee. We are in a position to evaluate what is more important in a given year or for a particular member. Steadier dedication to income-production would pay off in certain ways which we understand and value. Personal liberty pays off in other ways which we also cherish. We can and do decide where to draw the line between one kind of satisfaction and another. We are in charge of our own lives here. No pressure is exerted on us by somebody else's need for a return on investment, nor by a managerial hierarchy's elbowing for advancement. We made the investment; we are the managers. We don't have to pay attention to national standards or national holidays or national wage laws. Our wages, like our profits, come in the form of improvements in our material environment and extension of our leisure time. We can't have both in large quantities, so from time to time we have to choose which we prefer. The answer is usually "some of each."

Another of the choices we have made in preference to a high material standard is our extraordinary child program. From time to time some of us visit friends who have small children on the outside, and we come back with a keener appreciation of what we have invented here. Consider: the community undertakes the entire financial respon-

sibility for all of its children, the parents paying no more and working no harder than other members. Parents may choose to work with the children as part of their work quota, or may choose not to. In either case they spend the late afternoon and early evening with their children several days a week, and the community to a degree subsidizes even that time with partial labor credits. There is a ready supply of "baby-sitters" at all times at no charge to the parents — and such baby-sitters they are! Not teenagers earning a few dollars but good friends who know both parents and children and have very similar values and methods. The children are cared for and educated in groups or 2 to 4 of the same age, with an average of one adult for every three children. Those who care for them are not isolated among babies but have the companionship of other communitarians of similar interests during their work shifts. They work in a building designed with the children's needs in mind, and they are free to take a group of children out of the children's building and into other places in the community when they choose. In the meantime, other members make supper, shop for groceries, clean house. The children's problems and various schools of thought regarding their rearing are discussed at weekly meetings of the childcare people (and the community pays labor credits for the meeting time.) It is both acceptable and practical to be a single parent at Twin Oaks, and several people have taken that option. People who do their parenting in couples do not face the lopsided mother-centeredness that is typical of small children in families in the city. Father, as well as mother, is a large part of our children's environment and as likely to become involved in child care.

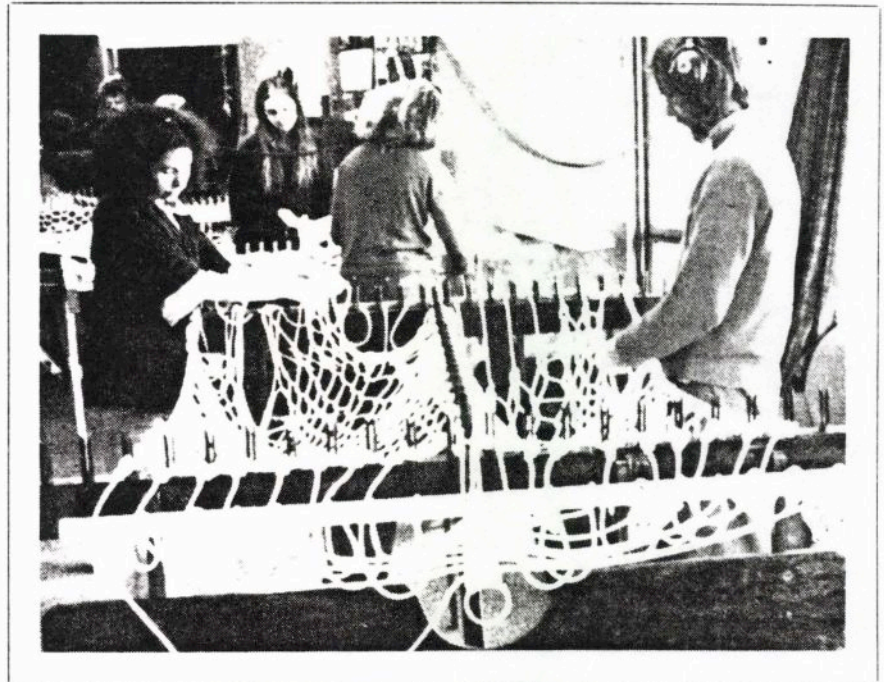
Single mothers in the outside world who are having to face the economic realities of both supporting and caring for one or more children quickly see the advantages of living in a community such as ours and will readily make the

tradeoffs in terms of giving up some of their autonomy. Unfortunately, because our child program is so good, it is also expensive, and we are only occasionally able to offer it to outsiders with ready-made families. We have all we can do to keep up this standard for the children who are born here. For this reason we do not use the child program as a selling point when recruiting new members. Nevertheless we do have to consider it when we evaluate our own standard of living. Who on the outside can match our child program and still leave any liberty for the parents? Virtually nobody.

What every member, parent or not, has at Twin Oaks and the other Federation communities is a breathtakingly complete cradle-to-grave social security. It doesn't matter how expensive a complicated childbirth may be; the community pays. Everybody has access to doctors and dentists. All the women get yearly OB checkups. We have the normal number of medical emergencies and operations. The sick and the injured do not even have to fill out insurance forms. We have clerical people who do that for labor credits. Our members, when hospitalized, do not stay in the hospital alone for many hours. We always have another

member, usually a close friend of the patient, on hand at the hospital to give help and companionship. The companion gets labor credits. So does the patient, of course. We have always had a policy of unlimited "sick leave." All this, in a community with a perpetual labor shortage, is expensive. We know that. We do it in spite of that, because we are expressing the most basic of our core values — that we take care of each other. Nothing is so fundamental to the communitarian who is seriously invested here as the fact that we can count on each other to help whenever we need it. People with back problems get massages; people with the flu get meals in their rooms and a dozen people dropping by to ask if there is anything they can do. Emotional stresses are frequently dealt with through co-counseling. It is common for people to post simple notices expressing their needs and to receive immediate help from other members.

This mutual help phenomenon, central to Twin Oaks, impresses me all the more because it was not true in the early years. Though we were always theoretically committed to the financial underwriting of illness and injury, we lacked the spirit of



caring for each other in any other way. We were, after all, strangers to each other, sharing primarily a social theory, if that. Over the years, however, as some have stuck through the hard places and helped to build a strong community, the sense of family has deepened and in the process been institutionalized. The attention that one needy member gets automatically because he has a lot of friends will be given equally to the member with fewer friends, because we want to be that kind of community. For example, the same member who strongly opposes my opinions and argues fervently with me about fundamental theory at a community meeting will without hesitation bring me hot tea and aspirins if I am down with a sore throat. On an almost intuitive level our caring for one another transcends our political or even personal conflicts. Nobody ever wrote anything like that into our bylaws. It is even more basic than our bylaws. We take care of each other. To find the equivalent in the outside world one has to look to the family. In this sense Twin Oaks is a family, but one on which illness puts very little strain. Because we are such a big family, it is also possible

for members who dislike personal nursing to avoid it. Like every other job, there are people who like to do it. Those who don't are contributing in other ways.

Then there are the ordinary things, the commonplace ones we never think about while we're here. Our personal shopping service, for example. All I have to do if I want a half gallon of ice cream and a bag of potato chips is fill out a simple form. The "town tripper" will buy it for me, deliver it to my mailbox or the freezer (labeled with my name), and do the accounting. If the purchase is a mistake, the next day's town tripper will take it back for exchange or refund.

Another example is our access to tools. We have a woodshop, an office, a big room full of clothes, a big library. All of these are available to all members at all hours. True, they are hard to manage. Staplers and screw drivers disappear with infuriating regularity. Nevertheless, in a general way the system works. We buy more staplers and screwdrivers and maintain the public access. This in effect gives each of us a workshop and an office and the like, without the expense of providing them privately for every indivi-

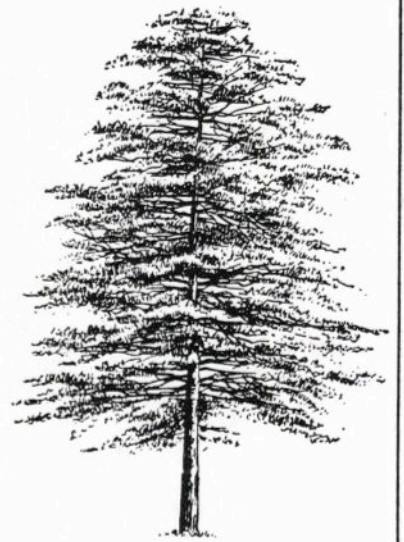
dual.

In short, we are not poor, not any more. We are rich in ways that we have chosen. We are rich in outdoor space, in flexible time and work schedules, in our child program, in access to personal services and to tools, in the quality of our fresh food, in security for sickness and old age, and especially in the dependable support of other members. At the same time we lack many things we would like to have, particularly things that can be bought with large amounts of cash. But even this is not necessarily permanent. Little by little we are accumulating even the material things that make prosperity obvious on the surface.

Our life here makes fundamental sense. We make our choices, live with the consequences, frequently change our minds. One of these days nobody will have to explain or point out the advantages of community, because it will be right out there in front for everybody to see. We'll have enough buildings and enough cars and so forth. We're only about halfway there. But even now we have a good life. □



The International Emissary Community



by Dave Thatcher

A Zulu tribal chieftan, an airline stewardess, an Italian princess and a solar energy consultant. What have all these individuals in common? All are friends dedicated to expressing their innate potential. All are associated with the International Emissary Society.

This non-profit organization is an association of friends which, amidst other activities, operates several large communities and communal homes around the world. These facilities haven't been established to save money, grow organic gardens or pioneer complementary healing techniques, though there is developed expertise in these areas. Our passionate concern is with spiritual maturity. Our sense of community is based in our love and respect for life and its inherent design. We offer spiritual leadership courses, assist any who wish to reveal their potential, and celebrate the myriad ways in which the awakening consciousness of mankind is currently being made evident.

Historically our association began in 1932 when Lloyd Meeker, the son of a midwestern farmer and minister, searching for his purpose, discovered his spiritual identity. In 1940 he met Lord Martin Cecil, who, not long before, had left his family's ancestral home in England to pioneer the wilderness of British Columbia. These men immediately found a shared sense of commission and as they continued living with vision and integrity, many took note and chose to associate with them. Today Emissaries reside in some 200 centers, including communal facilities, from New York State to California, and from England to South Africa, but most continue to dwell

in suburban homes, and work in a city or on a farm. Rather than spotlighting one of our fourteen larger communities, I believe it most useful to convey essences of our collective experience as a body of friends and secondarily as an organization spanning six continents.

Each center is a unique combination of factors reflecting the individuals who compose it. In some communities several residents are employed in the local economy and pay room and board, or cover such costs as are required — the mortgage, house maintenance, food, etc. Some operate businesses, from medical offices to farms and janitorial services. Many are occupied with the running of our homes and the raising of our children, and are often supported by those generating incomes. It is a practical consideration to watch the balance in numbers between those working within and outside the communities, taking care of home responsibilities while maintaining the required income.

Communal living proves useful in bringing together diverse personalities and backgrounds, requiring each individual to interact in a deeper and more genuine way, in order for blending to occur. This assists each one to become conscious of conditioned attitudes and to reveal their inner reality. We find our life together to be an ongoing creative process, and trust that an outcome, whatever it might be, will be as clear and perfect as our vision and integrity have been throughout the process.

As a personal example of participating in the process, I correspond with a visit intentional

communities throughout the world. Before departing for Denmark or Louisiana I take into account the necessities in my home, where 125 reside. Will there be a sufficient number on hand to take care of the canning and juicing at harvest time? Is there enough money available for such a trip? Perhaps I need to take a paying position locally and bring home an income for a period of time. Perhaps I don't need to travel at all! So it is required of each one to be aware of at least his or her own sphere of activity, and more, since our world is larger than our tiny communities.

We find family life an important aspect within the context of our larger community. The nuclear family configuration, currently undergoing considerable duress in the world, can provide a powerful means of focusing creative living. When a man and a woman, having discovered balance and maturity individually, choose to work together, their potential for leadership is magnified.

Our children are most often educated in the public school system. This is in some respects a mixed blessing, but thus far it has appeared valuable for them to be exposed to the world, to society as it is. We find that the rich quality of our living prevails as the dominant factor in our children's lives. Time is often spent before bedtime by the parents considering events in their children's lives, assisting them to clarify and heal whatever situations arose throughout the course of that day. This helps the children see how to creatively steward their living experience.

Central to our collective function is our respect for coordination. We each freely offer our unique vision to those in positions of coordination, permitting an overall perspective to be brought into focus. We recognize that alone one doesn't see all the factors in any given situation and that an elevated perspective is essential. In offering our wholehearted support to directions taken, it very quickly becomes apparent whether the choice was appropriate, or whether further consideration is required. Functioning together in this shared process of creative living is a far cry from the self-serving attitudes so prevalent in the world.

Beyond our international community we are active in numerous ways. Professionals in various fields offer lectures and workshops, or produce publications. *Business Dynamics* newsletter, edited and published by our 100 Mile House business group,

receives contributions from around the world. The Whole Health Institute, an association of healing practitioners, presents workshops worldwide and publishes *Healing Currents* monthly. A wilderness training program, "Educo," offers one- and two-week rigorous experiences of self-discovery to the adventurous of all ages, in several locations. Here in 100 Mile House we publish *Integrity International*, a monthly newsletter with circulation in almost sixty countries.

During this past year various Emissaries participated in the "Planetary Initiative for the World We Choose" project which culminated in a conference at the University of Toronto last June. Since 1980 Emissaries have associated with the annual Human Unity Conferences initiated by Sant Kirpal Singh in 1974. The Foundation of Universal Unity, based at our headquarters in Colorado, hosted the 1983 Human Unity Conference in England and will participate in the 1984 conference in Boston. The Foundation provides ongoing leadership in many fields involved in the transformative process, from business and politics to sports and aging.

