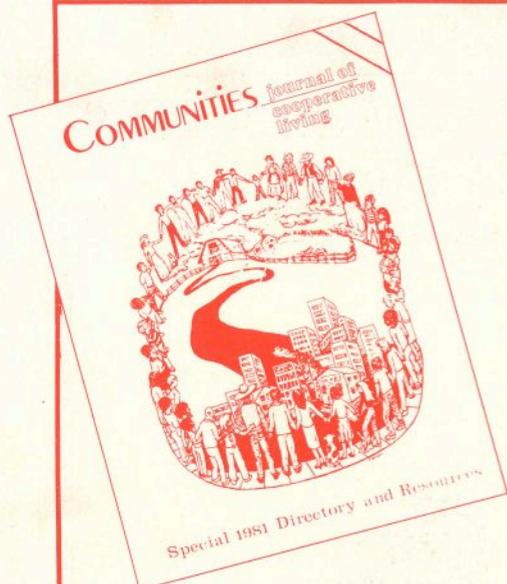


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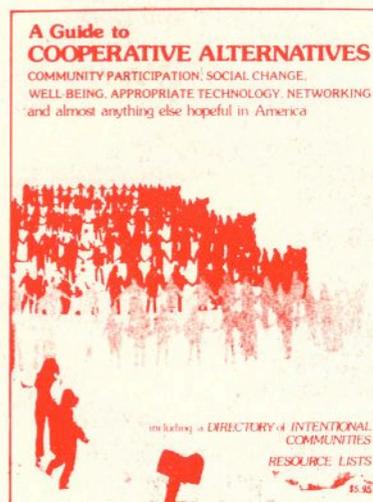
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February/March 1982

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INTRODUCING THIS ISSUE . . .

It has always been a secret desire of mine not to write an editorial introduction. In every issue I edit, I inevitably put this task off to the end while moaning and groaning about how much I dislike that job. I tend to think that the table of contents does an excellent job of letting people know what's inside the issue. As far as editorializing, there is rarely any subject about which I feel qualified to editorialize.

So here goes a realization of my fantasy. Head for the Table of Contents.

Enjoy the issue,
Melissa

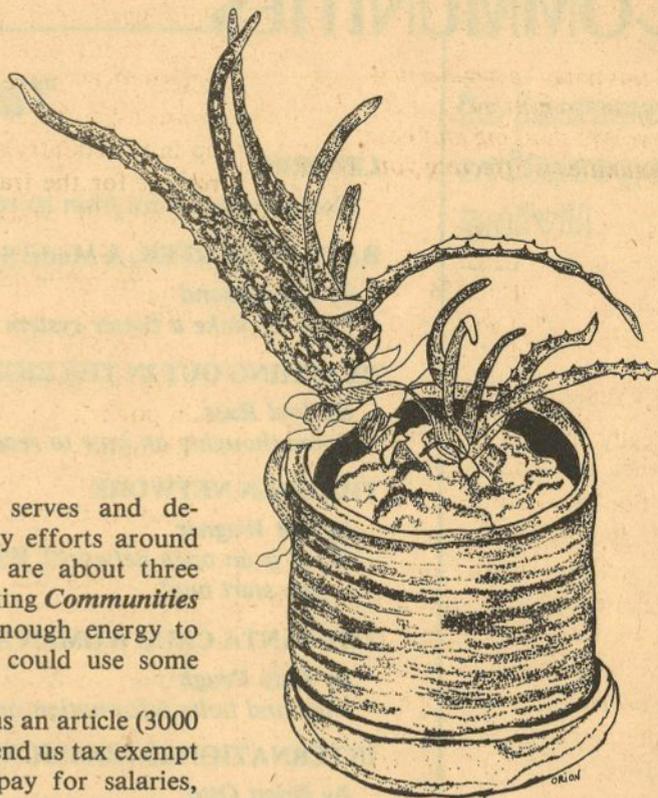
Communities would like to thank the following folks for their contributions to our new, used, not yet bought typesetter:

Lloyd Dennis
Don Shepherd
Ross Jory
Andrew Schoneberg
Arthur Ford
Mary Arginteanu

We still need \$500 to reach our \$3000 goal. Send you tax exempt contribution to C.P.C., Box 426, Louisa, VA 23093.

Communities both serves and depends on community efforts around the country. There are about three full-time people making *Communities* happen. We have enough energy to carry it on but we could use some help.

You can: 1) send us an article (3000 to 5000 words), 2) send us tax exempt donations to help pay for salaries, productions costs, and promotion, 3) go to your local bookstore, food coop, health food store, etc. and show them *Communities* and ask them to order, 4) be a distributor (write us for more information), 5) get one more person to be a subscriber to *Communities* (that would double our readership), 6) if you are



part of a community, think of ways your group could help distribut the magazine. Do you have an office? Could you display our magazines and flyers?

Thanks for you help

Communities Staff

CREDITS . . .

Editor

Melissa Wenig

Production Coordinator

Chris Collins

Departments

Grapevine and Resources —
Gareth Branwyn with assistance
from Pam Bricker
Reach — Gene Lyons

Business Management

Herb Fyfield and Audrey

Production and Design

Chris Collins, Melissa Wenig and
Tom Harden

Cover Photograph

Findhorn Publications

Photographs and Graphics

pp. 2,44 drawings by Orion
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by Meg Biddle; p. 23 The Santa
Cruz Women's Health Collective
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Industrial Cooperative Associates;
pp. 34, 35 photos by Joe Corroon
of M.W. Carr, arrangements by
Joe Feltz; pp. 37, 38, 39, 40, 41
photos by Denny McElyea

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Community Publicatons Cooperative

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

letters

With this issue we begin a new column in Communities. Let us know what you're thinking and how Communities is affecting you. Write to:

*Letters
CPC
Box 426
Louisa, VA 23093*

Dear Communities:

I really enjoyed *Communities* #51. It struck me while reading it how I miss the 'letters to the editor' section which is present in other magazines. This section allows your readers to take issue with individual articles, pro or con and also gives you some valuable feedback. It certainly seems appropriate in a magazine promoting community. Anyhow, keep up the good work.

Derek Meyer

We think so too, so here we go.

The Editors

Dear Communities:

I can't be articulate about the joy (and sadness — but mostly joy) of the current issue (issue #51) and, of course, I can't pretend to know the value which it will have for others. It's impossible to imagine that any who were open would not learn healthier ways of dying and grieving. An excellent job. We have distributed copies to a variety of folks with personal or professional interest. I will let you know the response of the professionals.

Mary Arginteanu
Richmond, VA

Dear Communities:

Just got issue #45 at the local food coop and is it ever a good one! As a feminist, I particularly liked the

Frances Newell article and the piece by Margaret Oaks. It's good to have an 'outside' perspective on women's roles in alternative communities. I think that women in rural communities (both inside and outside the 'alternative' movement) are coming more and more into their own. I grew up in the country and I have a lot of respect for the traditional skills and strengths of women. I am now an urban 'professional' feminist working in a predominantly male field. It's **exciting** to hear about the ways women are working together in community to change old roles and to gain power.

I was, however, disappointed in the editors when I read "On the Move," the article by Nina and Ben Potage: "The wife working outside the home is a frequent cause of spouse abuse and divorce." There is a useful insight here, first of all, what about "spouse abuse" — let's not kid ourselves — this is "wife abuse." The number of abused husbands is miniscule. More importantly, wives working outside the home do not 'cause' wife abuse and divorce any more than Black people insisting on their rights 'cause' racist violence. How about "The lack of good community childcare and men's difficulty in accepting women working outside the home is a frequent cause... or something similar. I realize that, as your disclaimer puts it "Opinions expressed by authors and correspondents are their own and do not necessarily reflect those of the publisher." However, I doubt you would have let such a 'blame the victim' statement slip thru if it had been made about any other oppressed group.

Other than that — a fine issue. I have recently decided that living in community is the only way to go for me and your magazine will serve as a valuable guide and source of information.

Keep up the good work.

Donna Berry
Columbus, Ohio

Dear Communities:

How about regular updates and/or features on the experiments that fail? Maybe just the serious ones — and not from a blame-placing standpoint, but as a 'lessons learned' to be analyzed by other seekers, with a recognition of the good times that may have been generated, even temporarily.

And how about more thoughtful discussions of the problems and blessings of cooperative living and intimate relationships co-existing in the same household. I've read about groups totally closed to 'outside' relationships and others equally close to 'inside' couples. How do such rigid rules work out? What happens when there are not rules? etc., etc., etc.?

David Digby
Orlando, FLA

Dear Communities:

Thank you for the great job with the issue on death and dying. This is community journalism at its best. Your account of Seth's death had a powerful impact on me. It helped illuminate for me the poverty of our family and community connections as shown by our inability to deal so substantially and intimately with illness and death as you did with Seth.

In a sense, you seem to have been forced into the situation. Twin Oaks is a relatively new family — created, no doubt, in part by the need of the communards for a more satisfying and supportive experience than they found with their own families — and you were confronted with death and the need to create rituals to handle it.

This seems to me precisely what most of us need to do, with our whole lives, including the profound passage that is death. This doesn't necessarily mean a breakoff with the traditional forms — doctors, nurses, hospitals and nursing homes, ministers and churches — but it means that we must reclaim control of the process, as you did. We must take charge of the sick person and the dying, bereavement and final rituals. We need to handle

the body and decide how it is to be prepared and buried.

You did this in a powerful way at Twin Oaks with Seth, and it significant, I think, that you probably could not have done this so thoroughly had you not comprised a real commune.

I have never lived in an intentional community, but I believe, with Martin Buber (*Paths in Utopia*, 1949) that they are the essential new glue with which our broken societies must be pulled together.

Not all of us can live in intentional communities, even if we would so choose; but we can participate in the social healing process by intentionally creating new bonds of kinship and community out of the remnants of those ancient traditions that survive always — almost miraculously — among us. And as Simone Weil counseled in *The Need for Roots*, we should work not to destroy these precious traditions but to nourish and transform them.

A couple of final observations: It was interesting to me that the experience of Seth's death impelled a number of you to remember and refresh the experiences with you own kinfolk. From my own experience in living with a traditional extended family, I think this process is natural and vital. We need to break away from our family ties in young adulthood in order to establish our own identities and see our lives in the perspective of distance; but our blood ties remain with us always, and unless we can reconcile ourselves with them, we will create no better communities elsewhere.

I am calling the death and dying issue to the attention of the staff of the *North Country Anvil* magazine, which I edited for seven years, and hope that your fine work on this issue will receive the wide distribution it deserves.

Jack Miller
Anvil Press
Millville, Minn.



SPREAD THE WORD

Communities magazine is distributed mainly through word of mouth. We have been very wary of using the magazine for advertising purposes and have deliberately chosen to be a subscriber supported publication. Our goal for the next year is to double our readership. You can help us. Show a friend Communities. Ask them if they'd like to subscribe. For every new subscriber you send to us your subscription will be extended by two issues.

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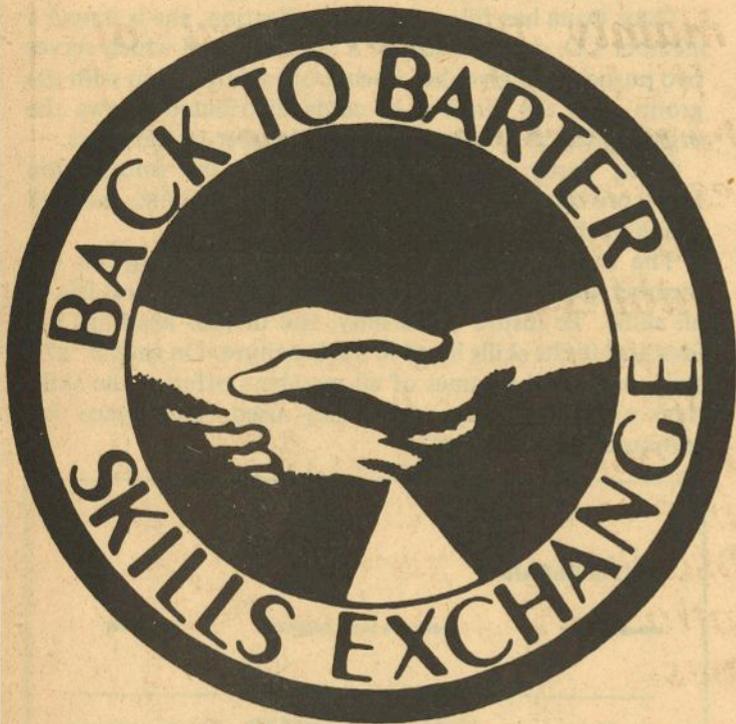
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MARCH 26 -30 1982



A MODEL SYSTEM TO FACILITATE BARTERING



by **Jessie Bond**

Jessie Bond is a former intern at Volunteer, the National Center for Citizen Involvement. This piece was written for Exchange Networks and is a nuts and bolts article aimed at assisting existing and future barter networks.

Every local bartering program uses its own approach to recruiting members; cataloging their members' skills, interests, and needs; making matches; and recording the value of services rendered and received. Some systems are very simple, bypassing the credit hour accounting system altogether for example, while others are considerably more complex. In each case, an effort is made to keep the system as simple as possible while recording the information necessary to facilitate bartering and evaluate the effectiveness of the program in an ongoing fashion. The following model system is based on techniques used by a variety of existing barter programs, and incorporates other approaches of each, and eliminates those techniques which are overly time-consuming, hard to manage, or have otherwise proven ineffective.

Since a record keeping system reflects the processes it monitors, it is best to start by outlining the major steps of the barter process. First is the presentation of the promotional brochure and the accompanying applications process whereby individuals become members of the program. Next is the service request, when a member requests names of providers of the service he or she seeks, and once the service has been provided, the reporting of the exchange to the barter program. Finally, the exchange is recorded in the appropriate files and ledgers.

There are five possible files or records that should be created and updated as the exchange process described above occurs:

- member file
- skills file
- tool file
- credit hour ledger
- daily phone log (optional)

The process by which this system functions can best be explained by following two members of a barter organization through each step of an exchange.

The Application

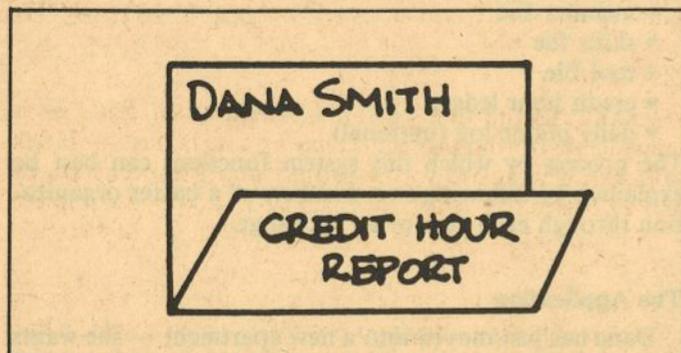
Dana has just moved into a new apartment — she wants to become involved in and contribute to the community. She has heard of a neighborhood barter group where skills can be exchanged. A photographer by profession, Dana has numerous skills and hobbies that she can share in her spare time.

Dana calls the barter group after hearing about it on the radio and they send her a brochure. The brochure and radio ads are part of a public relations campaign to promote the barter program. At the minimum, this involves airing public service ads on radio, speaking to groups, posting flyers around the community, and distributing brochures. The brochure serves both as an explanation of the program and as an application form. The explanatory section includes a brief introduction to the barter program, guidelines for involvement, and a skills listing. Since members must use the skills listing when identifying and requesting skills, it is complete, yet simple. It consists of major categories (such as 'Arts, Crafts and Theater', 'Business and Law', 'Communications', 'Construction and Home Repair', 'Education', 'Gardening and Forestry', 'Health', 'Odd Jobs', 'Music', 'Repair', 'Sports and Games', 'Transportation') under which skills are grouped. Categories are constructed so that no skill appears in more than one category. The listing is usually the product of a brain-storming session during the center's planning phase by the organizers, since all the skills the community offers are not clear before the members sign up.

After reading the brochure, Dana decides to join. The application form is the first step in this process — it is the place where Dana gives information about herself. On the top half of the front of the 8½"x11" (Use paper that is substantial, since it will be a part of a reference file) sheet, there is space for her name, her location (address, day and evening phone numbers), relevant background information (education, training, experience), availability pre-

ference (will work days, evenings, and/or weekends), and a place for Dana to sign and date the form. Some groups choose to include a space for personal references, but this is optional. Also optional are small map grids where Dana can mark the section of the community where she lives. The latter is useful for groups that serve large areas in matching people who live close to one another.

The bottom half of the front page, the credit hour report, will be used by the barter program personnel to record the exchanges in which Dana is involved. This is printed upside down so that the form can be folded in half and placed in the files with the credit hour report facing out (see diagram).



On the back of the page Dana will record in separate sections skills/services she is offering and tools/materials she can lend to others. There is space for several of each and for comments if desired. Dana may also choose to use one of the codes such as those listed on the sample application form.

NAME Dana Smith

SERVICES & SKILLS
CODES:
 Current skill level: 1 2 3 4 5
 (low) (high)

C — Consult only
 T — Teach only

SERVICE OR SKILL	COMMENTS	CODES
doll making	portraits	4
photography		5
calligraphy		4T
plant sitting		3

TOOLS/MATERIALS
CODES:
 H — Use at home only

TOOLS MATERIALS	COMMENTS	CODES
PRODUCTS		
RESOURCES		
darkroom equipment		H
sewing machine	Singer model	

The skills/services section includes a proficiency code where Dana can rate her skills on a scale of 1 to 5. To insure as much accuracy as possible, specific descriptions of each skill level are listed in the brochure. This section also includes an involvement preference code indicating any limitations on the service, such as T for 'Teach only' and C for 'Consult only'.

The tool section includes involvement preference codes as well, such as H for 'Use at home only'.

Once Dana has filled out the application, she is issued a member I.D. card the size of a business card which serves two purposes. It gives her a sense of identification with the group, and the number of cards distributed allows the organization to keep track of the number of members.

Next, barter center personnel enter the information Dana provided in three files — the member file, the skill file, and the tool file.

The member file is merely a file containing all the member applications. The skill file is an alphabetical file of all skills. To insure uniformity, the divider headings are identical to the skills listed in the brochure. On each 5"x7" skill card are the names of all members offering the skill, their skill level, any codes they used, and space for comments (see diagram).

AUTO REPAIR

MEMBER	SERVICES & SKILLS OFFERED	COMMENTS
_____	1-2-3-4-5 Teach only Consult only	_____
_____	1-2-3-4-5 Teach only Consult only	_____
_____	1-2-3-4-5 Teach only Consult only	_____
_____	1-2-3-4-5 Teach only Consult only	_____
_____	1-2-3-4-5 Teach only Consult only	_____
_____	1-2-3-4-5 Teach only Consult only	_____
_____	1-2-3-4-5 Teach only Consult only	_____

2½"x3½" tool file cards, also arranged alphabetically by brochure headings, contain the names of persons willing to lend the tool and any codes they used.

Some groups assign members a number (such as a social security number or the last 4 digits of a home phone number) and use numbers instead of names in the member, skill and tool files. This is done primarily to make the selection process more anonymous. However, it necessitates a cross-reference file with the name of each member number. In most instances, this makes life unnecessarily complex.

The Request

Hank is a retired auto repairman. He joined the barter program six months ago and has already contributed several hours' worth of repairs to members of the organization. It is November and he is beginning to think of Christmas and what he can do that is special for his two granddaughters. Hank has never liked toys in the toy store

— they all seem so ordinary and plastic. He wants handmade dolls for the girls — one made especially for each of them.

Hank knows from looking at the barter skills listing that there is a listing for handmade toys under the 'Arts, Crafts and Theater' category. He decides to call (or go to) the center and get some referrals.

He speaks with Joe, a program member who earns one credit for each hour he works at the center, usually six per week. Hank tells Joe he wants someone to make dolls to specification.

The first thing Joe does is check Hank's member file to make sure he has not used considerably more hours than he has contributed. This is standardized in terms of a debit limit — if Hank has received over 10 credit units more than he has given, he must provide a service to other members or to the organization before he can use another member's skills. This information is recorded on the bottom half of the member application form (see the Recording section below for details).

Second, Joe checks the skills file for persons who meet the qualifications Hank specified. These qualifications can be determined by looking at the skill level and codes listed for each person on the skill card. If needed, further details or experience and education can be found on the members' individual application form in the member file.

Third, Joe considers which of the qualified people have been utilized least. It is important to distribute the workload as evenly as possible so no one gets bored (if underutilized) or burned out (if called too often). This information can be found in each member's file.

Through process, Joe identifies three qualified people. He gives Hank names and phone numbers and instructions to call him back if no one is satisfactory or available.

At this point, some groups record the referral in detail so a follow-up can be done in three days. This seems more cumbersome than beneficial, as dissatisfied members are likely to call for additional names.

One optional record keeping function that a group might consider more seriously is a daily log where phone calls and in-person requests can be tallied by type (brochure/application request, referral, re-referral, report of exchange, miscellaneous requests). Such a system enables a quick assessment of the organization's activities which can be relayed to members for their information and to potential funding sources as evidence of the organization's activity.

The Reporting

Hank calls the first person on his list and finds he is unavailable for the project. Dana's name is next — Hank calls her. She agrees to the project and its specifications and estimates that it will take her 10-12 hours to complete it. She and Hank discuss the appropriate fee and decide that 10 credits is a fair exchange.

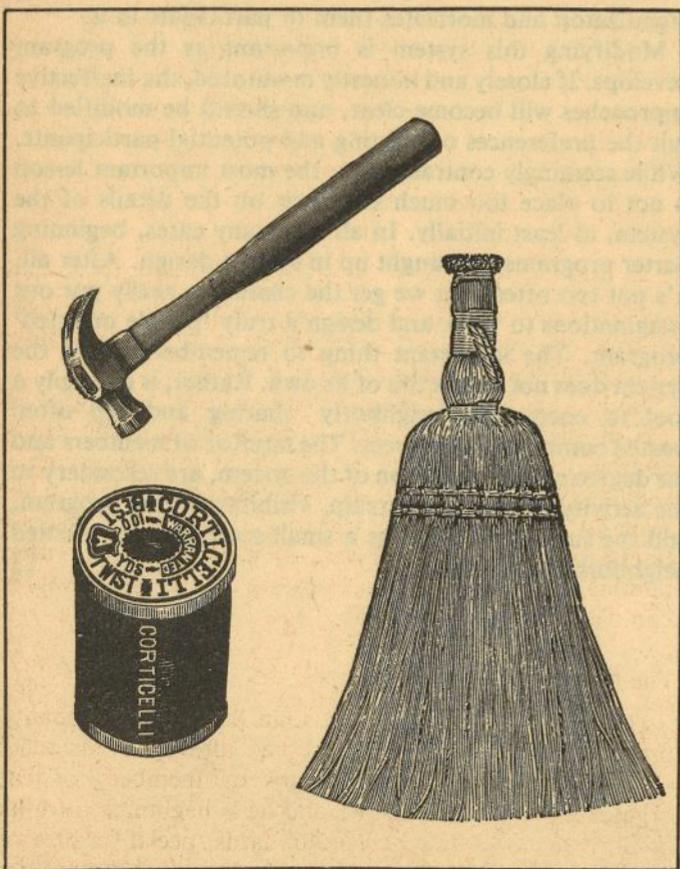
Credits are the key to the system — they are the means by which indirect exchange is possible. A credit usually has some tangible value attached to it so it can be easily calculated. The most effective value is the credit hour. It is simple to calculate, since one hour of work equals one credit. This value, however, is not a hard and fast rule. Sometimes one skill is more technical or complex than another and the exchangers can justifiably agree to a swap of five hours of work for ten credits, or vice versa. Thus, the credit hour is only a guide for assigning exchange value, a guide to be negotiated by those involved.

Once the work is complete, Dana and Hank report the exchange to the center. This step is a crucial link between the exchange and the bulk of the record keeping system. The most efficient way to report is via an exchange slip. This slip should have space for the names of the two people who bartered, the service exchanged, the number of credits involved, the members' signatures, and any comments about the quality of the exchange.

When the exchange is made, Dana and Hank fill out and sign the slip and Dana sends or takes it to the center. The provider of the service (in this case, Dana) should send the slip since she is benefitting more (receiving credits).

The Recording

The most important element in this part of the process is the notion of credits and debits. When members perform a service for another member (Dana) or for the organization (as in Joe's case), they receive credits for their work that can be drawn upon later when they want a service performed. Conversely, when members (such as Hank) or the organization have a service performed for them, their accounts must be debited — they 'owe' credits to the other members of the organization. Therefore, for Dana and Hank's exchange, Dana is credited 10 credit hours and Hank is debited 10.



(Example A below illustrates how Dana and Hank's exchange, and Joe's credits for staffing the office are recorded in the credit ledger book. Example B below illustrates how Hank's exchange is recorded in his file.)

Example A

CREDIT LEDGER BOOK

Date	Names	Service	Hours Credited	Hours Debited	Member Balance	Org'n Balance
						+100
11/30	JOE	OFFICE	6		+6	+94
12/6	HANK			11*	+3	+95
	DANA	DOLLS	10		+10	+95

*0-10 = 1/2 CREDIT DUES

10+ = 1 CREDIT PER 10

Example B

CREDIT HOUR REPORT (MEMBER FILE)

Date	For/By Member	Work Description	+/- Credit	Balance	Comments
10/3	MARY	CAR REPAIR	+2	+2	THOROUGH
11/4	SAM	GUTTER REPAIR	+12	+14	
12/6	DANA	MADE DOLLS	-11	+3	

An additional factor is the notion of 'dues'. Legally, a nonprofit barter organization cannot demand member dues. Yet it only seems fair that those who use the service should make some donation. To make the system consistent, it is preferable to collect them in the form of credits. The organization uses the credits it receives to compensate members for certain administrative maintenance, fundraising tasks such as bookkeeping, printing, upkeep of the building, and volunteering to help in a fundraiser.

Two methods of collection are possible. The first is to automatically 'Charge' a credit value to each member's account every month (such as 1/2 credit per month). This, however, makes recordkeeping complicated, since every member's account has to be debited each month. Furthermore, it is unfair to those who use the system less often and tends to give a false sense of organizational

success, since it is being 'rewarded' (in dues income) for member inactivity as well as activity.

