COMMUNITIES journal of cooperative living

THE WEST AND THE LAND

no.34

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About this issue...

On the cover we have **Alpha Farm** helping neighbors bring in the hay, and the excitement of the **Arcata Food Coop** being in their new store.

In this issue of Communities, we look at the *land*, a state-of-the-dream report on rural communities, with examples from Northern California and Oregon. It is neither inclusive, conclusive, nor totally representative.

Starting in Sonoma County, twelve years ago, Morning Star and then **Wheeler's Ranch** were rural bases for the Diggers of Haight-Ashbury to grow and distribute food. Things got slightly out of hand courtesy of the media and the Sonoma County Sheriff's Office. Some of the dream and the bummers are resurrected from a 1971 sketchbook.

History now, but that was the first generation of a back-to-the-land consciousness. The second generation evolved from Morningstar in small country towns, usually with a college or university nearby. It was easy for students to explore voluntary simplicity by renting old farmhouses and converting chicken coops into shelters. The original homesteaders have mostly moved on, but many of the households are still around. As to their replacements, an editorial from Sonoma State College offers some clarity on the consciousness of a generation lacking not awareness, but focus.

In **Kaweah,** we find some of those who graduated to a third wave of more intentional rural communities developing curiosity as to historical roots of their lifestyle and politics. In **Comptche, CA,** new-age, rural settlers buy land and joining with their more traditional neighbors, take responsibility for planning and government. At **Alpha Farm**, members are becoming increasingly self-sufficient on 280 acres in south-western Oregon, while also increasing their local interdependence. They are involved in the local economy with mail delivery, helping neighbors and *Alpha-Bit*, a store and restaurant in town.

Finally, the fourth wave is integrating rural and urban economics and lifestyle. The city of Davis, CA has been environmentally progressive, and its former mayor (now county supervisor) looks at a future which includes Prop 13. **Ohmega Salvage,** an urban commune in Berkley, is salvaging and recycling the city. The **Arcata Food Coop** is a community, urban store, and a distribution network branching out to rural folks.

It all comes around. The original intention of Lou Gottlieb at Morning Star and the Diggers from the Haight was to decentralize food distribution - take it out of the hands of the profiteers. This is being realized on a scale that a Digger would only have dared dream in 1966.

The **Agrovillage** takes us through the use and misuse of the land, past and future - and with Joe Blasi's coda, from California to Israel. **Bringing the Revolution Home**, Steve Ashton's photos, journal entries, photographs of this year's **Community Village** and **Rainbow Family Gathering** add their own sense of quest.

A region can be looked at as a flow of water or a flow of money - as a series of political jurisdictions or a collection of people. Within one region we've chosen material from some of the many people involved in cooperative change; from a few of the many centers of community life. We offer the articles in respect for the diversity of the visions expressed, the clarity of the practice, and leave the extrapolations to you.

If you want some more help, try Ernest Callenbach's utopian novel, *Ecotopia*, or our map and resource list of the region. We hope, above all, that the material in this issue inspires you. That's why we did it.

Martin, Larry, Paul

Communities

journal of cooperative living

SEPTEMBER/OCTOBER, 1978

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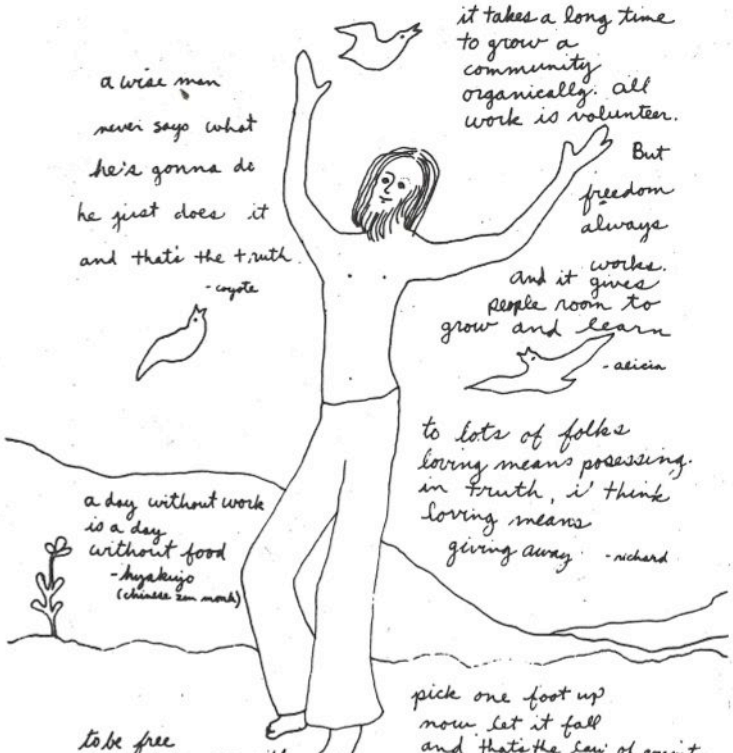
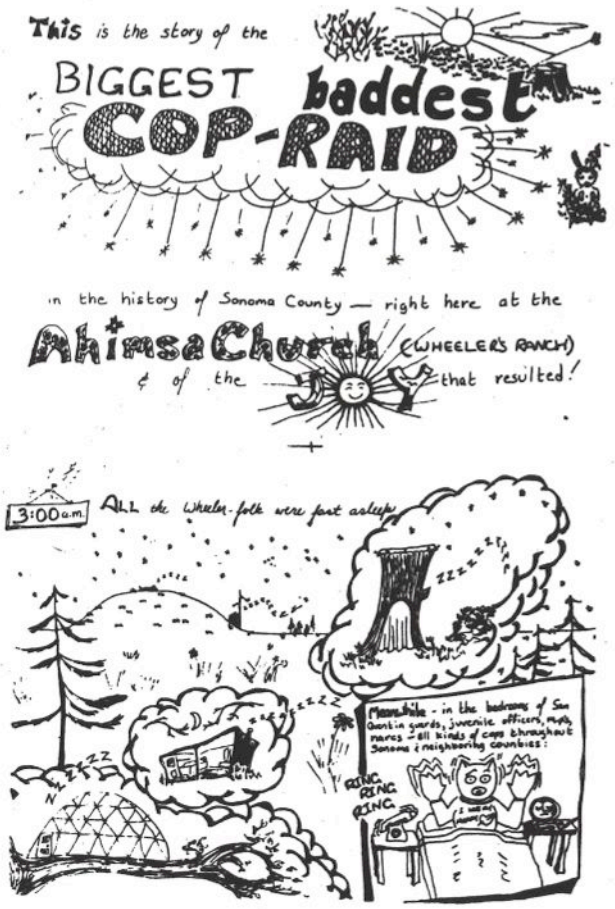