A new world is appearing, while the old one is creaking at its seams. The world we are discovering is but an extension of our consciousness. As we alter our outlook a national border may disappear, a battle may cease, or more immediately, a new friend may be discovered. There are increasing numbers of individuals and organizations discovering that beyond paths, disciplines and techniques there is an implicate design to life, which works. Our wish is to align with it in an increasingly intelligent and balanced way.

If what has been mentioned here of our experience strikes a resonant chord with you, and you would like further information please write:

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



Grapevine

What's up in the Ozarks

by Nile Truwyn

Alternative and community activity have found fertile soil in the Ozark Mountain bioregion. Centrally located, the mountains have acted as a crossroads for flora and fauna from east, west, north and south for thousands of years. In recent years, because of their low population and the beauty and low cost of land, the mountains have drawn a lively culture of alternative communities and homesteaders to them who have brought a desire for progressive political, economic, and social structures. Out of their desire and energy a multitude of dynamic organizations in pursuit of a co-operative sustainable lifestyle have been born.

Acting as the main political forum among Ozark alternatives, the Ozark area Community Conference convenes once a year. Since its first meeting four years ago, OACC has gathered together hundreds of people of the Ozark bio-region to talk. The conference serves the valuable function of providing a yearly place for networking within the Ozark bioregion and allowing folks of like mind to come together on topics of mutual interest in order to devise plans for action. Yearly the conference addresses issues in agriculture, communications, communities and land trusts, economics, energy, forestry, health, feminism and spirituality. The 1984 OACC will convene with the tentative date of October 5 - 8. In

addition to political organizing, the people of the Ozark bioregion are developing alternative economic models. Addressing the basic need to provide healthy food for all, the New Destiny Federation (NDF) was formed in 1976 by a handful of co-op retail stores and pre-order buying clubs. They wanted to establish a regional warehouse. Today, NDF serves over 200 active members with co-ops in Arkansas, Missouri, Kansas, Oklahoma, Texas, Louisiana, Mississippi and Tennessee. The Ozark Cooperative Warehouse (OCW) in Arkansas is the central purchasing, marketing and distributive agent for the Federation. Currently, OCW's main drive is to establish more foodbuying clubs. These are co-operative endeavors organized by friends, families, and neighbors who combine resources and buying power to purchase food in bulk directly from a warehouse at wholesale prices. The warehouse is also developing educational programs to help groups gain the skills necessary to run a successful food buying club.

East Wind Community in the Southern Missouri Ozarks is home to 50 people. It is seeking to create a new social, political-economic model for human relating. This May, East Wind celebrated its 10th year in the Ozarks. In that time they have evolved a democratic decision-making process. In the past several

months, East Wind has restructured its organization in an attempt to resolve persistent dissatisfaction around work decision-making. The changes are aimed at decentralizing authority and encouraging greater commitment to work areas. Under the previous system, a large proportion of decisions were made in weekly community meetings. The decision-making was prohibitively slow because of lack of general interest in, and knowledge around, specific area interests and backlog of agenda items. The new structure allows area managers to make more decisions. It also creates area decision-making committees so that the people most affected and knowledgeable about the decision can effect change. In addition, folks are focusing their work energy on fewer areas so they become more knowledgeable and invested in a single one. Now only decisions affecting the community as a whole and appeals of area decisions come to the community wide meeting. The change is having far reaching effects on East Wind and the transition is still in progress so the outcome is yet to become visible.

The Ozark bioregion is also the home of numerous alternative homesteaders. Feminism has sent down roots in the area and women's farms and communities are spotted throughout the bioregion. These women come together each year by the Lake of the Ozarks for two

weeks of intimate connection in all-women's space. For the past eleven years, approximately 200 women have met to share experiences and expertise, sell crafts, dance, and play together. This year the festival will be held from June 29 - July 16. (Pre-registration is required.)

In the search for alternative ways of living, the desire for alternative education opportunities has also grown. Vienna, Missouri, is the home of a fascinating alternative: Gasconade Farm, the first teaching site of the American Farm Foundations' (AFF) School of Agricultural Enterprise. In the fall of 1983, AFF initiated its

experimental training program at Gasconade Farm and this fall the first three year formal training program will begin. AFF's program is based on the ideas of sustainable agricultural methods and recognizes the value of more direct interaction between producers and consumers. The apprenticeship program teaches a concept called garden-to-market farming: a system of producing and selling locally grown products. Garden-to-market farming optimized intensive cultivation techniques and crop diversity and allows small farms to produce enough to compete in the open market. Gasconade Farm's apprentice program is the first step

in addressing AFF's long-range program to enable people to practice agriculture profitably, reduce use of purchased energy and chemicals, enhance soil fertility and increase biological diversity, provide superior farm products to consumers and educate the public on the merits of these products.

The groups and activities mentioned here are just a small sampling of the activity bubbling in the Ozarks. With a large alternative community, new developments pop up frequently and on-going activities continue to grow. If you would like a contact address for any of the groups mentioned, write c/o Nile Truwyn, HC6 Box 154, Doniphan, MO 63935. □



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THE SOCIAL REPORT

Program in Social Economy and Social Policy

ON BECOMING A DEMOCRATICALLY MANAGED FIRM

by Severyn T. Bruyn

*This piece originally appeared in **The Social Report**, a newsletter produced by faculty and graduate students in the graduate program in Sociology, Economy and Social Policy at Boston College. Its aim is to focus attention on social policies which broaden the power for people to rule their own lives in the economy.*

Many business corporations are increasing the degree of worker participation in management and experimenting with employee ownership. The trend is developing at three levels of corporate administration: first, in the formation of quality circles and autonomous work groups at lower levels of management; second, in the establishment of labor-management committees which are concerned with productivity and improving work conditions at middle levels of administration; third, in the provision of opportunities for employee ownership and employee representation on boards of directors at top levels of management. Studies have shown that these experiments result in social and economic rewards for the company when they are conducted effectively. In the decades ahead the pace of development should quicken at each administrative level as labor and management become more skilled and confident in taking these steps together.

Our concern here is to discuss the problems of organizing companies in this last category of worker ownership and management. The problems associated with operating worker self-managed companies are the same as in conventional businesses except for the additional challenge of democratic innovations. Introducing a high degree of democratic organization in a business often means that employees face unfamiliar territory. Employees can become confused in this untested terrain and need professional assistance. Our aim here then, is to draw attention to some of the typical problems faced by the new democratic entrepreneurs. Based on past experience, it is important to anticipate problems in the process of organizing the company so that troubles stemming from these innovations can be avoided during the operation of the company.

CORPORATE GOALS

The first task in forming a democratic company is to specify the goals and the values of the firm. Some employees may retain conventional business values while others assert equalitarian values. Conflicts can then emerge between those who place an emphasis on *self-interest*, *competition*, and *profit-making*, as opposed to those emphasizing *social interest*, *cooperation*, and *profit sharing*. Because these differences can jeopardize the stability of the firm, most entrepreneurs of democratically-run firms now spend considerable time discussing their goals before starting the business and, once established, provide orientation programs for new employees to become acclimated to their management style.

Organizers of democratic companies generally cite social as well as economic goals for their work. For example, they hope to create a work environment in which everyone has the opportunity to take initiatives and self-direction in his/her own job. The hope is to provide an atmosphere for individual growth through their daily work. Even though the routine and isolation of an assembly line may inhibit the development of employee initiative and the opportunities for personal growth on the job, participation in management can act as an important factor in alleviating these conditions while at the same time offering an opportunity to alter the technology and work system. Workplace democracy gives employees the chance to shape

*Dr. Severyn T. Bruyn is Director of the Program in Social Economy and Social Policy at Boston College. He is author of *The Social Economy* and President of the Institute for Corporate Studies.*

the direction of their company. Indeed, it is through participating in the democratic structure of the firm that employees can first take their initiatives.

Studies on how participatory management contributes to the personal well-being of employees provide evidence to reinforce the establishment of social goals in the firm. The main problem is to be certain that social goals complement and enhance economic goals and that they both are integrated effectively in management so that the firm can function successfully in the marketplace.

Social goals for the self-managed firm encompass the external environment as well. Scott-Bader, a worker-owned and managed firm in England, directs about twenty percent of its profits to community services such as jobs for the unemployed and the creation of the Industrial Common Ownership Movement to assist new democratic companies in getting started. In this way it helps to create a political environment in which success is most likely. Similarly, the plywood cooperatives in Oregon formed a trade association and by joining together were able to surmount the market pressures of the giant lumber companies. Cooperatives have sometimes failed in market competition with conventional firms that are stronger and less sympathetic to social goals.

The relationship of different types of democratic firms to the larger community is another important matter to consider. A retail firm may want to invite consumers to participate in the selection of merchandise for the store, or a factory may invite influential citizens to serve on an advisory board dealing with problems of environmental pollution. Eliciting community participation in the firm need not entail the loss of employee control over the internal organization and direction of the firm.

Democratically-oriented firms in the United States have not had problems with over-idealism so much as with the development of viable organizational structures. Firms like South Bend Lathe in Indiana, organized under an Employee Stock Option Plan, faced the problem of closing the gap between their ownership of the company and their right to control management. Other firms, such as Saratoga Knitting Mill, Inc. (formerly a Cluett-Peabody subsidiary), were purchased by employees under conditions in which only a few of the employees gained power to vote for board representatives. Because only some of the employees own the firm, there has been little change in the lives of most of the plant workers.

Problems arise when employees purchase a firm but the main body of workers retain old attitudes of helplessness. Unless the opportunity to develop skills in self-management is recognized, workers may continue to just "do their job" with a weekly paycheck as their only motivation.

Educational seminars on the nature of democratic companies can assist employees in developing a clearer vision of their purpose and responsibilities in the firm.

STOCK OWNERSHIP

The goals of the democratic company and its probable success or failure are closely related to the nature of the stock ownership. Legally constituted stock in the conventional fashion of one-share equals one-vote makes it impossible for workers to vote for their board of directors. Democratic companies should operate on a one-person equals one-vote basis, thus preventing employees with more money from gaining greater power through the purchase of more shares. When a few employees gain power, the possibility opens for dissension to split the ranks and for the firm to be sold to an outsider, as in the cases of the Vermont Asbestos Group (VAG) and the *Kansas City Star* newspaper. At VAG, although the workers saved their jobs by buying a plant which was about to be shut down, ownership through conventional shares afforded some employees more power. After considerable unrest, the firm was eventually purchased by a wealthy outsider, who went quietly to each employee and bought up their shares until he controlled the board. Similarly, at the worker-owned *Kansas City Star*, an outside conglomerate offered individual employees (with the greatest number of shares) the opportunity to become millionaires by selling their shares. The temptation proved too great. The sale ended self-management and the *Star* is now simply a subsidiary of a New York conglomerate.

This dilemma can be avoided by separating stock from "voting rights," granting employees a "membership" in their company with their voting rights and keeping control of the board separate from their stock ownership. The company can then set up a system of "internal accounts" which maintains capital for development and employee savings. Each employee is provided an internal savings account which also becomes available as capital for the firm's expansion, re-tooling, and research needs. Such internal accounts function like a savings account for workers, with the company (as a bank) using the money for investments knowing that only so much will be withdrawn at any one time by employees. Workers can withdraw their money when they retire (or are fired) according to the financial viability of the company at the time. These arrangements prevent employees with more capital from gaining control of the company. Employees cannot sell their shares to outsiders and voting rights are equalized through worker membership in the company.

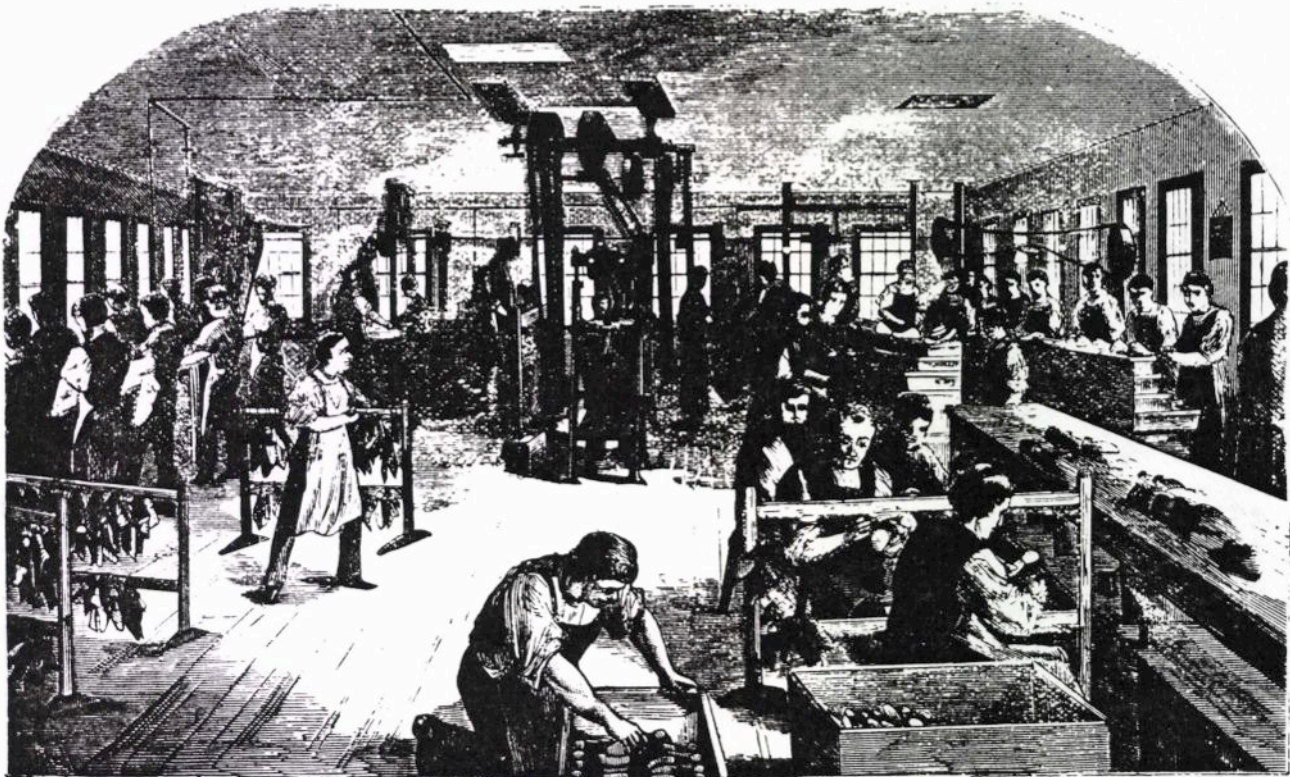
THE DEMOCRATIC STRUCTURE OF LARGE ENTERPRISES

Self-managed enterprises have had trouble maintaining an effective democratic structure when they experience rapid growth and become highly bureaucratized. Cooperatives which do not reorganize themselves to retain their democratic values become very much like conventional businesses. For example, at Ulgor, a large democratic company in Mondragon, Spain, the 2,000 employees felt they had grown too large to remain effectively democratic. The right to elect representatives to the board of directors was insufficient, they believed, because an unsatisfactory bureaucratic command system had developed. As a result, they decided to decentralize authority by forming a confederation of small companies from the original large company. Each small company maintained its own board of directors and organized social councils at the level of middle management, bringing decision-making powers closer to employees while maintaining the unity of the former enterprise.