The method suggested in this model is to 'charge' credit hours *per exchange*. Every member is debited donation credits when he or she receives a service — the organization is then credited the same amount. The amount is determined by the number of credits involved in the original exchange. A suggested rate is one debited hour for every ten credit hours of services received, and 1/2 credit for ten credit hours or under. Thus, in Dana and Hank's exchange, Hank is debited one additional credit hour and the organization is credited one credit hour.

Once those concepts are understood, the mechanics of the process are relatively simple. With the information received from the exchange slip, the barter center personnel can record the exchange in its books. Each exchange should be recorded in two places — in the members' personal file (on the bottom half of the front page of the application form) and in the credit ledger book.

Although both sets of records contain the same basic information, they have different purposes, and consequently both are necessary. The member file gives a complete record of each individual's account — it makes an analysis of a member's activity easier and permits the providing of statements of accounts to members. The ledger book gives an overview of all accounts and exchanges and makes reports to boards of directors or funding sources easy to compile.

In order to keep members up to date on the activities of the organization and its growth, a monthly or quarterly newsletter can be sent to them. It serves as a public relations tool — it keeps members informed about the organization and motivates them to participate in it.

Modifying this system is important as the program develops. If closely and honestly monitored, the ineffective approaches will become clear, and should be modified to suit the preferences of existing and potential participants. While seemingly contradictory, the most important lesson is not to place too much emphasis on the details of the system, at least initially. In all too many cases, beginning barter programs get caught up in system design. After all, it's not too often that we get the chance to really put our imaginations to work and design a truly 'people oriented' program. The important thing to remember is that the system does not have a life of its own. Rather, it is simply a tool to encourage neighborly sharing and tap often wasted community resources. The number of members and the degree of sophistication of the system, are secondary to the activity of the membership, visibility of the program, and the success it enjoys as a small-scale human oriented neighborhood initiative. □



Conferences on COMMUNAL LIVING



1982 Calendar

Explore communal living as an approach to social change at our Conferences and Communal Living Weeks throughout the spring and summer of 1982.

Co-sponsored by the Federation of Egalitarian Communities, our three-day Conferences and our Communal Living Weeks are designed to broaden awareness and understanding of intentional communities, to help more people find a communal alternative, and to celebrate our own communal lives.

The **Conferences** offer participants a look at communal life, its rewards and its problems, through workshops and presentations facilitated by people living and working communally.

The **Communal Living Weeks** are intensive communal living experiences for small groups of ten to twenty people — each one an opportunity to experience community-building first hand.

June 4—6	Conference on Children and Community	Dandelion
July 10—17	Communal Living Week	Twin Oaks Community
July 9 — 12	4th Annual Conference on Women in Community	Dandelion Community
August 7 — 14	Communal Living Week	Twin Oaks Community
July 30 — August 2	Annual Communities Conference	Dandelion Community
September 3 — 6	Twin Oaks Communities Conference	Twin Oaks Community
September 4 — 12	Training for Social Change	Dandelion Community

Registration Fees:

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

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

Communal Living Weeks \$70 — \$100

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

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

Write for more information:

Dandelion

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

Twin Oaks

Twin Oaks Community
Route 4F
Louisa, VA 23093
(703) 894-5126

Joel Russ is a writer, book reviewer, and networker who has been actively involved in the alternative movement for the past several years. Joel is currently working on a book about back-to-the-land efforts throughout North America and is now involved in organizing a People's Yellow Pages in British Columbia.

Reaching Out in the Eighties

Reaching out in the sixties, the roots of a broad spectrum "new age" consciousness began to develop in North America and some other parts of the industrialized world. The basic elements of this consciousness were such things as an exploratory interest in human self-nature, a willingness to experiment socially, a new intensity of interpersonal experience, a desire to enhance the health of the human body through natural nutrition and nature-respecting therapies, and an interest in the world's "wisdom traditions."

Concrete manifestations of the new consciousness were certainly to be found in the arts: music, graphics, theater, films, and handcrafts. But perhaps of more durable importance are such enterprises as co-operative communities (rural and urban), food co-ops, metaphysical- and natural-living-oriented bookstores, outdoor equipment co-ops, community gardens, soft-technology research projects and equipment manufacturing, new periodicals, and so on. Besides these, there is the tremendously significant fact that millions more people than before are utilizing the national, state and provincial parks of North America; thus, more people getting a direct feeling for the beauty of nature and natural systems and humankind's place therein. None of these ideas, activities, or institutions was totally new in the sixties and seventies. It is simply that the time was right and many more people responded to them than previously.

Many of the people participating in the blossoming counter-culture of the '60' and '70s are now in or nearing their thirties. Of course, some are older and a few are younger. And it seems to me — as a participant in a number of facets of this "greening" process, both in the US and now in Canada — that we are faced with two somewhat related problems: the gap between the values of



the new agers and the mainstream culture, and a generation gap developing in relation to people in their teens and early twenties. I'm hearing about this from people I work with, visit with, and correspond with who are involved in transformational activities. I feel that it is very important that we both broaden and perpetuate involvement with what we've worked so hard to build, not because its present form is the be-all and end-all in these matters, but because it is a substantial beginning.

Rather than placing all the blame for this isolation with society's entrenched institutions and the "conservative climate of the times," I think that those of us committed to transformational enterprises should take some direct, creative responsibility. To my mind, this involves the necessity of intelligent, informed outreach strategies.

by Joel Russ

In many situations, it can be very valuable to utilize the available media, enabling a group to communicate its activities to the local public, hopefully beyond the restricted circle already aware of these activities. Press releases about **specific** workshops, programs, and other events may be sent to local newspaper editors, to radio stations, and shoppers' papers. Perhaps it would be possible to drum up enough interest in your group's activities that a local reporter may be moved to interview one of the well-spoken members of the group. If possible, it's advisable to consult someone who has carried on media campaigns in your area before so as to have a better chance to make effective use of the available means of publicity.

Perhaps the best way to introduce any of the new institutions to people is to give them a chance to experience them personally. An urban co-op house, for instance, can invite its neighbors to a potluck supper, so that they can get to know the housemembers and something of their lifestyle. Rural communitarians can hold a similar "open house," possibly even making it possible for some people to come there to live and work for a while.

It is very important that we both broaden and perpetuate involvement with what we've worked so hard to build.

Besides doing community outreach via posters, press releases, and media advertising, consumer co-ops and retail outlets may at times be able to hire students for part-time work, thus introducing their operations and inherent values to these young people (and very possibly to their friends).

Does all of this sound too straight and bourgeois? Remember that the mainstream businesses and institutions, some of which we may at times find objectionable, are effective in attracting people to them at least partly because of their effectiveness in communicating with the public. If we wish to spread our values beyond the limited sphere in which they now circulate, we have to become realistic and competent with regard to 'public relations.' I don't think that has to mean deviance from our principles or deception of the public.

A project with which I'm involved in my own region may be worth describing. I live in a rural area in Southeastern British Columbia. Between 1968 and the present many countercultural people full of creative ideas moved into this region (the west Kootenay). Land was inexpensive then, and mortgage rates were fairly reasonable. People bought land or bought or rented houses in the small towns in the area. Food co-ops sprang up, cottage industries were begun, alternative retail outlets were established. There are also many new-age type people living and doing things in this area, spread over some 5000 miles that we can't possibly all know each other. Not only

that, but there also exists the earlier mentioned gaps between hip and straight and between the generations. The This situation exists despite the various crafts and pleasure fairs put on yearly in the region. Further, many of the

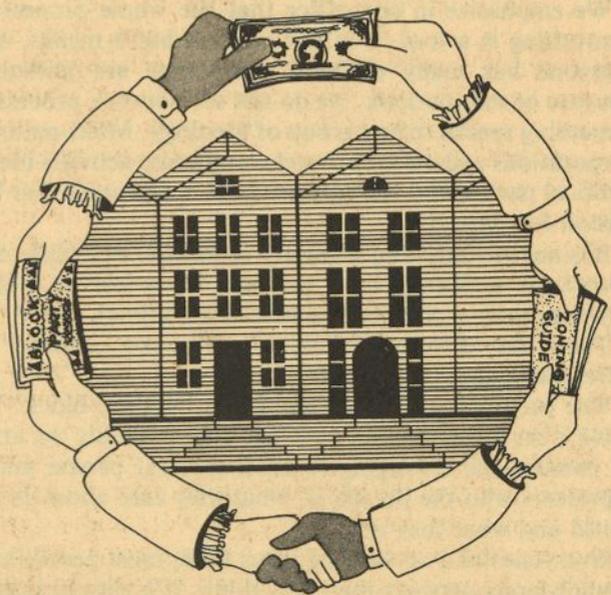
Perhaps the best way to introduce any of the new institutions to people is to give them a chance to experience them personally.

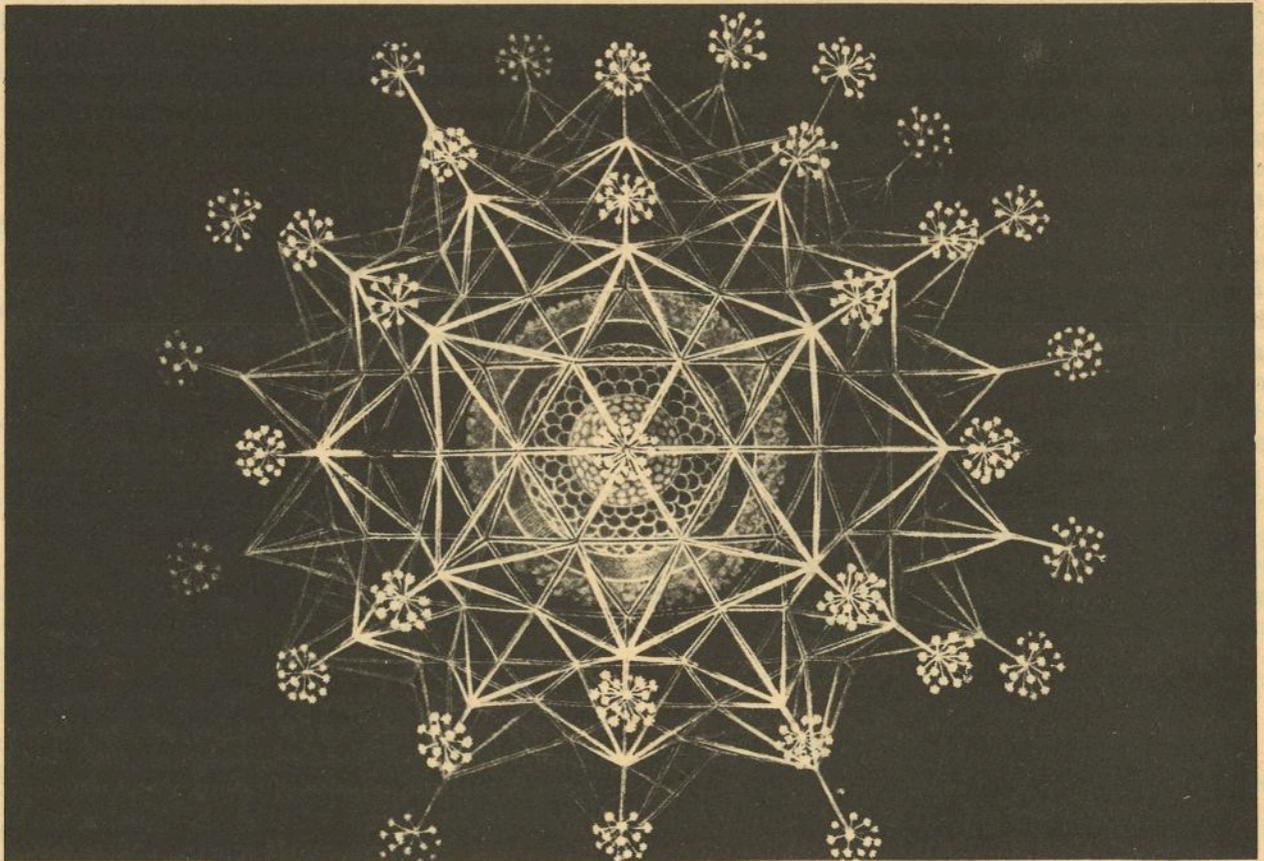
people attempting to run an independent small business, to be their own bosses, are just struggling along with the existence of their service poorly known.

In light of this, several of us from various parts of the area are organizing a community directory, a 'people's yellow pages.' Our appeal to potential listers has been made through posters, press releases to newspapers and radio stations, by word of mouth, and by direct hand-outs of listing forms. So far, the response is encouraging. We hope to make the directories available through a wide enough variety of outlets to reach younger and older people beyond the new-age set.

The means of outreach are many and varied — I've only touched on a few. But outreach, of whatever kind, seems crucial at this time. □

(For details of the directory project, send a large self-addressed stamped envelope and 50 cents, for xeroxing, to me at: R.R. #1 Winlaw, BC; V0G 2J0; Canada.)





the open network

A network is a still picture of an active process. Networking is idea and information exchanges for mutual benefit. A network is a particular array of points within a web of connections. Those points and connections are constantly changing. Sections grow and die.

We emphasize in our office that the whole process of networking is a tool. It is not an end, but a means, and everyone has many different ends they are pursuing. Because of that outlook, we do not see network process as something special to any group of ideology. Multi-national corporations and neighborhood community activists use it. Political parties and families use it. It is a process that has existed for centuries.

It is not the same as a directory of names, or a club, or a school, or a library or a meeting. It is not an object anymore than a photo of a horse is an animal.

There are different kinds of networks, defined by different focuses and interests.

The personal network is the basic building block. We think it the most important by far. That is simply the array of connections belonging to an individual person and it represents who the person is, what they care about in the world and what they do.

Everyone has a network of some kind; most people have a much larger network than they think. It is safe to assume that the average American adult has at least 250 people who they communicate with to some degree over a year's

time. This includes friends, relatives, co-workers, neighbors, acquaintances and business contacts. It also includes tradespeople and service people. It is rare that someone takes good advantage of this personal network. More often a person is aware of the different focused networks they inhabit.

Focused networks include formal and informal networks. Formal networks might be defined by interest, intent, worldview or geography, and are usually generated by some organization. Networks of intent might focus around a political action, like ERA or anti-abortion laws. Networks of a particular worldview include those generated because of a shared religion. Geographical networks include contacts shared because of proximity or patriotism.

If the network is informal, it often is formed by one or more individuals' particular interest in the world. That individual might have a network of contacts around an idea, like building a new school or investing in a particular oil field. Again, I would like to emphasize that simply calling a club or organization a network does not magically turn it into one.

However, that process called open network does not have a boundary or a focus. It is like the mythical ether, filled with many galaxies. Most people are aware of the Open Network when they make a radical change in their life, like moving to a new city or changing jobs or going to

Network Research, Inc. (since the writing of this article the name has been changed to Network Resources), known also as the Denver Open Network, is a small and growing national organization that is a model for both the philosophy and content for network activities. Cozily housed in two rooms in a close-to-downtown Denver neighborhood, the Network Research staff puts out strong attitudes of both service and competence.

Users of the Network usually find Pat Wagner and Leif Smith either on the phone consulting, at their computer aiding a network member enter his or her entry, or talking in person with a user of the network. Their main effort is to link users with people or organizations who will in turn help them move closer to finding the end product of their quest, be it service or information. This is the major aim of all networkers and networking organizations.

In this article Pat Wagner writes about the purpose and goals of an open network. She offers us provocative thinking on the openness of their network. Is it really OK to serve as a network tool for both MacDonald's and leftist organizations? If it's an open network, Pat says emphatically, yes. In addition, Pat offers good information to those readers who want to know more about what a specific open network does (in this case, Denver's) and important aspects of starting open networks.

by Pat Wagner

college for the first time. Suddenly, whole new universes are glimpsed, and an exploration takes on the characteristics of intergalactic space travel. There are new languages to learn, new customs, and sometimes, it seems as if even the laws of nature have gone askew.

We think that the ability to change galaxies and to contact other universes is vital for the flourishing of the human explorers on this planet.

As our director of Research, Leif Smith, put it: The Open Network is a **freeorder** comprised of, and arising from, all aspects of the work in which an explorer or sovereign spirit may rejoice. It is a process and an image; it is not an organization. It cannot be owned and it cannot be controlled. I like to think of it as an infinite area.

If the Open Network is a sea, then the office is a port. If you think of the Open Network as a universe, then the office might be a black hole.

An office for open network is a contact center with no focus except to be useful to its users. It in itself is not a network; the people who work there are merely supposed to pay attention to the open network process. Leif first defined the process in 1970 and coined the phrase 'open network' in late 1974. The first laboratory, called the Denver Open Network, opened in 1975.

The current project in Denver is called the office of Open Network, and is run by a non-profit organization called Network Research, Inc.

Philosophy and Purpose

The Purpose of the Denver Open Network Office is the strengthening and multiplication of human beings who pursue deeply loved quests with sovereign spirit which is the work that will make the world well. It is one thing to speak to people about exploration and quest; it is another to say little and to provide good tools. At the Office for Open Network we say as little as possible about quest itself, and instead find out what it is that the person who is with us cares about, finds interesting, and wants to do. Then we try to be useful. We see each questions that is brought into the Open Network as a treasure of possibilities, for the questioner and for those who are to be affected by the question. We wish always to strengthen, to find resources within the person which will serve their exploration, to find how apprentices can become masters, and how masters may better weave their own nets, and see them from new perspectives, and find one another more readily when their explorations can be of mutual delight and reward.

The most important part of the Open Network is the word **open**. Most network systems are not open. The people who run them assume that a certain way of looking at the world is the best way; for example, there has been a growth in the last few years of appropriate technology networks and community action networks. However, the staff of the office for the Open Network does not assume that everyone should have one way of looking at the world. Consequently, our office has users from all parts of the political spectrum with many diverse ideologies, often in conflict with each other. We do not ask for agreement; the rich resources and philosophical texture of the Network depends on its internal diversity. What good would it be ad a new source of information if everyone agreed with you and knew only those things you knew?

The Networking Process

What happens in a networking office? Useful contacts are made. But, you say, what else? In a focused networking office, many other things might occur. Political careers might be promoted, newspapers might be produced, ideas might be sold. I have seen good networking happen in grocery store checkout lines, at hospitals, during corporate meetings and during weddings. Usually, an office for a focused network might also be a school, a library, a meeting hall, a kitchen or a company. The process of information exchange might also involve the proselytizing of a certain cause. Also, the people who hang out might have shared assumptions about the world.

Whatever the cause, however, the heart of networking is useful exchanges of contacts and information. If people do not feel as if they have a pretty good chance of finding

Patricia Wagner is director of publications for Network Research, Inc. She helps people play the Networking Game at workshops, meetings and on street corners. She has staffed the office for the Open Network since 1978.

investigate the beginnings of life in the universe, use astrology to analyze health problems and start religions.

2. An inner city phoenix with plans to transform the seedier parts of the city with new businesses and better transportation. It uses the network to find ideas and projects.

3. A handful of people separated by thousands of miles who want to exchange information about nomadic living have been put in touch.

4. A professor with radical ideas about nuclear energy is being connected with like-minded people around the country.

5. A social-minded political activist is meeting people who he can talk with about democracy in the marketplace.

6. A woman real estate developer and a woman fighting real estate development (both working in the same neighborhood) meet because of the Open Network over coffee; both survive.

How To Use the Open Network

1. Put us on the mailing list for your own organization.

This would include press releases, copies of annual reports, brochures, newsletters, etc. We will spread the word about your project and file the information in your paper file for others to see. We do not have the time or information needed to abstract your information for the computer system however. We can use the mailing for more clues as to what your group is doing.

2. Send us copies of resumes and personal information.

Again, we will only put information into the computer that you specifically tell us to put in, but we do circulate resumes and personal info. One network user has some of her art slides on files; another has a written list of his favorite books. It is nice to have multiple copies so we can give them out at the office or mail them out.

3. Call us.

The favorite way to use an account. Try calling on a weekend if you have a long request; the office is often very busy on weekdays. If you are at a loss for how to use your account, at the very least, call us and let us know. You might be pleasantly surprised.

4. Write us.

If you can be fairly specific about what it is you need or what you have to offer, we can likely as not find some interesting connections. If your communications are very general or vague, guess what — our response will be very general or vague, or, if we have the time we will ask you to clarify the request. Why not save us a step, not to mention keeping the phone bills and postage down at both ends and be specific to begin with. If there is information you want in the computer, please put it in a form we can use for the computer and mark it very clearly. Again, we have trouble finding the time to format other people's work; please help us out.

5. Use the computer.

Ask for a printout on a specific topic. Ask to see a random sample of events. Your access fee covers a reasonable amount of postage; if we think we can't afford to send something out, we will ask you to cover the postage. In a few months, we will be a dial-up system, meanwhile, if you live in the Denver area, come visit and play with the system. Of course, the best way to use the computer is to send us an entry.

The People Who Can Run an Open Network Office

Here is a little questionnaire. There is not a wrong way to answer, but if it is not clear to you what the point of the questionnaire is, perhaps you should start a focused network instead.

1. A large chemical company comes to you; they want to build a plant on your favorite river. Are you able to be useful to them?

2. Your best friend wants the office to endorse his political campaign or sign his petition. Can he?

3. A member of the Moral Majority, the Socialist Workers' Party or NOW wants to sign up. Can they?

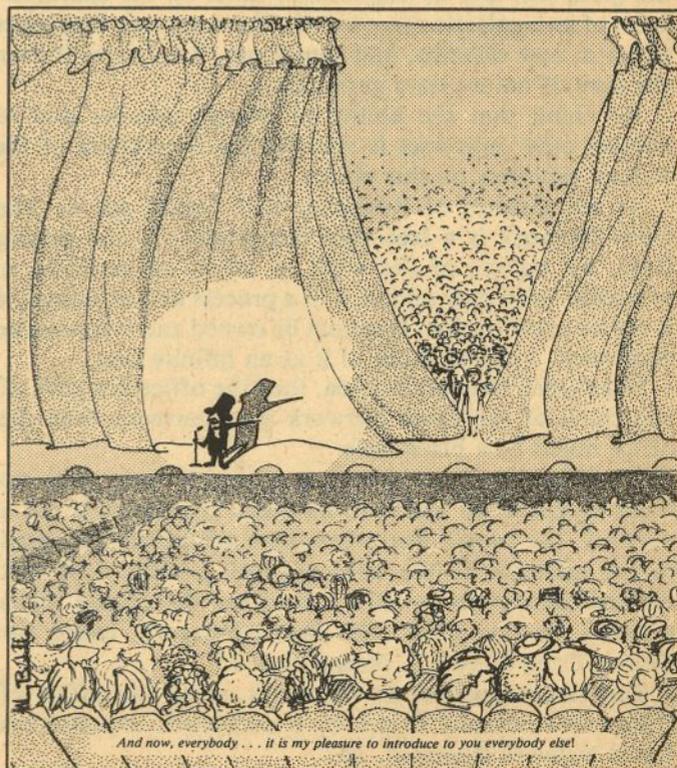
4. Someone wants you to kick someone else out of the network. Do you?

5. Someone wants the office to lend their name to an acceptably neutral cause, like feeding starving children. Can they?

6. Someone wants to have a series of speeches on many topics; can they?

In the office for Open Network we run, 1 and 3 are answered yes; the rest no.

Focus is a very insidious thing. It is easy to rationalize



and say that what you care about in the world is the truth and universal. We don't believe that. So, there is a constant struggle to keep the office a blank piece of canvas for the next user to write on.

If you have a cause that is important to you, perhaps an office for Open Network is not what you should be doing. It is very difficult to act in a friendly way to someone you consider the enemy.

Open Network staffs are eclectic, kind, wary of bandwagons and movements, and prone to asking a lot of questions. They follow the rules of good networking:

1. *Be useful.*
2. *Don't be boring.*
3. *Listen.*
4. *Ask questions.*
5. *Don't make assumptions.*

They believe there are places needed on the planet with no focus. Not a new age focus or libertarian focus or community focus or self-reliance focus or business focus. No focus.

Financing

We charge a flat fee per year and require **everyone** who uses the office to either pay or trade for something we need. There are no charity cases. We also have made the decision never to seek tax money to support the project. Other people may make different choices; we think these are good ones.

Money can be a subtle lever. If people can pay more for more connections, you begin to pay more attention to rich users. An Open Network office treats everyone's quest equally.

Security

Security systems have various levels of security. There are passwords with special protection devices, ways of hiding information from the casual observer and so on. We can make no guarantees as to the security to our computer system, however; if there is any information that must be protected from reaching other people, we suggest you do not put it on the system. We can, for example, protect a user's home phone number from the average person using the computer. But if it is a situation where security must be absolute, don't put it in the computer.

The office for Open Network has an excellent record for respecting the privacy of users. However, we can make no guarantees and take no responsibility for information that falls into the 'wrong hands'. We should add that this has never been a problem for the vast majority of people using our system.

Starting an Open Network Office

First, we suggest you concentrate on being good at networking.

1. Don't try to catalog every last piece of information. Networks are fuzzy creatures and you have to choose whether you want to network or file items. Look for balance.

2. Don't interrupt people needlessly. Most of our networking activity does not occur at conferences and meetings. We do not ask other people to jump on our bandwagon; we try to respect the privacy of others, too.

3. Start asking people if they are willing to invest a little time and money in a network — information exchange — whatever you want to call it. Build it a step at a time. It took 6.5 years to build our project. We started with three people and \$45.00. Don't be too grand or use too fancy language or make a lot of promises. Concentrate on each individual.

Network Research Can Help Start Your Office

We have been doing this a long time and have made a lot of mistakes. Also, Leif's freeorder philosophy and work took about twenty years to put together.

We want to see offices for Open Network flourish. We also want to see formal focused networks and individual networkers flourish, too. We have a few ways you can use us.

If you are already a user of the office for Open Network:

1. Make a listing in the computer that you plan to start an office in your area. We will send copies of your entry to people from your region who ask for information.
2. We will give you the names of other people trying to start offices.
3. For a small fee — basically postage and time — we can put together a contact list for you of people in your area who are interested in networks. The size will vary from state to state and we can let you know how many 'hits' are in a list.
4. Call us on a weekend. Perhaps you could send a list of questions to the office, so when you call, we would be prepared to talk. We are happy to spend a little time talking about the office with users. However, users pay their yearly fees for contacts, not for unlimited consulting advice from us on how to start a networking office.

This is what we could do for no cost; the following involves money.