america: we live on your excess; we love the forgotton lands you raped of tall trees; we build our houses of lumber scraps. we grow strong on the bran you mill from your bread and flaunt the clothes you shed for business suits.
-Alicia

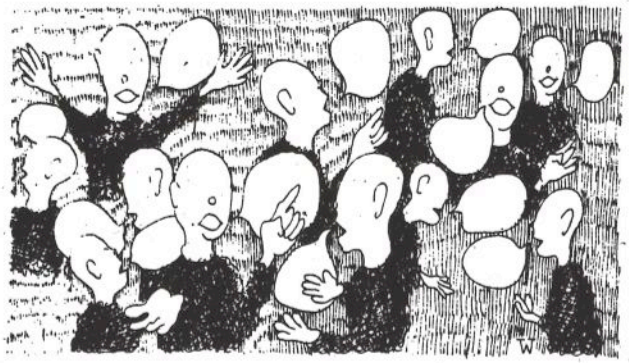
there is no crime on open land, only karma. -alicia

1971 Wheeler's Ranch



A SUBTLE STATE OF SILENCE

by David Washer



I stared across campus (at let's say 1 p.m. on a warm Wednesday at a Bakke rally) and there is an obvious distance between students, a lack of cohesion, a separation, a silence. One might call it autonomy or one might say anarchy, but the distance and silence that sit for lunch on the grass fits a pejorative characterization of Sonoma State: the complaint of all cynic militants - the legend of apathy.

Eight years ago, reminiscence sets the tone of the campus activism: militants and outspoken radicals vocalize against such issues as social oppression, minority discrimination, and the Viet Nam War. There is anger, clenched fists, an atmosphere of vehemency that they, the students, are being cheated of a proper education, human rights and dignity. Now the vehemency has (like the "proverbial pendulum") swung to a subtle state of silence, independence, self-interest - complacency.

This is not apathy, for there is concern. Everyone seems informed on the issues. Everyone has learned to talk Watergate, how to refute the relationship between Capitalism and Democracy, to quote, in small amounts, Shakespeare, Kerouac, Gary Snyder or Mao Tse Tung. Most everyone can tell you why pollution is negative, why sexism, racism and discrimination are disgusting, why the oppression of Third World countries is dismaying, or explain the insidiousness of monopolistic corporations. Besides these quick retorts almost everyone knows numerous ways and exercises for achieving self-clarity, a developed consciousness, and harmony between body and soul. The problem with this type of fragmented conceptual knowledge is not apathy, but the illusion of informed independence - complacency.

No one speaks until they are pushed on the nose; then there is action. When guns were a threat, students rallied. When part-time faculty were threatened by capricious cutbacks, students organized. If a person or a department is denied due process, a petition will be circulated in a short time. There is still personal involvement.

An outspoken anger may have shifted with the pendulum's returning. To generalize, it is interesting to note that on this campus the average age for the full-time student is 23 while the average age for part-time students is 28.

Nearly all part-time students work to support themselves. Many have families to take care of. It is ridiculous to place the term apathy on their relationship to education; it is connected to another life (reality) out side the college that re-directs priorities. A person 29 now was in his early twenties during the social movements of the 60's. The accomplishments and progress of that era have now moved towards internal, rather than external restructuring.

The average age of 23 for the full-time student represents a new generation of students attending college. A man who is 23 now was not eligible for the Viet Nam draft. It is a different relationship to bel7 and in high school rather than 23 and facing war. I am of this "generation" (if I may call it such) and can remember very clearly playing kickball in junior high school while riots, protests and drug experimentation were taking place on television - a different relationship.

This generation has been termed "media babies" because we were raised with television, radio and video tape. Conceptually educated on generalized problems through these media does not create apathy, but complacency. Everyone knows a little about everything. But since cocktail talk is no longer in vogue this year, a silent assertion of independence, individuality, self-knowledge, clarity, and the ability to take a two-sentence stance is the result. □

The Hoedads do integrated forest management - tree planting, erosion control. There are almost 300 hard working Hoedads, organized in 14 autonomous work crews. Their central office is in Eugene, but they contract work all over the northwest. Hoedads earn decent incomes, and collectively bill about 1.7million dollars per year.

Altogether they're one of the more interesting groups in the USA. Someday we hope they'll get around to sharing their experience in these pages. In the meantime, Hoedads publish a newsletter. This article indicates the five years they've been around [in their present form] is enough to get them thinking about the relationship of past to present.

KAWEAH

If you've ever been to the Giant Forrest in Sequoia National Park you've probably seen the Karl Marx tree, one of the oldest and largest living things in the world -- excuse me, did I say Kark Marx? I meant to say the General Sherman Tree, so-called after the famed Indian killer and strike buster, Gen. Sherman. But ninety years ago things were a little different in the Sequoias. In fact, it looks like a bunch of Hoedads were hanging around at the time.