On the American scene, the worker-owned *Milwaukee Journal* grew large (1,850 employees) and became wealthy enough to buy other companies. In the process, they

simply placed the new companies under their central administration without offering employees the right to purchase shares in the company. In effect, it was beginning to operate again like a conventional business conglomerate. After employees in the new subsidiaries complained that the original company's employees had the right to ownership, the Board of the *Journal* decided to offer shares to employees in its subsidiaries, thus granting them the right to elect representatives to their board of directors.

Larger democratic firms have instituted special devices to maintain administrative responsiveness to employees. The John Lewis Partnership in London, a worker-owned conglomerate with 25,000 employees, publishes several company newspapers with opportunities for employees to send in letters requesting information or to register complaints — with the guarantee that a published response from the appropriate supervisor will appear in the succeeding publication. Hoeschst, a West German chemical company, operating with over 45,000 employees, has found it important to provide workers with the opportunity to elect ombudsmen on the shop floor, in addition to electing workers' councils and representatives to the board of directors.



Many democratic firms have also organized a judiciary or tribunal system to handle internal disputes in order to enforce basic rights and protect the firm's constitution (by-laws) from violation by members. Tribunals function differently in each company. In one Oregon plywood cooperative, for example, a summary discipline given by a supervisor may be followed by an optional appeal. In another plywood cooperative, a trial by jury is organized when a complainant puts forth an accusation in writing; the other workers can support or protest and the conflicting parties then appear before an elected board of three to seven workers to decide the case. An annually elected standing committee eliminates the possibility of employees stacking the jury to favor a particular case and witnesses may be brought forth by either side. At Consumer United in Washington, D.C., a 300 member insurance company, employees organized a "Personal Justice Committee" to act on cases from employees. It is clear that no one system works best for all companies but a juridical system with the right of appeal is an important component of a democratic firm's constitution.

THE ROLE OF UNIONS

The role of unions in worker-managed companies is complex and potentially troublesome. When workers at Kasanof's Bakery in Boston wanted to buy out their plant in 1976, three unions were involved in the process. One large union was sympathetic to the idea while the two smaller unions were antagonistic and attempted to block the process. More recently, unions have been helping to

initiate democratically-owned companies. Two examples are the Rath Meatpacking Company in Waterloo, Iowa and the A&P Supermarkets in Philadelphia, both initiated by the United Food and Commercial Workers. In other cases, unions have made wage concessions in return for stock. The United Auto Workers took this action with the Chrysler Corporation in 1980 and with a General Motors subsidiary in Hyatt, New Jersey. It is clear that the role of the union will be different in each case of transformation and that they can play a constructive role in the process. For example, we know that the union can: aid in the development of ownership structure (e.g., Chrysler); represent the workers in collective bargaining and grievance procedures when no adequate juridical system has been formed in the company (e.g., VAG); represent itself as a minority on the board of directors (e.g., South Bend Lathe); encourage its members to serve on both the Board of Directors and Workers' Councils elected from within the company (e.g., Hoeschst); support a pension plan for employees (e.g., U.A.W., Hyatt, New Jersey); and, help create worker-owned companies (e.g., UCFW in A&P).

Unions can also play a constructive role in national struggles and legislation to protect workers (e.g., capital flight) in ways that worker-owned companies cannot do alone. At the same time, too much union participation in a democratic plant may ruin its autonomy and, without precautions, a union could destroy self-management in the firm. Two central issues of the future promise to be how unions will come to terms with the development of democratic companies as part of the labor movement and the extent to which business associations will see democratic companies as an innovative form of corporate administration and a part of the business tradition.

In sum, new business patterns are evolving with the trend toward "democratic companies." Employees in these companies must overcome many new problems which are foreign to conventional business but they are also solving old problems of labor discontent and providing a new direction to the free enterprise system. They are challenging the traditional values of individual competition and high profits by introducing new values based on cooperation and profit sharing. They are showing that an emphasis on economic returns can be complemented by an emphasis on social returns. In effect, they are suggesting that it is important to look at business as a human enterprise. And finally, they are recognizing the place of business in the larger context of society; business is seen as having both a social and an economic foundation. In these cases we see the business system evolving toward a broad set of values which are more consistent with the culture of political democracy. We shall be interested in observing the direction of these developments in the remaining decades of this century.



CONSULTING WITH DEMOCRATICALLY-ORIENTED FIRMS

STAFF

Corporate consultants can aid employees in democratically oriented companies to solve many of their problems. They can help employees conduct their own studies which lead toward alternative models of development.

Consultation operates at various levels of managerial and worker involvement. It may begin with individual lectures on selected topics of concern to designated groups of employees. It can then develop into weekend seminars and workshops with larger numbers of employees, and finally, expand to organizational self-studies of the whole corporation. Each step is an experiment in building the skills for involving all the company's employees in studying

work systems and organization development.

The uniqueness of some types of corporate self-studies today is their focus on organizational culture. Questions are posed by consultants which might be raised by an anthropologist studying a distant culture. The answers given by employees then serve as a basis for looking at their worklife in new ways. It becomes a basis for seeking new solutions which are within their capability and skills to implement. In all cases of course the development is taken with a major concern for levels of productivity and profitability of the firm. An example of some of the types of social questions that may be selected for the study of corporate life follows below.

SELF-STUDY QUESTIONS FOR EMPLOYEES IN DEMOCRATICALLY-ORIENTED COMPANIES

(Samples) **1. Goals:** How do we define our goals and values? How do we balance economic goals (profits, efficiency, sales, etc.) with social goals (quality of working life, environmental protection, etc.)? What are criteria for determining our proper goals and values? **2. Stock:** How is company stock established legally in the firm? How can it be established in the best interest of employees? When employees separate from the company, should the stock remain? Should employees be permitted to sell their stock? What are the consequences? **3. Ownership:** What is the meaning of ownership in our company? Is it better to think of oneself as a "member" of the firm rather than as owner? How do we participate as "members" (and "owners") in other associations like the church, the union, or the state? Is the concept of ownership associated with a right to direct "control" over property? What proportion of our firm's employees can be non-owners (non-members) without destroying its democratic character (e.g., restaurants and construction companies have a high turnover and seasonal workforce)? **4. Investment:** How much money should employees invest in the company? Is

sweat equity to be permitted to make their initial investment through payroll deductions, how long a period is permissible to complete the payment? What is the maximum amount of money we should permit ourselves to invest in the company? Can we invest in our company and obtain dividends without increasing our voting power? **5. Government:** How do we govern ourselves? At what level should we hold elections (workplace, department, division, board of directors)? How often should election be held? How often should committees meet? How long should they meet? Should the department heads be selected with approval from below as well as above? Should there be general assemblies? How often? What is the best way for people to be nominated for office?

- a. *Justice:* How do we establish a system of justice? Should there be a tribunal? (Appointed or elected?) Should there be a system of appeal? Should there be a statement on employee rights in our by-laws?
- b. *Rules:* What are the formal and informal rules of the workplace? What are the company folkways, traditions, customs, and

mores? What are rules of dress? How are employees introduced into the workplace? What types of stereotypes develop? Are there company legends and myths? How do we adapt to this company culture?

6. Communication: How do we communicate (bulletin boards, memos, newspapers, rumors, gossip, symbols)? When do we operate on the basis of consensus? How is dissent handled? What key phrases and words get repeated every day to determine our life style? How are people inspired?

7. Size: What is the optimum size for a democratically based firm? How can we grow larger without losing our democratic character? How can a big corporation be reorganized so that it can be self-managing and effective? **8. Worklife:** What is the quality of worklife? Are we satisfied? Does our work contribute to our capacity to assume responsibility and initiative? Does our work help develop our imagination and self-confidence? How can the structure of work be improved?

- a. *Time:* How is time viewed in the workplace? Is work slow or fast? Under what conditions is work more interesting? What symbols set the pace of time (coffee breaks, motors stopping, visible clocks)?
- b. *Tools:* How do things with which we work (typewriters, machines, furnishings, etc.) affect our lives? How does our immediate work environment (interior decor, colors, sounds, pictures, etc.) reduce or enhance our quality of life?
- c. *Education:* How can we increase our auto-

nomy on the job through training? Do we want to set aside time for special events in recreation? Are art and creativity expressed in our work? Are we interested in organizing company clubs in creative writing, photography, sculpting, theater, painting, mechanics, language studies, and other subjects of interest? How can we bring education into our worklife without interfering with the efficiency of the firm? How can education enhance the effectiveness of our firm?

9. Community: Do we contribute to community development? Should our by-laws affirm our accountability to customers? Should a certain percent of our profits be guaranteed to local development and the advancement of other self-managed firms? What percent of profits should then be distributed to members and the firm itself?

- a. *Unions:* How can we maintain an effective relationship to unions? Can unions supply resources to us that are otherwise unavailable? (Consulting on grievance procedures? Pension plan participation?) How can we be of assistance to unions (contribution of dues, assistance in management training for employees in shutdown plants seeking a buyout, etc.)?
- b. *Trade:* How do we participate in business associations? Do we have a responsibility in those associations to explain the function of democratic firms? Can they help us in advertising, accounting, marketing research and development?

To witness their struggle

“Never has there been more enmity between governments, never more friendship between people,” we were told. Everywhere we went, we were welcomed warmly and treated with respect. Though not everyone understands the Witness for Peace mission, many people expressed gratitude that we had come to witness their struggle and share in their danger. “Go home and tell the truth about Nicaragua,” we were told.

by Tom Harden



TEOTECACINTE IS A SMALL HALF-DESERTED Nicaraguan town at the end of a long dusty road. It lies cradled in the northernmost reach of the Jalapa Valley, surrounded on three sides by the hills which form the border with Honduras. Looking out toward the hills from the far-side of town, the sense of looking down a gun barrel belies the quiet beauty of this place. The soft greens of the forested slopes rising from these fields disguise the hostility of the border and the violence that has reverberated here in the last year.

Carmen Guitierrez is the mother of five children. Her husband was killed in the war several years ago. Her youngest daughter was killed last summer. As we come through town she invites us to visit the small grave beside her house. Her house is near the town's church, and next door to the *refugio*, the underground shelter built to give some protection against artillery attacks. There are a dozen children in the yard, vying for her and our attention as she talks to us.

Last May and June, Teotecacinte came under a heavy attack. As part of their campaign to overthrow the Nicaraguan government, the counter-revolutionary, or *contra*, forces launched an offensive to take the Jalapa Valley. From over the Honduran hills, as many as 80 mortars a day were lobbed into the town. For three days, from June 6th to 8th, the neighborhood had crowded into the shelter under an especially heavy attack. On the morning of the 9th, believing that the attack had ended, people returned to their homes. Carmen was in her house preparing lunch and the children were outside her door playing in the yard. It was 11 a.m. when the first shell exploded. She ran out of the house and herded the children down into the *refugio*. When they counted off to make sure that everyone was there, they realized that Suyapa, her three year old daughter, was missing. In a panic, Carmen ran up to look for her. She found her daughter on the ground nearby. As she started to pick her up, she realized that her child was dead, that the shell had de-capitated her.

It is with noticeable strain that Carmen re-tells this story, re-living her grief, sobbing as she finishes. She says that even though it's painful to re-tell, she wants North Americans to hear her story, in the hope that if they tell others, somehow the killing will stop. While she knows that the war that has brought her so much tragedy is funded and directed by North Americans, she also knows that North Americans have the most access to those with power to stop the war. As we stood there with her before her child's grave, I, too, knew that if people in the US really understood what is being done in Nicaragua in their name, they would not allow it.

WE CAME TO NICARAGUA LAST FEBRUARY AS a delegation of the Fellowship of Reconciliation and the Witness for Peace. Last July, a group of 150 North Americans travelled to Jalapa, the town of 10,000 people that is the center of the fertile Jalapa Valley and has been the focus of contra attacks in northern Nicaragua. The group came to spend a day standing in solidarity with the people of Jalapa against the contra violence, to witness their struggle, and together, to pray for peace. It was noticed that while the North Americans were in the area, contra incursions ceased. The idea was born of maintaining a permanent presence of North Americans on the border as a way of showing solidarity, deterring contra violence, and raising the issue in the US. By December, two-week teams were coming to Jalapa joining several long-term volunteers in the action which is called Witness for Peace.