5. Consulting charges through Network Research, Inc., start at \$95 per hour. However, make us an offer. If you have a number of people interested in the project in your area, could you raise the funds for a public speech and a day of private consulting? (We are not media stars, yet, and are willing to discuss visits based on coach airfare and bed and board at someone's house. This is subject to change and to our own financial situation. Our real world costs are \$300 per day plus expenses and airfare.)

6. Consulting over the phone. Network Research is willing to talk for about a half hour for free. However, after that, we would like to be paid. Make us an offer.

useful pointers, they don't come back. And, unless the office is being supported by resources other than users fees, it will die. If it does have any other source of support, it may live, but it will not be much of a life.

I cannot emphasize enough that networking is simply making the useful connection. What goes on afterwards may be education, high finance or cheap thrills. The more a networker decides to get involved with the other stuff, the less networking he or she chooses to do. This is not bad or good. This is simply a balance each person and organization chooses.

So, about the only thing that happens in a networking office is people trying to listen very hard to one another and perhaps, if it is appropriate, suggest a possible contact. That's all. The user does almost all the work. The staff merely suggest a few tools, in fact, often the fewer the better.

In an office for Open Network, anyone who walks in the front door is seen as a potential explorer. There are no enemies, no 'thems.' This is the hardest thing for most people, because they want a focus. There is nothing wrong with wanting a focus. However, if there is not a disciplined, thoughtful effort to keep the focus out of the office it is not an office for Open Network.

The Characteristics of an Open Network Office

In our office, we spend the vast majority of our energy simply putting people in touch with other people, ideas and organizations. And that is all. We do not picket factories, teach classes in macrame or hire New Age lecturers. We do listen, ask questions and try to guess successfully at ways of helping the person sitting in front of us or talking to us on the phone. Usually it is either very busy or very quiet. We are often behind on answering the mail. There is a map of the United States on the wall, and a Muppets poster next to it. (These are not necessary accoutrements.) There are surprisingly few books, because we are not a library. The walls do not reflect any political philosophy.

Many people call or walk in the door. They range from multi-millionaire inventors to Marxist community activists, from conservative oil men to radical lesbians. They sit down, chat and leave.

The Office for Open Network is a Tool

A tool is something that increases the scope, accuracy, or power of an action. Exploration, that is, question asking followed by close attention to the answers, is a kind of action. Our Office for Open Network is intended to be a general purpose tool to assist explorers.

I like to pretend I work in a hardware store, and everyone who comes in is building their own special house. I show them the hammers and the nails. Or I pretend that the office is a trading post on the edge of a vast wilderness and we introduce the various trappers, traders and native dwellers to each other.

The magic is not in the office, but in the power of the idea — how do you create a world where everyone can exist without having to agree on anything. This is the power; it does not lie in ourselves, but between us.

The Practical Stuff

Many users of the Network offer the everyday services we all need. There are lawyers, real estate agents, typesetters, printers, caterers, janitors, carpenters, plumbers, painters and piano teachers. You might discover a new vacation spot, find someone to clean your chimney, or simply learn about a cheap place to buy fresh vegetables. The information in the Open Network is not organized by the seeming importance of one item, or user, over another.

The common pool of data can be used in many ways, not the least important being survival and celebration. One woman told us she signed up with the office for Open Network simply to meet people she had never met before. Someone said the information gleaned from the publications was worth the access fee in terms of entertainment. Ask us for some information; we might surprise you.

The Network does not evaluate, judge or rate the users, or offer advice as to one user's business being intrinsically better than another's. Our job is made easier by the fact that the Open Network does not seem to attract con artists or basically dishonest people.

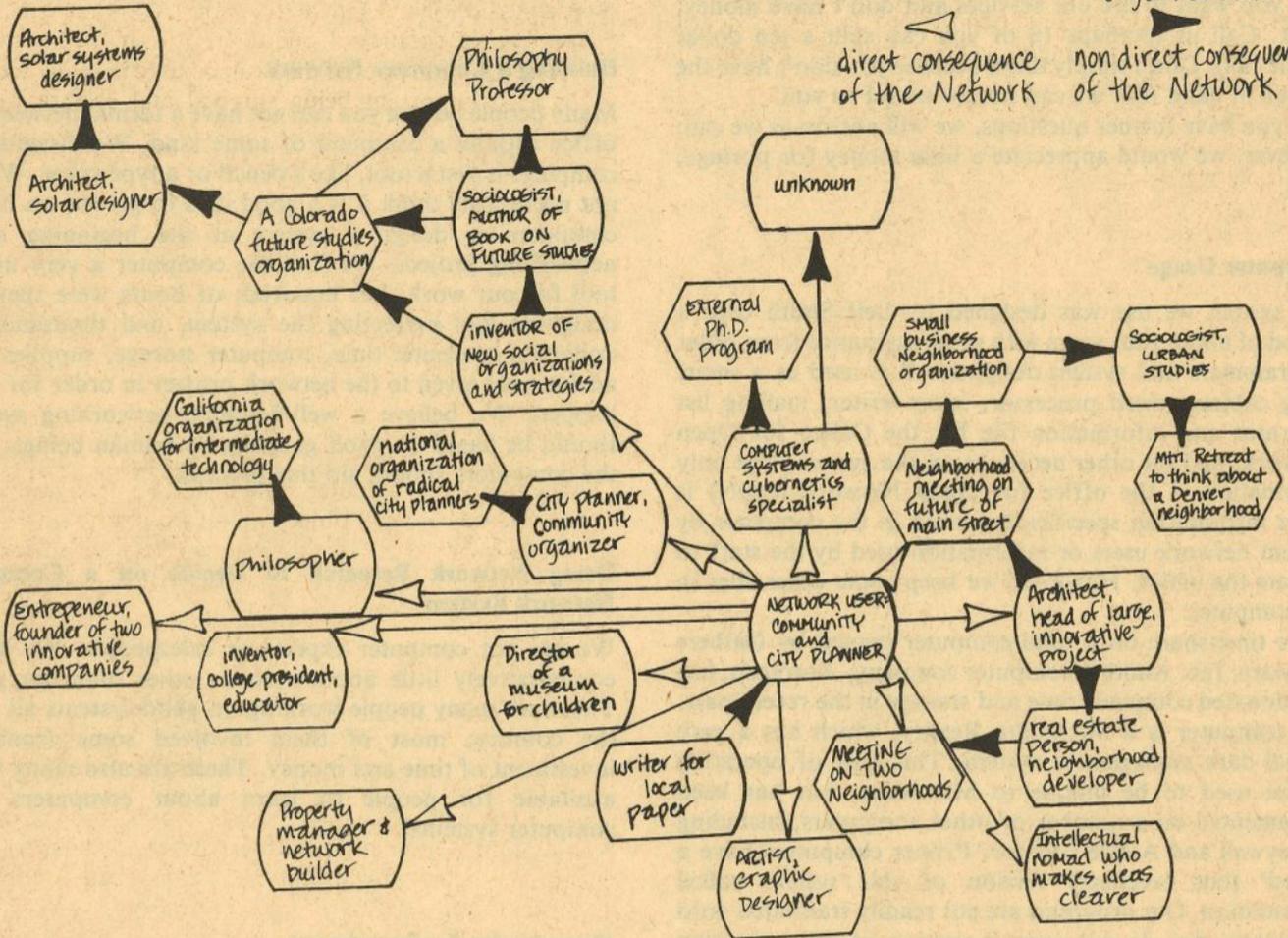
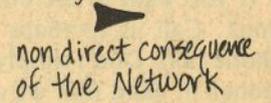
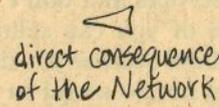
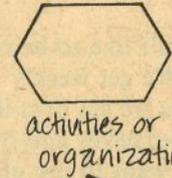
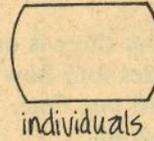
Ideally, when you call for specific information, we try, as fairly as we can, to give you information that is objective. The computer system we are developing makes the task of giving objective information much easier. However, we must remind users we are not a consumer evaluation group. Users must make their own decisions. We make no guarantees.

Here are some examples of things users of our office have found to do with the tools we provide:

1. Users have found plumbers, writers, babysitters, chimney-cleaners, seamstresses, salespeople, teachers, lawyers, doctors, carpenters, translators, therapists, accountants, anthropologists, business partners, bankers, exorcists, mathematicians, publishers, consultants, cooks and a husband.
2. A career planner with a need for financial people and a job-hunting ex-Vista worker with a degree in economics connect.
3. A couple remodeling a new home and an inexpensive plumber connect.
4. A woman's health care center looking for a holistic woman doctor and a Seattle med student with contacts in the feminist community connect.
5. An inventor with a home-sized energy supply and a businessman who knows how to deal with Government regulations connect.
6. An appropriate technology activist starting a new organization and information specialist with a background in technology and solar energy connect.
7. A church looking for new projects to reach the gay community and the head of a gay community center looking for contacts in other parts of the city connect.
8. A venture capitalist looking for small businesses to invest in and a small business owner looking for venture capital connect.

This is a drawing made by a user of the Network to show how she used the Network. It covers a time span of one year.

KEY



9. A man trying to put together a flight festival and an amateur airmail historian with a specialized private library connect.

10. A multi-billion dollar company finds a portrait photographer to do some part-time work.

Things and Places

1. Users have located free cookies, cheap paper, a place to hold a conference, Spanish lessons, auto insurance, venture capital, friends, photography lessons, grant money for non-profits, office help, vitamins, fine wood for carving, electronic parts, jobs, computerized data bases and a place to stay in the British Isles.

2. A user found two rooms of furniture to lease for free; the owner now doesn't have to pay storage costs.

3. A non-profit organization learned about a small

educational fund that enabled them to buy books for their clients with a minimum of red tape.

4. A budding national magazine found a free source of information on paper and paper costs.

5. A lover of ballroom dancing found out where he could take part in a 19th century dress ball, complete with Strauss waltz orchestra.

6. A medical researcher found a new company interested in helping him extend his network of contacts internationally.

Visions

1. There are users of our office who want to build new communities, start multi-million dollar companies, elect third party candidates to office, publish out-of-print books on philosophy, design new kinds of computer systems, live in a tent, build floating cities, learn to read minds,

7. Workshops, publications, etc. The Networking Game is an enjoyable program; other workshops are available.

8. Etc.

We don't like to be rude, but there is only so much we can do. We get weekly inquiries into how to do what we do; unless we set firm limits to our time, we could easily destroy ourselves and the program.

If you want to use our services and don't have money, think. Call us (perhaps 10 of you can split a ten dollar phone call). Don't simply think because you don't have the money in hand that we can not be useful to you.

If you have further questions, we will answer as we can; however, we would appreciate a little money for postage, etc.

Computer Usage

The system we use was designed by Leif Smith over a period of about four years with some assistance from other programmers and system designers. It is used as a smart filing cabinet, word processor, letter writer, mailing list generator and information file for the Office for Open Network, and for other networks on the system. The only information in the office for Open Network (OON) is either information specifically placed in the computer by current network users or information used by the staff to operate the office. However, we keep some other files in the computer.

We time-share on a mini-computer owned by Gathers Software, Inc. Another computer company, Aurotech, has also donated computer time and storage in the recent past. The computer is a Microdata Reality, which has a very special data management system. This type of operating system used to be unique to Microdata, but has been implemented on a number of other computers, including Honeywell and ADDS Mentor. Primer computers have a 'faked' (but excellent) version of this system called Information. Our programs are not readily translated onto computers that do not carry a version of this operating system; however, many of the ideas can be programmed in other systems.

We are planning for the OON system to be a dial-up system in a matter of months. It will probably cost about \$5 per hour, prepaid (until we are able to implement billing procedures).

The other networks on the computer are either private systems used by the computer company or by Network Research, Inc. (NRI), or are the skeletons of systems we are creating for other people. We hope to have many kinds of networks on our computer in the future, some for private use and some available to the public.

We are interested in helping people develop good tools for networking, and as we have said before, computers are one tool.

Computer Advice

We are not an appropriate place for people to learn general information about computers. First, we do not have the time. Second, we really don't know enough to be very

useful. For example, we know very little about home machines like Apple or giant mainframes. Third, our job is not to teach people about computer systems, but to assist in educating people about networking systems. This includes computers and electronic conference equipment, but only as networking tools. If you are a novice about computers, we urge you to use other resources for educating yourself in general terms.

Building a Computer Network

Many people believe you can not have a formal networking office without a computer of some kind. We disagree. A computer is just a tool, like a pencil or a typewriter. We do not necessarily think it is a good idea to go out and buy a computer or design a system at the beginning of a networking project. We find the computer a very useful tool for our work, but hundreds of hours were spent in designing and perfecting the system, and thousands of dollars in computer time, computer storage, supplies and advice were given to the network project in order for it to happen. We believe a well-designed networking system should be based on good guessing by human beings, and the computers should aid this process.

Using Network Research to Decide on a Computer Network System

We are not computer experts or salespeople. We know comparatively little about systems other than our own. There are many people working on good systems all over the country; most of them involved some front-end investment of time and money. There are also many ways available for people to learn about computers and computer systems.

Opportunity for Investment

We would like you to know that, in our opinion, the work of building open network generators, such as our Office for Open Network, represents a significant investment opportunity, through which much good can be done for ourselves and for the world.

The investments can take many forms. When the investment is one of money, the return will often not be monetary, but will be in things more precious than the money that was spent.

If any of you are interested in the idea of investing in open network please let us know, and we will tell you more.

We hope you find this information useful, and that you will be inspired to use the tools we offer through our Office for Open Network.

An account with the office is \$30 a year. A lifetime account is currently \$300. (We need cash, but we never keep anyone from using the network office because they don't have money. If this applies to you, let us know; we will see what we can do.)

THE SANTA CRUZ WOMEN'S HEALTH COLLECTIVE



by Jody Peugh

The Santa Cruz Women's Health Collective (SCWHC) was begun in 1972 by a small group of women who wanted to offer much-needed women's health services and information. They started by doing pregnancy tests and doctor referrals. Current services include two days of gynecological services, an abortion counseling service, office hours 5 days a week for people to call for health information, extensive doctor and natural healing referral system, classes in the ovulation method of fertility awareness, a quarterly newsletter, a health library for public use, and more.

The Health Collective has done excellent research on a number of women's health issues and is nationally known for its excellent pamphlet on Herpes. For the past 10 years the group has worked within a collective model, adapting it to meet their own needs. This article, written by member, Jody Peugh, speaks to those issues and offers structures that can easily be adapted to other groups choosing collectivity as their framework for serving women and their health needs.

OVERVIEW

SOME HISTORY

Along the way, we have been constantly working on our politics and our process. During the mid-to-late 70's we defined ourselves as socialist/feminist, and still feel the same political commitments that label-symbolized to us. However, the term socialist/feminist doesn't fit anymore. As always, we're evolving our politics and we're not sure what word beyond 'feminist' we want to use to define ourselves.

In the past 7 or 8 years, we have done a lot of growing and changing as a collective. When we started out, there were very few individual responsibilities. We thought that individual responsibilities would lead to specialization, and that specialization would lead to hierarchy within the collective. Responsibilities were generally seen as collective responsibilities: the collective should make sure work was done and that things were running smoothly. That ranged from chores like fixing faucets all the way to bookkeeping and deciding what to say during speaking engagements. This structure worked well for awhile, but we found that work was being forgotten or not completed on time, that things were getting lost in the shuffle, and that people were getting burned-out trying to have everyone do everything all the time.

Over time, we have created various ways to deal with the problem of getting work done well, while having a strong commitment to a non-hierarchical work place. We have experimented with various structures, each of which was successful for a time.

In June, 1978, a major political event in California forced a huge shift in the structure of the health collective by greatly affecting our finances. The tax-cutting Proposition 13 was passed by the voters, and ultimately the cuts were made in groups like ours who received County and City Revenue Sharing money. In our case (and many others), Prop. 13 was a convenient excuse to deny funding

We find it impractical to constantly be rotating major areas of responsibility

to politically threatening service organizations and women's groups. In our county, the passage of Prop. 13 was concurrent with a major shift in our County Board of Supervisors from a liberal to a conservative majority. All of this has greatly affected the political climate here, and Santa Cruz is undoubtedly not an isolated case.

At the time Prop. 13 was passed, we were paying 17 out of a total of 25 members. As a result of losing Revenue

Sharing funding and at the same time taking a more realistic look at our other finances, we found we could actually afford to fund 4.5 positions. This major shift meant 5 women were suddenly responsible for what 17 for us had shared, since the women we could no longer pay needed to find other jobs.

We needed to figure out a way to redistribute work, since obviously 5 of us couldn't do what 17 were doing. We also needed to open up our group to include more women, since we had a political commitment to ourselves and our community to keep our projects going. We were finding a

We've become, by necessity, less stringent about our workers' political orientation.

this time that the people who wanted to work with us were unable to meet our membership criteria of 15 hours per week. Due to lean economic times, rising inflation, and other obligations in their lives, many couldn't afford to volunteer that much time. In order to incorporate these women, we created the category of 'associate' in addition to our regular members.

An associate works 5-10 hours per week and is not required to take the overseeing type of responsibility that a member is required to take. She works on her particular project, such as abortion counseling or office staffing, and comes to staff meetings for those projects. She's welcome but not required to attend biweekly meetings of the whole health collective. The associate/member distinction created new issues and problems, which led us to our current 'spoke group' structure.

SPOKE GROUP

Each project or spoke group (menopause, newsletter, etc.) is a part of the whole health collective and has at least one representative on the steering committee. Each spoke has a contract worked out with the steering committee stating what services it will provide and what monetary contribution, if any, that group will make towards overhead. Each spoke is responsible for taking in new workers as needed. We've found that each spoke needs at least 2 members in it in order to maintain a strong enough connections with the rest of the health collective.

There are also co-ordinators within each project who oversee segments of responsibility. For example, there are co-ordinators for medical supplies, Medi-Cal and insurance billing, the library, speaking engagements, etc. There are also co-ordinators of whole health collective work: publicity, office supplies, bookkeeping, etc. Some co-ordinatorships are more effective if shared by more than one woman, like PR, patient follow-up, and funding.

Each co-ordinatorship is open to rotation, depending on whether someone else wants to learn that work, or if the current co-ordinator is burning out. When we had more high time members (as when we were paying 17 women), we automatically rotated co-ordinatorships on a regular basis to prevent overspecialization and burn-out, and to insure a built-in opportunity for everyone to learn new skills. We are still committed to anyone gaining the skills she may desire to learn, but we find it impractical to constantly be rotating major areas of responsibility.

We encourage associates to take on co-ordinatorships when at all possible. The limiting factors for associates are usually how much time it takes and whether the actual work needs to be done at a particular time. For example, ordering medical supplies during business hours would be difficult for a woman who works 9 to 5 at another job, but could be done by an associate who works evenings elsewhere.

MEMBER/ASSOCIATE DYNAMICS

Currently there are 13 members and almost 50 associates. This fact has set up a dynamic where a few women feel the burden of responsibility for a large group, because by definition they're in a more 'responsible' position. Associates are required to make a one year commitment from the beginning of their training. Some end up leaving without fulfilling that commitment, and many others leave at the one year mark. Members are required to make the same length commitment, and tend to stay much longer. From a member's point of view, doing the training sessions over and over (they take 4 months to complete) often feels like we're constantly training new women, rather than using our energy doing outreach or expanding our services.

The positive aspects of having so many women come into intimate contact with the health collective are the skills and experiences they bring to us. Some work with other political groups in town and it feels unifying to bring that together; others bring knowledge of various healing arts that can be incorporated into what we do. They all bring total support for the services we offer our community and want to be part of that, which is a wonderful stroke for us.

Because we want to work with a larger number and wider variety of women, we've become by necessity a lot less stringent about our workers' political orientation and background. We used to require that women define themselves as socialist/feminist in order to work with us, or that they be close to doing so. Now we ask that each woman have at least a feminist viewpoint, which leaves out the whole emphasis we had in the past on restructuring the economic and social systems to prioritizing people's needs above profit motives (i.e. some variation of socialism). Members still have that priority; some associates do, but most do not. This puts members in the awkward position of doing political education with associates, rather than the more ideal situation of all of us growing together politically.

This dynamic creates a lack of trust at times: members feeling associates lack political analysis and commitment, and associates feeling they're not being accepted for who

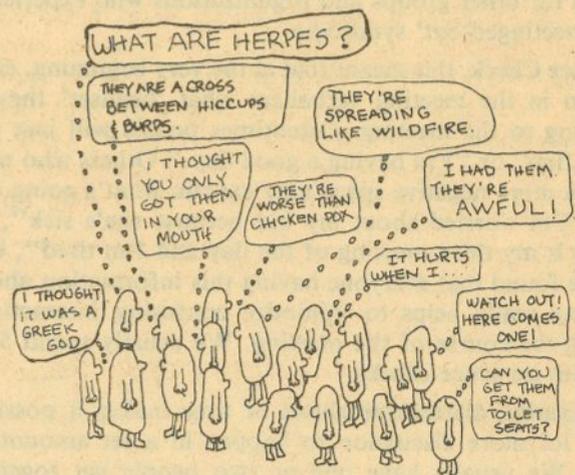
they are and for having different ideas. However, as women come and go within our organization, they leave taking our politics with them, to some extent, and we feel that is our contribution to building a larger movement.

The discrepancy between member and associate in the amount of time spent at the health collective implies a hierarchy of sorts. It is very difficult to work collectively with different levels of participation, and to equal out the unspoken power that develops by simply being around more. Those who are around have more information about daily events, know which tasks need to be done, and are available for day to day decision-making. Women who are around on a daily basis also tend to be paid workers, which puts a double-edge on the problem of alienation for low-time women: many of them would love to be paid for their work at the health collective, and could put in more time if they were paid.

SOME SOLUTIONS

Some of our current solutions to these on-going problems include better communications and lowering the number of hours required to be a member. We're working on communications by delegating particular members to be the ones associates go to when they have energy to do tasks or want to become more involved in an ongoing way.

HERPES



This is Number 3 in a series of Self-Help pamphlets written by the Santa Cruz Women's Health Collective. We are writing these pamphlets to share and demystify knowledge that concerns women and their bodies. Intrinsic to this is the concept of self-help. What we mean by this is learning and changing through sharing experiences, information and resources. We can educate ourselves to become better aware of our own health needs, and how and where to best meet these needs, thereby learning to be healthier. Self-help also means that instead of turning our bodies over to professionals for diagnosis and treatment in which we take no part, we look to ourselves for knowledge and we make our own decisions about how to care for our bodies.

We're also considering requiring associates to come to general meetings and participate in policy decisions and political discussions that happen there. At the present time, only members have consensual decision-making power for general health collective policies; this will probably change as more and more associates want to be involved in these decisions.

We also plan to lower the member time commitment to 10 hours per week or less for associates who have worked with us for a year and want to be members. The one-year stipulation is there to ensure each potential members knows what the health collective is about, and so that the

rest of the group will have a sense of her and her work. The time frame will undoubtedly be somewhat flexible; we always make room for exceptions.

Constantly striving toward a comfortable and efficient structure is hard work! However, we see doing this work as a political statement in itself, and want to share our struggles and ideas with other groups who could benefit from them in some way. We will always be re-evaluating and adjusting, especially since there aren't many models for what we're doing. It's hard and it's rewarding at the same time.

collective process

These are articles about collective process used in the Women's Health Collective. They are reprinted from our center's newsletters. We want to share what we have learned about our process to demystify it and to give information to other groups about things that have worked for us and how they came to be.

MEETINGS

Through the years, we've developed an approach to organizing meetings that works well for us. Because our collective structure involves making many decisions in a large group, we were forced into making meetings both more interesting and efficient. We have several guidelines that are used regularly. Hopefully some of them will be useful for other groups and organizations who experience the 'meeting-out' syndrome.

Space Check, this means that at the very beginning, each person in the meeting verbalizes what 'headset' they're bringing to the meeting. Oftentimes people will just say "I'm fine" or "I'm having a good day." Others who may be in a more negative space may explain what's going on, like "I'm worried about my kid because she's sick", or "This is my third meeting of the day and I'm tired", etc. We've found that everyone having this information ahead of time really helps to minimize confusing interactions during the course of the meeting. We usually spend 5-10 minutes on space checks.

Preparing discussions ahead of time makes it possible for a lot more discussion to happen in a set amount of time. We usually have one or two people get together before a meeting and write out all the issues involved in a particular discussion. For example, if at our next meeting, we need to make a decision about whether or not to begin a new project, the preparers would list all the pros, cons, and other considerations about that particular project they could think of and bring these to the meeting. People there can add any others they can think of, but we've eliminated beginning from scratch at the meeting. We've found this to be a great shortcut to decision-making without cutting out valuable discussion.

Agenda people are one or two persons who prepare for a particular meeting. They keep track of everything that needs to be covered in that meeting and organize the time in such a way so that everything will be covered. Agenda people act as facilitators throughout the meeting, making sure that we stick to the subject in discussions, that everyone gets her turn to speak, and that we don't go over our allotted time for each subject. We've found that it takes a lot of practice to become a good agenda person, and we encourage everyone who joins our collective to develop this skill.

We always set **time limits** for each meeting and for each topic in the meeting. Our larger meetings usually last three hours, and that three hours is broken into several smaller blocks for various subjects. We watch the time closely throughout the meeting, and make sure that we stick to our allotted time. Of course, there are always unforeseen items that take longer than we expected. When this happens, we usually choose to postpone an agenda item rather than extend the meeting more than 10 or 15 minutes. We gave up on 'marathon meetings' quite awhile ago largely because we found that our productivity decreased drasti-



cally after 3 hours. Also we realized that we have an investment in keeping our meetings manageable and as agreeable as possible; that investment being, as mentioned earlier, that our chosen structure requires so much time in meetings.

One liners are short announcements or brief business items. We have changed this agenda item from a verbal one into a sheet of paper on a clipboard which is passed around during the meeting. Everyone can add their own one liners and read everyone else's. We've found that this is much less time consuming than doing it verbally, even though one person at a time is briefly distracted from the rest of the discussion. Any items not completed on paper by the end of the meeting are dealt with verbally.

In order to ensure more equal participation, we try to **raise hands** to indicate we want to say something. We use this method only when we need it, i.e., during lively discussions. We've found that it not only keeps us from interrupting one another — a disgusting habit — but it also allows us to listen better, as we know we will have our own chance to speak soon.