In October, 1885 (the same year that Sherman found it in his heart to say, "The better classes are tired of the insane howlings of the lower strata, and they mean to put a stop to them...not with words and arguments and ballots, but with shot, shell, gunpowder and cannon") fifty-three workers showed up in the Visalia, California Land Office and filed claim to the land now known as the Sequoia National Park and the Sequoia National Forest. Well, they didn't claim all this land just so they could get out to some remote spot where their insane howlings wouldn't get on the nerves of their betters. No, they were there to creat the Kaweah Cooperative Commonwealth. By which they meant to live happily and prove to the world at large the superiority of communal ways to capitalist technique.

"Here shall be Joy, Music and Laughter, Art, Society and Beauty, and all things for which Poets have sung and Martyrs died, and of which in the outer world we see but the palest phantoms," one of their members said. They nearly succeeded, and if it weren't for the long arm of one of the palest phantoms of all (guess who?) they'd probably still be around today, preaching their utopian follies to anyone who would listen.

The coop had previously organized in San Francisco as the Cooperative Land Purchase and Colonization Association; its members were drawn mostly from the ranks of the S.F. International Workingmen's (sic) Association, a group of folks known for saying things like, "Workers of the world unite! You have nothing to lose but your chains !"

The coop had been seeking land and a practical economic base when a message arrived from Charles Keller, a member who had recently moved to the San Joaquin Valley. Keller, a butcher, was originally from Humboldt County, but had been driven out of business because he couldn't keep his mouth shut about the cut-and-run, sustained-rape policy of the powerful timber interests there. Back then, any individual could claim open timberland, provided it was solely for one's own use and profit. Of course the Weyerhausers of the day managed to beat that by all sorts of perversely imaginative frauds. The public was mightily disturbed by what was then California's largest stump farm, and a result was to be highly suspicious about any irregularities in timberland claims.

Anyway the Sequoia area had just been opened for public entry, so Keller hired a guide and went in to check things out. There he felt the awe-inspiring power of the Giant Forest and elsewhere found huge stands of fir and spruce. He sent back news of his discovery right away and the coop decided the area would meet its needs perfectly. Timber would provide for the minimal abundance they thought necessary for a good life.

Their convergence on Visalia in October naturally aroused suspicion. In December the government withdrew the area from entry, pending investigation. No one worried too much about the withdrawal though; the Kaweahans thought it obvious they weren't there to destroy the land or defraud anyone - just a minor legal hassle that could be worked out quickly.

Exploiting the area's rich timberlands was considered economically impossible -- no roads, no access; but the Kaweahans felt that collective enthusiasm could solve

the transportation problem. Accordingly they drafted plans to build a road through the twisting hills from their settlement to the valley far below. Work on the road began in October, 1886. Four years later it was completed. The road was the focus of the community's energy achievement. However, the colonists never got to taste the fruits of their efforts.

The Hoedads and the Kaweahans seem to me to be pretty close in spirit; the only big differences being locale, circumstance and the passage of ninety years' time.

Their size varied, but usually hovered around 150 members. A $500 membership fee was due from each member, which could be paid in full upon joining or worked off over the years, just like we do. Several departments (councils, committees) were responsible for their given chores, but all were ultimately answerable to the Central Meeting. The General Meeting was the head bull of the outfit -- an occasion for long hours of intense and decisive discussion, followed by special festivities -- music, dancing, coming together.

Folks were well-informed, intelligent and devoted to the cooperative. They lived mostly in tents; the road crews moved from camp to camp. Everyone was into working hard but still found time to enjoy life. There was always lots of music, lots of discussion of life, love and world events. In the spring and summer, trips to the giant groves, to the mountains, swimming, berry-picking parties moved one journalist to say, "Kaweah! embryonic regenerator of the sphere; Kaweah! where life is every day a picnic!"

Of course all was not milk and cookies for Kaweahans. They had their problems, too: Much of their leadershp was inexperienced at practical decision making. On the other hand it suffered from lack of rotation, thereby causing particular individual's shortcomings to be projected on the organization as a whole. There were some factional squabbles, one serious enough to cause fifty members to split from the majority. They probably should have taken longer to build the road and given more energy to basics like crops and orchards. Too many of their members were gravy-cruisers with little understanding or appreciation of the give and take of cooperation. These were all difficulties they could handle, though, and they seemed destined to high-roll down the road to success.

In all tragedy there is one fatal flaw beyond the protagonist's power. For the Kaweahans this was their over-optimism about their title to the land.

The colony during its existence was subject to constant harrassment by the press, the courts, and the federal government. The tempo of these attacks increased, oddly enough, in direct relation to their progress on the road. A massive, national propoganda campaign was underway. It's message -- *Save the Endangered Sequoia.* You might translate that to - save the endangered timber interests. The same gentlemen who mowed Humboldt County were well aware of the upcoming competitive (or should I say, *cooperative*) threat of Kaweah, and took a sudden interest in the preservation of our national scenic beauty.

The truth was that Kaweah had long before ruled that only mature fir and pine be cut, and that this be done as carefully as possible. They had no intention of disturbing the Giant Sequoia groves - from a purely economic standpoint they were worth more as a tourist attraction than as timber. Anyway, the Kaweahans goals and motives were far from being purely economic.

The dispute over their land title lasted five years (1885-1890). An agent of the Government Land Office said, "I can say without hesitation that I have never seen a case of timber entry where the spirit and intention of the land laws were being carried out in better faith." But remember that the provisions of a timberland claim were that an *individual* use the land only for individual use and profit. The Kaweahans used the land for each other. This made their claim invalid.