Fifty-six years earlier, in 1927, another FOR delegation, this one travelling on horse-back, came to Nicaragua on a similar mission. At that time, the US Marines had just been called back to Nicaragua, and were lining up to do battle with nationalist guerilla forces led by Augusto Cesar Sandino. The Marines had occupied Nicaragua from 1911 to 1925 in order to protect the "Vital US interests" of fruit and mining companies and of Nicaragua's strategic location (Nicaragua was considered as the probable site for an inter-ocean canal). Sandino had emerged as a popular leader, determined to free Nicaragua of US domination. The FOR delegation attempted to negotiate a solution to the conflict, intending to obtain agreement that "real or supposed special interests of North American imperialism should not dominate the Nicaraguan elections." However, the mission was thwarted, and before negotiations could begin, fighting broke out. The war continued until the Marines finally left Nicaragua in 1933, in what has been called the US' "first Vietnam."

But before the Marines left they created and trained a National Guard, headed by Anastasio Somoza Cargia, to take their place. In 1934, Sandino was assassinated by Somoza's men. Two years later, Somoza forced his way into the presidency, the start of 43 years of brutal dictatorship. Assassinated in 1956, Somoza was succeeded by his sons Luis and, finally, Anastasio II. Throughout that time, the regime received aid and support from the US.

During the 1960's, the movement to overthrow the Somoza dictatorship gained strength, led by the Sandinista Front for National Liberation (FSLN), named in honor of Sandino. The FSLN began as a small guerilla band, but developed a broad base of support as the repression became increasingly brutal. Somoza's support continued to erode, as he literally bled the country of its wealth, pocketing international relief aid after the 1972 earthquake. In a country of extreme poverty, he amassed a

personal fortune worth half a billion dollars, with ownership of 35% of the nation's industry. The Somoza regime finally fell on July 19, 1979, but not before 50,000 had died in the long struggle, and many more were left wounded. As Somoza fled to Miami, he ordered his National Guard to bomb Nicaraguan cities as a last act of revenge.

COMING TO NICARAGUA FOUR AND-A-HALF years later, we saw a nation alive with a new vision, but keenly aware of its past. History is written inescapably into the paths and patterns of everyday life. Murals on the sides of buildings half-standing, half-destroyed — the city of Managua itself stands as casualty of earthquake and war. Tanks from the final battles stand in rust and ruin in the downtown wasteland. We saw posters on the street listing US interventions, including Guatemala (1954), Chile (1972), and Grenada (1983). "We will not let what happened in Chile happen in Nicaragua," one leader told us, referring to the US-supported overthrow of Salvador Allende and the subsequent dictatorship of General Pinochet. Nicaragua has paid dearly for its liberation; there is a sense of responsibility to the sacrifices of the "heroes and martyrs." The repression and terrors of the Somoza dynasty constituted more than 40 years of captivity, a past too horrible to repeat. Though the phrase is not used, there is a sense of "never again" about the past, a national sense of being survivors.

We visited Esteli, one of the towns that suffered most during the last years of Somoza. Here too, battle scars are everywhere. We met with members of a Christian base community where people told us about two of their members who had been kidnapped, tortured, and killed by contras the year before. They talked about their faith, and their hopes for the revolution. A member of our group explained to them that there is much concern in the US that Nicaragua is becoming a Cuban or Soviet satellite; he asked them if they feared this alliance. One woman answered:

I wish you could realize what it is to be in our shoes when all through history people have been killing us and threatening to take all we have, and then something happened to give us dignity, health care, and literacy. Go back and tell them that the deaf hear, the blind see, and those who work the land have the land.

Indeed, the transformation that has occurred is in some ways a miracle. Nicaragua is a nation reborn. Since the "Triumph," literacy has increased from 50% to 90%, and is a new cultural experience. Health care has improved tremendously, with significant reductions in infant mortality and malnutrition, and successful vaccination campaigns against polio, malaria, measles and diphtheria. Programs in

agrarian reform, women's rights, and adult education have had widespread positive impact in very short time. When the Sandinistas came to power in 1979, they faced the enormous challenge of rebuilding Nicaragua and setting up a new government with a program based on the "logic of the majority." They set out to do this with a commitment to the principles of political pluralism, respect for human rights, a mixed economy, and international non-alignment. Though they have been heavily criticized for mistakes and abuses in relation to these principles, achievements also have been significant.

"The revolution is like a birth — we have a lot of pains, but for the first time we have a chance to build a future for ourselves," we were told by Gilberto Aguirre, executive director of CEPAD, a church-related development organi-



zation. "And when I say 'revolution,' I mean this process; not the Sandanista Front, but a Christian process having to do with justice." The Nicaraguan revolution is not a product or a party, but an evolving process, the result of an historically unique blend of forces that make it different than the Cuban, or any other, revolution. Aguirre described the revolutionary process as having three main influences: Nationalism, Marxism, and Christianity.

Nicaraguan nationalism has been tempered and tested by a century of struggle against foreign domination, and is a value tenaciously held. It is celebrated in the story of Sandino, the quintessential Nicaraguan hero. While we were in Nicaragua, the 50th anniversary of Sandino's assassination was commemorated as a national holiday. Throughout the country, Sandino's stencilled image was painted like an apparition on sundrenched walls in barrios and villages. "After 50 years, Sandino lives," was repeated like a chant.

Marxism is the revolution's most controversial influence, both domestically and internationally. Though Nicaragua's mixed economy is far from a pure Marxist or Cuban model, Marxism has been an important tool for analyzing the exploitative conditions that created such poverty in Nicaragua, and for setting up the new economic structure. Critics claim that the Sandinistas have shown ideological rigidity in applying Marxist principles, and have done so at the expense of the private sector and of the economy as a whole. In other situations, the government has clearly rejected more radical solutions, to the disappointment of the Marxist contingent. And while some of the leaders of the revolution are Marxists, many others are not. For many, Marxism is not an ideological fixture, but a functional component of the national program. One man told us, "We don't know a whole lot about Marxism, but we know that we now have the land, we have enough to eat, we can assemble without fear of being branded a political revolutionary group, and our children have health care." In any situation of social and economic change in the developing world, it is likely that attempts to redistribute resources more equitably will produce a variety of socialist or mixed economies. The challenge for Nicaragua will be to find the right blend of economic measures that respond effectively to the country's great need for economic development.

Christianity has played a major, though complex role in the Nicaraguan revolution. Like Nicaraguan society as a whole, Christianity has been undergoing its own process of transformation in the last twenty years. The changes have given rise to much turmoil and division. As one churchwoman told us, "There is a church dying here and a church being born."

The change happening within the Church, marked by the events of Vatican II and the Conference at Medellin, Columbia, in 1968, has had a profound impact throughout

Latin America, and certainly in Nicaragua. The role of the Church in the Nicaraguan revolution was very different than in the Cuban revolution 25 years earlier. The emergence of liberation theology has linked Christian faith with the struggle for justice, and thereby given a spiritual dimension to the revolutionary struggle that Marxism or Nationalism alone couldn't bring. The Bible, as a story of salvation, is seen as a mirror of the present struggle, a story of God acting within history through oppressed people for their liberation. "So we get strength and hope," one man said in describing his experience of faith. "If we're Christians, then there is no way not to be with the poor." For many given the revolution's strong commitment to the poor, there is no contradiction between Christianity and the revolution.

Although Christianity has been a source of strength and spirit for the revolution, the relationship of the Catholic Church to the revolutionary government has become the source of one of the revolution's deepest and most painful conflicts. Though the Church hierarchy supported the movement against Somoza and initially supported the revolutionary government, it is not the regime's most formidable and outspoken force of opposition. Particular trouble spots have been the involvement of priests in government, the Marxist aspect of the revolution, and the role of the "popular church" and the base communities



that derive from the practice of liberation theology. Conflicts have become more pronounced since March, 1983, when Pope John Paul II came to Nicaragua. Speaking to hundreds of thousands of people who came with hope and anticipation, he admonished them to respect the authority of their bishops, without any acknowledgement of their struggles, suffering, or achievements. Some became angry, some were confused; chanting began, the rift grew. In April, the Nicaraguan bishops issued a pastoral letter highly critical of the Sandinista regime. In the political power struggle that is intensifying, the legitimacy conferred by the Church's approval for either the Sandinistas or for their opposition is a powerful political card. Meanwhile, the popular church remains strong and religious practice an integral part of the culture. But divisions seem to be growing and they threaten both the integrity of the Church and the unity of the nation.

As the revolutionary process continues, Nicaragua faces the ongoing challenge of balancing its various influences and keeping the revolution true to its stated goals. The Christian commitment to the poor and to a New Testament sense of justice provides the basis for much that is hopeful about how this process will evolve. Asked how Nicaragua could avoid a pattern of state-supported repression characteristic of other Marxist nations, Aguirre, insisted that there are no assurances. "We have the potential to continue to have a blend of these influences and to have a democratic future, but it depends on our action. We must have faith."

BUT FOR THE NICARAGUAN REVOLUTION TO mature, prosper, and develop in a democratic way, it will need more than faith. It will need to have the "breathing space" necessary to pursue social and economic development goals, and to achieve some reconciliation between the government and opposition groups. It will need to be free of external aggression.

However, Nicaragua is now a nation under siege. In the last few years, the counter-revolutionary war has rapidly escalated. Although US Ambassador to Nicaragua Anthony Quainton is quick to point out that "the US didn't invent the counter-revolution," US support has made it possible. Since 1981, the CIA has been training, arming, and directing contra forces. Contra forces have grown from an estimated 500 in 1981 to 15,000. They have launched attacks against Nicaragua by air, sea, and land, and have forces based along the borders in both Honduras and Costa Rica. In Honduras, the US has established a massive military infrastructure capable of keeping the contras supplied, and if Reagan decides, of launching a major invasion.

The contras who have been attacking northwestern Nicaragua belong to the Nicaraguan Democratic Force (FDN). The FDN's directorate includes several former

high officials from Somoza's dictatorship; the backbone of its army are officers from the former Somoza National Guard. Though the FDN has announced strategies to capture specific territory, it has thus far not been successful in capturing or holding any territory. Instead, the FDN activity has consisted of guerilla skirmishes and terrorist raids against civilian and economic targets. Its tactics betray the same savage brutality that characterized the National Guard.

And its victims are numerous. Like Carmen Gutierrez' daughter, their lives are often taken by indiscriminate violence. As our Witness for Peace team travelled from Managua to the northern border, we became more aware of the danger faced daily by people living in those areas. The road to Jalapa from Ocotal is a winding, 40-mile, unpaved stretch that meanders within view of Honduras through hilly, arid terrain. Ambushes and attacks have occurred frequently along the road. In January, a mine placed in the road claimed several victims. We moved quickly passing soldiers on patrol, scattered houses, and children walking alone along the road. Near Jalapa, the terrain begins to spread out in pastures and deep-green fields.

The Jalapa Valley is a naturally bounteous and beautiful area, source of 10% of Nicaragua's agricultural production, including key export crops important to Nicaragua's foreign exchange. Because of this, the area has been a contra target for economic sabotage. Bands of contras have attacked co-operatives and attempted to disrupt harvests. But the people have shown tremendous determination to stand their ground. Harvest brigades, braving attacks and abductions, have helped secure most of the harvest. Still, it is estimated that \$80 million in foreign exchange was lost nationally due to sabotage and attacks in the agricultural sector, much of that from this valley.

We spent five days in the Jalapa area, meeting with local people, holding several public prayer vigils, and visiting the nearby towns and settlements. We were welcomed warmly by many people and treated kindly by most. Though not everyone understands the Witness for Peace mission, many people expressed gratitude that we had come to witness their struggle and share in their danger. "Go home and tell the truth about Nicaragua," we were told.

We visited several new settlements that the government has helped set up for refugees in the area. Each of these — Santa Cruz, La Estancia, and Escombrai — are set up as co-operatives and provide housing for 20 families or more. Before Somoza's overthrow, much land in this area was owned by Somoza himself. After the "triumph," Somoza's land was re-distributed. Getting a tour of a construction project of 40 new houses, and looking over the first crop of ready-to-harvest potatoes with a group from Santa Cruz, I was struck with the excitement and promise of what is happening here. In these few green acres

was a visible sign that the future could now be plentiful.

But this, and all else in the valley is still in jeopardy. Contra attacks have been occurring now for two years, and have included the worst atrocities — torture, rape, mutilation, dismemberment. According to the Nicaraguan government there were more than 600 civilians killed in 1982 and 1983 in the war. The threat of attack is everpresent, and has forced thousands to re-locate from outlying areas in the hills to more protected enclaves. The war has touched just about everyone in some way.

Elvira Ortez lives in a house at the edge of Teotecacinte. Previously she had lived in the hills right on the border, but when the heavy attacks came in June, she left with her family for Ocotal. Determined to make a stand, one of her daughters stayed behind. But, a few days later, she also came to Ocotal — with a piece of shrapnel in her leg.

Elvira has seen the war take its toll and she tells us of her prayers for peace. She has cousins and friends on "the other side." Some have been kidnapped, she says; some have gone to avoid military conscription. She mentions that there are mothers in town who have sons fighting with the contra, and their suffering is respected. "Even though some have gone over to the other side, they're still friends," she tells us. "From my point of view, there shouldn't be any war here in Nicaragua."