Criticism/Self-Criticism is a concept many U.S. organizations have borrowed from the Chinese and adjusted to meet our particular needs. It is a time, usually 20-30 minutes at the end of a meeting, to express feelings about the process and content of that meeting (both positive and negative), to work through unclear or negative interactions that happened during the meeting, to give ourselves and each other support for the work we're doing, and to criticize (again, positive and negative) the direction of our work, both personally and collectively.

CRITICISM/SELF CRITICISM

At the Women's Health Collective, one of the most important tools we use to keep things clear in our working relationships is a process called criticism/self-criticism.

We use criticism/self-criticism (C/SC) as a time specifically set aside to clear up personal interactions between individuals and to air any views or criticisms that are interfering with work or with commitment to the group's goals. We also see it as a time for general comments, both positive and negative, about how the projects are going, as well as it being a space to tell individuals positive feelings ('strokes') we have about their work, etc. In addition, the Health Collective uses C/SC as a time for individuals to do personal updates about vacations or other happenings that will affect the work of the collective.

The whole idea of giving and receiving criticism can be very scary. In our society we are engrained with many patterns that are antithetical to the spirit of C/SC. Women especially are taught to avoid conflict wherever possible, and to try to make everyone happy. We are all taught that when we are 'attacked' (criticized) we must defend ourselves to the end, and we become so wrapped up in our defense that we don't really hear what people are saying to us. The main point of C/SC is to really hear what people are pointing out to us, and to learn from it.

We have found that using C/SC works very well for us

and we as a group are committed to using it in all of our meetings, both large and small. It would be necessary for any group to decide what it could get from doing C/SC, and to what depth individuals in that group are willing to criticize and be criticized. Generally, the more encompassing a group's C/SC session, the deeper the feeling of unity will be. Naturally, a working collective or small organization would find it much more appropriate to do intense C/SC than, say, an office staff for a county agency, but the latter can still benefit from using these communication skills and attitudes.

C/SC must be done in a caring way to be of real use. We do it because we care about people and want to facilitate their growth. If the situation is approached with a problem-solving attitude rather than as a way of blaming or punishing people, the ultimate outcome of airing a criticism and having it heard will be greater unity of the group. Remember that nobody has to be 'right' or 'wrong' in a given situation — everyone can benefit and grow from hearing where two differing points of view are coming from and from watching or participating in the process of people learning to understand each other. We all have

We are all taught that when we are attacked (criticized) we must defend ourselves to the end . . .

reasons for our reactions and feelings; no matter how subjective these reasons may be, we need to acknowledge each other's reasons in order to help eliminate the dynamic of each of us defending our reasons to the bitter end.

Here are a few practical ideas for giving criticism, either in a group or in a one-to-one situation:

- 1) language being used is extremely important — be sure you're not being accusatory or judgemental.
 - a) Be objective, say what your observations are ('you were late') rather than adding your judgements ('you were late ... obviously you don't think our meetings are important.')
 - b) Give positive statements of what you **do** want rather than saying just what you don't want: not 'Don't talk so abstractly,' but 'I want you to give more examples of what you mean.'
- 2) Make an extra effort to get in touch with strokes you have for individuals or the group. In our culture there always seems to be a 'shortage' of strokes, and this artificial shortage is largely due to the competitive nature of our culture — caused mostly by capitalism. We feel we're never good enough, smart enough, thin enough or likable enough, and this feeling of lacking takes its toll on our expression of positive feelings for ourselves and others.

Suggested readings include:

Constructive Criticism (book) by Gracie Lyons and
Issues in Radical Therapy (periodical), both available from PO Box 23544, Oakland, CA 94623.

STROKES

The idea of strokes was introduced by Eric Berne (who wrote **Games People Play**) and expanded upon by Claude Steiner and others associated with the Transactional Analysis/Radical Therapy movements. Berne defined them as 'the basic unit of human recognition.' He stressed

We were forced into making meetings more interesting and efficient.

that we all need strokes for survival, that they are as essential as food and shelter, and that without them people would wither away and die. However, in our culture there is an artificial 'shortage' of positive strokes — there never seems to be enough to go around. Given the competitive culture we all live in, we feel we're never good enough, smart enough, thin enough or likeable enough, and this feeling takes its toll on our expression of positive feelings for ourselves and for others. It is oftentimes hard to get in touch with our strokes, but in reality we are all filled with an unlimited supply of them.

Recognizing that it can be hard to get in touch with and actually give our strokes to one another, we have consciously decided to be aware of the strokes we have for people in our collective and to share them as much as we can. A stroke can be a verbal message or a physical one, like a hug or a massage (actually stroking the person). Verbal strokes can be general ('I really like you') or quite specific ('The counseling you did today was really wonderful. I especially liked the caring way that you interacted with the woman who came in.'). Both types of strokes are important; however, we have found that trying to be as specific as possible with giving your strokes can make it much easier for people to accept them. One thing to watch out for is giving comparative strokes, like 'You are the hardest worker here.' Comparative or competitive strokes may make one person feel good, but everyone else may feel 'one down' as a result. (A non-comparative way to put it would be 'I think you are a really hard worker.'). It is important that the group members trust each other and give sincere strokes in order to make doing strokes effective.

It is also hard to take in strokes sometimes, especially if you aren't used to being given strokes. We have all been taught ways to dodge these positive feelings (for example, if someone says, 'You are a loving person,' you may respond, 'You just don't know me very well.'). It's important to try and take in strokes without giving a contradictory response, to realize that people really do feel these positive things about you. If a stroke really is impossible for you to take in, you can reject it, but you need to make that a conscious decision.

We try to give each other strokes while we're working together or just being with each other. But we also set aside

time, during S/SC, to give each other and ourselves strokes. One thing that has worked well is to make the last 5 or 10 minutes of C/SC totally reserved for strokes. Once you get the ball rolling, and you know you don't have to think of anything except strokes during this time, the strokes tend to flow out much more easily. Also, it is always a high to end a long hard meeting with the positive energy that strokes bring.

There are 3 really good sources of further information on strokes:

- 1) 'Trashing the Stroke Economy,' by Bob Schwebel. An article in the journal, **Issues in Radical Therapy**, Issue #18, Spring 1977 (a really good exercise for giving and receiving strokes). Available at the Women's Health Center Library and for purchase from IRT, PO Box 23544, Oakland, CA 94623.
- 2) **Scripts People Live** (book) by Claude Steiner, Bantam Books, 1974 (especially pages 323-334).
- 3) **Constructive Criticism — A Handbook** (book) by Gracie Lyons, IRT Press, 1976 (mostly about C/SC, but some info on strokes). Available at WHC Library and for purchase from IRT, see #1 above.

CONTRACTS

A contract is a written statement by each individual about what work they are/will be doing in the collective. The contract is made for a specific time period (generally 3-6 months), and it is re-evaluated at the end of that time. Specifically, a contract includes how many hours per week will be spent on which specific tasks, which tasks are individual responsibilities and which will be done within a

Contracts became important as a way of assuring accountability to the collective.

working group, how the work fits in with other parts of our lives, and the date the contract will be re-evaluated.

Contracts became important for us as a way of assuring accountability of each woman to the collective. When the collective was newly-formed, we had no traditional way of knowing who was responsible for specific work (e.g., no wages, no job description). It became confusing and frustrating when work was not done or when people thought that someone else was responsible for a task. The idea of writing down our responsibilities, having these statements accessible to all collective members, and essentially writing our own 'job descriptions' was a way to solve the problem. We, as a collective, decide what work we want to do. Each individual takes on specific parts of that work and commits herself to do what she has taken on.

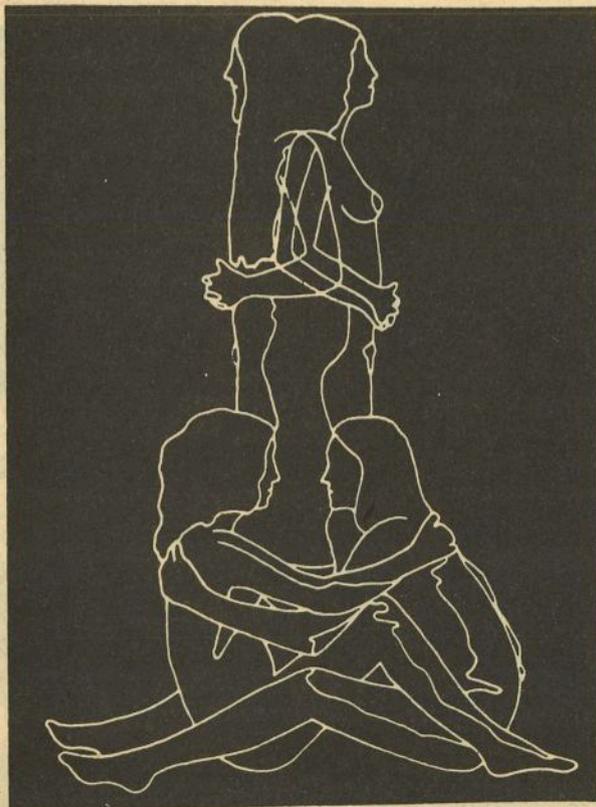
At present, each collective member (paid or non-paid) has a valid contract on file. When the time for re-evaluation of the contract comes, it is done during a group meeting. We set aside time for each woman to discuss her old contract (was it fulfilled? was she overextending herself?) and how she felt about the work she did (was it satisfying? alienating? worthwhile?). Then she presents her new contract and gets feedback from the group about her work. Contract re-evaluation is also a time for people to take a look at feelings about the Health Collective in general and how it relates to the rest of their life.

Contracts and their re-evaluation are really important for the collective. Contracts have made our individual responsibilities to the collective clear and definable. The process of individual re-evaluation of our work and collective feedback about our work is an invaluable part of our collective commitment to consciously evaluate the effectiveness of the Women's Health Collective and our feelings about the work we do.

CONSENSUS

In the Women's Health Collective we reach decisions through consensus. By this we mean agreement by everyone, rather than by majority vote. Although it can sometimes be tedious, we have chosen the consensual process because it meant that there are no dissatisfied minorities or people who feel that their objections were overruled.

The process by which we reach consensus on an issue forms an alternative to Robert's Rules of Order; it is also a



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*No one is voted down in silence
before the group can consider all
sides of an issue.*

lot friendlier and can be based on the actual dynamics of a working group (instead of being imposed by a book). At our meetings we always have an agenda and an agenda-person or chair, so that we can stay clear about what we are discussing and the point at which we are ready to make a decision. The agenda-person keeps us on the track of the topic and listens for signs of whether there is a resolution of the issue. At this point someone usually makes a proposal for a decision or action; often the agenda-person does this. The proposal, analogous to a motion, is then discussed, clarified, and refined if necessary.

Rather than calling for a vote, the agenda-person asks if there is a consensus on the issue. If everyone agrees the proposal is accepted. If someone(s) is still unsure or has opposing opinions, the group continues discussing the issues and may modify the proposal to take the questions into account. If agreement seems impossible, we either decide to take no action or to consider the problem again at another time. Sometimes more information and individual conversations and through outside of a meeting bring us to consensus at a later time.

The process we use in the Women's Health Collective may not be the same as that of other groups who make decisions by consensus, and other processes may work better for other organizations. Our process does, however, illustrate the atmosphere we try to create for ourselves and our work: one in which everyone has time and space to present her own opinions and ideas and in which no one is voted down to silence before the group can consider all sides of an issue.

Because consensus does not mean the majority rules regardless of the opposing view, all minority ideas that are brought up must be heard in decision-making. Minority or differing viewpoints can be incorporated into the decision or these differences can be discussed and resolved. Often we find that during our discussions, proposals seem to evolve as we talk — reflecting the compromises we work out during the meeting.

A major benefit to this kind of decision-making is that everyone in the group can then stand behind the decision and support it. People don't leave a meeting grumbling and come to work later prepared to subvert a group decision. Occasionally someone will let go of her opposition and abide by a consensus without being thoroughly in agreement. In choosing to do this she also says she is willing to support the decision. As such, consensus need not always reflect complete agreement but rather a trust in the opinions of the majority of the group.

These aspects of consensus are the reasons we have, as a group, committed ourselves to working through the long

discussions it sometimes involves. The principles consensus is based on — that everyone's voice is equal and that minority views need to be heard — are intrinsic to our political goals of a transformed society. Though this process may be more suitable for smaller organizations, it reflects a commitment to a process in which everyone can feel responsible for the final outcome.

Consensual decision-making can also have some problems. It seems to work best in a fairly homogeneous group — if there is basic agreement on most issues then the consensual process is smoother and quicker. In a group with strong differences there is the risk that opposing viewpoints may be set aside for expediency — with the possibility that they come up again as dissension or that people leave the group, feeling they cannot compromise.

Another problem that may result from using consensual process is that agreement may not be reached, causing inaction on an issue. If the proposal is something like "We should participate in this coalition" and there is no agreement, then there can be no group action. This has happened rarely in the WHC, but it is a problem we have encountered and are aware of. In these instances, even when some believed very strongly that we should take action, there has been respect for others' opposition and proposals have not been put into effect.

There may be situations in which consensus is not the most appropriate method for decision-making. For example, in a coalition organized around a specific function, those involved may not have the time nor energy to come to consensus on every issue. It also doesn't seem that the time is right yet for the City Council or Board or Supervisors to make consensus decisions. But for a working group with a commitment to take into account the ideas of each of its members, consensus is the best way we have found to ensure that this happens. It is also a way for us to remain friends as well as co-workers.

NEW MEMBERS

At the Women's Health Collective we've developed a screening, orientation, and training process for new members which has, so far, suited our needs quite well.

The Women's Health Collective usually advertises for new members twice a year. We send out word through friends, media, and other organizations that we are seeking new members of all ages, life styles, ethnic backgrounds, sexual orientations, and occupations, including mothers and working women. Many women who eventually join the Collective have used one or more of our services and are inspired by the work we are doing. Others are interested in health care or women's issues in general and see the Women's Health Collective as a place where they can develop their skills and knowledge. Still others join because the Collective is a visible and active political organization in the Santa Cruz community.

We ask interested women to read an orientation packet about the Women's Health Collective which includes information on collective process, our services, some of the history of the Collective, our general political perspective, what we expect from new members in terms of time

commitment, possibilities of being paid, and other relevant topics. Oftentimes the two area groups within the Collective (Education and WomanKind) will take in new members at different times and any information specific to the groups will be reflected in the orientation material.

We normally ask for a 15 hour per week, 6 month minimum commitment from new members. We realize this is a significant commitment for people who have never worked in the group before but, because of the lengthy training period and the complicated nature of the work, we have found that integration is difficult with any less commitment. As we are aware that this limits the type of women who are able to work with us, we are continuing to re-evaluate and adjust this requirement.

An open orientation meeting is held for everyone who is still interested in joining after knowing our expectations. At that time we review and expand on the nature of the Women's Health Collective and discuss with the women their reasons for wanting to join, their background and experience, their political views, and their financial situations. (The latter is important because we are not yet able to pay all women in the Collective a decent wage and much of the work is still accomplished by non-paid members.) However, the primary purpose of the orientation is to explore our mutual compatibility, a crucial factor when decision-making is by consensus and when the work includes much personal and political support.

We have usually decided beforehand the specific number of women we wish to take into the collective. In some cases this means we have to choose between prospective members, a process which can be difficult considering the diverse backgrounds of the women. We've found that it's



best to maintain a certain balance between the number of 'newer' and 'older' members in the Collective in order to keep policy and services consistent.

There are definite pros and cons to this method of taking in new members. The advantages are that the new members become a kind of support group for each other; new members know what they are getting into and have made a conscious decision to take on a major commitment; the Health Collective can save energy by going through the orientation process one time for a group rather than for individuals at various times; and it helps us maintain the membership of the WHC at its apparently optimum level of 25-35 women.

The cons to this process are that membership is closed at other times of the year and many women must wait months to join; it tends to set up a distinction between new and old members which can and has produced tension in the group; new members cannot right now be paid; and the addition of a number of new members at one time for a while significantly affects working relationships and patterns within the Collective. At this time we believe that the advantages far outweigh the disadvantages, but we are continuing to revise and refine the orientation process with the help and feedback of each group of new members.

TRAINING

It is usually difficult to integrate into an established group. Over the years, the members of the Women's Health Collective have become more and more aware of this fact, and we've devised several mechanisms to help integrate new members.

The first of these is the 'buddy' system — each new woman is assigned an older member of the group. Buddies are available to answer questions, spend extra time outside of training sessions, and, generally, to be supportive. We try to arrange for a new member and her buddy to be doing similar work, so that the new woman will have a consistent person to help her integrate.

It doesn't seem the time is right yet for the City Council to make consensus decisions.

Some important integrating tools we use are training sessions on various topics and procedures such as office staffing, medical counseling, patient's rights, the politics of health care, and much more. These sessions build a framework of basic information, but are inadequate without asking questions, reading, and learning by observation and experience. In addition, women who have time to be around the Health Center and participate in day-to-day discussions and informal decision-making generally feel they are accepted more quickly into the collective.

Women get the majority of their training in their new members' self-help group, which consists of all the new women and is facilitated by two older Health Collective members. In this group, women learn the skills mentioned above, how to prepare and facilitate discussions, and

The more diverse the group, the greater the necessity for a commitment to . . . compromise.

about collective process. This group also functions as a place for new women to raise and discuss problems of being new in the collective, and to get support for dealing with these issues. The Health Collective learns a lot from the observations and criticism of its novices, largely due to their fresh insight and objectivity.

There are problems that arise when we take in new workers. One is the contradiction between us wanting, on the one hand, to take in many different kinds of women, and the realization that, on the other hand, it is easier to include women with 'styles' similar to ours and women who have worked in women's collectives before. The latter enter the group on a more common ground with us, and are, for example, generally more comfortable asking questions and speaking up in groups. For this reason, too, women from various minority groups who join the collective often feel isolated and invisible as a group. We are currently working on ways to solve these problems.

In the last year, we have been discussing the issue of individuality within the collective structure. Some newer women feel pressured to act and speak in a particular fashion, and consequently feel stifled and resentful. This brings up the question of how personal differences can be accommodated by our collective structure. Since collectives are based on consensual decision-making, there can be some delays and frustrations when people cannot come to agreement. The more diverse the group, the greater the necessity for a commitment to discuss problems, to compromise, and to accept one another's differences. As we work to diversify our membership, this commitment becomes even more critical. □

Some pamphlets written by the SCWHC:

- 'Herpes Simplex II'
- 'Pelvic Inflammatory Disease (PID)'
- 'Menopausal Self-Heal'
- 'Lesbian Health Matters!'
- 'Vaginal Self-Exam'
- and several others

For more information on the SCWHC or to receive pamphlet order forms, write to:

Santa Cruz Women's Health Center
250 Locust S.
Santa Cruz, CA 95060
(408) 427-3500

International Communes Conference

by *Brian Otto*



*Brian Otto of Dandelion Community in Canada was one of the representatives for the Federation of Egalitarian Communities at the International Conference on World Communes and Kibbutzim held in Israel in October of 1981. Brian has been a member of Dandelion for 2 years. This is his first contribution to *Communities*.*

Many of us living in communal and cooperative situations believe we are a part of a larger movement which offers an alternative to current societal systems which are often viewed as exploitative and unresponsive to the needs of the

people they are supposed to serve. In North America, this impression of a 'movement' is reinforced by the growing strength and number of food and housing co-ops and collective work situations. For us in the Federation of Egalitarian Communities, our increasing involvement with the food co-op network, cooperative financial institutions, and the Movement for a New Society further strengthens this impression. But it seems that we rarely give much attention to similar developments in other parts of the world. In October, 1981, the Conference on World Communes and Kibbutzim brought together, in Israel, people involved in cooperative organizations in fourteen different countries, in an attempt to share information and experiences, and to create an awareness of a 'movement' on a world-wide scale.

There was wide diversity in the groups represented. There were representatives from a group in Switzerland involved in establishing communal farms to repopulate mountain areas in Central Europe; a radical Christian group from France; a co-operative network information center from Denmark; a land-trust community from Australia; and anarchistic work collective from Germany; a feminist living collective from England; and other groups from Norway, Sweden, New Zealand, Belgium, Italy, Canada and the United States. Many countries had more than one group represented, about 45 delegates in all.

The conference was sponsored, organized, and subsidized by members of two different Kibbutz federations. Though it was not intended that the Kibbutz be the focus of the conference, for a variety of reasons, we spent much of our time talking about Kibbutz history, organization, ideology and direction, and criticizing or supporting the Kibbutz while relating and comparing it to our own groups.

The Kibbutz is, in many ways, a model and inspiration for communal groups everywhere. With a history of seventy years of continual growth and increasing economic and material success, the kibbutz movement has valuable experience to share with movements and groups elsewhere, whose histories demonstrate, with very few exceptions, far less stability and longevity. At the same time, the kibbutz has by no means formed an ideal society. There are continual unsolved problems, and from this perspective, it has hoped that the kibbutzniks present would also find something of value from the experiences and ideas of the delegates from around the world.

The first week of the conference gave the delegates a chance to spend a week living as guests on a kibbutz. We were sent in twos and threes to a number of kibbutzim, representing the spectrum of young, old, wealthy, struggling, agricultural and industrial settlements. This was a time of sharing information with kibbutz members on a fairly intimate basis. Given that we were the guests, and surrounded by the kibbutz environment, it was largely a time for delegates to discover the internal workings and history of a kibbutz (and the kibbutz movement) through working and talking with kibbutzniks. There was some interest and curiosity about our groups which seemed limited but varied from one kibbutz to another. My own experience included several conversations over coffee with older members, some of whom were among the founders



of the kibbutz. We discussed the history of the movement, various problems facing kibbutzim both past and present, various difficulties and situations common to any communal group, solutions and experiments attempted by our respective organizations. We talked about ideology, social life, political contexts. In less formal situations, I talked while working with other kibbutzniks and volunteers, and found different perspectives this way.

Some delegates found greater active interest from the members of the kibbutzim the visited, but all of us from the conference developed new perspectives, or at least came away with new or better-formulated questions.

The actual business of the conference occurred during the second week, which consisted of seminars and discussions, with presentations from kibbutz speakers, many of them scholars, accompanied by presentations from the delegates of their own organizations.

It was a fascinating time. Though most of us seemed to share many of the same ideals and principles, much of the tone of the discussion periods was of confrontation and challenge, argument and debate. Though I am sure that perceptions of the proceedings varied greatly, my own was that much of this back-and-forth was out of place, haggling over non-essential details. The issues that seemed to recur the most were those on which the kibbutz took the most criticism: sex roles in the division of labor, and children and the family. These are issues that are current and problematical in many of our own organizations as well as in the kibbutz, however, my impression was that many people expected the kibbutzim to have done better, and were demanding an accounting of why they had not done better, and what they intended to do about it.

A little history seems in order here. The earliest kibbutzim rather emphatically abandoned the nuclear family and marriage, along with sexual/romantic pairing of any duration on ideological grounds. Long-term

pair-bonding, or even short-term exclusive couples were seen as bourgeois holdovers that drained energy and commitment away from the community as a whole. Although this hard-line stance softened considerably in the ensuing years, the communal child-rearing system where children lived in separate buildings and dormitories from their parents was universal throughout the kibbutz movement for many years.

Along with breaking down family structures, the early kibbutzim also eliminated most gender distinctions in work. The women worked together with the men draining swamps, clearing fields, erecting buildings, planting, harvesting and even fighting.

The arrival of children brought some changes. Though the economic reasons for nuclear families were absent in a communal structure, the work of caring for and educating children became almost exclusively work for women.

On most kibbutzim, over the years, work division has become more and more sharply divided along gender lines. Today a large majority of 'service' jobs (i.e. child care, education, food preparation, cultural activities) are held predominantly by women, while 'production' jobs (agriculture, industry) and even service jobs related to production (vehicle maintenance, construction) are performed almost exclusively by men. Also, a large majority of administrative positions are held by men. I must emphasize that this is not universal. There are some kibbutzim that do have different patterns, but they are a small minority.

This development seemed to me to be more of a concern to the conference delegates from North America and Great Britain than to most others, perhaps a reflection of the relative state of feminist consciousness. But what seemed to be more interesting to the delegates in general was the simultaneous development in the kibbutz movement of the growing strength of the nuclear family.

There has been a noticeable shift, in the last twenty years, away from the total communal child-care system to a system where the children spend their days at school and/or children's houses ('day care center') and the evenings and nights with their parents. Today, the latter is the standard system on about 70 percent of the Kibbutzim. Along with this has come a tendency for the evening meal to be taken with the family group, rather than with the community as a whole.

I cannot hope to cover these issues thoroughly in a short article, nor am I competent to do it in any depth. If readers are interested in this topic, I recommend "Women in the Kibbutz," by Lionel Tiger et. al., for a thorough overview of the data and a good bibliography. But it was these two issues that seemed to generate the most consistent interest for the largest number of delegates. Though the atmosphere at times seemed to carry criticism of or disappointment with the kibbutz movement, there seemed to me to be an undercurrent of personal urgency for many of the delegates. There was more than an abstract issue involved. I sensed an attempt to answer not only the questions of how and why did these developments occur, but how can we prevent this from happening in our organizations?

Two other points were discussed at some length which were of particular interest to me and are of significance to communal and other alternative living groups in general. The first is that of ideology in education. Moshe Kerem, speaking on Education and Child Rearing in the Kibbutz, told us that the kibbutzim had hoped or assumed that the ideological values and advantages of communal life, cooperation, sharing, etc. would be transmitted to their children just by living in the environment. This has, apparently, turned out not to be enough. Every culture transmits its values through many channels; family life, religion, laws, music, literature, history, etc. Much of this comes through the experiences of daily living, but some also comes through directed teaching in literature, history, etiquette, morals, and political systems. Kerem felt that, with as many as 60 percent of children now moving away



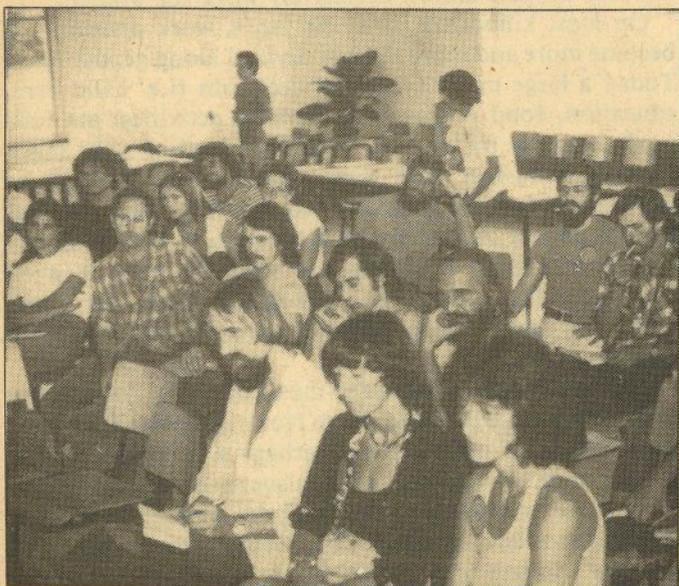
Two Federation of Egalitarian Communities members attending the Conference.

from some kibbutzim and not returning it is necessary to educate children into the ideology of the kibbutz movement in order to keep them involved.