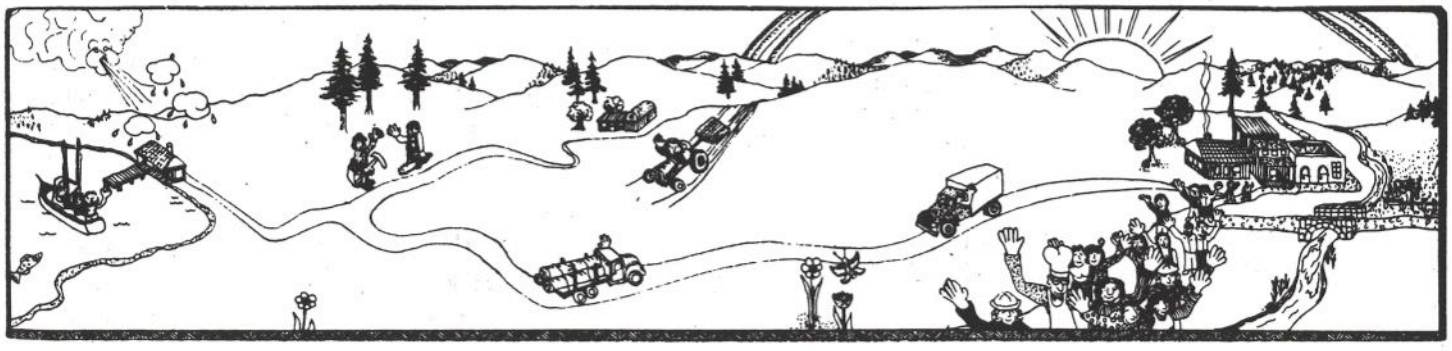
Somehow the government never got around to determining this until the road was nearly finished. In September, 1890, Congress established Sequoia National Park and Forest. The Kaweahans were compensated for neither land nor improvements. The rest is too depressing.

In 1902 (a year after the U.S. Army quit its eleven year occupation and administration of the park) Burnette Haskell, the colony's prime mover reflected, "We were not fit to survive and we died. But there is no bribe money in our pockets; and beaten and ragged as we are, we are not ashamed."

Which all goes to prove, I guess, just how wrong General Sherman was -- if you want to oppress the people, don't rely on mindless violence - work through the system!

by GERRY MACKIE

(Information from *California's Utopian Colonies* by Robert V. Hine, and a few minor sources.] □



COMPTCHE GENERAL PLAN CITIZENS ADVISORY COMMITTEE

April 7, 1978

Fellow Citizen,

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

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

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

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

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

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

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

For the Comptche Citizens Advisory Committee,

Michael A. Nolan
Chairman

Twelve Is About The Right Number

Planning for the Land and Community Process in Comptche

by Mike Nolan

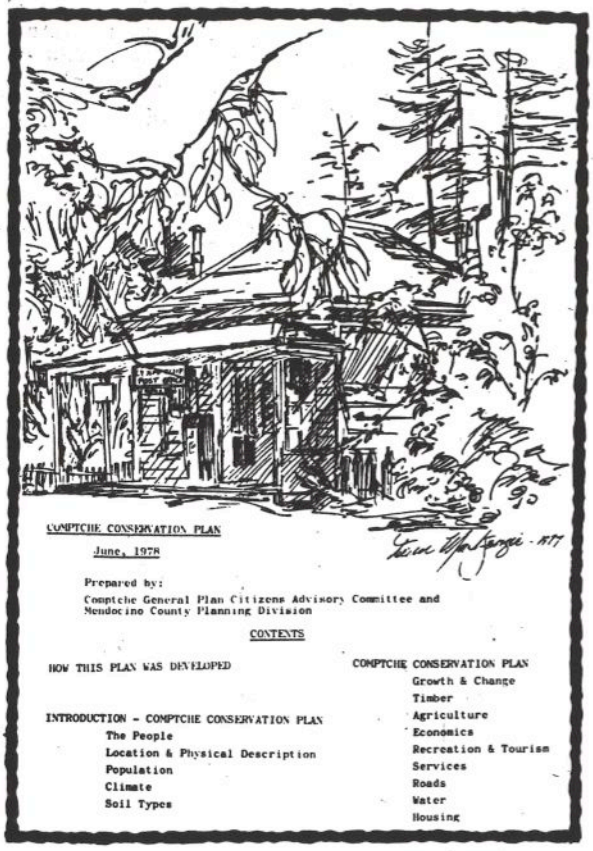
Here's the story: The State of California told the counties they had to have a general plan for land use, get their zoning in line with that general plan. The State, furthermore, laid down rules about how that general plan would come into existence.

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

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

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

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



COMPTCHE CONSERVATION PLAN

June, 1978

Prepared by:

Comptche General Plan Citizens Advisory Committee and Mendocino County Planning Division

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INTRODUCTION
COMPTCHE CONSERVATION PLAN

This plan for the Comptche area, written by the 15 member Comptche General Plan Citizens Advisory Committee, is based upon goals and policies developed during a three year period of monthly meetings and two all-day public policy conferences held in the Comptche Grange Hall in September of 1975 and May of 1978. Additional citizen input was derived from a 33 percent response to an area-wide survey questionaire. In addition, throughout development of the plan, there was considerable personal contact between advisory committee members and other members of the community.

The Committee has agreed that planning should strive to protect the environment and, at the same time, encourage the independent nature of the people. Members of the Committee have suffered the age-old dilemma of striving to balance individual freedom with community need. Protection of one often results in erosion of the other: the necessity for compromise is soon learned by all who presume to plan.

The Committee attempts, through the presentation of the following reports and policy resolutions, to clear a path between the two goals, hoping that the resulting future influence proves worthy of the area and nurturing to the character of the people living in it.