Don Lorenzo Osario, 80 (though he hardly looks 60), is a wiry, greybearded man who fought with Sandino half a



century ago. He greets us warmly as we approach La Estancia, the settlement to which he and his wife recently moved. They also had been living near the border in the mountains, but had to abandon their home because of contra attacks in the area. Even though they have what they need and are well respected in La Estancia, they say that if the war stops they would go back. They have fruit trees and avocados in the mountains and it is still their home.

He tells us that on December 31st, their 16-year-old son was killed in a battle with the contras. They were very touched when the Witness for Peace team stood by them at the wake and prayed with them. Previously, they had lost another son in the war with the counter-revolutionaries.

Others we talked to reported incidents of friends and family being captured, kidnapped, or killed in contra attacks. One man reported an incident in which a group of people was taken from a co-operative by the contra; the adult education leaders among the group were singled out and killed. Attacks have repeatedly been aimed at students, teachers, and co-operative leaders. Children working in coffee harvesting brigades have been killed. Recently a whole co-operative near Quilali was massacred. Two little boys were found machine gunned beneath a bed where they had apparently tried to hide from the attackers.

This is a war which deliberately targets innocent people. When Reagan Administration officials talk of "putting pressure" on the Sandinistas, the pressure they are talking about is the killing of innocent people. The brunt of the Reagan Administration attempt to punish the Sandinista regime is born by people like the people of the Jalapa Valley. Caught on the receiving end of the US' "big stick," they suffer the most immediate tragedy.

While such tragedy finds those who live in areas under siege, the counter-revolution constitutes a far-reaching attack on the revolution itself. What Nicaragua is attempting to do is very difficult; to chart a new course



that is independent of either superpower, that is democratic, and that is structured economically to respond to the problem of severe and chronic poverty. Its success and its potential hold great hope for the poor and exploited of Latin America. If its success continues, it will suggest a new option to other nations. However, from both domestic and international fronts, there are tremendous pressures and demands, and powerful interests who want it to fail. US-sponsored aggression, if it continues, will make it increasingly difficult to build a democratic future in Nicaragua.

Specifically, if the war continues, precious human and economic resources will be further diverted from development to defense, delaying progress in the social service sector and limiting the availability of basic consumer goods. This will push Nicaragua to become more reliant on other nations — most problematically, Cuba and the Soviet Union — for economic and military assistance. At the same time, the continuing national security threat of external aggression will lend justification to (though it doesn't justify) repression of civil liberties and human rights. Each of these developments would take the revolution further from its original goals, further from an ability to create a democratic future, and perhaps closer to the Cuban model.

But Nicaragua has not yet taken that turn. Rather, it continues to struggle to stay true to those goals, facing hard choices of ideology and survival. Respect for human rights "has improved in some respects, but remains a matter of serious concern in others," according to a report from Americas Watch. Elections will be held in November as promised and grassroots participation in local government continues, though the control of state military and security apparatus by the Sandinistas remains an issue jeopardizing political pluralism. Internationally, Nicaragua continues to receive much of its aid and support from Western Europe and the Third World. In Jalapa, and throughout the country, there is much hope that the danger can be outlasted, and that the revolution can continue. There seems to be spirited determination to sustain that hope.

We left Jalapa early on the morning of the 21st, the national holiday in honor of Sandino. Fearing a holiday offensive, soldiers were out in large numbers along the road. As we pass the dirt road going up to the Santa Cruz co-operative, I wonder what will become of that new community if a major attack is launched today. Who would die in the attack? I think of the children at Teotecacinte who survived last summer's attacks. I think of the people at La Estancia who welcomed us so warmly. If the war continues, what will happen to them? With our money, in our names, what will be done to them? At stake are their lives and their futures. At stake is the chance for a nation to create a new life for its people. □



God. It's been years! Still over in Berkeley?

No. I moved to the city. Joe. I joined a commune.

You! Why?

Oh—more exciting. Ecological. It's fun!

But don't you lose your individuality in a group like that?

All communes aren't the same. In the one I picked, Kerista, I couldn't even get in unless their philosophy was my philosophy.

Kerista? Isn't that the trip where everyone has more than one lover?

Joe, you remember. I always was non-monogamous.

Oh yeah . . . that's right.

How about you? How's Roz?

Actually we're getting divorced.

Maybe you should check out Kerista.

Maybe I will.

KERISTA

Trip of the Eighties

for rational singles
who are sick of living alone.

Write for free handbook:
Kerista, 543 Frederick St.,
San Francisco, California 94117



THE RAGNATELA (The Spider's Web), the women's peace camp in Comiso, Italy was initiated on March 8, 1983 when women from many different countries met for three days to mobilize against installation of cruise missiles in Comiso. On March 11th, twelve women who were protesting against the base in Comiso were arrested and eleven who were foreigners were expelled. As a result, the women decided to buy a piece of land next to the airport where they could legally live and work. The 4,300 square meters piece of land was a space where women could go to live and work for peace and fight against construction of the base and installation of the Cruise missiles. The women of the Ragnatela made worldwide appeal for women to buy a square meter of the land for 5,000 lire (\$3). This was done not only to help pay it off, but also to make expropriation of land more difficult for the government when it tries to take possession of all the land surrounding the base. On June 25, twenty-eight women were present to sign for the land.

The Ragnatela was a special place because it was an international women's peace camp and a place for women to work creatively without and against the hierarchical system which exists in the organized peace movement. This hierarchical system is especially rigid in Italy where the peace movement is very young and inexperienced.

The Ragnatela was special because it was politically autonomous and financially self-supported, thus did not have to function under a political ideology, party, or vertical institution. Many peace groups in Italy have faced problems of dependency on political institutions which have supported them financially. It is very difficult in Italy to be self-supported.

The women's



The dragon festival by the women of La Ragnatela — Women's Peace Camp — Comiso, Italy

Women of the Ragnatela succeeded in creating spontaneous actions which would have been difficult to achieve in mixed groups. On July 23, the women constructed a dragon of colored cloth to represent the will and power of women to prevent destruction of mother earth. The women walked around the perimeter of the base with the dragon. Along the journey the dragon bit a hole in the fence and several women entered the base.

The women took other kinds of action to make their presence felt. They had picnics before the main entrance, decorated the gates with flowers, and took walks around the base. They made contact with American and Italian soldiers, as well as Italian police. On October 31 a group of over 70 women performed a circular magical dance to oppose the base and they blocked each entrance to the base with yarn and wool.

Because the Ragnatela was an international women's peace camp the makeup of the community constantly changed. There were women from England, West Germany, Australia, Holland, Finland, the U.S.A., Sweden, and Northern Italy. Unfortunately, very few Sicilian women participated in the camp.

There were some internal problems at the camp. Communication was sometimes difficult because of language barriers. Differences in ideologies caused internal strife. Because of differing goals and values, some of the actions women wanted to take were incompatible.

Many foreign women came to the Ragnatela to directly oppose the missile base. Due to cultural and language differences they were unable to work in the Italian feminist and peace movement at the level of the local population. A woman who didn't speak Italian couldn't speak to Sicilians

about the dangers of missiles, thus would feel more effective in performing direct actions against the base.

Many Italian women who came to the Ragnatela were interested in involving local women and saw their goal as trying to mobilize Sicilian women to join the feminist movement in opposing militarization. These women preferred going to Comiso to talk to the women, to taking direct action against the base.

The Italian women were critical of such actions as the dragon festival, or the circular magical dance to oppose the base. They felt that these activities were too far removed from the Sicilian culture and only served to alienate Sicilians from working with them. Many felt that the support of Sicilian women was necessary for the feminist peace movement and the Ragnatela should have been used as more of a means to help reach these goals. Many Italian women chose not to live at the Ragnatela because of this conflict. Since there were few Sicilians living at the Ragnatela, contacts with Sicilian feminist groups weakened instead of growing stronger. At a few points during the existence of the Ragnatela, there were no Italian women living at the camp. Attempts were made by women at the camp to examine the reasons for the absence of Italian women.

A women's peace camp is a new and unique addition to the Italian feminist movement and is especially different for the conservative women of Sicily. Italian women have not had much experience in working and living in this way.

Women from Northern Italy are different from the more conservative women of Sicily and they sometimes feel foreign in the Sicilian culture. Many Northern Italian women feel that only Sicilian women are capable of

s initiative for peace in Comiso



by Julie Verdon

working effectively within the Sicilian culture.

During the summer, the women of the Ragnatela tried to confront these internal differences. They tried to find ways to be more aware and sensitive to differing methods and capabilities in working for peace. There were discussions about international differences in ideologies. The women also attempted to develop local relations by taking a weekly trip to the Firday market in Comiso where they sold jewelry and buttons they had made and square meters of their piece of land. They talked to Comiso women about the Ragnatela and their work for peace. The foreign women sat and made or sold goods, while the Italian women talked.

Another attempt to contact local women was made when the group from the Ragnatela went to the parts of Comiso where Sicilian women sit outside together in the evening with their children, sewing and talking. The Ragnatela women took long lighted candles to light the path as they sang songs of peace and danced with the children. They were successful in building good feeling with the local women and children, and talked to them about their power to say no to nuclear weapons.

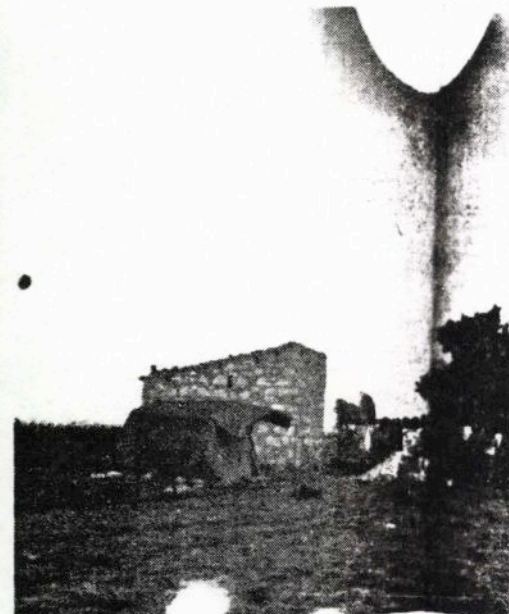
But, without the strong support of Italian women, the Ragnatela was ultimately not able to survive. The cruise missiles have arrived at Sigonella, as American military

base in Sicily, in December, and were later transported to the Comiso base. They supposedly become operational in Comiso by March 16. As a result, military security in Sicily has tightened. Roads leading to and from the base in Comiso are patrolled, foreigners are checked, and police are known to call on private homes to look for outsiders. Outsiders are checked, harrassed, and followed, and foreigners are deported. As a result the women's peace camp, consisting mostly of foreigners has been closed. No Northern Italians or Sicilians chose to live there during the rainy, cold winter months.

The Italian feminist peace groups held a national meeting in Florence where they formed a commission to decide what will be done with the now empty land.

There are women remaining in Comiso and Sicily who continue their struggle for peace. On December 31, women of Comiso observed a half hour of silence at 5 pm in the public square. At midnight as a symbol of the power of women in working for peace, a paper cruise missile was burned in effigy. □

Julie Verdun is an American student majoring in Peace Studies at Kent State university. She spent much of last summer in Comiso.



Going to the market in Comiso

Ear mor

STUDENT SPENDS SUMMER OPPOSING MISSILES IN ITALY

by Lindsey Chenoweth

Many students spend the summer abroad, but they usually go to backpack and see the sights.

Julie Verdon of Granville spent the summer in Comiso, Italy, confronting police brutality and protesting nuclear warfare. The 22-year-old student prepared strategy and non-violent actions in fulfilling a senior internship at an international peace camp on the island of Sicily.

Her goal was to delay construction of missile bunkers at a NATO base. The missiles are scheduled to arrive and be deployed December 12.

"It was a good experience for me but I don't think we succeeded in delaying construction," she admitted.

Ms. Verdon is majoring in peace studies at Kent State University and is part of a growing international movement protesting the deployment of nuclear missiles and the nuclear arms race.

She participated in a three-day blockade of the base along with 1,000 other demonstrators in early August. She said it was the biggest blockade yet in the Italian peace movement.

"On the third day, the police were given the order to clear us away from the main gate. With no warning and absolutely no provocation from the part of the blockaders, the police put on their riot gear and shot tear gas into a group of 300 at the main entrance."

"I was really shocked," she remembered.

"Then they encircled the group and moved in, beating people viciously with clubs."

She worked mainly in a reception area, disseminating information and

serving as an interpreter. A fluent speaker of German and French, she had few problems picking up Italian also.

The Italian peace movement lacked organization in comparison to other countries, partly because it is relatively new, Ms. Verdon observed. It began mobilizing two years ago.

"Peace work is a hobby," she noted. It is difficult to organize a protest movement with unpaid volunteers, especially when participants have to find means to support themselves at the same time.

She said the U.S. government officially says the Comiso missiles will serve as a deterrent to the Soviet Union, but she believes it's actually a threat to nations on the Mediterranean Sea — the Middle East and Africa.

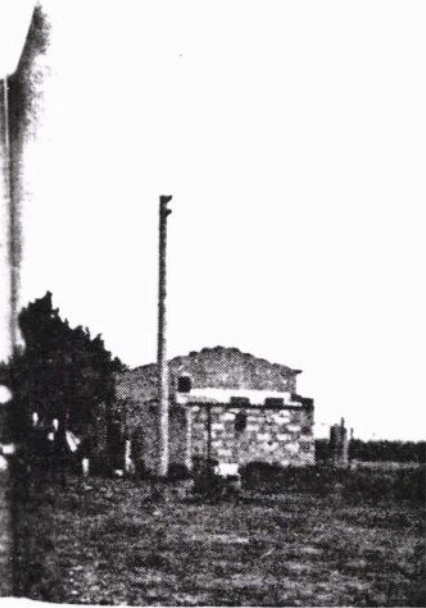
"The base is in a very strategic position."