Strong as it is, the kibbutz movement consists of only about 3 percent of the Israeli population. They are immersed in a culture much like that of other Western industrial countries in some ways, particularly with regard to their economic and formal political systems, and they are losing their children to the larger culture. How much more important is it then, for those whose alternative lifestyles represent far smaller percentages of their national populations, to talk of and teach their own ideology to their children?

One of the last presentations at the conference was a brief outline of the history of communal movements in North America. Yaakov Oved, who has spent years researching and writing on this subject, gave a brief overview using as examples the Hutterites, New Harmony, Oneida, and Llano communities. His intent was to demonstrate the diversity in background, goals, and organization possible in a cooperative living framework since the movement in North America has included, and still does include, an almost limitless variety of lifestyles and viewpoints.

The point Oved raised that hit me strongly is that in looking at the history of intentional communities in North America, there is usually a tendency to adopt a 'rise and fall' perspective, focusing on the failure of these communities to survive, and the reasons for the failures. The point usually missed is that despite the record of failures, new communities continue to form and have done so consistently for over 150 years. This speaks dramatically for the vitality of the communal spirit and the desire for alternatives to the mainstream of society. I find this a very hopeful perspective. Perhaps the 'failures' (some of which did last for over 25 years) are less important (except in what we can learn from them) than is the unquenchable desire to create a different way of life.



First World Conference of Communities and Kibbutzim

October 1981

We, assembled at the First World Conference of Communities and Kibbutzim in Israel, October 1981, are members of collective settlements in 16 countries on 4 continents, which are founded on principles of equality, democracy and individual freedom, and committed to cooperation, interdependence and mutual assistance through common production consumption, education and cultural development. We believe we have created a social, economic and cultural movement which provides an alternative to the present mass society through the development of small autonomous units federated for the common good.

As a radical alternative to the development in existing society we recommend the exchange of experiences and perspectives concerning our lifestyles and our attempts to change societies. It is important to learn from one another how to identify the causes of present-day alienation, and to discover how best to contribute to the changing of society, in the knowledge that we are only a part of a much broader current of liberating experiences and initiatives. Communication between our collectives will help the analysis of our experiences and in order to help in effecting changes in society we have to try to work with the commune groups in the Third World.

We recommend to our respective movement to consider:

1. To coordinate our efforts in bringing the governments of our respective countries to recognize our movement and to extend its help in supporting communal development as a means to combat problems of unemployment and as a method for urban and rural development and populating afresh areas which have been depopulated during the rush of modern industrialization and urban concentration.
2. We urge that our respective governments enact new legislation and amend current corporate, tax and zoning laws to promote communal development.
3. That further efforts be made to develop contacts and forms of cooperation and mutual assistance between the various collectives in each of our countries. We recommend establishment of committees or federations within each region to facilitate

intercommunity contact and communication, to help facilitate labor exchange and the sharing of skills and to further assistance, for mutual benefit, in all fields, as well as to initiate periodic assemblies and joint projects and to publish bulletins, newsletters and periodicals.

4. We recommend to our movements to call upon the ideological commitment and enthusiasm of our own membership to support in any practical manner possible the continued creation of a World Communities' Network through which we not only enhance the viability and survivability of our own communities, but we offer to all the world the comfort and stability, the challenge and personal growth, the joy and satisfaction, the freedom, equality and sisterhood of community.

5. We recommend that our membership campaigns be organized in the respective countries in order to further develop and increase the movements of collectives.

6. We also recommend that attempts be made in each country to establish a Friends of Community Movement, which should aim at extending moral support, professional, financial and public assistance to the activities of the Communities Movement.

7. We recommend that our movements be organized based on the aims of expanding collectives and for the purpose of providing a cooperatively structured alternative for people to develop their own character and sense of social responsibility.

8. It was suggested that an international communities directory be composed listing the addresses plus the historic, demographic and economic data on all the communities of the world, written by the communities themselves.

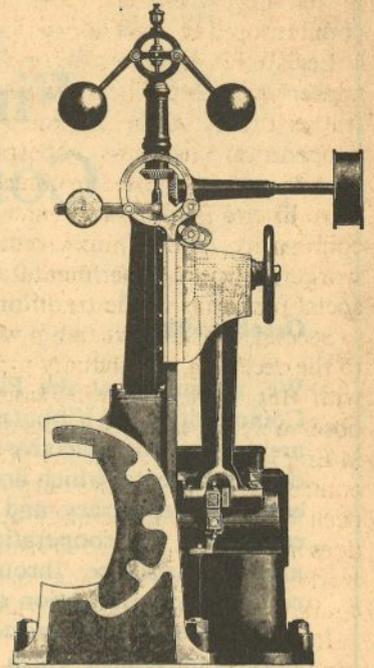
9. We recommend that video-cassettes, films, photo exhibitions and printed material of the respective movements be prepared and exchanged between communities in various countries to deepen mutual recognition.

10. We recommend that shortwave radio stations be established in communities throughout the world to facilitate contacts on the national and international level.

Worker Ownership

Taking the next steps

by Joseph Blasi and Lucy Maloney Jones



The study of the phenomenon of worker ownership falls into three broad areas. First, and most common, is investigation of work organization at the shop floor level.

Second, is the investigation of the effects of the surrounding society and the macroeconomy on the worker owned enterprise.

Finally, and largely neglected to this point, is study of the political constituency of worker ownership. Such analysis is important to giving the concept of worker ownership wider circulation.

In the case of worker ownership in the legislatures, the major impact has been not in the financial resources passage of such laws made possible, but in the recognition of and legitimating of worker ownership.

The story of legislation is the tale of social invention by a small group of academics with an idea not connected to political partisanship. Interested in creating and preserving jobs, furthering workplace democracy and innovation, health and safety issues, and quality of work life, they hoped that worker ownership would not only be a good in itself, but that it would lead the way to humanizing the workplace and providing the laboratory for exploring innovations in the workplace.

A legislative strategy was developed linking worker ownership with four economic issues which were currently occupying center stage in political debate both in Congress and throughout the country: (1) widespread perception of the inadequacy of federal intervention in local affairs and distrust of the central bureaucracy; (2) a declining rate of increase in productivity, with accompanying inflation and

slowed capital formation; (3) a growing problem with plant shutdowns, especially in the Northeast and Midwest which blighted entire towns and regions; and (4) increasing conglomerization of the economic structure through mergers, failing businesses, unavailable credit, and increased concern about the size of business and job creation potential. Each of these had a more or less definable constituency which could be mobilized in favor of perceived solutions to the problems.

Initiatives for legislation on worker ownership began in the Spring of 1977. Congressman Peter Kostmayer initiated a series of inquiries to deal with growing unemployment caused by plant shutdowns. On March 1, 1978 Kostmayer, together with Representatives Stanley Lundine and Matthey McHugh of New York introduced the Voluntary Job Preservation and Community Stabilization Act which was designed to provide loans to workers to buy factories threatened with a shutdown. The bill provided for evaluation of the economic feasibility of the firm's continued success and technical assistance to help in the start-up of the new company.

This bill subsequently became a part of Title II of HR 2063, the National Public Works and Economic Development Act of 1979 which passed the House and Senate. Unfortunately, the bill was never to become law because of inter-conference disagreements over the non-worker ownership related section, but support had been garnered.

At the same time, Kostmayer, together with Representative Nowak of New York and Senators Stewart and Long introduced the Small Business Employee Ownership Act which provided for loans up to one half a million dollars through the Small Business Administration for employee ownership through buyouts of threatened shutdowns and employee ownership of new startups. This bill subsequently became Title V of the Small Business Development Act of 1980. The bill was signed into law on July 3, 1980.

The main thrust of the argument for worker ownership

Joseph Blasi is the Director of the Project for Kibbutz Studies at Harvard University, and a lecturer in Social Studies.

Lucy Maloney Jones is assistant to the Director of the Project for Kibbutz Studies at Harvard University.

is its decentralized, local nature. Local control is counterposed to government interference.

Legislative measures were designed to appeal both to conservative Republican values of small business, private (rather than state or public) ownership, voluntary citizen cooperation and less government, local control, and broadened (as opposed to concentrated) ownership, as well as to liberal Democratic values of economic democracy, community action, improvements in the conditions of workers, and an experimental approach to economic and social problems in the tradition of Roosevelt.

Second, worker ownership was seen as a partial solution to the declining productivity problem. There are problems with this view, however, since a honeymoon effect is observable in some cases already in existence. Particularly in Employee Stock Ownership Plans, in which real worker control does not accompany ownership, problems have been observed. Immediately upon adoption, productivity does increase, sometimes drastically, but in the long run, as workers find that they have no real control, it declines once again, and labor unrest may also result.

It was hoped that worker ownership would increase the productivity of the U.S. economy not only by inspiring labor to work harder in their own interest, but also by contributing to badly needed capital formation.

Whether or not worker ownership increases productivity remains an open issue. It is certainly true that those increases are not automatic, but require close attention to structure of work and lines of authority, and increased participation and quality of working life.

Third, many plants which are shut down are still making healthy profits, as much as a 10 percent return, but simply fail to reach the 'hurdle rate' of 20 or 25 percent set by their corporate owners. Corporate divestment of such plants leads to loss of income, deteriorating health of unemployed workers, and strains on the family. The community experiences a degraded tax base, greater demand for social services, destruction of still viable businesses, and further blight as the result of shutdown cycles throughout the local economy. Congresspeople saw worker ownership as a preventative measure to job loss.

Plant closings also provided reason for unions to support, or at least not to hinder, measures which promised saving jobs. Representing less than one third of the American work force, trade unions are particularly anxious about the trend to shut down old unionized plants.

In a worker owned plant, a special role for the unions could continue, that of representing workers' interests as employees, as part of a national worker organization, and as part of an industry with its own occupational, health, and safety considerations.

However, the job-saving aspect of worker ownership is tempered by the fact that only a few plant closings are viable enterprises fit for employee takeover. As well, market shifts actually do lead to decline of some industries — steel is one example. Expert technical assistance must be a prerequisite for worker takeover of the cast-offs of conventional business.

Fourth, worker ownership was seen as an option for small business other than merger or absorption into a

larger firm. Small business experts see a crisis in the small business community because few businesses have a future when their owner retires or dies. A buy-out of such successful businesses by their employees has been strongly supported as a solution. Worker ownership may provide a way to build in broadened ownership in the revitalization of the economy.

Worker owned firms, because they are usually small, were also seen as a partial solution to job loss, since small business creates most of the jobs in the U.S. economy.

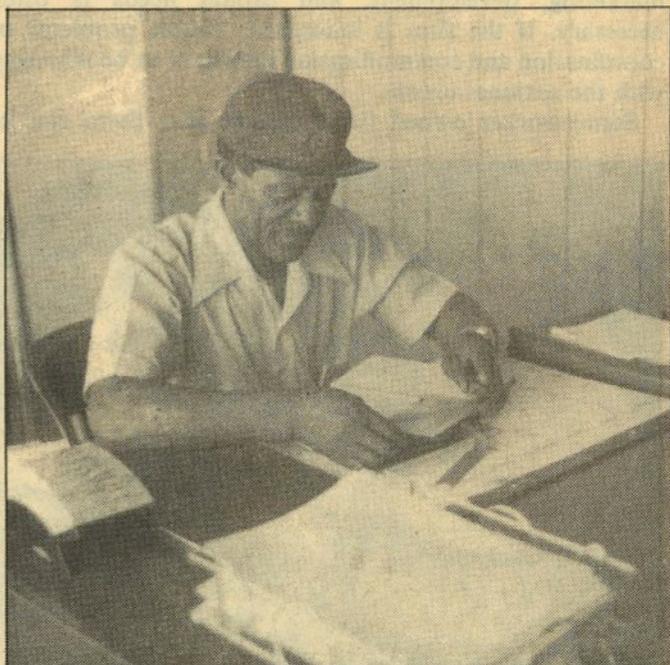
Worker ownership is not the appropriate solution for coping with a plant shutdown by saving it in every instance, nor is it likely to succeed to create employment through new business start-ups in every instance. At the firm level (when there is a shutdown) and at the group level (when there is a group of people desirous of starting a firm) a clear set of criteria can be applied to understand if the option of worker ownership exists, is likely to be successful, can address the specific barriers to economic development in that situation.

To the extent that the worker ownership phenomenon represents a possible innovation in workplace organization, it must be discussed.

Whether a worker owned firm is begun on the heels of a threatened shutdown of the old firm, or as a completely new venture, there are several important resources necessary for success.

The workers must have access to the idea of worker ownership and have sufficient time to evaluate it, discuss it, learn about it, and judge whether it applies to their situation. If a shutdown is involved they must have early warning so that several months of planning, searching for loans and capital, and assessing feasibility can immediately begin. If a shutdown is not involved, workers must be sure that they have adequate time and energy to see through the lengthy process of developing the plan and the resources for the new business.

Information, experts, market studies, and potential



management leaders must be accessible to make a feasibility study. If workers are saving a firm, the cooperation of the existing owners and some existing management is crucial. Getting this cooperation may require substantial political pressure from local community leaders or Congressional representatives since many corporations prefer simply to close up and leave the community with a large bill of transfer payments and community losses.

Sources of capital from private and public banking institutions, outside community shareholders, and managers must be identified, and this package must satisfy the requirements of the feasibility study and an operational plan for the firm's future success. Financial and legal advisors (and often political advisors for dealing with institutions) must volunteer their assistance or be paid to conduct the appropriate studies and negotiations and draw up the new legal form for a worker owned corporation.

Workers need to be clear about how much control they desire in the new firm in terms of voting rights, participation on the board of directors, involvement in worker participation and quality of working life improvements, finding a role for their union (if one exists) in the new firm, and choosing management.

Examples of other worker owned firms can be examined to help identify advantages and disadvantages of various decisions that were made at this early stage.

Plans must be made to train and educate workers and managers for new skills required in dealing with a worker owned firm where new opportunities and expectations exist for greater worker participation, improvements in productivity and reduction in waste, involvement of workers in planning, and occupational health and safety innovations, and experiments in improving the quality of working life.

The group must evaluate whether these actions are likely to be crucial or significant in affecting the economic success of the firm as a new organization.

Support of the community in helping the firm with marketing, development, and capital needs is often necessary. If the firm is unionized, sizable problems of coordination and communication may have to be managed with the national union.

Some worker owned firms assume that there can be

extensive participation, but they do not plan for it or provide adequate education, with often deleterious effects on the economic performance of the firm. Other firms will completely ignore these possibilities and cause a great deal of conflict once workers realize that they own the firm but have very little influence. There is no easy answer on worker participation and control for these firms.

This problem is complicated by a number of other considerations. First, few models of participatory firms exist. There are only approximately 100 worker owned firms in the country and there is little sign of worker participation in these firms.

On the other hand, there are thousands of Employee Stock Ownership Plans and a much larger number of worker owned firms if one counts minority worker owned firms. Since many employee ownership plans were organized mainly to get cheap capital and not to create a worker owned firm, broadened ownership and financial incentive is usually the only result of such a plan where there is minority employee ownership. Many large corporations have such plans.

Secondly, the U.S. is in an early stage of evolution as far as worker participation and quality of working life experiments are concerned.

Third, experimentation with social participation mechanisms in the worker owned firms requires a sizable job of training and education. This cannot be accomplished by worker ownership or plan alone. The dilemma of participation and control and the quality of working life improvements in the worker owned firm can only be addressed by a patient and realistic addressing of the issues before, during and after the establishment of the firm.

The following need to be emphasized: (1) providing clear and concrete examples of how various participatory mechanisms have worked in other firms; (2) choosing those mechanisms which can be most useful immediately in alleviating tensions and improving economic performance in some sectors of the new firm; (3) initiating a process of sharing information throughout the firm and discussions of problems in plant committees to determine new areas for participation and improvement in the operation of the company; and (4) developing an education and skills training program to provide more participatory skills and more of the required content training to more workers and managers so that neither of these will be barriers in the proceedings.

A further problem with maintaining a worker owned firm relates to the legal structures used and the role of the union. ESOP law is very complicated and few lawyers have the social skills and understanding of financial sources and the organizational problems of worker owned firms to be able to organize or reorganize a company using an ESOP while making sure that the problems of worker ownership previously noted are taken into consideration.

Problems have arisen even where majority worker owned firms are set using an ESOP but the Trust is designed in such a way as to minimize worker rights. This purpose is fairly easy to achieve, simply by: (1) minimizing worker involvement in developing and designing the plan in the initial stages; (2) denying workers voting rights with their shares of stock; (3) not allowing the workers to





choose the trustees of the ESOP or to be represented there; (4) not allowing worker representation on the board of directors; (5) not initiating design of a program of worker participation; and (6) (in the case of large percentages of ownership that is not a majority) preventing the initial or the ultimate achievement of 51 percent worker ownership.

Unions are the only traditional structure of firm-wide worker participation, and are thus useful infrastructures for establishing the identity of the new firm. Collective bargaining definitely does not recede as a necessity.

Three lessons may be drawn from the U.S. experience which may be applicable to other countries.

First, it seems that a large part of the success of worker ownership initiatives was the product of an early decision not to rely on identifying worker ownership with partisan factions. In order to maintain supporters who disagree with one another on other issues, it was important that the initiators were not significantly competing for political power.

A corollary of this same lesson is that the ability of the federal government to encourage worker ownership should not be over estimated. The federal level of approval is of use primarily for legitimacy, and only secondarily for financial resources. It can create an atmosphere which encourages private capital markets to fit the financial role.

Second, the unstable political constituency for worker



ownership fractures when issues of work organization and supportive infrastructures are raised.

Since the issues of organization and infrastructure are vital to the survival and advancement of worker ownership, they must be the center of discussion, and so the national political coalition encouraging worker ownership must eventually deal with its internal contradictions. This highlights the value of independent institutions to examine the controversial questions and to spearhead the movement to spread ownership more widely.

The third lesson then is the importance of building alternative networks to question, to support, and to publicize. Such a network is beginning to emerge in the U.S. A number of technical assistance consulting groups have sprung up, including the National Center for Employee Ownership, which is a clearinghouse of information. Various universities have programs which study worker owned experiments.

If indeed quality of working life and worker participation innovations can lead to increased productivity and successful economic performance, and if these innovations can be more successfully applied under conditions of worker ownership, then payoffs exist for targeted research on the nascent worker ownership sector in the U.S. □

Resources

The National Center for Employee Ownership

4836 South 28th Street
Arlington, Virginia
Director: Corey Rosen

The NCEO is a clearinghouse of employee ownership information.

The Industrial Cooperative Association

249 Elm Street
Somerville, Massachusetts 02144

ICA is a consulting firm for companies interested in employee ownership.

The Project for Kibbutz Studies

108 Vanserg Hall, 10 Divinity Avenue
Cambridge, Massachusetts 02138

The project pursues comparative studies of worker cooperatives in the U.S. and Israel.

"The Effects of Worker Ownership Upon Participation Desire: An ESOP Case Study"

by Doug Kruse

The publication is available from the Project for Kibbutz Studies for \$7.50.

Work and Organization in Kibbutz Industry

by Uri Leviatan and Menachem Rosner

The book is available from Norwood Editions, P.O. Box 38, Norwood, PA 19074, for \$18.50.

“As a community we will never attain utopia, our task instead is to continually achieve successive approximations of our vision of the good life.”

The Good Life

east wind community

East Wind is a secular community of 60 located in the Missouri Ozarks. Since 1974 East Wind has been working towards their vision of the good life. East Wind was an offshoot of Twin Oaks Community and had its roots in B F Skinner's Walden Two. It now draws from many philosophies, using what works most effectively.

East Wind has been economically self-sufficient for some years now, relying heavily on their hammock business. Always wanting to offer goods and services that were more ecologically sound and more basic to people's lives, East Wind spent two years researching a new industry. Moving into the making and selling of peanut butter to the co-op market has been a high point of East Wind's economic existence.

This article by Allen Butcher and portions of the text from the East Wind brochure offer a look at a community that is continually realizing its vision.

by Allen Butcher

In every society and culture change is inevitable; we head toward either chaos or community. It may be that our long-term hope of averting total calamity is in the concept of a world government. But people also have many needs which can only be addressed at a local level.

Although saving the world is beyond any one individual's efforts, the building of social structures both attentive to the need of the individual and consistent with the needs of the planet is an activity we can all share. Community is both the workplace and the end product of this struggle. Building community is both a response to global trends and individual needs.

For most people happiness requires a sense of having found one's niche, private, social and work space, within one's community. And this is particularly an area of concentration for intentional community. In choosing one's happiness in concert with others, a person's ability to affect change or development is increased by the degree of effort devoted to reaching united agreement in their community. Pooled resources and effective organization can facilitate fulfillment of many dreams.

Of the many aspects to personal happiness, material well being is another major concern. Many of the world's problems have a foundation in the inequitable distribution of wealth. Egalitarian community focuses much of its organizational program upon assuring equal access by the individual to goods and privileges.

In a world where the integrity of our planet's entire biosphere is threatened, a widespread community movement based on equitable distribution of wealth, privilege and power might offer us values and a model which could lead to greater optimism for the longevity of our survival as a species.

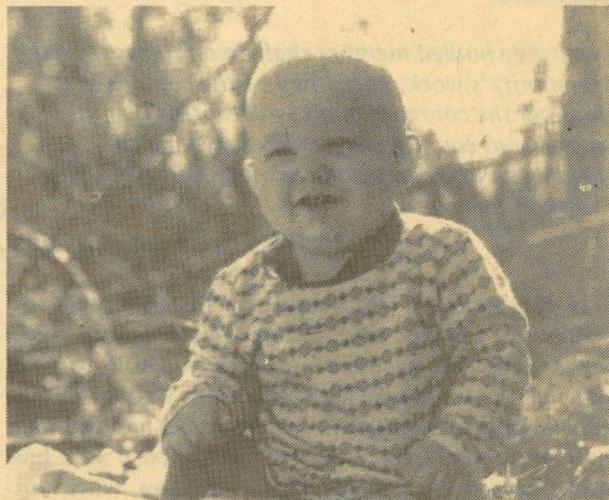
Optimism about the future is one of those highly valued intangibles that is difficult to create and sustain. It is optimism, however, that characterized the general mood at East Wind today as a result of a rather fortuitous set of circumstances and decisions.

It was a sound economic base that East Wind has struggled toward since its beginning. Being closer to the actualization of that goal now offers us the grounds for optimism. Growth in the size of our community has always been of paramount concern to most of our members, but growth requires money and for that there was never anyone to appeal to but ourselves. Self motivation, however, is a remarkable resource. When realized on a community scale, it can be extraordinary.

In our early days, the mood at East Wind was vibrant. In May 19, 1974, we were eleven people coming to the land with little more than enough money to make a down payment on 160 acres of stony, tree covered ridges, a small and barely adequate single story farm house and a few out buildings. We planted a garden, built a basic showerhouse and a small residence building of ten 100 square foot rooms and ran out of money right about the time winter came. Now began the test of each individual's resolve. The period of the 'Black Winter' was upon East Wind. Our population was up to 35 people. To survive, much less grow, we needed money. Our sources were members' savings and family loans; industry, which Twin Oaks was willing to help us with by sharing their hammock business; and outside work which no one could stand to do for very long. We took turns filling what few jobs were available to us in the area and had an outside work apartment in St. Louis and a house in Springfield.

This was a different period, working in a region of the country quite different from where any of us had come from, and returning on weekends to a very separate reality. But it was during this period that we often referred to the 'East Wind Magic'. Although we were very poor in standard of living, our spirit was very high and we knew that we were moving towards something meaningful and important. Fairly frequently the phrase 'for the revolution' was heard as a reason for what we were doing. It was very clear then, in the mid seventies, where our roots were and that we were a part of the dynamism of social change. The crowded and harried conditions we lived under were ties that bound us in mutual support and struggle toward a destiny we had consciously chosen and felt certain we would attain. Though somewhat isolated in the middle of a depressed region of the country, the Ozark Mountains, we

growth



We are growing and will maintain a membership of at least 750 members, as rapidly as is consistent with our survival.

— East Wind Community Bylaws

Why so big? Because stability is almost impossible in a small group. Only a large group can guarantee its survival in the face of the flux caused by changing ideas, values and commitments. Even if people come and go, the community will retain enough members to assure its future viability.

A large community also provides the economic base for a wide range of facilities that small groups can rarely afford. We wish to provide quality recreational space such as a gymnasium and games room, cultural facilities for such activities as ceramics, dance, theater, and music, educational facilities for our children, facilities designed for use by our elderly, and tool shops equipped suitably for such important projects as alternative energy development.

In addition, we have found that for a satisfying, fulfilling life people desire challenging environments where they can learn and grow as skilled and competent individuals. This requires study, training, and the opportunity to become proficient. To many this is part of the good life. To fulfill such desires a community must be able to afford the time and expense this requires. It also must be able to put these skills into use. Only a large, well developed community can offer such a life for its members.

Most of all, we want to provide a large, heterogeneous populations from which members can make friends and gather with people of similar interest. We desire to have a community large enough to be able to support, both socially and economically a range of interests such as astronomy, theatrics or spelunking. A group of several hundred seems ideal for this purpose.

labor

Every able bodied member shall do a fair share of the community's work, as defined by the community. However the community also guarantees the full support and equal privileges of every kind to members who are unable to work because of illness or disability.

East Wind Community Bylaws

East Wind began from scratch with the intent of building a wholly new society where before were only woods and pasture. We were not able to rent housing, lease industrial space, tap into a public water supply or sewage system. We have had to build these and much more with our own labor. This has meant hard work and lots of it. Someday, when our economy and population reach our goals we intend to place less emphasis on work and more on leisure and recreation. For now, however, we are pioneering and must make sacrifices for our future.