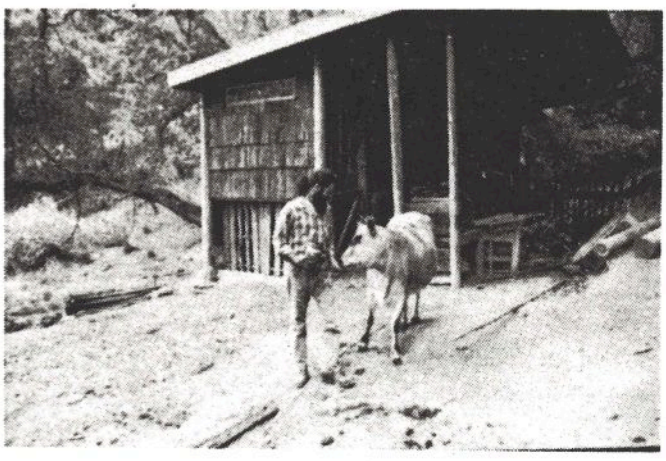
Our Bob put a notice up on the bulletin board of the post office that said, "There's a committee forming for planning for this area and we need 15 names. So anybody who wants to get on it sign up and then we'll have an election and the top 15 vote getters will be on the committee." So, maybe 25 people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

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

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

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

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



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

The Comptche General Plan Citizen's Advisory Committee started off very formal. Nobody wanted seriously to offend. There have been moments of great

offense given and taken. But the general idea is since we all have to live here, we have to work this out in a way that we'll still be talking to each other when it's all over. So there are parameters. It wasn't like Chicago in '68. You were going to see each other at the Post Office. So there was a sort of social agreement that nobody could intimidate the group in that *outrage-and-leave* form of the 60's.

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

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

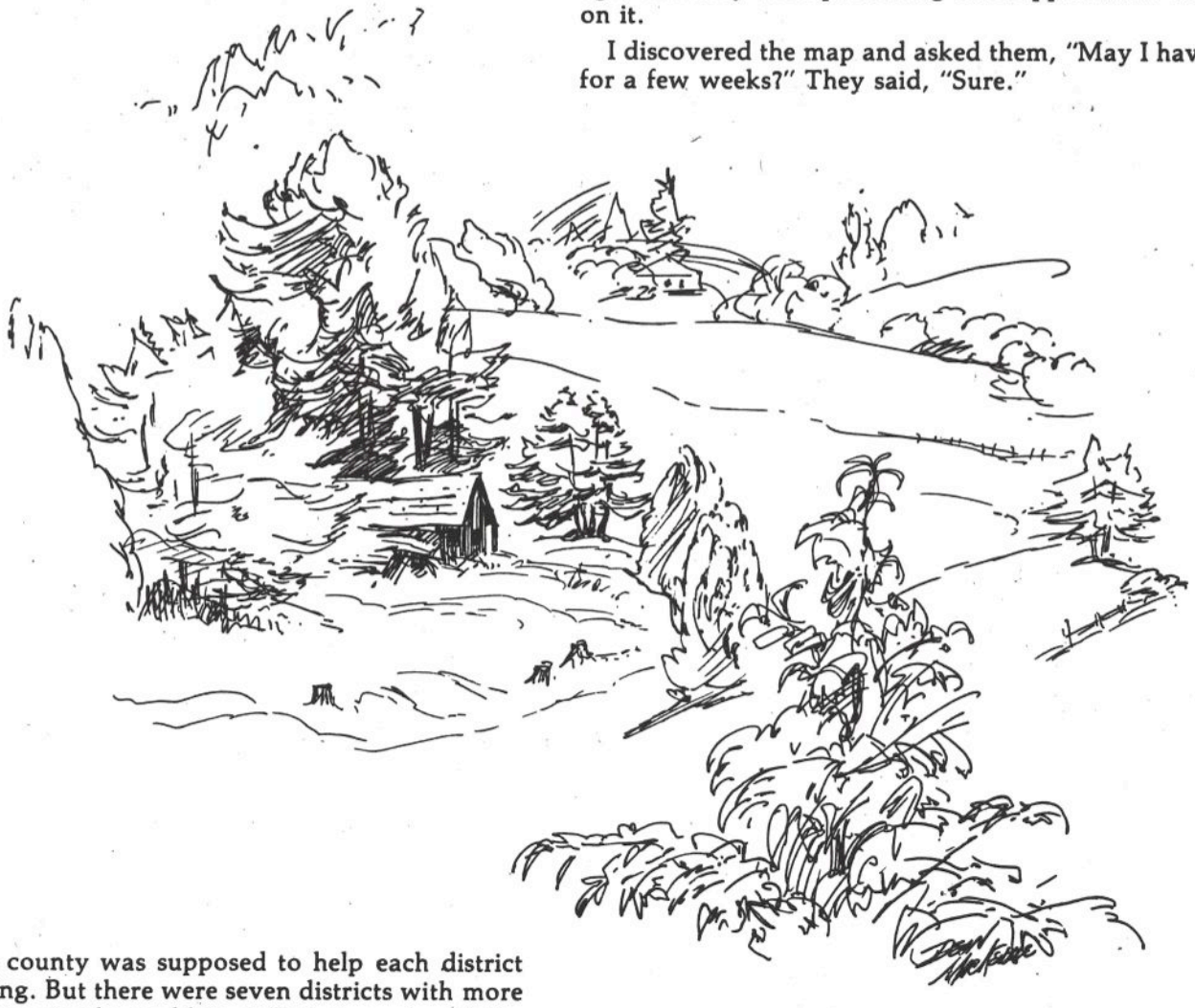
The planning process begins to involve virtually everything; the economics, our life style, the whole bit. We had to put that into a plan, and at first local people didn't believe they could do it.

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

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

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

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



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

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

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

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

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

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

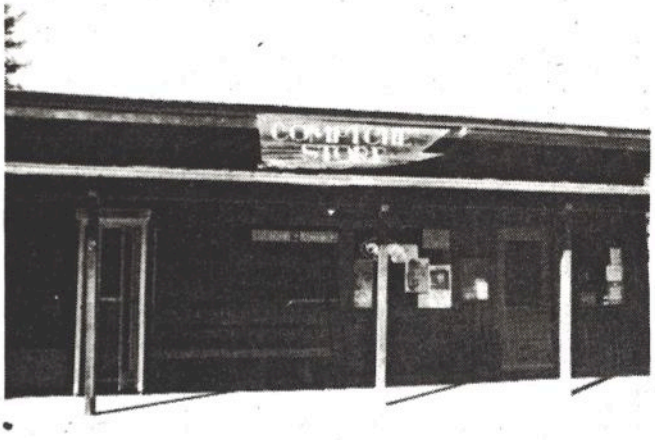
You challenge the mentality that already exists by insisting on direct participation. Everything hinges on the methods you use - including for getting people's attention. The whole rest of the transaction will go according to the method you use.