Kent State, which formally labels her major "integrative change," has one of the largest programs of its kind in the nation. Ms. Verdon follows a liberal arts curriculum of political science and international relations, with emphasis on methods of resolving conflict.

She will receive 12 academic credits for her peace camp work after she completes an analytical and descriptive paper about her experience.

"It's disgusting to think of an idea like limited nuclear war," she said. She said she took up her studies in part as a reaction to the fear and anger she felt toward the threat of nuclear holocaust.

"It's such a strong possibility," she said. "I would like to know I can die a natural death."



Early morning at La Ragnatela

ONE CO-OP AT A TIME

A Problem and Some Solutions

by Robert Sommer



One of the most surprising aspects of the American co-op movement is the small amount of overlap among the membership of different organizations. Whether one is talking about a worker collective or a consumer cooperative, a food co-op or a taxicab collective, the typical member belongs only to a single organization. This is not speculation or guesswork but the result of survey research. For the past five years we've been looking at co-ops in northern California and Oregon. Our survey of worker collectives included restaurants and bakeries, arts and crafts, farm and forestry products, and transportation. Some of the collectives used co-op in their title (Taxi Co-op) while others did not, but all were democratically owned and controlled. The consumer cooperatives included some in housing, recreation, child care, pre-order food, and funerals. Each person was asked if he or she were a member of any other co-op. It was left to the respondent to define "co-op" as he or she saw fit.

The results were analyzed separately for the consumer co-ops and the worker collectives, and for the different service areas, i.e., food, housing, transportation, etc. The individual organizations will not be mentioned by name in keeping with the promise that was made to the organizations surveyed. Table 1 shows the number of dual memberships reported among 644 members of consumer cooperatives. Dual memberships ranged from a low of 11 percent among memorial society members to a high of 41 percent among residents of a student housing co-op. For the total group, only 21 percent acknowledge membership in more than one co-op.

Table 2 shows the multiple memberships among members of worker collectives. The overall percentage of multiple memberships (32 percent) is significantly higher than in the consumer co-ops, but still two out of three people belonged to only a single co-op.

The most common "second co-op" to which people belonged was a food cooperative. Securing food is a vital and ubiquitous human activity and a storefront co-op can serve as the hub of progressive organizations within a community. It is a place for other organizations to set up information tables, hand out leaflets, and put up notices. It's a place to meet and talk with other people.

Child care co-ops were an exception to the rule that most overlap occurred with a food co-op. The babysitting and pre-school co-ops had a 15 percent common membership. The two child care formats are somewhat complementary since they appeal to children at somewhat different age levels and operate at different times of the day. They are not mutually exclusive, of course, but do serve somewhat different needs for parents with young children.

In answering our surveys, it is possible that some people were not aware that some organizations to which they belonged were co-ops. This seems especially likely in the case of organizations such as credit unions that do not use the term "co-op" in their title. However, if there is no recognition that these are co-ops, it will be difficult to develop a strong and cohesive co-op movement. Another explanation of the minimal overlap is that membership in a single co-op is so draining of time and energy that people cannot handle more than one at a time. A third possibility is that individuals feel identified only with a single organization with limited goals and not with the movement as a totality. A fourth, is that there has been very little recruitment within different types of cooperatives. As a member of four different co-ops, I know from experience how seldom each organization mentions the others in newsletters, announcements, etc. I don't recall ever seeing mention of the local memorial society (funeral co-op) on the bulletin board of any of the food co-ops in the area, nor any mention of the local food co-ops in the annual

newsletter from the memorial society or any of the communications that I receive from my credit union. The single-mindedness of each organization may be laudable in terms of direct service to the members but there is a loss of commitment to one of the cardinal cooperative principles, cooperation among cooperatives.

Leaders of the various co-ops come together for workshops, meetings, and meetings of state and national organizations and probably know of each other's existence. Although I don't have any firm data on this, my hunch is that most co-op organizers and administrators are multiple co-op members. However, it is important to make the rank and file aware of other types of co-ops. Multiple membership can be a significant force in organizational development. Lessons learned in one co-op can be applied in another, thus minimizing the need for a constant re-invention of the wheel. A young struggling co-op could benefit greatly from the experience of other co-ops in the area.

Call it recruitment, outreach, exhortation, proselytizing, advertising, or promotion, all successful organizations do it. They also target their efforts to those audiences most likely to be receptive. I cannot imagine a better target audience for co-op recruitment than current members of other co-ops in the same geographic area. Outreach efforts will have to overcome the demographic stratification among different types of co-ops. Members of New Wave food co-ops are mostly young people in their twenties, while those in food buying clubs (pre-order co-ops) are married couples in their thirties with young children in the household, while members of supermarket (Old Wave) co-ops are heterogenous in age and ethnicity. At 54, I am generally the oldest person at meetings of the Davis Food Co-op. My partner, Barbara Sommer, finds herself the second oldest person present at meetings. However, we are among the youngest at the annual meetings of our memorial society whose average membership is close to 65 years young. There are also differences among the organizations in terms of income levels, family status, rural-urban orientation, and so on. These need not be impediments to outreach among the co-ops in a region. The co-op movement should attempt to remove the barriers of ageism, sexism, and class that permeate the larger society. Following the cooperative ideal, it would be desirable to involve some seniors in a restaurant collective and in child care co-ops as foster grandparents in return for companion services. There is also a need for young people to learn what a funeral co-op is all about and what is meant by advance planning.

There is very little overlap between the membership of memorial societies and food co-ops in this region *with one significant exception*. It is a memorial society with offices in a building owned by a food co-op. The memorial society is frequently mentioned in articles in the co-op newsletter and places paid advertisements in the newsletter. Close to one-third of the sample surveyed in this memorial society (65 of 197 people), stated that they first heard about the memorial society through the food co-op. In another memorial society also located in a city with a strong food co-op *not one of the 201 members surveyed* mentioned that

they heard about the memorial society through the co-op. This demonstrates the value of simple and inexpensive forms of promotion.

Suggestions

See that the newsletter and bulletin boards of your co-op carry announcements and membership information from all co-ops in the region. Contact credit unions, REI, and various child care co-ops in the area for posters, circulars, or meeting announcements.

Invite other co-ops to set up display tables or submit articles for your co-op newsletter.

Conduct an informational survey on multiple membership within your organization. A survey can be a valuable educational tool that can inform as well as assess existing knowledge. Find out why people aren't likely to join more than a single co-op. Industry does this type of market research all the time and there is no reason why co-ops can't do it.

Consider discounts in the form of "co-op coupons" that can be redeemed in local restaurant collectives, parent-run pre-schools, artists' collaboratives, etc. Try this out first on a promotional basis one-time only. If it works, consider making it an annual event.

Reach out to democratically-run businesses in the area. Is there a rural electrification co-op nearby? A farm producer co-op? Find some area of common ground, such as a visiting speaker to talk on co-op law or history, who might address a joint membership meeting. If you are lonely because you think there are no other co-ops in your

TABLE I. Multiple memberships among consumer cooperatives

Type of co-op	Number of members surveyed	Number of individuals with multiple memberships	Percent
Student housing	66	27	41
Recreation	44	16	36
Low income/ senior housing	29	10	34
Babysitting	95	22	23
Pre-school	130	28	22
Food-buying (pre-order)	122	17	14
Memorial society	158	17	11
Total	644	137	21%

TABLE II. Multiple memberships among worker collectives

Type of collective	Number of members surveyed	Number of multiple memberships	Percent
Restaurant and housing	27	12	44
Farm and forestry	50	17	34
Arts and crafts	19	5	26
Transportation	40	9	23
Total	136	42	32%

area, take heart. Some co-ops such as REI with almost a million members nationwide, operate through mail orders.

Consider combined newsletters with different sorts of organizations. It can be expensive and wasteful for each group to publish and mail its own newsletter every month. It might be fun, good outreach, and sound economics to link up with other organizations in publishing joint issues.

Look for opportunities to create co-ops within co-ops. How about a food buying club in a senior housing co-op? Many low-income seniors would benefit from the price savings and welcome the social opportunities. Residents of a student housing co-op might be interested in a whitewater rafting co-op. How about a credit union for the co-ops in a region, a trucking collective that would service all the co-ops in an area?

Some of these developments are already in operation in some regions and others are on the drawing board. A little imagination, planning, and a lot of hard work can bring them to fruition. A major impediment is a narrowness of vision, a focus on immediate problems that overlooks potential opportunities for growth, contact, and communication. I was surprised when our first survey results disclosed so little overlap among co-ops in the same geographic region. I was disturbed when I realized that this condition was widespread and systemic. Previously the issue of dual memberships was a matter of speculation and guesswork. Now that we have some good information on it, maybe we can do something about it. □



Bob Sommer is Director of the Center for Consumer Research at the University of California, Davis. Bob Hackman, Steve Smith, and Debbie Schlanger collected the questionnaires. Scott Johnson and Barbara Sommer provided helpful comments. A full account of the survey is contained in the April 1984 issue of the Sociological Perspectives.

MAKE YOUR COMMUNITY A NUCLEAR FREE ZONE



Organizing Resources Available

Toward a Nuclear Free Future

A comprehensive 44-page guide to designing a Nuclear Free Zone campaign in your community (\$5 each, \$3 each for 10 or more) Also available: *Uncovering the Nuclear Industry: A Research Guide* (\$2 each, \$1.50 each for 10 or more) and *Nuclear Free Zone Information Packet* (\$3 each, \$2.50 each for 10 or more).

For help in starting a NFZ campaign or to order resources,

**mobilization
FOR SURVIVAL**

853 Broadway, 2109, New York, N.Y. 10003



REACH

Conferences

✧ International Communities Festival — September 25-29, 1984 at de Rafter in Holland. Attendance hopefully will be 60 foreigners and about 40 Dutch people. September 23 and 24, people will be accommodated in different communities over the country in order to see more of the communes movement in Holland. These communes are in their turn asked to take their guests to other communes or projects in the vicinity.

If you would like to know more or would like to come in September, please write to us soon. Include in your letter information about yourself and if you're taking children with you and of what age. Include also about \$3.50 to cover paper and postage. We are trying to keep costs as low as possible.

I.C.F.

Rijksstraatweg 37
Nijmegen-Ubbergen 6574 AC
Holland

✧ The New Age Community Land Trust, Rt. 1, Box 145, Milltown, KY 42761, is offering a standard three-week Permaculture Design Course, August 27- September 15, 1984. The three-week course, which will qualify suitable students as Permaculture Design Apprentices, will be held in Edmonton, KY and at NACLCT community. The course will be taught by Dan Hemenway, of Elfin Permaculture, the publisher and editor of *The International Permaculture Seed Yearbook*. Hemenway received the 1983 Friends of

Nature Conservation Award for his work with Permaculture. For more information, write:

NACLCT or Elfin Permaculture
Box 202
Orange, MA 01364

✧ On August 10 and 11, 1984, the Rodale Aquaculture Project will sponsor a two-day workshop on recirculating aquaculture. We have perfected a fish culture system which can produce over 100 pounds of fish, can be set up almost anywhere, and which uses a limited amount of water and energy. We'll teach you the basics of an outdoor system, and then expand into how this system can be used in your basement or greenhouse and how a similar but more intensive system can be used for community scale production. We will also have special sessions on fish farming in ponds. For more information, write to:

Rodale Aquaculture Project
Box 323, RD 1
Kutztown, PA 19530
Pre-registration required.

✧ New Alchemy Institute is a non-profit research and education organization working to develop ecologically-based food systems — food, energy, shelter — that are environmentally sound and economically efficient. Projects include organic gardening, integrated pest management, solar aquaculture, solar greenhouse design and management, tree crops and energy conservation. The Institute is open weekdays, 10 am — 4 pm.

The best time to visit New Alchemy is Saturday at 1:00 pm, when there is a guided tour of the Institute's 12 acre

research farm. On Summer Saturdays (May 19 — September 15), the tour is followed by a workshop in one area of research. Cost: \$3.00; members and children, free. NAI-grown seedlings, produce and publications are for sale on Saturdays from 1:00 pm — 4:00 pm.

The Institute is offering the following courses this term:

August 25, *Edible Landscaping*, Earle Barnhart; September 15, *Season Extenders in the Garden*, Steve Tracy; September 22, *Superinsulation*, Bill Smith; October 5-7, *Permaculture Weekend*, John Quinney; October 13, *Gardening for All Seasons*, Colleen Armstrong.

For registration information and a full course listing, contact:

the Education Coordinator
New Alchemy Institute
237 Hatchville Rd.
East Falmouth, MA 02536
(617) 563-2655

✧ The Center for Popular Economics in Amherst, Massachusetts is offering a weeklong course in economics for activists in labor unions; women's and national minority organizations; religious, peace, and anti-intervention groups; community organizations; the environmental movement, and other groups working for social change. There will be two one-week sessions of the Summer Institute for Popular Economics at Hampshire College in Amherst in 1984: July 29-August 4, and August 19-25.

The week-long program provides intensive training in economic facts, analysis and research methods. Topics covered include unemployment and inflation, the

U.S. and the Third World, the economics of racism and sexism, the impact of Reaganomics, military spending, occupational safety and health, and energy and the environment. The Institute provides activists with economic knowledge and skills that will help them in their organizing and political work, and in combatting "New Right Economics."

The cost for the 7 day session, for room, board, tuition, and the use of recreational facilities is \$250 for low-income or unemployed people and \$350 - \$450 for others. Scholarships are available on a limited basis.

For additional information and an application form for the Summer Institute, please write to:

Center for Popular Economics

P.O. Box 785
Amherst, MA 01004
(413) 545-0743

☆ Merriam Hill Center is a school for adults interested in studying and practicing the art of community, teaching skills for understanding groups, organizations, and communities.