While the kind of work each person does varies, the minimum of hours required, or quota, is the same for everybody unless sick or disabled. Usually our quota is around 50 hours a week. A portion of everybody's quota is filled by what we call 'hard to assign work.'

Ability and willingness to do quota is a minimum requirement for membership at *East Wind*, and failing to do one's fair share is grounds for expulsion. Many people work more than the minimum, however, and take vacations longer than the standard week that the community guarantees. Certainly work is one of the major activities at *East Wind*, and some of the happiest members are those who are deeply involved with their day to day labor contribution.

kept and increased our contacts with other aspects of 'the revolution.' We stayed in touch with our individual home states and families, the straight business world and especially with our sister community, Twin Oaks.

By the time we were forty-five people, in the autumn of 1975, hammocks had grown to a large enough volume to where we could end outside work. Rejoice! No more members having to cultivate split personalities. We soon built a two story, twenty room residence named Fanshen after the first Chinese agricultural commune. In February 1976, we finished Rock Bottom, named for the solar heat storage rock bin in the basement. This building was our new kitchen-dining complex which also included a library and public space and relieved the pressure on our over crowded farm house which we now named Re'im after an Israeli kibbutz.

The evening before the move into Rock Bottom we had a party opening the building and for the first time invited the alternative folks of the area homestead. The next morning

we awoke to an emergency. Late winter is fire season in the dry Ozarks and we had one burning toward our buildings. Forty people worked all day to contain the fire to fifty acres. We barely saved our three army tents which housed the hammock industry.

It was also at this time, early Spring 1977, that we founded the Federation of Egalitarian Communities. At one point in this period our membership climbed to as high as seventy, but major controversies were arising which were to bring growing divisiveness at East Wind until their resolution years later.

In the late 70's the community found itself at a low point. 50 percent of our labor was required to produce rope products in order to cover our support costs and pay for the construction projects done in 1976 which caused an overextension of our financial resources. We had made every effort to create attractive work conditions in the hammock shop but a lot of hand labor can begin to feel like drudge work. Through 1977, 78, 79, most work was income producing with a small amount of labor going for domestic projects. We desperately wanted to have children but there was no space, money or labor. We managed to build two thirds of a thirty room residence and later remodeled it to include space for children. But most resources were devoted to building up inventories, buying equipment and building a steel warehouse and loading dock.

In early 1980, 12 members left East Wind in discontent. The surface issue was the question of the amount and type of work expected of members. But it was the general question of community direction that precipitated the schism. Although we always had a membership selection process, we also valued having a diverse membership. There was and still is a division of opinion on any particular issue including food preferences, television, child raising, agricultural practices, the weather and nuclear power. Generally none of these were large enough problems to ruffle the community but it was surprising how the particular aspects of some of these issues seemed to fall into opposing sides when controversy started.

Though emotions were high through this conflict it was never really ugly. People avoided each other's eyes, but we



Miles of aisles of peanuts

kept common friends, ate in the same dining building, shared the same shower house. But for some members it felt that we were not so much a commune any more as a factory. For others it felt that the commitment to economic stability wasn't there, that some members didn't care

enough to do what needed to be done to keep our head above water. For East Wind, our unity was gone and utopia seemed very far away. This was the late seventies with the alternative world in general becoming quieter and the social change movement seemed bankrupt. Yet for so many of us, what we had was the best there was. Of those

economics

All income from all business engaged in by the community shall be the property of the community and shall be expended or distributed according to its laws, customs and discretion. It shall not be the property of any individual.

Our economic system is the method by which we achieve much of the equality, cooperation, and good life for which we strive. It is designed to reflect our basic participatory approach to decision making. It is a fairly complicated system, developed over many years of trial and error, yet the basic principles are quite simple. It starts with labor.

We require that all members contribute a minimum amount of labor to the community as a whole, and that all income derived from their labor be contributed to the general pool. In return, the community assumes responsibility for fulfilling virtually all the needs of all our members. We provide not only food, clothing, and shelter but full

medical coverage, transportation, recreational facilities and equipment, a childcare program, educational and travel opportunities, as well as a chance to make this a better world to live in. We are not a wealthy community, and so many of our needs are less filled than ideally at present, but we are a community working to achieve a life better than can be had anywhere else, not just in economic terms but socially as well.

Every member receives a small weekly allowance which can be spent at the community's discretion. Most people use it for private phone calls, beer, cigarettes, ice cream and the like.

On joining, one does *not* have to turn over one's life savings or assets. We never ask this of our members, though it is an option which some members have chosen to take. We do require that after one year of membership all of one's assets be loaned to the community on mutually agreeable terms.



Peanut butter in the making

appropriate technology

We are building a society that responsibly maintains all natural resources for itself, future generations, and for all people through an ecologically sound lifestyle.

If you come to *East Wind* you will find that we have tractors and a combine, an industrial dish washing machine, and convection oven, an industrial gang drill, a pneumatic lift, an arc welder and the like. We believe that technological development has the potential to provide us with new tools and ideas to improve our lives; to rid ourselves of tedious or dangerous jobs; to allow us to be more efficient and thus gain free time; to supply us with better materials and equipment and to help solve the many pressing problems facing us today. However, though *East Wind* does not reject technology neither do we blindly embrace it. We are fully aware of the dangers involved in unlimited, uncontrolled, technologies put to use by people bent solely on making profit.

In late 1979 we received a grant from the Department of Energy to equip our first industrial building with a solar hot air system having a wood furnace back up. This is our first success at attaining recognition for the work *East Wind* has done in energy conservation. We hope to continue this work, making *East Wind* a model of energy self-sufficiency by funding projects both internally and with outside aid.

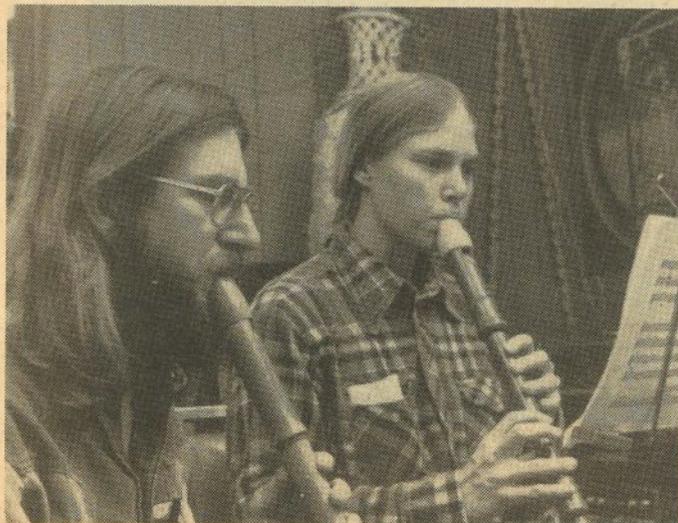
In addition, we are now in the process of applying for Federal grants to develop an 'innovative and alternative' sewage recycling system. If successful we may build and operate one of the largest composting toilet systems in the United States, recycling our gray water as fertilizer in an agricultural irrigation system.

who stayed the sentiment was increasing that 'if we cannot work harder, we have to work smarter.'

During this period of the late seventies, East Wind and the other communities involved in the Federation of Egalitarian Communities were beginning to make new contacts with other alternative organizations. The first was Kibbutz Artzi, one of the federations of the Israeli kibbutzim. They had read the book, *A Walden Two Experiment: The First Five Years of Twin Oaks* by our member Kat Kincade and sponsored her visit to Israel in 1976. Like us, they very much want to see the extension of the community ideal. Our contact with them has continued to the present day. Several members from our federation communities have visited kibbutz through the financial aid of the Kibbutz Artzi Federation.

Around the turn of the decade we were also making increased contact with two other alternative movements: Movement for a New Society (MNS) and the Co-op Movement. These, along with the example of the highly industrialized and successful kibbutz experience in view, helped to instill new energy into a rather frayed East Wind spirit. In January of 1980, East Wind invited four trainers from the Philadelphia MNS Life Center to travel to the Ozarks and present us with a week of workshops and discussions. Positive change in the community was felt immediately by some members. We increased our skills in conflict resolution, decision making, facilitation, and individual and social communication. And we made the startling realization that although we had made truly unique advancements in our dealing with material possessions and needs relating to economics and labor, we had overlooked what MNS terms 'the morale functions of an organization'. We had been aware of the need to do social planning for our community but especially after the experience of the labor schism, no one even knew how to verbalize the needs we felt. MNS gave us a more effective way of looking at the concept of community morale. We have now set up a 'Morale Board,' giving it money and labor resources. Among other changes, we now have Sunday as a 'day off' with organized group activities.

As with MNS, East Wind's direct contact with the cooperative movement also began through the previous experiences of a few members. An East Wind member with a co-op background was elected to the Board of Directors of the New Destiny Cooperative Federation, the local regional federation of food cooperatives. At a meeting in Texarkana in Spring 1979, a presentation was made by a representative of the Southern Cooperative Development Fund (SCDF) on the availability of development capital through their fund to cooperatives in Southern states. This information was brought home to our Loans manager. At the same time another member was involved in a Washington D.C. organization called the Economic Democracy Association (EDA) which sought to aid the development of worker or consumer owned and operated businesses. This organization was short lived, but with our help it produced information about alternative businesses, including a few offers from existing businesses in setting up others. Here again networking provided valuable information, and news of the Once Again Nut Butter Collective's willingness to aid us in setting up a nutbutter



factory was relayed to our New Industries manager. In this, as with the SCDF contact, our location in the Compromise State proved fortuitous as Once Again was located in New York, which meant that competition with them would be unlikely.

East Wind at this time was more than ready for a new industry. Industrial diversification has always been important to us as it serves to insure economic stability and provides diversity in our work life. But beginning new industries is very difficult. In searching for new industries many criteria need to be considered in community where the concept of right livelihood is strong. Hammocks and other rope products had served us well and by 1980 the Twin Oaks/East Wind Joint Hammocks business was doing almost three quarters of a million dollars a year in sales. Hammocks provided a pleasant work environment, involved little investment, less skill, and had a fairly quick payback. We had been strongly considering buying a machine to manufacture our rope in order to vertically integrate and make our rope products industries more profitable, but many members were unhappy with the prospect of being forever tied to the hammock business. Besides its labor intensity, it was a luxury commodity made of polypropylene plastic; we had to conceal our 'alternativeness' from our 'straight' business contacts; and it was a seasonal industry causing annual cash flow problems every winter. By 1980, the prospect of further investment in hammocks was less than exciting to the community.

For some members, 1980 was an exciting year to be at East Wind, for others it was dismal. We were not growing, our population was down, we were in the midst of a drought, and our major hammock account, Pier I informed us they would purchase from us only a fraction of their usual number of hammocks (a decision they have since reversed). Those members who were farsighted, however, saw new growth for our community ideal. Our internal communication processes were going through a renaissance, and with the aid of the EDA, OANBC, SCDF, and later the National Consumer Cooperative Bank, we were going to develop a new industry, make more money, and grow again.

And what an amazing industry it turned out to be! We made the decision to go ahead with nutbutters in late '79. It took two years to prepare the 120 page loan proposal, secure a quarter of a million dollars financing, purchase and refurbish the processing equipment, build food grade steel factory building (which we fondly named the Nuthouse), move in, learn to make good peanut butter, and sell ourselves to the food co-op movement.

All of this was a completely new learning experience, and it took involvement of every member of the community. This Nuthouse project, along with the MNS influence, brought the community's spirit to a height not experienced since the early days of the 'East Wind Magic.' The challenge to our skill levels which nutbutter provided was a powerful unifying force to the community. This was precisely what we needed, even though the volume of details to be attended to were sometimes completely bewildering.

Some noteworthy anecdotes to this nutbutter story involve a few more of those fortuitous developments. We

equality



We are creating a society where positions of responsibility are not positions of exploitation and in which we do not promote inequality through discrimination on the grounds of race, creed, age or sex.

We are an alternative to the lifestyle dilemma facing many women and men. Because of our goals and structure, women do *not* have to choose between a career, marriage, children or single living. Likewise, men are *not* pressured to be the main means of support, or to prove their worth by attaining individual financial or career success.

Instead, we offer support for a wide range of work opportunities that depend only upon each person's individual needs, skills and ability. Because of our work structure, members can become involved in a variety of different areas, reducing the need for specialization. At the same time, women and men are able to be involved with children either as parents or as primary figures in a child's life. And again, because of our flexible structure, one can find more high quality time to be with children than is generally feasible in the typical family household. We offer the opportunity for fulfillment of needs on several levels without sacrificing one for the other.

Yet, it is not through our structure alone that we are pursuing gender equality. We do this in many ways, from changing our verbal behavior such as using the word 'co' and 'co's' to replace the pronouns 'he', 'his', or 'him' when the gender is unknown, to promoting gender balance when appointing managers and planners, or choosing construction crews. We make a point of having both men and women as child care people, being particularly conscious of role modeling. *East Wind* is attempting not only to change the ingrained repressive habits of our adult members but to provide the education, environment and models necessary for our children to be truly free of the stereotypical gender roles.

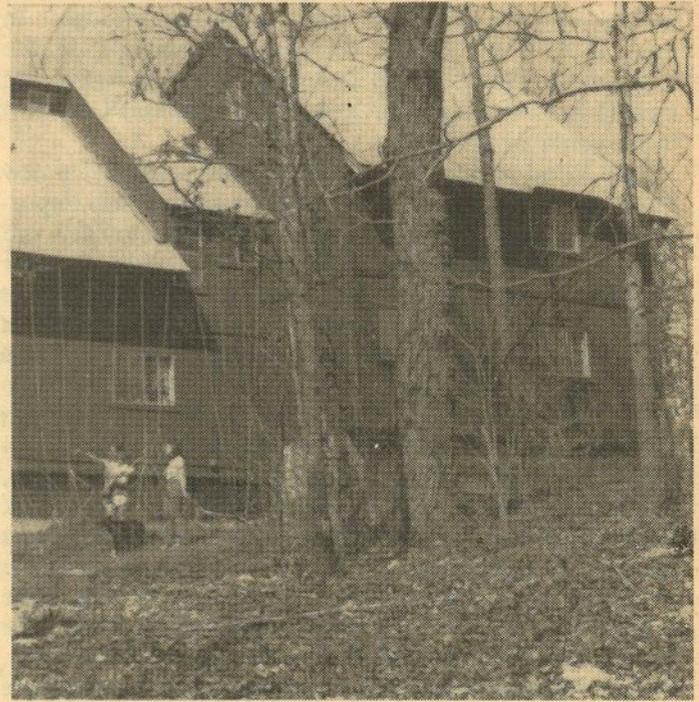
received the \$100,000 SCDF loan with a 10 percent interest rate, just before the prime rate raised to over double that figure. As the Co-op Bank's 33rd loan recipient, we were also fortunate to have gotten our loan before the Reagan administration tried to throttle our bank. Our local reputation improved considerably. We were now the largest business in the county. Our already amicable relationship with the Bank of Gainesville, which was advantageous to our securing the SCDF loan, has continued and they now provide us with most of our financial loan needs.

The acquisition of raw materials provided a glitch for us as the 1980 drought had shriveled so many peanuts. Everything had been going so well for us until peanuts tripled in price. To avert disaster we called every federal and state agricultural office to locate peanut growers and shellers who might help us discover what was going on. All this was new to us but we soon discovered that our research was more thorough than anyone else's and we knew more about the peanut crop than most of the established brokers. We were now in a position to get enough peanuts to start our production on schedule.

As the Nuthouse project was advancing, a number of us were aware that a whole new era in East Wind's story was beginning. With the beginning of nutbutter production, we knew things were going to change. One change we had not considered, however, was that the working conditions in our very white, clean, bright and exceptionally noisy Nuthouse would be more aversive than hammocks. The sound of machinery when operating could be heard everywhere in the community. This has provided us with a challenge and we are working on ways to deal effectively with sound pollution. In addition, adding a capital intensive industry to a labor intensive one has meant that we now have an enormous debt to service. Though we do not think we are slipping backwards anymore, our pace has not slackened. It took us two years to set up our new industry. It may take two more years to realize much profit because, as everyone in the food business knows, food is a low margin item. Our salvation, therefore will be in high volume. That requires a lot of sales work, much more production work and eventually more investment in equipment. Our debt load has also meant that all the profits we can get out of hammocks are desperately needed. Fortunately hammocks, chairs and sandals are all selling well.

Despite all these issues, morale is high at East Wind and there is much enthusiasm about our new industry. The hammock weaving load is still felt, but no one thinks of it as oppressive. The social atmosphere in the shop is very pleasant, especially since the nutbutter and other workers now take their breaks in the lounge area of the weaving shop.

These changes and more are coming fast and furious. Truly if we intentionally design for growth, growth we can expect to achieve. And it feels healthy. New members have joined, some old members are returning and we are now more confidently planning new buildings and programs. More children, a school, more housing, better medical and recreation facilities, more agricultural programs and more publicity.



East Wind residence

Social change is as eminent now as ever and we can expect that our Federation of Egalitarian Communities will take advantage of 'the revolution's' need for new models and theories to build a new order in place of the one that has been decaying for so very long. Exactly what of our experiences will be valuable and where, we cannot be sure. But we are beginning to recognize that of the various aspects of community or at least of those communities that do not strive primarily for self-sufficiency and isolation from the world, economics is that aspect which has the most value as an outreach tool.

Since our involvement in the Economic Democracy Association we have been aware that our success as a collective business sets us squarely in the running with the most dynamic of the current alternative efforts. Workplace democracy is the recognition that money moves this country and determines its policies. The only way to have a free country or community is if the rights and responsibilities inherent in the term democracy are practiced at the primary level at which wealth is created. Worker cooperation is the basic building block of community. If individuals have control over the work they do, how the rest of their lives are structured is of secondary importance.

The effort to extend cooperation throughout our society is being carried on by a wonderful profusion of activities. Linking these in a manner which contributes to the strength and stability of all is our current challenge. No theory alone, however, will bring lasting change. People only learn through experience and it is for this that the existence of intentional community is most valuable. East Wind offers itself to you. Come join us!

If you are interested in visiting, write or call to make arrangements. □

Alternatives to Terminal Consciousness

by Gordi Roberts

Gordi Roberts is an ex-member of an ex-commune, Aloe Community in North Carolina. Now residing in Denmark, Gordi offers a wider vision of the often stigmatized and difficult experience of leaving community life.

History, Disclaimers and Tautology

Two years ago I took a leave of absence from Aloe Community which led to our permanent separation. How did this parting happen and why? The answers are as personal as the communal experience itself, replete with rationalizing. This article will steer clear of the dark chasm of gossip concerning my life with Aloe. I will focus upon suggestions to help others avoid some dark and deadlies. Although I could not have unravelled this perspective before I left Aloe, this clarity could have been immeasurably valuable. I hope this discussion of attitudes toward joining and leaving a community, as well as encouragement for clarifying sexual and sensual needs within the group, are of use to others.

First, a disclaimer — I am the only person responsible for my leaving Aloe. Next, an admission — I suspect many veterans of communal living eventually come to similar observations. Third, a wish — that those who read this article, and now live communally, find cause in these words for re-thinking their prejudices concerning the aspects of communal living I touch on. Fourth, and last of the preliminaries — that this article include only the aspects of my experience that a retrospective percept has removed from the haziness of confusion. Others from Aloe would write about different concerns.

Writing of community, it is trite but true, there are no ready-made formulas for success. Investigators find as many value structures utilized for quantifying 'success' as the smorgasbord of 'unsuccessful' communal experiments conveys. Specifics of a particular set of values are what this article is about. I offer you some guideposts gleaned from what I view as my successful communal exploration.

Living communally is falling in love, albeit calculatedly.

I am certain that love was what I felt for Aloe Community. When I re-read my notebook/journal from my first visit to Aloe, I realize how much I sounded like I was writing love letters of confusion, groping, disorganization. I tried to evade the feelings in my notebook/journal:

(From the fourth day of my initial visit)

Today I found myself rationalizing why I wouldn't dig working/living/being at Aloe. Noticing picky things.

(Next day)

Muffled feelings about how Aloe's vision can get from here to there — also, I'm not sure where there is, seems like a non-norm norm (or some such animal).

(The next week)

During my visit at Aloe my ability to remain an open, uncritical receptacle has suffered the ups and downs of a ride on a seesaw. The same with my emotional reactions to folk here, and my physical health, ability to enjoy, concentrate, meditate, understand, cope. In short, I have not felt centered.

How Much to Give?

I was unable to focus. I was high on the communal experience. This partially describes falling in love. Why rationalize? Why run away from the obvious? Self-evident in my notebook/journal's words are manufactured excuses. The old and not-so-fleet-side-step shuffles on stage for a final bow. Three months later I returned to Aloe for my second visit (oh well, it was not the final bow but only an encore). The return led me toward membership and renewed vitality. Again I will quote my notebook; this gleaned from when I first returned:

I'm anxious about how to express the joy I feel with being here again. Anxious I won't let it flow — 'standing in the river, trying to hold it back.'

I encourage you to give free rein to your relationship

with your community. "Those who do more than is asked of them," wrote Henry Miller, "are never depleted. Only those who fear to give are weakened by giving." Treat the relationship like an evolving new love. Nurture it. Trust it. Give yourself. Be fully aware that you are taking the same risks you would take entering a love affair. Open your heart and soul. A friend, who visited Aloe once wrote, "the complete emptiness is when a cause for joy finds us without anyone to share our happiness with." Another description of love. One powerful ground for joining community is to share your joy. Gary Snyder burrows through love and giving and unearths commitments —

Re-inhabitory refers to the tiny number of persons who come out of the industrial societies (having collected or squandered the fruits of 8000 years of civilization) and then start to turn back to the land, to place. This comes for some with the rational and scientific realization of interconnectedness, and planetary limits. But the actual demands of a life committed to a place, and living somewhat by the sunshine green plant energy that is concentrating in that spot, are so physically and intellectually intense, that it is a moral and spiritual choice as well.

The Old Ways

Gary Snyder, *City Light Books*
San Francisco, 1977

Community is a place to share the work. Community is a place to release love. I encourage you to daily give as much as you can to the communal dream. Be a zealot. Enter with passion born of quiet observation. Leave behind the eager intolerance characteristic of unbridled infatuation. Know the distinctions between commitment and excitement, community and dogma, place and residence.

A Sticky Plight

The concerns of sex and meeting our sensual needs are central to the emerging culture. Clarity about sexual expectation and sensual needs for each individual is most important, in my opinion. To steer clear of these issues

will prove as impossible as to avoid hunger when fasting. Here is an observation that disturbs me. Many people who join communities have fallen in love with a particular member. They join because of the budding relationship. When the budding relationship wilts, they bud out. Building a communal culture upon such shaky foundations as infatuation is ill-advised. Sex can create a mess of the beauty of communal living.

I suggest you seek community in the spirit of seeking metamorphosis. Search for a communal group fostering liberation; inclusive of sexual and sensual liberation. I am not here referring to free love. I wish to conjure the liberation evolving from knowledge of who and what you are, and who and what you need.

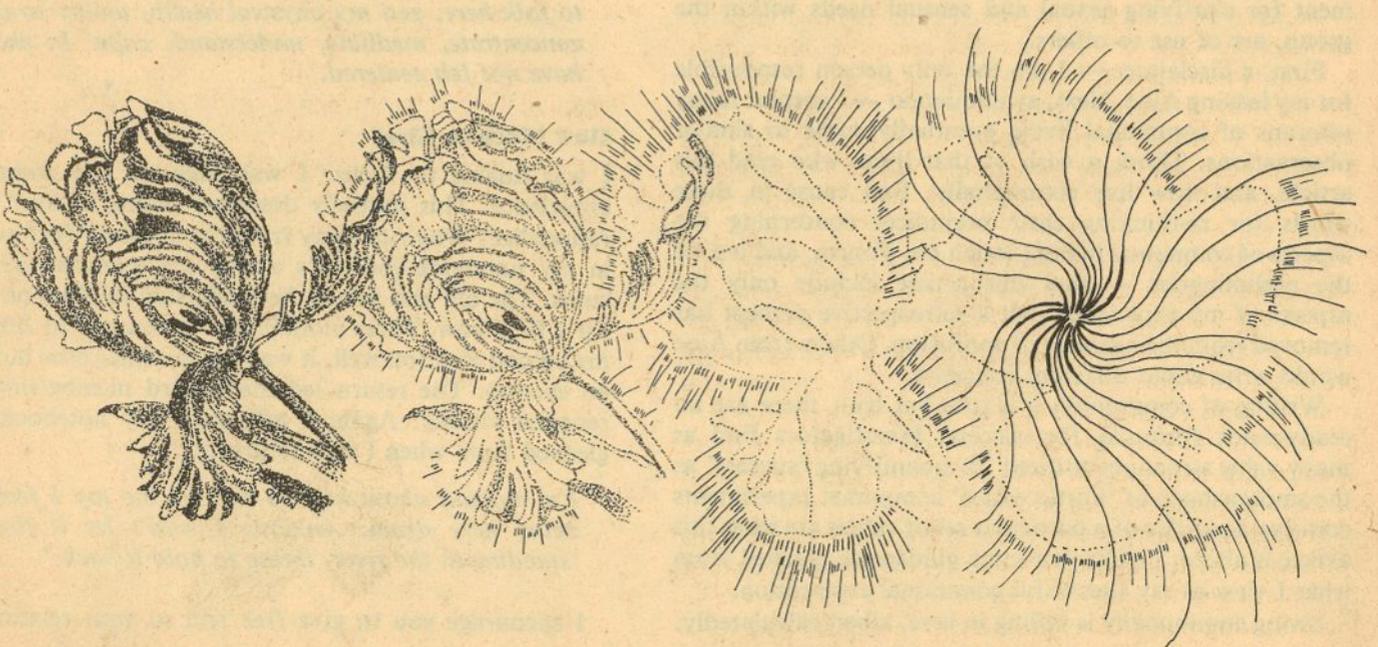
The late Jim Morrison of the 'Doors' wrote:

Metamorphose. An object is cut off from its name, habits, associations. Detached, it becomes only the thing, in and of itself. When this disintegration into pure existence is at last achieved, the object is free to become endlessly anything.

Joining a community is a perfect setting, according to Morrison's definition, for openness, for metamorphosis. I encourage you to bring clearness with you about your expectations and needs concerning sex and sensuality. Bring your clarity into the group and help the group to take more responsibility for its individuals. Responsibility renders liberation. Liberation holds metamorphose. To repeat; community is a place to share the real work.