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

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

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

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



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

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

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

When it gets bigger than that - stop. Because then a quantum change happens in the way that group will interact. If everybody doesn't know everybody else personally, that's the time to stop growth until everybody does.

I'll bet you this as a long term proposition: you can affect more change in yourself than anywhere else; in the people you live with than any other people; in the people you live next door to than the people who live down the block from you; the people that live down the block from you than the people that live across town

from you. Your own center of radiating change and power diminish radically as it moves away from your belly button. If you really want to effect change, affect it in the places you have maximum leverage.

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

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

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

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

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

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

THE WORKING METHODS OF THE COMMITTEE

Each member took an area of responsibility to research, co-ordinate or become "expert" on. That person submitted a written report on that topic [Agriculture, Housing, Services, etc.] to the whole Committee. The Committee took that specialized knowledge and each member's own point of view and re-wrote the section so it was acceptable to everyone. Then policies were developed to express the mood of the community about that particular topic. ["Roads should be maintained but not improved, to keep traffic flow and speed down."]

Full community participation was solicited by encouraging "audience" attendance, treating everyone as full members in discussions - no secret or "members only" situations were ever allowed to occur.

Guest experts were invited to share their knowledge with the Committee [Foresters, County Road Dept., Tax Assessor, etc.]

Planning Division Staff furnished several excellent maps and other reference materials and these were often consulted. Members travelled to seminars in areas of interest [Water Resources, Solid Waste, 701 Report, Forestry, State Housing Commission, other CAC meetings, etc.]

THE CHALLENGES FACED BY THE COMMITTEE

1. Each Committee member has a personal point of view. The Committee had to speak for itself-as-a-committee, itself-as-individuals, for people who live here but weren't at the meetings, for people who own property here but don't live here. Between all of the Committee members, everybody in this area is known by somebody on the Committee. All individuals - all different. All real people - not numbers.

2. Most members are vocal/verbal/opinionated. Everyone wanted everyone else to hear what they believe or want on most topics that came up. Some of us can't talk very well. Some of us can't listen very well. Sometimes both.

3. The issues are very real: "bread and butter" issues. Our area is changing - everything feels different. Taxes are going up. Tourists are starting to drive through. This one plans to split a piece of land. That one lives in a non-code house. A person is disturbed by the way some people here choose to live. The price of land here is encouraging speculation.

HOW WE COPED

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

1. We found out that we were ladies and gentlemen. We had honor. We weren't sneaky or mean. We still don't agree on everything but we aren't trying to "get" each other. No one was going to be threatened by the activities of this Committee.

2. We agreed on every fundamental principle. No one wanted much growth. No one wanted Comptche to change much more than it has already. We all wanted the big farms and timberlands to stay that way. We don't want a tourist trade here. We believe in "property rights" - our homes are our castles. We respect our neighbor's right to live their own way - and expect others to respect our ways.

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

HOW DECISIONS WERE MADE

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

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

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

HOW THE PLAN WILL BE USED

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

IMPLICATIONS FOR COMPTCHE RESIDENTS

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

FUTURE CHANGES

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

Martin Bradley
JOURNAL ENTRY # 1

April 7,1978

There was a note on my desk saying, "Call Dave Knepler at Monte Rio Community Market. Re: Communities Magazine article". David was responding to the note inside issue #32 of **Communities** that Larry Davis and I were doing some editing for a regional issue on Northern California. I called David and he was very excited to hear from me. He said he had written an outline for another article for **Communities** and sent it back east, but had since lost a copy of the outline. That's okay, now he had another idea for an article about the Market and its function as a community center for Monte Rio. I was intrigued by the idea and also personally interested. There was a sincerity in David's voice that I imagined (and hoped) I had when I talked about community. We agreed to get together for dinner at Country Grounds, a new organic restaurant in Guerneville.

I drove up to the river after work, running a little late. We met at the restaurant but it was closed. Remodeling already in the wake of last winter's Russian River floods. Dave and a lady friend, who's name (Dawn or Amber?) escapes me now, invited me up to their house for dinner instead, via the Community Market.

The market was a community meeting place as David described. 6:00 on Tuesday night, people stopping for fresh veggies for dinner, or some pineapple-cocoanut juice to celebrate the warmest-day of Spring yet. People hung around the front of the store talking and perusing the bulletin board like kids sitting in front of a corner mom and pop grocery store, flipping baseball cards under a sinking afternoon sun. David introduced me to a number of people and apologized to several for not being able to go to the community garden meeting that night. But he was certain they were eligible for CETA money and would talk about it later.

We climbed a steep road to their cabin, an old vacation resort home from the fifties, and settled into preparation of a spinach and rice dinner. I had offered to buy cheese at the market, however Dawn told me they were on a macro-biotic diet now. She said that I could have it just the same. I appreciated her acceptance but instead picked up some apple-boysenberry juice that we all might enjoy. It turned out not to be part of the diet either.

We didn't talk much about the article, rather about ourselves. David and Dawn were moving from the cabin because the woman they were living with was too intense for them. She had taught them many good things in the six months that they had lived there, including the macro-biotic diet. But as much as they wanted the warmth and inspiration of her light, they found themselves too overwhelmed by the flame. They weren't sure where they were moving, maybe a friend's bus. David wanted to go to India for sure, but he had made a one year commitment to the Market when he got a full time job there. They had heard talk about a land trust on 26 acres in Sebastopol, and about a woman who wanted to start a community up near Occidental. She gave up her power and ownership reluctantly, however, and that had become apparent in the pot-luck Sunday dinners that the seed members of the community had in the beginning. It was her land and the $700 a month land payments had to be made. "If you can't pay $150 for the back bedroom, then maybe it's not right for you to be here," she said.