We focus on contemporary intentional communities, as well as more traditional ones, which embody a wide spectrum of spiritual, economic, social and technological approaches. We believe that these self-directed communities are learning skills that can benefit other social groups and individuals.

Merriam Hill Center created the *Learning Exchange Program* to further the understanding of and among three intentional communities: Auroville in India, Findhorn in Scotland, and Arcosanti in Arizona. The purpose of the program is to understand community through direct experience by study in small groups.

Learning Exchange groups spend several weeks participating in the lives of these communities, working and playing as they learn new ways of living together, new ways of being human together, new evolutionary possibilities for the world's societies.

Upcoming *Learning Exchanges* include:

Auroville, India: August 12 - November 17, 1984.

Findhorn, Scotland: October 26 - December 14, 1984.

If you are interested in joining a *Learning Exchange*, or would like more program information, contact:

Registrar, Merriam Hill Center

129 Raymond Street
Cambridge, MA 02140
(617) 354-3431

☆ SISTERFIRE '84 — Roadwork's

third annual open air celebration of women performing artists has expanded to two days this year and will take place on Saturday and Sunday June 23rd and 24th on the grounds of Takoma Park Junior High School, Takoma Park, Maryland (on the Metro Red line). SISTERFIRE is a diverse, multi-cultural gathering of women's art forms and features musicians, dancers, poets, dramatists, merchants, and more! Everyone is welcome to join in the festivities from 11:00 am to 7:00 pm both days. Tickets are \$14 for one day and \$22 for both days in advance, and \$15 for one day and \$25 for both days at the gate. Children under 12 are admitted free. Tickets may be ordered by mailing check, money order, or Mastercard/VISA number and expiration date to the address below. The event is wheelchair accessible and interpreted for the hearing impaired. Childcare will be provided. For more information write or call:

Roadwork

1475 Harvard Street, NW
Washington, D.C. 20009
(202) 234-9308

☆ Consumer cooperatives of all kinds — food, housing, child care, energy, worker co-ops and more — will be covered in a five-day training and networking conference August 14-18. The Consumer Cooperative Alliance's annual Co-op Institute, this year titled "Bringing Co-ops Into the Real World," will be held 45 minutes from New York City, at rural Ramapo College in northern New Jersey. For information on costs, agenda, budget plans and travel coordinators, write or phone:

CCA Co-op Institute

Matthew Chachere, Institute Coordinator
24 North Lane
Glen Cove, New York 11542
(516) 674-4981

☆ Daily, the threat of nuclear annihilation grows at an accelerated tempo. An ultimatum of war or peace hangs over the entire world. War is self destruction on all peoples. Peace means necessary changes in the lifestyle, philosophy, and economy of all governments.

Mankind must become their brother's keeper and not their destroyer. If you want a part in the communal exchange of ideas — if you desire peace and righteousness to cover the earth come to God's Valley in Williams, IN to a meeting August 26 - September 3rd, 1984.

Bring bedding, sleeping bags, camping apparatus, eating utensils, and camping clothes. There are horses, woods, and lakes to be enjoyed. Motels are available

also in Bloomington and Bedford, IN. While simple meals will be provided, donations and contributions of food would be appreciated.

Meetings start at 12 noon and 7:30 pm on weekends with smaller sessions set up during the week.

Everybody welcome — representatives of new lifestyle communities, proponents of all faiths, teachers, philosophers of various convictions, and all interested friends. A letter of intent to attend would help our local preparations.

God's Valley

Attn: Rachel Summerton
R.R. 1, Box 478
Williams, Indiana 47470
(812) 388-5571

☆ The largest training and education co-op conference in the United States has been scheduled for five days in August, according to Consumer Cooperative Alliance President Tony Vellela.

"We're planning to bring together all elements of the consumer cooperative family — food co-ops, housing co-ops, energy co-ops, credit unions, cable television co-ops, health care co-ops, child care co-ops, worker co-ops and more — to produce five days of information sharing, problem-solving and education."

The event, set for Tuesday, August 14 through Saturday August 18, will be conducted on the campus of Ramapo State College, Mahwah, New Jersey, 35 minutes from Manhattan. The Consumer Cooperative Alliance, sponsors for the annual Co-op Institute event, have contracted to take over the entire campus for the week.

"More than sixty consultants, teachers and experts of all kinds have been signed on to present information," Vellela added, "and we've also scheduled recreation, entertainment and social events throughout the week, to give participants opportunities to relax, and get in some networking activity."

Through the week, approximately one hundred classes and sessions will cover all aspects of business planning, financial analysis, staff and Board training, member education programs, marketing and merchandising, wholesale and retail operations, tax and legal issues, community relations and long-range planning.

"We're especially pleased to offer hands-on computer training this year," Vellela concluded. "Computers have begun to make a major impact in all types of cooperatives, and we have arranged for special computer classes for participants to help integrate this new tool into our operating systems, both for members and for staff."

Information on the event, titled

"Bringing Co-ops Into the Real World," is available from

Institute Coordinator -
Matthew Chachere
P.O. Box 14
Glen Cove, New York 11542

☆Members and guests of the National Council on Family Relations (NCFR) will convene at the Cathedral Hill Hotel in San Francisco, October 16 - 20, 1984, for the 46th annual meeting of this international, non-profit educational and resource organization. The 1984 conference theme, "New Families for a New Era," will focus on the issue of changes and continuities in all aspects of male-female and parent-child relationships in the context of on-going changes in the larger society.

Presentations will take the form of plenary sessions, master lectures, pre-conference workshops, seminars in the round, demonstration sessions, and joint NCFR and AAMFT assemblies. Conference planners promise a diversity of represented interests including education, research, program content, theory, and therapy, as well as a variety of leisure-time activities.

NCFR membership represents an interdisciplinary effort to promote the study and enhancement of family life. The Council welcomes participation by individuals and groups supportive of this objective.

Fairview Community School Center
1910 West County Road B, Suite 147
Saint Paul, Minnesota 55113

☆The National Association of Rights Protection and Advocacy (NARPA) is a group that has existed for about five years now, and seeks to gather national strength as a voice and political force representing our interests. Ironically, though, up to this point, the organization has lacked any significant participation of the people who have been affected by the system directly. For example, last year's conference in St. Louis was attended by only a handful of us, yet they are sincerely trying to represent us! How can this be?

Fortunately, we are seeking to change this trend at this year's conference in beautiful, sunlit San Francisco. The conference will be held at Fort Mason, September 19 - 22. Several local groups composed of system survivors (people who have been labeled mentally or developmentally disabled) have already been involved in the planning. We are asking your input and/or participation in this all-important conference, which we can use as a tool to address *our* concerns and *our* priorities on a national level.

Also, if you or someone you know would be interested in planning or coordinating a workshop or presentation, we would like your ideas as soon as possible!

There are five workshop headings: Right to treatment/refuse treatment; Advocacy principles and skills; Law, bureaucracy and politics; Survival in the community/alternatives to institutionalization; Children's rights issues; and Issues in institutions. Please submit outline for proposed workshops by June 30. Send PRAS, 890 Hayes, San Francisco, CA 94117.

Cost of the conference will be \$79, although some scholarship funds will be available. (See registration form for more details.)

1984 NARPA Rights Conference
Ombudsman/Advocate Program
234 Santa Cruz Avenue
Aptos, CA 95003

☆Anyone seriously interested in community will have a chance to experience in depth five very different rural Virginia communities during a one-week program co-led by Twin Oaks, Springtree, Shannon Farms, the New Land of the Monroe Institute, and Sevenoaks Pathwork Center. The program will be held at Sevenoaks, a beautiful and serene retreat and conference center, in the foothills of the Blue Ridge Mountains at Madison, Virginia, with facilities to house 40 people. We plan to hold the workshop for one full week, July 6 - 13, but are also making it possible for people to come only for the weekend of July 6 - 8.

During the week participants will form their own community, making decisions by consensus and experimenting with different structures for getting tasks done. Representatives of the five communities will join with participants to become part of the living experiment for the week. We will leave final decisions on the week's program to the assembled participants, but we expect to: have field trips to each of the different communities and provide conceptual and experiential explorations of different approaches to community issues, such as economics, inter-personal relations, family, relating to the land. In addition we will have time for swimming in our pond or river, enjoying campfires, making music, and having fun. It will be a great way for singles, couples, or families to combine vacation and learning during a week of immersion in the joys and problems of making and sustaining a nurturing community.

Cost for the full week: \$225 for room, board, and program. For the weekend of July 6 - 8 only: \$75. For children 3 - 10, \$75, children 10 - 16, \$112. For campers, \$5 less per day.

For more information, write or call:

Sevenoaks Center
Route 1, Box 86
Madison, VA 22727
(703) 948-6544

☆The 22nd Annual Meeting of the Association for Humanistic Psychology at Curry College, in Boston, Mass., August 21 - 26, 1984. Humanistic Leadership in the 80's: Skills for Creating Change. Featuring: Warren Bennis, Virginia Satir, Helen Caldicott, Rollo May, Marilyn Ferguson, and Russel Schweickart.

The Association for Humanistic Psychology was founded in 1962 as a non-profit membership organization committed to the development and application of the human sciences in ways which recognize our distinctively human qualities and which support the fulfilling of our innate capacities as individuals and as members of society. AHP functions as a world wide network to link people who have a humanistic vision of the person; to invite others to consider the validity of this view; and to explore ways in which this vision can be realized in all areas of life and work.

The meetings cross traditional academic boundaries to provide opportunities for personal and professional growth in many fields. They welcome all people of diverse backgrounds to share their common vision of humanity. They are planned to encourage the building of a sense of community. They are participatory, active, not passive experiences. They are both learning experiences and celebrations of human life. They are designed to develop skills and awareness for personal and global transformation.

Lodging is available.

AHP
325 Ninth St.
San Francisco, CA 94103

Groups Looking

☆Small Community Looking:

We live in a socially diverse and scenically compelling area among a wonderful circle of largely anarcho-feminist friends. We are looking for people directed towards settling down and building a long-term intentional community.

Although we ultimately envision a village structure (of autonomous households) we prefer to save the housesites so we can expand later whenever we need more space. We would like to share our spacious cape with others who want to live as an extended family. We need a stable core of supportive people similarly

involved in homesteading and social change work. Cooperating with others is the only way we see having time to get chores done and still have fun!

We have sheep, a Jersey, poultry. To base our economic self-sufficiency on agriculture would require more and better land than 23 acres. We have plenty of space for more gardens, pasture waiting to be renovated and fenced, a barn, a stream, a hill with views, woods to walk in, big sugar maples. We are involved in two businesses which could employ more part-time people. We prefer to earn only enough to get by.

We would be particularly interested in people with skills in herbal medicine, spinning, fiddling, draft horses, witchcraft, conflict resolution, healing, printing, and non-violence. At present I would unfortunately say our emphasis is more on political activity (particularly solidarity for the people's of Central America) than on spiritual development.

We are looking for people who give and expect nurturing; mere cooperation for reasons of economy, convenience, or Political Correctness is not sufficient. We want a sort of affinity group who lives together because they feel supportive and sympathetic to each other's interests. Understanding and being clear about one's feelings is as important as learning how to treat each other as equals.

S. Robyn Kanwisher

Alan Berolzheimer

Box 34

S. Strafford, VT 05070

• We are creating an extended family (between eight and sixteen adults) in which all members are co-leaders, committed to spiritual growth, self awareness, work, humor, and joy. We are also deeply committed to one another as individuals.

We are looking for people who are consciously on their spiritual paths, as we are. Your philosophy and teachings are as valid as ours. A solid grounding in the basics of life (i.e., consistently employed, responsible, reliable) is also very important to us. Living in community as one family under one roof is an integral part of our vision. We intend to remain in Southern California for the near future, and continue our gracious city lifestyle. We prefer to channel our energy into personal growth rather than into raising small children, though affinity and compatibility may ultimately change our view.

Due to our desire for clean air, clear auras, and clear understanding, we usually have little in common with smokers, dopers, and religious fanatics.

We are not "stuck" on any particular format of group. The definition of the community is open for discussion. Robert

A. Heinlein's ideas are among our favorite prototypes for what community can be.

We are currently a four-adult group, and know from direct experience many of the pitfalls (and peaks) that lie on this somewhat bizarre but ultimately desirable path.

Help us make this the community you have been looking for. Call us at 213/859-0371 or write:

Barry, Ann, Lyn and Phyllis

257 N. Wetherly Drive

Beverly Hills, CA 90211

☆ Integrate the best of urban and rural lifestyles with progressive, political and social values in one of six established rural communities. Nonsexist, nonracist, gentle cultures based on cooperation, equality and environmental concern. For free information (donation appreciated), write:

Federation of Egalitarian Communities

Twin Oaks

Box F74-C

Louisa, VA 23093

• Sassafra Ridge Farm is a 240 acre mountain community of four adults (in their 30's) and four children (girls 3-10) with a baby due. We have lived here since 1974 and are now in nuclear households. We share farming, children, fun, shops, machinery and more. Common values include equality, organics, privacy, and natural spirituality. We have open land, trees, 2 ponds and are 1 mile from a clean river and seven miles from town.

We offer for sale a contemporary, professional built five room home just vacated. Built in 1976, it features oak, chestnut, fireplace, wood stove, full plumbing, decks, and appliances and sits on two sloped, separately deeded acres for 32,000. The purchasers involvement with and further investment in the common holdings would be open for review over time.

Also, we welcome *prearranged* short term (3-5 day) workers through the growing season in return for accommodations in a yurt cabin and good meals. Farming, construction and other skill sharing are available opportunities.