What If I Want Out? or 'Breaking Up Is Hard To Do'

Thinking in terms of longevity is a pitfall. How long one lives communally, or within the same group, leads down the dead end alley of university sociologists concerned with quantification on over-simplistic graphs. Hyper-concern for longevity ignores the quality of the relationship cemented, the fears and personal terrors overcome, the responsibilities nurtured. Humanness is forgotten. Growth





is seen as the summit. Longevity is the peak. Short term experience is the landslide. Turning back before reaching the top, longevity, becomes the measure of defeat. This is folly. What is ignored in the race to quantify feet, kilometers and altitude en masse is the insight purchased through the effort exerted. Longevity is terminal consciousness.

The traditional socio-anthropologists observing American communal experiments always conclude the import of the communal group in question rests on the slumping shoulders of how long the group existed. Shake that aversive death connected perspective off your overloaded shoulders. Communes do one thing one day, and another the next. It all has import. It is all part of process. All is in the great flow, occasionally caught up in little whirlpools and undertows. The point to remember is that change and revolution (i.e., growth) are process, and analysis of success in terms of longevity ignores the fact of process, replacing it with terminal consciousness. I am proposing a personal perspective centered around questions of intensity; a power soaking in the eternal flow. Quantifying longevity misinforms by ignoring meaning and enlightens little about the communards or the communities.

Intensity is a value that correctly replaces longevity, through its logic. Intensity rings genuine. Meaningful analysis would result from asking questions like: how intense was living in community for you? and, how meaningful was the group space? For example, replace a question such as, 'How long have you lived at such-and-such community?' with, 'How important has your stay been?'

Remember that value structures are temporary and vulnerable to shifts in emphasis and weight. New shoulders join to help bear the weight and old shoulders pass on the responsibility. You may wish to ritualize this shift. Rituals provide a balance between cultural traditions and cultural change. Understanding emerges from a step by step process for talking about leaving the group. I think ritualized, ceremonial group investigation into the process of leaving, demonstrates its pricelessness.

Thoughts about wanting out will come. Everyone deals with issues of leaving, sometimes before joining! One of the times I wrestled with leaving or staying led me to write the following poem of exploration for myself.

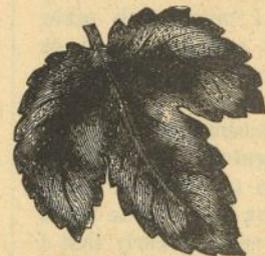
Warm Palm Sonnet

The Great Mother's moonlit fingers
Spreading over Aloe,
Translucent, tractile.
Cloudy somehow too! tendons
Stretching tense — the fingers
Prepare to grasp, clutch. control.
Those fingers settle like night's darkness,
Softly — completely — firm.
Night touches deep within warm places and
Caresses deeper than thoughts.
I contemplate future plans.
Foggy, with intermittent clear spaces.
I respond to The Great Mother's taut fingers
Like a snow flake landing on a warm palm.

Dissolve into your feelings like a snowflake on a warm palm. Share your remorse with the group at the point when doubts about staying surface. Choosing to live communally is rarely taken lightly, and this is as it should be. The same should also be true of leaving. Acknowledge the difficulty's emotional impact. The paradox within this approach is that the question of whether to stay or leave thaws. The anxiety evaporates.

We must also consider the group's role in supporting individual members. We are not islands, nor rocks. Why then try to stand alone? The same attitude applies for confronting what to do with your feelings when others talk about bailing out. The significance and the process of leaving, when elevated to a group involvement through communal rituals, builds group responsibility.

To paraphrase Henry Miller; joining a community is not a panacea for happiness, making a community is the result of the happiness and clarity each one brings into the community. Bring with you clarity about how much you are willing to give and expect to give to the group, clarity about who you will share energy with and how much you will reserve for yourself. Be in touch with your own stamina; when you need a break or want to leave. You should require this openness and information exchange of yourself and your communards. Maybe we have stumbled upon yet another definition for success. Success lacks meaning when quantified by over concern for the terminal and its tangents. Success takes giant steps toward meaning when we stop analyzing in terms of panacea and utopia. Our dreaming eyes may comfortably fly amongst the heights of utopia but our actualizing eyes must contend with the process of community. That process requires alternatives to terminal consciousness and proposals and experiments for replacing quantitative measures of success. □





GRAPEVINE

Gesundheit Institute

The following piece was submitted by Patch Adams of Gesundheit Institute. In it he outlines how he came to realize the importance of creating a free holistic healing community, what is being done to realize the dream of this facility, and how we, as members of the alternative community, can help support this project.

In my senior year of medical school I laid out a plan for a residential healing facility that would function within a communal environment — a service community. During my time at medical school, I was deeply hurt to find that humanism seemed absent from my education. Instead I found, on investigation, that medical education and the practice of medicine seemed more geared towards profit from disease than true attempts at healing. I found underneath the medical establishment a horror story of control by pharmaceutical companies and medical supply houses. The idea of medicine as an art for the gentle alleviation of suffering and the guidance towards health was only the dream of the uninitiated. In a profession that demands humility and wonder I found arrogance and stoicism. I knew after my senior year that I must seek other models of medical practice based on caring and a striving toward health as a way of life.

While doing an internship in 1971 in pediatrics at Georgetown in Washington, D.C., I set up a communal home with the idea of using it as a home based general practice. I realized early that I wished to be involved with patients from

the cradle to the grave. I chose to see that my role as a physician was that of a servant, so I should not charge any fees nor accept any third party insurance (another gross monster of the medical profession). I found that by living communally with a lowered standard of living that this type of service was possible. Another major revelation was that our home should be a sanctuary for whoever came — trading a private life for one of intimacy with many diverse individuals. Within a couple of years and with an increasing exposure to the ideas of prevention and non-allopathic healing techniques, our practice began to flower in a most miraculous way. Another physician joined with a superb support staff. We explored healing in our house in limitless ways.

By 1974, we moved to a small farm with 12 acres of natural tapestry with which to weave our healing dreams. It was here we added farming, arts and crafts, building, and recreation as a positive creative atmosphere in which to explore healing. Since then things have grown in so many directions and the base of the community we served has grown in a network around the United States. By 1979 it was obvious that for us to continue we would have to build a formal facility (rather than continuing to have patients staying on the living room floor, our bedrooms, etc.).

I have since returned to the Washington, DC, area to be primarily a fundraiser, land planner, and organizer for the project. I have stormed the bastions of foundations and government agencies for 10 years without success. There is so much mendacity and game playing in fundraising that have been unable to compromise to their liking. We shall always be a free service without third party reimbursement. We always refused publicity, feeling it would damage the delicate healing environment and

invade the privacy of vulnerable people. We could not conform to the previous designs of health facilities, finding them without heart and ecological forethought. I found this past year that I could no longer seek support from those unable to grasp our ideas, so I have chosen to go for limited publicity in empathetic journals like *Communities* to seek ideas and solutions to our needs.

We have seen 10,000 people from around the United States for all manner of need and exchange. We have nurtured these folks and they in turn have nurtured us. It has felt mutual all along. We must build a facility for us to continue our work. We want you to feel a part of this much-needed work.

Our current assets include:

- 1) 310 acres of exquisite land in Pocahontas Co., West Virginia
- 2) 6 physicians with primary care backgrounds
 - a) 1 with a 10 yr homeopathic family practice
 - b) 1 with an 8 yr acupuncture practice
 - c) a combined wealth of 50 years medical experience
 - d) a deep understanding of most all healing techniques and prevention pursuits
- 3) \$25,000 laboratory
- 4) 10,000 volume library
- 5) 1 chiropractor
- 6) Support staff of 20 which includes part time dentists, counselors, and environmental engineer, a mechanic with full shop, carpenters, artists, farmers, etc.
- 7) A sizable, dedicated crew of superb builders anxious to build the facility, donating their labor
- 8) A 501(C)3 tax-exempt status in name of The Community

Our desire is to build an 11,000 square foot facility that is itself healing. Two of

our members have been at the New Alchemy Institute for 1 year studying alternative energy systems and sound land-use development. The facility will house the staff and their families and have bed space for 20 inpatients, all contained within a large group home. From the moment we open we shall commit ourselves to a fourfold service:

- 1) To serve the medically underserved counties around us as a full out-patient service
- 2) To serve the world community as a residential facility — especially for chronic, unsolved diseases
- 3) To be an educational facility, offering apprenticeship with the idea that those who participate shall go back to the greater community as servants
- 4) To be an emergency medical service for disasters, etc. — we have large tents and experience in field medicine

All of the services shall be free. Obviously all who come will be encouraged to help in the maintenance and flow of the facility. We have a part time job that will bring \$100,000 to the community each year for upkeep. This job will only take one doctor away each week. So all we need for this 11,000 sq. ft. structure is \$250,000 for materials.

If you have ideas, useful contacts or contributions, please write:

Patch Adams, M.D., Acting Director
Gesundheit Institute
 431 N. Fillmore St.
 Arlington, VA 22201



West Coast Network

The Earth Community Network project, sponsored by the Institute for the Study of Conscious Evolution in San Francisco, is exploring the emerging intentional community culture, community net-

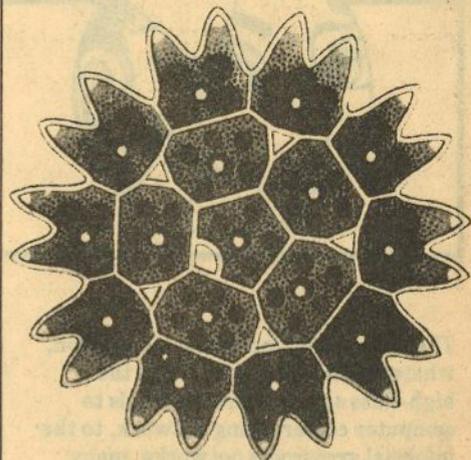
working, and right relationship with the Earth.

In surveying the 'emerging culture' along the Pacific Coast west of the Sierra/Cascade range, we have been linking up with a variety of groups that represent different aspects of an ecologically sustainable, cooperative, community-conscious way of life and work. We chose to visit only those groups who were well established, and those who were dealing consciously with issues of community, as well as working for something beyond their own benefit — some sort of 'evolutionary service.' These groups share a concern for the Earth, and most also include a spiritual vision of reality in their world view. In keeping with ISCE's focus upon the importance of each group's unique aspect of evolutionary service, we are working to reflect back to the groups a broad picture within which they can perceive their place on the mandala of the emerging culture.

The heart of the project was our visiting and interviewing a broad spectrum of groups, communities and organizations. By spending time informally working and playing together in addition to more formal interviewing, we've built a network of friendships and intuitive understanding. As we perceive common or complementary needs/resources among groups, we offer contacts and information. In this way we hope to cross-fertilize the learning process. The groups with which we have connected include: Aprovecho Institute, Linnaea Farm, Farallones Institute Rural Center, Hearthwind Farm, Ananda Cooperative Village, Prag Tree Farm, Summerfield (Waldorf) School, Mt. Madonna Center, Bear Tribe, Ojai Foundation, Wiltshire House, Community Alternatives Society, Love Israel Foundation, North Olympic Living Lightly Association (NOLLA), Chinook Learning Community, Rain, Breitenbush Hot Springs, Alpha Farm, AIM for Freedom, Cornucopia West, Esalen, Plenty International, and the Society of Emissaries.

The languages and world views of these groups are quite diverse, so much so that we see translation as one of our key functions. Each group has its particular strengths and its unique perspectives on the truth. As we learn different things from each group, we are weaving these together into a more inclusive community of understanding.

In addition to (1) the informal networking and (2) consultation with a few participating groups, we have (3) produced two newsletters to introduce the groups to each other and to articulate a



composite perspective, and (4) edited a packet of information on values and lifestyles of the Earth-concerned culture. This packet contains some materials written by the participating groups and some selected or written by ECN staff. We are also (5) bringing groups together for conferences around specific topics of mutual concern such as governance, public relations or fundraising. Our learnings in the project will be summarized in (6) a book about the emerging culture. Also, we have (7) experimented with the use of a micro-computer (Vector Graphic, System B) to help communicate via the Electronic Information Exchange System (EIES) and to help organize cross-indexed files for needs, resources and information exchanges among groups. While these ambitious goals keep us well occupied, we continue to derive additional directions and priorities from the expressed needs and recommendations of participating groups.

We are grateful and fortunate that the project has been funded for 1981. This indicates the reality of increasing support for networking planetary community.

Fred Cook, Researcher
Earth Community Network Project
 Institute for the Study
 of Conscious Evolution



RESOURCES

The networking fad (craze, revolution, whatever) is going wild! From the high-class salons of professionals to computer conferencing network, to the informal grassroots networks, many people are starting to realize the importance of linking up with others who are involved in similar endeavors. The variety of network types, and the material available in specific and on the

general concept of 'Network' is steadily growing. I was amazed at how much information I collected for this issue and how much more I could have received. As always, this is only a small sampling of the networks currently in operation and the resources they are generating. I hope this listing is comprehensive enough to provide initial access to the type of network you're interested in. If

not, please drop me a line and I would love to try assisting you further. As overused as the statement may be, Information is Power! Keep in touch:

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

All reviews by Gareth unless otherwise specified.

Learning Networks

Learning Networks (or LeN's) are networks designed to help individual people within a community teach, learn from, or share common interests with each other. While the LeN itself does not sponsor these experiences, it provides the communications links (or connections) which make the encounters possible.

The first (and toady the largest) learning network is *The Learning Exchange* (TLE) in Evanston, IL, a suburb of Chicago. TLE started in 1971 with a shoebox full of 3x5 cards. Today, over 30,000 people can teach, learn, or share more than 3000 topics, including bird-watching, astrology, baseball, scrabble, TV repair, and physics. Scores of musical instruments and styles are being taught. Nearly a hundred languages can be learned, many taught by native speakers who now live in this country.

TLE operates as a telephone listing and referral service, supported by inexpensive annual membership fees. It works with four simple card files: One for learners, one for teachers, one for interest matches, and a master file of all the members. Members simply call up TLE and either list themselves as a learner, a teacher, or an interest match; or they express their needs and are referred to others in the file who might meet their needs. Once TLE makes a

referral, it is up to the individual to make contact and to create agreeable arrangements—such as location, time, and cost, if any. Many teachers teach for free, rewarded by the excitement and satisfaction of sharing what they know or can do. Other teachers earn income by charging a fee that people are willing to pay. Still others barter their skills or knowledge. ("You weed my garden; I'll teach you French.")

Each learning experience, each encounter that results from a referral, is an independent contract among the persons involved. LeN's are not accredited. They do not **guarantee** learning or success. They simply help people get in touch with other people in order to meet their various needs. Learning and success are consequences.

Not all LeN's operate the way TLE does. *The Atlanta Network*, for example, depends less on the telephone by publishing a regular catalog of people's needs and offerings. *Small World*, which publishes its listings in this newsletter, in Philadelphia, PA, is designed to make contact only through the mail. *Health-link*, in Toledo, Iowa, is a LeN which concentrates on health-related issues. LeN's come in many different forms, and they can serve many different communi-

ties. What makes learning networks unique is their educational philosophy, which says, in effect, that every community has tremendous resources for teaching, learning, and sharing in its people. LeN's are like public libraries. But whereas libraries make available printed resources, LeN's make human resources available. If a person wants to learn about insulating her home, for instance, she might choose to borrow a book from the library, or she may decide to get the advice of somebody who knows.

LeN's provide an open invitation to everyone within a community to teach as well as to learn. Teachers are not 'screened' by the network; if other people want to learn from them, that's enough. LeN's can truly be called grassroots, because their 'curriculum' is determined directly by the people who participate. No expert or agency decides who should learn what from whom. LeN's are simply people learning from, teaching, and sharing with each other.

LeN's provide important avenues for responsible, self-directed learning. They provide unlimited creative opportunities for teaching, sharing, and expressing. And they benefit whole communities by tapping into the vast reservoir of the most valuable resources that any community has — its people.

If you or your community is interested in finding out more about learning networks, contact:

The Public Interest Media Project
P.O. Box 14066
Philadelphia, PA 19123

Groups & Individuals

The Free University Network (FUN) is a coalition of individuals and organizations, including learning networks, free universities, and other innovative adult or community education organizations. These individuals and groups all share a concern and enthusiasm for self-directed and lifelong learning. FUN's goals are to help communities start such organizations, to provide technical assistance to existing groups or individuals, and to promote alternative education at the national level.

FUN and its consulting and resource project, *Lifelong Learning Resources*, assist individuals and organizations by phone, by mail, and in person. The extensive publications list includes a provocative and informative newsletter — *The Learning Connection*. In addition, FUN sponsors regional and national conferences.

Contact:

The Free University Network: Lifelong Learning Resources
1221 Thurston
Manhattan, KS 66502
[913] 532-5866

East Wind Community has collected quite an extensive networking library covering many aspects of the Community and Cooperative movements. If you have specific questions related to alternatives you might try writing to them. Allen Butcher, the current librarian, is a real networking nut and might be able to help out. Please include return postage with your requests.

The address is:

East Wind Networking
Box 6B2
Tecumseh, MO 65760
Att.: Allen

Anthony Judge was listed in the 'Access' portion of the *Networker's Package* as an avid European networker and Network theorist. He has collected tremendous amounts of data related to networks, international associations, and the world problems they are attempting to address. He has also published a book on his findings, of which we do not know the title, never having seen it.

You can contact Anthony c/o:

Union of International Associations
1 Rue aux Laines
1000 Brussels, Belgium

Johnny Light of *Guild Communications* in Michigan has put together a nice little package of networking 'tools.' A *Networker's Package* contains several articles on 'networking philosophy'; how-to's on setting up a networking center complete with sample forms and questionnaires; and an access section with many key contacts and publications important in the networking field.

The fifty page package costs \$10.00 and can be ordered from:

Guild Communications
2724 Pall Mall Dr.
Sterling Hgts. MI 48077
Attn.: Order Dept.

The One Earth Network of Resource People, now including 140 people, is one of the ways the Findhorn Community in Scotland is participating in planetary networking. Resource people are points of contact and reference for those wanting to find out about or join new age initiatives in their local area. They provide a link with Findhorn and the many other new age groups with which they are affiliated. They have accommodations lists and other information useful to travellers.

If you would like an up-to-date list of the One Earth Network, write:

Findhorn Communications Centre
Drumduan House, Clovenside Rd.
Forres, Moray, Scotland

Reference

Ecotopian Encyclopedia for the 80's
A Survival Guide for the Age of Inflation
Ernest Callenbach
And/or Press, Inc.
P.O. Box 2246
Berkeley, CA 94710
7 1/4 x 9 1/4, \$9.95, 288 pgs.

The Little Green Book:
A Guide to Self-Reliant Living in the 80's
Shambala Publishings
Boulder, CO
\$5.95, 406 pgs.

Ernest Callenbach is the author of the 1970 underground classic *Ecotopia*, a book which made no pretensions of literary greatness but has, in its own way, influenced the thinking of many alternative advocates in the northwest and worldwide. *Ecotopia* has recently been issued as a mass market paperback

(the original was self-published) and a sequel is now in production. The *Ecotopian Encyclopedia*, billed as a sort of citizenship manual for Ecotopia, is actually an updated edition of another of Callenbach's popular books, *Living Poor with Style*. Published in 1972, *Living Poor* served for many as a handbook of creative voluntary simplicity. It turned many on to some practical approaches for saving money, limiting impact on the earth, and getting more for less. *Living Poor* was a humble little book chock full of quick and simple answers delivered in a time when such answers were consumed and crusaded with childlike innocence.

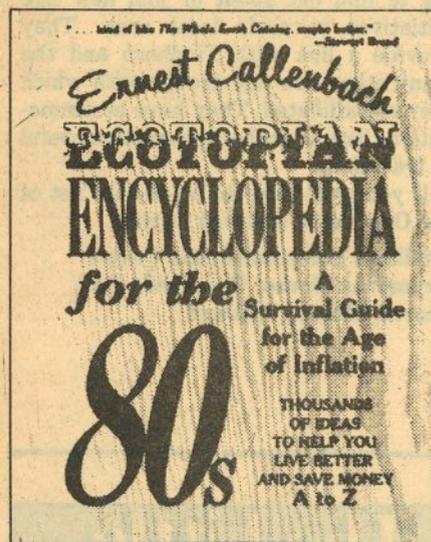
I did not find this updated *Ecotopian* version as inspiring as its predecessor. Times have changed, we've grown older, wiser, perhaps more cynical (add your own), and our needs are different. On

The Little Green Book

JOHN LOBELL



the surface this book has changed but not in a direction that feels appropriate to me. Its injection of Ecotopian philosophy and accompanying jargon is strained and unnecessary. Due to the current information revolution both in the counterculture and in general, methods of information presentation and their interrelationship with other information are as important as the information itself. Resource material that is well designed generates interest, and becomes interactive with other material and the people involved with it. In the **Ecotopian Encyclopedia** there is a great absence of this 'interactive' approach. Topics ranging from money saving tips to aspirin to composting toilets are covered in several paragraphs. Each entry covers a general description of the items, a few tips and hints, and some cross references. Some entries contain bibliographic information. Nice graphics and a few poorly reproduced photographs complement entries.



Although I can recognize a need for such quick, easily accessible reference material (essential in my work) there is just so much more that can be done in making such material transcend itself. In treating issues on which they are not experts, authors of such works should at least have the humility to cite the names of those who are. There are all too few of these acknowledgements in the **Ecotopian Encyclopedia**. Books that are included are without publishers' addresses, ordering information or anything other than title and author. I consider full bibliographic information, preferably with address, price, and number of pages, to be an essential part of any resource volume. There is so much (perhaps too much) information now available that access to it is becoming

more and more difficult. Books that introduce new age ideas can also function as a link in the greater network of new ideas, experiences, and knowledge.

John Lobell's **Little Green Book** serves this function more appropriately for today's networking. It's well designed format covers the background of each item, an overview of the 'industrial culture's' attitude towards it, and the wholistic response which Lobell labels "The Green Perspective"; suggests things you can do; and provides thorough resource listings with all pertinent information (address, price, capsule review, etc.) included.

"The Green Perspective" is yet another coined phrase on par with "Aquarian Conspiracy", "New Age", "Ecotopian", "Transformational", and all the others. Why another such word needed to be introduced is beyond me. Such models and metaphors, so loosely conjured, can be fun and serve as convenient handles, but they so often quickly solidify into dogmatic rigidity that I feel they shouldn't be tossed around carelessly. And why don't any of these authors borrow terminology from each other? Must there always be totally new nomenclature for each new work?

The entries in **The Little Green Book** are longer than most of those in the **Ecotopian Encyclopedia**, well written and informative. Many of the books listed for resources are the ones I'd also recommend. **The Little Green Book** contains fewer entries than the **Encyclopedia**, but I'm sure the resources cited would contain most of the information included in the **Encyclopedia**, and those books in turn would probably list even more resources. Once linked, the chain is endless. **The Little Green Book** is small, thick, cheap, and full of riches. It is perhaps for the 80's what **Living Poor With Style** was for the early 70's.

The Best Free Attractions

(West, Midwest, East, South)

John Whitman

Meadowbrook Press

18318 Minnetonka Blvd.

Deephaven, MN 55391

\$3.95 each volume, 148 pgs each

Resource/network librarians get asked a lot of interesting and sometimes crazy questions, for example: "Do you know who in Spokane, Washington raises earthworms," or "Can you tell me which commune in Michigan has a 60' windmill and hydroelectric plant?" Questions of this nature are not too hard for our library to handle. We either have the

specific information or can cite the reference where such information can be found. Last summer I was finally stumped when someone taking a trip cross-country (to the Rainbow Gathering) asked if I knew of any food eating contests, folk fairs, and other anytown USA curiosities. I knew of nothing that could help except checking local visitor info centers in each state, a prospect which didn't thrill my inquirer. Two weeks after he left, I had the volumes that might answer his questions.

The Best Free Attractions is a four-volume set (East, West, South, and Midwest) of 6,000 'things to do and see for free' around the U.S. (1,500 in each volume). Published by Meadowbrook Press, the same folks who publish **Free Stuff for Kids**, **Free Stuff for Travelers**, and several other "Free Stuff" books, **Free Attractions** contains short listings of scenic wonders, plays, concerts, fairs, food and drink affairs, etc. The entries tend to be a bit touristy for my tastes but I did find a few interesting things to check out on my next cross country trek. The most attractive part is that each volume is only \$3.95, so any networking library can afford it. Forms are also included in the back of each book so you can update/critique attractions and suggest new attractions to be included in future editions.

So the next time someone asks me about an American Indian Dance contest or where the annual May Day takes place I'll know just where to send them.



Computer Networking

The Community Computerist's Directory is a national paper data base in phone book format dedicated to all computer users; beginners, hobbyists, professionals, businesses and prospective buyers.

The *C.C.D.* is published semi-annually in July and January by Alternet, Inc. and is edited by Jeff Love and Stephen Pizzo. The cover price of the currently available issue #3 is \$3.50. Issue #4 will have a \$5.00 cover price. One year subscriptions cost \$10.00 and include a free White Page Listing worth \$10.00, two mailed issues and all quarterly updates for the year.

Issue #3 contains over 230 non-commercial listings submitted by individuals and organizations who wish to share interests, information, skills and resources including their hardware and software. It also contains over 580 entries, listings and display ads for hardware, software, data bases, consultants, systems houses, publications and services.

To order, write:

C.C.D.
P.O. Box 405
Forestville, CA 95436

The Electronic Information Exchange System (EIES) at the New Jersey Institute of Technology is a computer based communications system which links together 700 people all over North America and in Europe. It is an organized communication space which provides various structures for the exchange of information. Users may send and receive messages, engage in electronic conferences or 'meetings', jointly draft articles and reports, contribute to and read computer-based 'journals', and design computer aids tailored to their own work.

Users say the system organizes their time better because they can send and pick up messages at their convenience. They can introduce themselves to and communicate with dozens more people than they could otherwise, and they can sift easily through masses of data on complex issues such as energy or waste disposal. On-line researchers studying how people use EIES help others understand and develop the protocols of message-sending, and EIES users pro-

vide the necessary data for NJIT's research into this new form of human communication.