But even through all these pending transitions, David wanted to do the article. "I was involved in the theatre in college," he told me, and I trusted this meant a keen eye to observe a passing circus. I mentioned a June 1st deadline and he sounded very agreeable to that. As I was leaving very late, David asked me to give him a ride down to the Market. He had some bookkeeping he wanted to finish up. On the way down the hill, we commiserated about work and how ideal it could be to have an integrated life and work; how hard it is to work and still find time for projects important to us, like tending a herd of goats or editing a magazine.

At the store, David started to climb out of the truck, but stopped to give me a hug. It was the strongest and most personal contact I had established since I started work on this issue of the magazine. I told him I'd like for us to get together. I wanted them to meet Lorraine and Zoe at our house because I knew they would get the same high from them. I told him I'd call him next week.

It's the week after next now. A lot happened at work last week. I couldn't find the evening where I would feel comfortable and relaxed to enjoy the preparation of a meal for some new friends. But today is Sunday and a new week ahead of me. I call the Community Market. Dave and Dawn are gone to India. "No," the voice on the other end of the line says, "we don't know how to get in touch with them. They didn't leave any message." □

ALPHA FARM

by Michael Theole

Below Five Rivers, Deadwood Creek meanders through the Coast Range, a bubbling child skipping irreverently across the mossy toes of fog-bearded second growth ridges.

In the upper Deadwood Valley, the twisting gravel road, not yet straigtened and asphalted into subservience, ambles as capriciously as the creek. Winter mists sag low and heavy, slicing the tops off the ridges and walling the valley into a procession of gray and green rooms, each extending from the last bend in the creek to the next.

Beside the road, power and telephone wires loop up the watershed on spindly poles that tell the experienced shunpiker the end of the line is near. Here and there along the wires, old houses and homesteads are strung like beads or Oregon mist on a spider's strand.

Alpha Farm is one of them.

Like the creek, word trickled down to the Coast Range communities of Deadwood and Mapleton in that summer of 1972.

"Commune!"

"Buncha hippies bought the old Swanson place up at Alpha."

"Where'd they get that kinda money?"

And so they came, a tiny band of East Coast urban refugees bearing visions of a unique community different from the world but not apart from it. Committed to the back-to-the-land ethic that emerged during the anti-establishment era of the late 1960's. Rejecting the urban values around which their lives had been built.

They had 280 acres of Deadwood Creek bottomland and hillsides, a drafty 10-room farmhouse, a collection of ramshackle outbuildings and almost none of the skills they needed to make it all work.

"We didn't know anything," says Caroline Estes, a former legal secretary and teacher of the deaf. "The first winter was incredible. It was the year of the big freeze and the living room fireplace was the only heat in the whole house. The pipes froze. Everything froze. We didn't have enough money. We lived on beans and rice."

There were 13 of them that first winter. Slowly, very slowly, Deadwood and Mapleton began to discover that the group didn't fit Middle America's malignant stereotype of commune dwellers. That formula would call for drugs and filth and free love and welfare freeloading in a chaotic crash pad peopled by some shaggy under-30 types, the exact amount of each ingredient depending on the viewer's fear and prejudice. But obviously, something different was happening at Alpha Farm.

"The first winter was incredible...everything froze."

The age span was the most visible inconsistency - the group ranged from an infant in arms to couples in their 50s, a mix of singles and families with children. And then there were stories, not wholly incorrect, about a strong Quaker religious affiliation.

And work.

Work that never seemed to stop. Work that went on and on and on. Some of it curious work, in the eyes of the old-time residents. Like trying to grow enough vegetables to feed the entire crew year-round on an almost entirely meatless diet. And opening a restaurant and book store, the Alpha-Bit, in downtown Mapleton at a time when the group had all it could do to survive and make the old farm habitable.

"One of our beliefs was that we had to establish and maintain a contact with the community," says Jules Williams, a 58-year-old agronomist and former college instructor. "The store has been a way to do that, even though it was very difficult at the time we started it. It has never been much more than a break-even venture but that is all we require of it."

Where did they come from, these intense, enthusiastic people who seemed to work so hard and enjoy it so much? How did they pick the isolated Deadwood Valley? Why were they there?

Alpha as an idea was born in 1971, although at the time it had neither name nor site.

It began with a group of people working in Philadelphia with the American Friends Service Committee, a Quaker organization which historically has engaged in activities such as international disaster relief and peace education. Traditionally, many Quakers, including those with white collar and professional skills, have taken a year or more away from their occupations to work as paid volunteers for the committee. In recent years the committee has assumed an activist, liberal profile in matters like racial harmony and anti-war efforts.

Jim Estes, a San Francisco newspaperman, and his wife, Caroline, were serving with the Friends Committee when the organization called a major national conference in 1971. It was a tense and emotionally charged session, with strident representatives of various women's and racial minority groups jostling for the committee's attention.

At the height of that organizational turmoil, Caroline Estes began to develop a vague but strong feeling - she now likens it to a religious inspiration - about developing a small community living group.

The seed of that idea fell on fertile ground.

It germinated tentative, fragile roots in the minds of a few people working on the service committee. None of them knew whether the tiny sprout would bear fruit. But all of them were interested in cultivating it, though they knew that its growth might push them away from the urban paths and social action causes around which their lives were comfortably fitted.