Sassafra Ridge Farm

Hunton, WV 25951

(304) 466-4022

• Craftswomyn/Artists — Communal house forming to provide supportive and creative atmosphere. Where we can share skills and tools; possibly working together on projects or business ventures. Convenient to Washington, D.C. and Baltimore by public transportation. If

interested in more information write:

Sol Riou

Box 319

College Park, Maryland 20740

☆ The Lincoln Community Land Trust, Inc. is a non-profit, community based project in a small valley of 800 people adjacent to the Green Mountains in Central Vermont. The purpose of this community land trust is to protect and encourage the rural lifestyle, and to provide a functioning role model for other land stewarding ventures in Vermont. Pilot projects under consideration are a library-reference center, a community construction assistance program, a credit union, cooperative woodland management, soft tech consulting and many more.

The people of Lincoln have a long history of organizing to keep their land in agricultural production, keeping the ski industry and Green Mountain Power at bay. The desire for a preliminary education before first grade translated into the creation of a cooperative preschool. Self-help has long been a way of life in Lincoln.

The Gentle Hills Institute for Creative Living, Inc. is a non-profit educational organization focusing on the harmonious interaction between parents and children, and people and their environment. Gentle Hills is seeking to lease and will work the land in a self-reliant, ecologically responsible manner, with the use of the sugar grove, and organic farming. The land will be designated an "automobile-free zone." Gentle Hills will provide a place for young people and their parents to experience cooperative extended family living in a creative learning-atmosphere.

Gentle Hills will also produce crafts, children's books and toys that reflect its attitudes of holistic child-rearing and living. Other projects include a passive solar essence bread bakery, a seed-cheese dairy, organically grown winter produce, small energy-efficient dwelling kits and alternative child-care for infants to preschool.

Networking and Pledge Information—Socially Responsible Investing and Networking are positive directions in healing our stressed-out planet; mother earth and her people. At this time LCLT and Gentle Hills are in need of networking funds for mailings, legal fees, transportation, phone calls, etc. We need your financial, mental and spiritual support. Your feedback and help in networking would be greatly appreciated. Please send us your address and those of others who would be interested in these projects. These addresses will be put on a mailing list for more detailed information. Please feel

free to copy this flyer and continue the network.

If you are thinking about a tax deductible donation or investment, please write us or just send a check or money order to:

LCLT or GHICL
RFD 1, Box 19
Rochester, VT 05767
(802) 767-4750

People Looking

☆ I am searching for a place where I can
1 - contribute to vegetable gardening;
2 - live in the mountains (or near, 45 minutes drive ok); 3 - be a part-time cook; 4 - be a part-time science consultant; 5 - have private space, at least a room of my own, and also share warm public space with other people; and 6 - spend at least one year working and living, but then be free to leave if I must.

I am 30, have just completed a plant science doctorate at Cornell University, and want to live quietly, away from carcinogenic chemicals, in the country. I would like to start about August, 1984, but later is possible and probable.

Please call or write:

Cynthia Davis
Agronomy Department
Cornell University
Ithaca, NY 14853
(607) 272-3849

☆ Family of 3, Ray 33, Sandy 32, and Brian age 7 are seeking an intentional community in southern N.E. or Virginia. We would like to settle into a community that practices individual religious freedom with community orientation, has openness to lacto-vegetarianism, practices organic gardening, spiritual harmony, and has a consideration for alternative education.

We are open to being part of an intentional community or forming a new one. We would also like to get in touch with other seekers who want to move into a community but don't want to do it alone.

We have many reasons for wanting a community lifestyle; most of all it makes sense (common sense) and also we would like to grow with other peoples and also we would like to show our son that people can live harmoniously without loneliness.

Ray and Sandy Johnson
47 Temple St.
Spencer, Mass. 01562

☆ The U and I is presently closed. The few of us left here are caretaking the land,

1040 acres of Ozark wilderness, that hasn't been destroyed by man. The land is for sale and we want to see it bought by spiritual people who want to get back to the land and give the Lord Jesus All Praise for the surroundings.

We want a family and a place where we can teach our children in the Lord's way. You are welcome to come and stay for a brief visit with us until the land is sold. After that, we may all have to move and start another community somewhere else.

We are into gardening and growing food. Caretaking the land we have been prohibited from inviting anyone else to settle on the land. We would like to see the land bought by spiritual people who have given their lives to healing the Earth in the name of Jesus Christ.

We have mailed a lot of letters, but are getting only a few responses. We need good people who are interested in rebuilding this community. Who wants to get back to the land?

U and I Community
Box 114 and 115
Eldridge, MO 65463

☆ Jeffrey, 31, divorced, no dependents, free spirited, having a hard time locating any individuals or groups that joyfully live and toil in Mother Earth's wilderness. I'm into survival living but also having preparation for the possible use of the world's nuclear war arsenal.

Jeffrey Dinkins
2725 S.E. 31 St.
Ocala, Fla. 32670

☆ Nurturing, adventurous, affectionate, womyn-identified but not separatist, 46 years old "graduate" of motherhood and marriage. I enjoy forest walks, reading, discussions, massage, political and social actions especially for womyn's issues. I'm serious about commitments, like some structure and planning but retain much flexibility. Currently travelling the U.S. coast to coast, visiting friends and communities and evaluating options on where to settle. Have lived in large and small communities for over a year and would like to again. Want to connect with womyn having some similarities of experience, interest and/or aspiration. Please include a phone number. Friends at (713) 488-5688 know how to reach me.

Phoenix Wheeler
P.O. Box 57066
Webster, TX 77598

☆ Anyone out there still interested in intentional community? By that I mean (after knowing each other very well) actually making a commitment to take care of each other for life. As far as daily life goes, I'd like to share meals, at least

some income and work, and children. A large multigenerational house would be nice.

We are a mature mother and 12 year old daughter looking for our final communal home. Respect for children and an excellent school or other unique educational opportunity is a priority.

I bring a big heart, enthusiasm, intuitive knowledge of people, a capacity for hard work, good ideas, much communal experience and a Quaker/Jewish spiritual orientation. My daughter brings gentleness, enthusiasm, a genuine caring about others, especially young children. I have worked as a massage therapist, founder and director of a growth center, workshop leader in psychodrama and bioenergetics, actress, singer, modern dance teacher, elementary school teacher, and mail order entrepreneur.

Anyone want to do any commune visiting?

Joy Vronsky
186 Main Road
Gill, MA 01376
(413) 863-8591

☆ I am a 36 year old male artist currently living in NYC, who is getting tired of the Big Apple. I would like to find a large working and living space outside of a north eastern city. I am spiritually and community oriented, familiar with Bookchin, Ramakrisna and Robert Bly. If anybody knows of anything, please let me know.

Bill Passera
485 Seneca Ave.
Ridgewood, NY 11385

☆ We are a couple with a 2½ year old child and one due in late summer. We want to live with open, supportive, caring people who are concerned with healthful living and with growing wholesome food; who are interested in designing and building ecologically efficient living spaces; and who are interested in educating children in a loving, nurturing environment. We seek to form such a group to live in southern Indiana on a democratic basis of sharing according to ability without the "crutch" of either leader or religious orientation.

Clear Sky
P.O. Box 230
Nashville, IN 47448

☆ Family of five (monogamous husband and wife, three children) are moving from NJ to CA and are looking for community in Morgan Hill, Gilroy, south San Jose, Diablo or Santa Cruz mountains or thereabouts. No drugs or other chemicals.

Interests are intellectual, ecological, relationship oriented. Write:

Ann Bodine
Box 866
New Providence, NJ 07974

☆ I am interested in joining other people to purchase land together to create a new community in Northern California, preferably the Santa Cruz area.

Some of my priorities and preferences are: —living in a rural area yet having access to the benefits of larger community involvement; —creating strong support structures within the community; —income and resource sharing; —co-operative child-rearing; —a feminist/egalitarian environment (non-sexist, non-racist, non-ageist, non-classist, non-elitist, non-violent . . .); —working towards cottage industries (and some degree of self-sufficiency); —realizing that aiming for complete self-sufficiency means giving up a lot (Weighing what is worth giving up and what is not); —overall political awareness and support for each other to do political work in the world community (and recognition that not every one chooses to do political work); —recognizing that there are differences among people as to what those political priorities might be; —being intentional on all levels (shaping the future/attaining goals, financial planning, social planning, and physical community development); —a high degree of commitment and compassionate dedication to each other and the community as a whole; —being secular as a group but leaving space for people's personal preferences; —having a labor system to insure that work is done and done equitably (work credit system); —co-operative decision making (consensus); —developing good communication skills; —and a health diet and tolerance for dietary preference.

Cath Posehn
5747 Prospect
Dallas, Texas 75206

For Sale

☆ 95 acres secluded mountain woodland, about 9 acres clear. Bear Creek runs through the lower portion of the property. The acreage is mostly hilly, with Virginia pine cover, but with a lot of harvestable oak and other hardwood. Area around building has large gardens with enriched soil, apple, pear, plum, peach and nut trees.

Downhill Farm has been a craft community since 1972. The Jeromes, present owners, must relocate for health reasons. Most of present furnishings and equip-

ment, including a Gravelly two-wheel garden tractor with mower, cultivator, plow dozer blade and wagon, can be included in sale price. There are over 13,000 square feet of usable workshop and living space under roof, including 15 furnished rooms.

There are 2 residences, one of which might be rented. Or the property might be suitable for a camp or small community. One well serves all buildings. There is a main farm house, a log cabin, 3 sheds outside the cabin, a large former chicken house adapted for campstyle living and storage, another large building originally built for hay storage, now adapted for workshop and packing room for a small industry, a former double garage that has been adapted to make a woodshop, an above ground swimming pool and various other out-buildings. The address is Rt. 2, Box 284, Warford, PA 17267 but the mailing address is:

Downhill Farm
Rt. 1, Box 177
Hancock, MD 21750
(717) 294-3345

Schools

☆ Studying War No More: At the Meeting School the Focus is Peace.

Rindge, NH — Located in the rolling fields and woods of southern New Hampshire, The Meeting School was founded 27 years ago by a small group of Quakers who wanted more than just college prep for their own children. "From the beginning we have operated on the Friends' conviction that there is 'that of God in everyone,' that each person is to be valued, that all life is sacred," says Claudia Brandenburg. She and her husband Kurt are the school's administrators, called "clerks" in Quaker parlance. In this small school (of some 30 students in grades 10 - 12), much of the decision-making takes place in the Community Business Meeting where faculty and students work together as equals in the process of consensus. Students live and study in faculty homes, and the work of the community (which includes an operating farm) is shared equally. The school's brochure states: "We believe in nonviolent forms of problem-solving — in personal relationships, in our community, and among nations. We believe that our style of living should reflect that which is practical and simple. We believe that integrity and trust are the foundation stones of effective community."

"This spring we decided formally to set the mission of peace-making at the center of our learning community," Brandenburg says. "Each aspect of our

program is organized around this center—from history class to forestry."

Wayne Laise, who teaches power mechanics and Spanish, has been with The Meeting School for seven years. A tall, soft-spoken man, he discusses the basis of the new curriculum: "In the search for peace, we must really begin with ourselves. Learning and practicing nonviolence require first that we learn to trust ourselves and each other. The building of trust is a continuous process at The Meeting School."

The 1984-85 curriculum will feature a "peace seminar," community service outreach, and an all-school program in Spanish (including all staff). Spanish was chosen as the foreign language out of concern for better understanding among the people of our hemisphere. Social studies courses will emphasize a global perspective.

The school is currently accepting applications for the fall term. For information, contact:

Admissions, The Meeting School
Rindge, New Hampshire 03461
(603) 899-3366

Publications

☆ The book written by one of our members when our community was just five years old. *A Walden Two Experiment* by Kat Kinkade, is now out of print, but for a limited time we can offer our friends the softcover edition for \$7.50, including postage and handling. If you request it, you may have an autographed copy.

A new documentary study of Twin Oaks Community, covering especially the years from 1979 through 1982, is hot off the press. This book, *Living the Dream* by Ingrid Komar, is available now in hardback. This book regularly sells for \$27.50, but we can offer it to you for \$25.00, plus \$1.00 for mailing/handling.

Both books, ordered together, are offered for \$32.00, total.

Send check or money-order to:

Rena/Books
Twin Oaks Community
Louisa, VA 23093

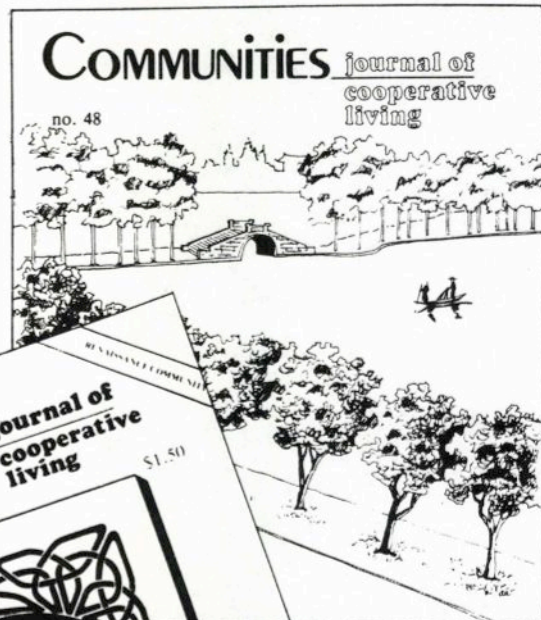
Late Entry

☆ Hatch Natural Products, (a dedicated natural foods warehouse, soon to be coop), Culpeper, VA. 45 miles north of Charlottesville, 90 miles southwest of Washington, D.C. Seeking two dynamic worker-members. (Coop will finance investments). Send resume and cover letter to:

Member Search
746 Germanna Hwy
Culpeper, VA 22701

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