The Electronic Information Exchange System has been likened to a 'blooming buzzing garden' by its designer, Dr. Murray Turoff, where over 700 members in over fifty groups are working on cooperative projects. With the computer used to store and organize their communications, they are able to carry out a variety of projects despite the fact that they are located all over North America and Europe. EIES is available for participation by any group interested in exploring this new technology, at a cost of \$66 a month for a membership in the system.

"Eventually, we think there will be dozens of EIES clones, around the country and abroad," says Murray Turoff, "all linked together, with thousands of people using this new form of communication. Meanwhile, we are opening up the existing system for people to propose whatever applications they can think of." EIES operates on mini-computer technology and is relatively inexpensive compared to the telephone and most other forms of communication.

Further information on the system and how to gain access is available from:

The Computerized Conferencing and Communications Center
New Jersey Institute of Technology
323 High St.
Newark, NJ 07102
or by phoning Anita Graziano
[201] 645-5211

There are few organizations in the world which provide the range of services provided by the *Open Network* office in Denver, CO. Assisted by their computerized file of people's interests and projects, the staff of the office for the *Open Network* provide you with counseling and guide you to people who may have the resources you need to pursue almost any goal you may have.

The *Open Network* facilitates communication among people who may never have met. Users can write messages which are entered into the computer file. These messages are made available to other users exactly as they were originally written; they are not censored or edited in any way. Network users can



the Community Computerist's Directory

also read the messages entered by other users. They can do this either by reading the *Open Network News* (which is published by Network Research in Denver), or by accessing the paper files or computer files directly in the *Open Network* office. Users of the *Open Network* can communicate with each other both by searching the messages of others and by writing their own.

Lief Smith founded the office for the *Open Network* to formalize the process of "open network" which exists whenever people help each other find other people. He considers each user of the network to be a tool for explorers intent upon a 'quest.' He calls people who are intimately familiar with a particular area of the network "weavers." These people are the first to be contacted when a new quest is begun. Anyone can become a weaver simply by being available to help others in their searches.

Once you've paid the \$30.00 yearly connection fee, you as a user of the *Open Network* are entitled to all of the network's services. The most important of all these services is the personal attention given by the staff of the office for the *Open Network* to users. They can usually guide you to the right person(s) you need to meet.

Although located in Denver, the office for the *Open Network* serves users in the 36 states and several foreign countries. It is by far the best known of any service of its kind in the world.

—Other Networks

The Open Network
P.O. Box 18666
Denver, CO 80218
[303] 832-9764

"The Network Nation: Human Communication via Computer"

by S. R. Hiltz and M. Turoff,
Addison Wesley Advanced Book Program
Reading, MA, 1978

This is a comprehensive review of the field of computerized conferencing through the end of 1977. It draws extensively on early experiences with EIES and other computerized conferencing systems to discuss the potentials of this medium of communications in many different fields. The book is intended to introduce individuals to the potential benefits and disbenefits of the technology and requires no prior knowledge of the subject. This book received

the 1978 "TSM Award" of the Association of American Publishers for the Best Technical Publication of 1978.

— From EIES Fact Sheet #14

The *Community Memory Project* was one of the first computer-based people's information systems. They have placed Project terminals in coops and public places throughout the Bay Area where people can enter and access information under listings of needs, wants, services, etc. The computer also serves as a living yellow pages of information and resources available to all.

Village Design, the project's origina-

tors, also publishes an excellent magazine called *The Journal of Community Communication*. It is perhaps the only magazine of its kind devoted to Community communications, the humanistic use of computer technology, and the social and political impact of communications networking.

If you're interested in probing more deeply into the issues and advances in community networking you'll surely want to check out the Journal.

Subscriptions are \$9.00/year from:

Village Design
P.O. Box 996
Berkeley, CA 94701

Publications

Many of the network resources that appear in this issue were taken from *Other Networks*. Published by the *Public Interest Media Project*, *Other Networks* is intended to help people become aware of and gain access to the growing number of formal and informal networks appearing nationwide. Each issue of the newsletter contains small descriptions of nationwide networking organizations and skills and services listings of P.I.M.P.'s own network — Small World. At \$15.00 for four issues (\$5.00 for those living lightly) *Other Networks* is a bit steep in price but definitely full of valuables.

You can contact P.I.M.P. at:

P.O. Box 14066
Philadelphia, PA 19123

The Freelance Directory of Rochester . . .
"People doing what they like, and liking what they do."

A new directory has been published in Rochester, NY to help people become 'unstuck' in work situations which 'are unsatisfying, boring or downright dehumanizing and devoid of any real value.'

The publisher is Thomas H. Greco, Jr. In writing his 'freelance philosophy', Greco points out that "Today's system of Big Business, Big Labor, and Big Government, is the exact opposite of the free enterprise, democratic, pluralistic society our leaders tell us we have."

"The primary function of the *Freelance Directory* is to gather and disseminate information about people and their skills. This is a necessary step in creating a new and free market for

services — a market which is not dependent upon nor limited by the over-centralized control structures which characterize our present economic system."

The directory is beautifully designed and printed and is available on newsstands in Rochester or by mail from the publisher for \$1.50 plus 50 cents postage.

Write:

The Freelance Directory
Thomas H. Greco, Jr.
P.O. Box 2375
Rochester, NY 14623

Free Neighborhood Organizing Kit Available from National Trust

Washington, D.C., November 19, 1981 — Neighborhood groups looking for ideas for their next fundraiser or wondering how to make their next clean-up campaign a success have a new source of ideas. A recent issue of *Conserve Neighborhoods*, a newsletter published by the National Trust for Historic Preservation, describes 30 successful events held by community groups throughout the nation. It also provides a step-by-step guide for organizing them. This special issue is part of a free Organizing Kit now available from the National Trust for Historic Preservation. The kit also contains a 20-page 'Organizing Guide' that serves as a framework for developing an effective group — from creating a formal organization to working constructively with city hall — a bibliography of 100 books on organizing, fund-raising, housing rehabilitation, public relations and a



directory of national neighborhood organizations.

Conserve Neighborhoods (CN) is a bi-monthly publication of the National Trust's neighborhood office. Using a concise, down-to-earth approach, the newsletter gives local citizen groups access to the ideas, projects and experiences pioneered by other groups around the country. It also features up-to-date information on government program and private resources. This newsletter is available free to neighborhood and preservation groups. City and state agencies, schools, libraries and individuals can receive *CN* for a \$10 subscription fee.

The free Organizing Kit can be ordered by writing:

Conserve Neighborhoods
National Trust of Historic Preservation
1785 Massachusetts Ave., N.W.
Washington, D.C. 20036

Women

Finding inspiration in the out of doors and a sense of unity in organization, a group of New England women have created an important new network. *Women Outdoors* sponsors and promotes group activities such as hiking and mountaineering led by and for women.

Although the organization has its office in Medford, MA, it is reaching across the country through a system of regional contacts. According to *Women Outdoors Magazine*, "Regional Contacts are women who've chosen to become active participants in the *Women Outdoors* organization. They provide outreach and grassroots development of our organization. Acting as resources in their own area, they are able to provide information about wilderness areas, local programming, and educational or job opportunities. These women have already become Regional Contacts. If you want to meet other women who are interested in camping or if you want to learn more about *Women Outdoors*, please get in touch with the nearest contact. Or maybe you'd be interested in becoming a contact yourself?

Linda S. Cooper, *Dynamy*, 57 Cedar St., Worcester, MA 01609

Wendy Wilson, 817 Hillcrest, Ann Arbor, MI 48103

Sharon Kienzle, 1501 Straight Path, Lindenhurst, NY 11751

Toni Lee Orsak, 529 Jackson St., Eveleth, MN 55734

Marion Stoddart, Longhill Road, Groton, MA 01450

Betsy Snyder, Box 702, E. Stroudsburg, PA

Irene Pasternack, 9073 Mathews Ave. NE, Seattle, WA 90115

Rose Bondzelewski, 192 Evergreen Rd. 1B, Edison, NY 08817

Judy Greenberg, 5 Glen Street, W. Brattleboro, VT 05301

The organization publishes *Women Outdoors Magazine* four times a year. In it are letters and short items which describe the writers' experiences both alone in wilderness and as part of a group, experiencing nature together. There is poetry and art, book reviews and an announcement section called 'notes' describing job opportunities and the activities of various individuals and groups as well as a calendar of events which mentions such items as 'Western Massachusetts Adventures', a 'x-country ski weekend' and 'canoeing in the Adirondacks'.

Women Outdoors
474 Boston Ave.
Medford, MA 02155

—Other Networks

Briefly Noted

Alternative Media Center
New York University
725 Broadway
New York, NY 10003
(212) 598-2852

AMC is a nonprofit research organization studying interactive community communications systems. They have worked with several interactive cable T.V. projects around the country.

Information and Communication Technology for the Community

Steve Johnson
Center for Urban Education
0245 S.W. Bancroft
Portland, OR 97201

An introduction to the new electronic technologies and their possible implications in a community setting. The author gives a description of his experiences

with New Jersey Institute of Technology's nationwide computer communication system — E.I.E.S. (Electronic Information Exchange System).

Information for the Community
Manfred Kochen & Joseph C. Donohue,
editors

American Library Assoc.
50 E. Huron St.
Chicago, IL 60611

A collection of articles on communication channels and information flows in a community.

Network News
c/o The Bicycle Network
Box 8194
Philadelphia, PA 19101

Network News is a quarterly compilation of printed material from around the U.S. relating to bicycling.

Miscellaneous

Knet Whealy publishes the *Seed Saver's Exchange* which is a non-profit organization of vegetable gardeners dedicated to finding, multiplying and spreading 'heirloom' vegetable varieties before they are lost forever. Each February they publish a yearbook containing the names and addresses of their members and a list of old, foreign, or unusual vegetable seeds each will have to trade or sell. They will help you find vegetable varieties that you have lost and will teach you how to save your own seed and keep it pure.

I like the *Seed Saver's Exchange* because it's people helping people without government interference. If the Feds got involved it would cost the tax payers millions, but for only a \$3 donation (and well worth it) Kent will send you a copy of the Exchange. His address is:

Seed Saver's Exchange

RFD 2

Princeton, MO 64673 — Other Networks

Hand Made Tools

Lost Data Press
441?C Burnet Rd.
Austin, TX 78756
\$9.95, 240 pgs.

This book will excite and inspire every sensuous gadgeteer. It is an encyclopedia of tools, jigs, wadgets and gadgets collected from turn of the century magazines and books. Short entries, each complete with illustrations, describe such tidbits as how to make a hog ringer, a simple sledge hammer, a wrench from scrap car parts, a vise from a broken monkey wrench. Larger projects include a wood turning lathe, wood stoves, and drill presses. If you need to cut it, pull it, push it, lift it, or cart it away and you want to know about the tools that can do it faster, check out **Hand Made Tools**.

Lost Data Press which publishes the book is also wanting to produce other books of turn of the century ingenuity. Energy, small power tools, and a book of applied mathematics are just a few of the title they hope to publish in the future. Rumor has it that they're not making much money and might not continue publishing. You can help yourself and them by investing (and turning your friends on to) this invaluable reference book.



REACH

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

Thanks, Gene

Conferences

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

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

The total cost will depend on how your group manages its money. Registrations is on a sliding scale, with another \$40 deposited in the group's treasury for living expenses — from which there may be some refund.

The first Communal Living Week will be July 10-17; the second August 7-14. To register, or obtain further informa-

tion, contact:

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

☆A 'Permaculture Design Course,' presenting strategies to prevent depletion of land, will be given March 26-30, 1982. The tuition fee for the course is \$100, which includes food. Sleeping bag quarters are available, and campers are welcome. For details write or call:

Permanent Culture Society
Box 231
Jamestown, Missouri 65046
[816] 849-2186

☆The Colorado Center for Women and Work (CCWW) and the Region VIII Women's Bureau, U.S. Dept. of Labor are sponsoring the **Rocky Mountain Working Women's Exposition**, to be held at the Denver Merchandise Mart (I-25 & 58th St.) June 18 and 19, 1982.

The Exposition will present:

- Information Exchange: 3,000 working women exchanging information, experiences and skills.
- Job Fair: providing employers with a recruitment and information outreach; and an opportunity for working women and women seeking work to meet recruiters.
- Networking and Impromptu Caucusing: a unique system enabling participants to exchange ideas through Ongoing Dialogues and informal meetings of people with common needs and skills sharing facilitated by the conference Network Design.
- Workshops on career counseling, negotiating skills, assertiveness training, leadership skills, effective public speaking and more.
- Woman's Service Exhibit
- Film Series focusing on contempo-

rary, historical, occupational, and training for and about women.

- Entertainment, and
- Working Women's Award Banquet to be held on June 17, 1982.

The Expo registration fee is \$25. For more information or tickets (send check or money order payable to CCWW) write to:

Colorado Center for Women and Work
P.O. Box 1806
Denver, CO 80218

Groups Looking

☆I am currently living in the country near Tweed (population 1600) and within a ten-mile radius an informal community has developed. We have an independent alternative school called Survival One Elementary School (K.-VIII); it is located in a nearby community called Survival One. At present we have twelve students and we are hoping to expand to 25. Interested people should write:

Peter Cragg
c/o Survival One Education Centre
Tweed, Ontario
Canada
PH: [613] 478-6985

☆The Santa Rosa Creek Commons, a small limited equity housing cooperative is ready to take applications now for occupancy of 1 and 1 bedroom apartments in the Spring of 1982. The site of the 26 units enjoys a remarkable combination of availability to downtown Santa Rosa, with excellent transportation, and a park-like setting along the Santa Rosa Creek with lovely trees and areas for gardening.

A significant number of the residents are part of the original founding group of

Quakers who purchased the property four years ago and have been working with an expanding group of likeminded people to plan and develop the property into a community of mutual concern and assistance.

When completed, the 26 units will be complemented by a community garden and a community room for meetings, meals, social events and other activities. Inquiries from persons of all ages, backgrounds and interests are welcomed. Send a stamped envelope to :

Santa Rosa Creek Commons
P.O. Box 1458
Santa Rosa, CA 95402

☆ We are a family and intentional community (est. '78) consisting of 13 adults and 3 children living cooperatively on 800 acres of land. We wish to grow to 20 adult members.

Ours is primarily an agricultural community, emphasizing organic farming, gardening and tree crops. We have 50 acres of farmland, a garden and an orchard, along with two barns, a woodshop and a community house. We are building a nurturing community based on equality, cooperation, feminism, open communication and political activism. Our goals include self-sufficiency (through farming, gardening and cottage industry), developing alternative energy, cooperative childraising, income sharing and community networking.

The land is in the name of Round Mountain Cooperative Community, Inc., a California agricultural cooperative. Each adult member buys a \$12,000 share (after a 6-month trial period) which is payable over 5 years. For details and visiting information, contact the address below. No unscheduled visitors, please.

Round Mountain
P.O. Box 1363
Ukiah, CA 95482

☆ We are a new community located on 112 acres in the farmlands of NW Oregon. We are looking for hard-working, dedicated people with a love for animals, children and living close to the earth.

We believe in close family ties between members of the community, and share an interest in each other's lives. We do circles before meals and are governed by consensus. Some of our goals include: an alternative children's school on our land, growing as much of our own food as possible, raising animals (for eggs and milk — we are vegetarians), growing seasonal organic cash crops and becoming a warm, close family to learn and grow with this land.

We have a large, old farmhouse, a big barn with two living spaces upstairs and workshop on the lower level, fenced-in pasture, a chicken house, three cabins, greenhouse, sauna and three gardens.

We are open to new members committed to this lifestyle. If you are interested, call or write:

Holly Mankofsky
General Delivery
Grand Ronde, Oregon 97347
[503] 879-5890

☆ We are forming a community for modified extended family lifestyle. Object — to provide favorable living environment, work sharing, social equality and decision-making, improved lifestyle and security, blended with nature, solar use, natural foods, ecologically and socially sound. "Many hands make light work" will provide more time for travel, pursuit of hobbies and personal goals. Environmentally sound, self-sufficient goals based on a respect for nature, will enrich and benefit ourselves and those around us. Three years of research and travel has convinced us that western Arkansas is a sound choice considering soil, rain, climate and land availability.

We are with resources and seek a few sincere, honest and dedicated people to share and assist in setting up our goals. Our temporary living headquarters are Florida. Facilities available to accommodate sincere people who may be interested in coming to Florida to discuss the formulation of "Trails End Community". Please write:

Trails End Community
P.O. Box 24122
Ft. Lauderdale, Florida 33334

☆ A village is being created for community living enjoyed in harmony and bliss — Atma Santulana. Atma Santulana Village is a space for individual growth and integration within a normal and aware family. Modern life is full of noise, pollution and racing speed. Finding no joy in life one becomes confused and lost. Moreover, constant tension makes one greedy, aggressive and frustrated. Continuous development in science blesses society with more and more comfortable living and abundant leisure time. The individual, however, not having developed co's potential to enjoy these comforts, can only possess them. It is therefore the need of the time to understand the importance of developing this potential through aware ecological living.

A prototype village to fulfill this pressing need is being set up on the countryside near Pune, India. The con-

struction will be "mandala Architecture," surrounded by the beauty and tranquility of nature. It includes residential living spaces, holiday hotel, restaurant, community halls and work areas. The main attraction of the village is Aum Swarupa Learning and Living Community. When fully active the village will accommodate about 250 residents from all parts of the world.

For detailed information and advanced booking please write to:

Atma Santulana Village
PVT.LTD., 1170/12 Shivajinagar
Pune 411005, India

People Looking

☆ We are young (at heart) anglo-american couple returning from England with our two children (4½ and 2½). We are seeking community life and all the advantages of an extended family. We have numerous skills to offer (including a veterinary qualification) and long to find other young families of like mind with whom we can share life more meaningfully, preferably in a mild climate.

Ruth and Tony Mattin
c/o Beiley
2090 Pacific Ave.
San Francisco, CA

☆ Debra lives in Santa Fe, New Mexico. I am looking to form or join an already existing community in this area. I am a gentle 28 year-old feminist woman who seeks a dedicated group of responsible and committed folks who are into dealing with self-growth as self-identified beings, through exposure to each others' emotionality and a commitment to consciousness-raising. My creative juice is very important to me as I am a poet and performing artist. Together with you we can share our work trips and make time in our lives for art through a nurturing support system. I prefer to connect with feminist women and non-sexist men.

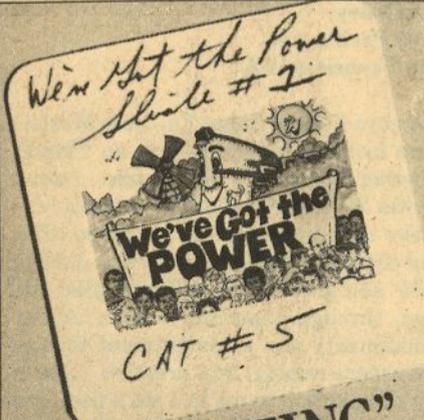
Debra Jacobson
907% Canyon Rd.
Santa Fe, NM 87501
[505] 988-2478

☆ Warm, adventurous bisexual woman, 30's, no children or pets, unconventional but sane and pragmatic, physically strong, seeks domestic or foreign cooperative or communal 'extended' family (emotionally, not sexually) of people not afraid to give emotional support to community members or to form close

and committed friendships with others. I seek folks who are warm, feeling, emotionally aware, not into power trips or calculated manipulation, but who function with some minimal structure or purpose. I like children and animals, electricity, refrigeration, heat-in-winter, a telephone, hot and cold running water. Not comfortable with self-imposed poverty, racism, sexism, pretentiousness, ageism, or people who are non-monogamous, bisexual, vegetarian (whatever) only because it is 'politically correct'. I have lived in urban and rural, norther and southern settings and on a kibbutz. I welcome responses, will answer all letters. I— must live near a place where I can find work. I am not independently wealthy!

Antigone Athanasias
P O Box 1123
Chapel Hill, NC 27514

☆ My wife, Jeanne, and I are interested in establishing or joining a community based on Chandian spiritual and political activism. We envision being in a rural self-reliant community with feminist, de-centralized and non-violent values; also being with warm, caring people is important to us. We are yoga teachers



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 Address _____
 City/State/Zip _____

Energy Project
2160 Lake Street
San Francisco, CA 94121
American Friends Service Committee

and practitioners (utilizing B.K.S. Iyengar's teachings), musicians, part-time music and jail teachers, home-steaders and social activists (peace and non-nuclear work). We consider ourselves active MNS (Movement for a New Society) supporters, really valuing the emphasis upon clear process, personal and social change and see ourselves teaching yoga to activists as a life-work. If your are interested in beginning intentional dialogue and/or a visit, please contact us.

John Carroll/Jeanne Stoppels
3660 Murphy Lake Rd.
Millington, MI 48746

☆ Wanted: some energetic brothers and sisters to join hands as a collective nucleus to heal a piece of spaceship earth and create Orchard of Eden Ecological Preserve and Healing Center in tropical mountains (i.e., Mexico); simple, joyous, sharing, nurturing, morning meditation, awareness, I am author, healer, gardener, musician. Write of your visions, skills and resources.

Soaring Bear
2509 N. Campbell
Tucson, AZ 85719

☆ Thirty year-old electronic technician desires long-term arrangement on an organic farm. Key words: draft horses, hand labor, subsistence, poverty, bow-saw and ax, walk everywhere, lacto-vegetarian, macrobiotics, health, karma, universal intelligence, minimize pollution instead of maximizing wealth, dislike machinery.

Joe
39 Northway Court
Saratoga Springs, NY 12866

☆ I'd like to hear from folks who might be seriously interested in establishing an alternative living situation in the Pacific coastal mountains of Chiapas in southern Mexico. The region is very beautiful, relatively unspoiled, and of sub-tropical climate. Prefer people who are honest, sincere, open and can treat each other and the environment with respect and love. I also stress a healthful, simple, natural lifestyle. Aside from that, I have no rigid notions of what form this might take but recognize the possible benefits of a shared effort: financial, emotional and transportation at least. No hardcore smokers, drug-users or thchno-freaks please. Those interested in children (growing and learning with them) are particularly welcomed to write:

Steven Mendelson
Renick, W.VA. 24966

☆ Young Indian doctor of Naturopathy and Homeopathy who has also done research in Yoga Therapy in New Delhi, India (founded by the guru of Indira Gandhi), seeks a large place in order to start a Holistic Healing Ashram. Please contact:

Dr. Swami Deva
21809 Lanark S. #31
Canoga Park, CA 90041
[213] 999-0510

Help Wanted

☆ CCCO/An Agency for Military and Draft Counseling is looking for a full-time legal director for the Draft and Military Counseling program. Tasks will include staying updated on Draft and military regulations and law, informing lawyers and counselors around the country, and meeting with other organizations on Draft and militarism issues. \$10,000 a year plus benefits. An attorney is preferred, but individuals experienced with Draft and military law will be considered. CCCO is an affirmative action employee. Please send resume, references, details of any military or Draft law experience, and your interest in this work, as soon as possible, to:

Carol McNeill
2208 South St.
Philadelphia, PA 19146
[215] 545-4626

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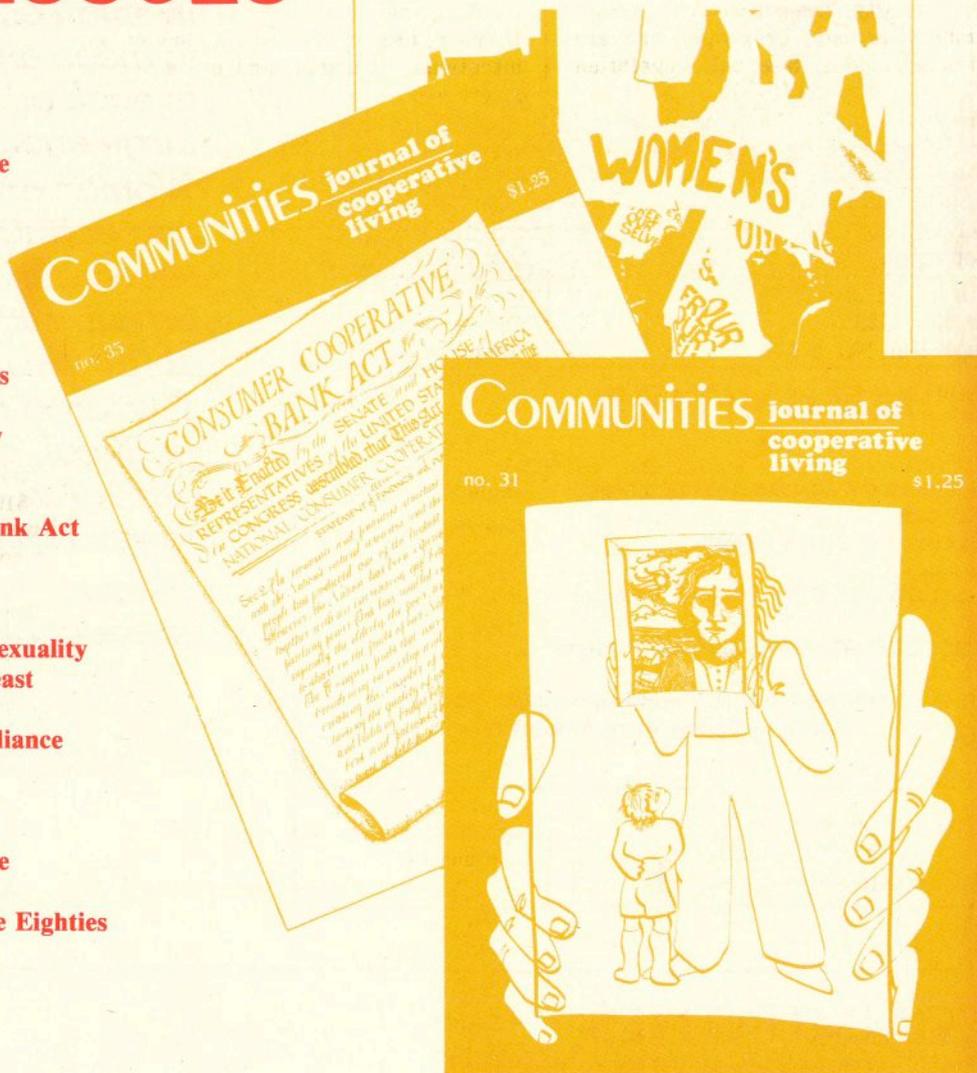
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 1747 Connecticut Ave. NW, Wash. DC 20009. (202) 265-7727

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Still Serving That Dream



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