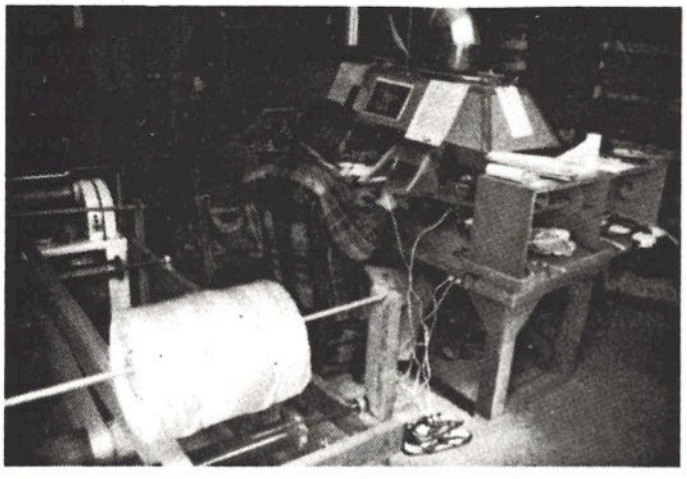
"Six or eight of us agreed that for a few months we would meet weekly on Sunday night to discuss the idea of creating a small community of people," says Mrs. Estes. "So we met. And over a period of time we figured out that we wanted to leave the cities and live in the country.

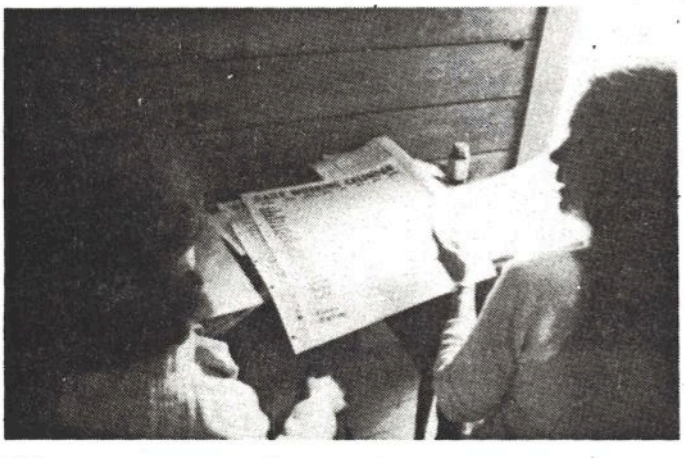
"We also worked ourselves into a list of conditions about what the place could and could not be. We wanted to have an area where we could be as self-sufficient as possible - but not reject society. It had to be near a large body of water but not in the South or on the East Coast and not in earthquake country. It had to be near a town that had a university and cultural attractions. That left us only a very small corner of the United States - Oregon and Washington."

Beyond the question of location, the small group's ideas had also begun to jell on the more important matter of what they wanted their community to be. For most of them, it was to involve not a change of values but rather a refocusing.

"We wanted...to be as self-sufficient as possible - but not reject society."

"Each of us had spent years in city living, working and hoping for its revitalization," says Glenn Hovemann, a 27-year-old former Minneapolis journalist. "We had spent a major portion of our lives and energies working for peace and social change. But we came to realize that our work was outwardly focused. We began to see that the renewal of social order must begin with ourselves. We wanted to change our basic assumptions and patterns of daily living - to alter our patterns of thought and live ourselves into the future we sought."





A lofty and abstract declaration, but what did it mean?

For those friends, earnestly discussing their collective future at those Sunday evening suppers during the winter of 1971, that philosophy did translate into some concrete objectives.

They knew that they wanted a small but diverse group, no larger than 20 people. They wanted a lifestyle that emphasized group living and sharing but that still provided privacy and separate living spaces for individuals and families within the group. Economically, they wanted to derive as much of their income as possible - ideally, all of it - from the land or from related occupations very nearby.

They wanted to live simply, with the hope that after a few years their system might function well enough to require as little as four hours of work per member each day. The remainder of the time would then be available for research, reading and spiritual and personal development.

They hoped to become a part of the local political and social scene wherever they settled and, through example, demonstrate the workability of a system based on alternative political and social values. Group spiritual development, founded partially on the principles of Quakerism but ranging far afield from there, was also a central consideration.

Lastly, the group wanted to govern itself by the traditional Quaker method of consensus, which would require that all members agree - or at least that none seriously disagree - on any group objective.

By late 1971 the group had visited some other "intentional communities" and had talked with many people who had had group living experiences. After that exploration, six of the original group were still committed to proceeding with the idea. An advance party was dispatched to Oregon and, through an unlikely series of events found the farm for sale on Deadwood Creek.

The price was $90,000. The Estes signed a sales agreement, put down their last $500 and headed back East - totally uncertain of where or how the group would raise the rest to the money but convinced that it could be done.

And it was. They wrote an earnest prospectus, explaining their ideas and asking for help. The money came - in the form of personal loans and often from unexpected sources. On one occasion, an apparently impoverished medical student surprised his friends in the group by offering them an $8,000 loan from his savings.

At the same time the group was expanding. The six became thirteen, most of whom were able to make some contribution. Things moved rapidly after that. In April 1972 the first member arrived at Alpha - not a name that they had chosen but one that suited them and that had been attached to the area around the farm from the time it had served as a post office in the early days of Lane County.

"It was apparent from the beginning that it would be a struggle just to make the payments and keep food on the table," says Caroline Estes. "The first year was one of holding on by our fingernails. We always had faith that we would survive as a community - but it has taken us three years to be able to see clearly that we will."

Over those three years, Alpha grew, evolved, defined itself, a process which has been enjoyed or endured by hundreds of experimental communities throughout the two-century history of the United States. It is neither easy nor comfortable for an experiment in human relations must make its own rules and seek its own equilibrium. It can stumble easily on plotting a philosophical course, on deciding how the group's limited resources will be spent, on establishing who will do the dishes tonight and who will hoe the garden tomorrow.

Alpha stumbled repeatedly, say its members. And, like an old man recalling the follies of his youth, they laugh at memories of early errors and early arguments. But they say that each tumble brought a lesson and that the group became stronger and better organized as it learned.

Alpha's earliest and perhaps greatest trial was survival. Just as a young marriage beset by severe financial difficulties risks foundering, so the group at Alpha had to maintain the resolve to stay together while it ate beans and rice and worked to thaw the pipes and wondered where it would find its next dollar.

One couple and their two children left after that first year. Although the parting was amicable, it was an event which anguished those who remained. Over the next two years, other prospective members came. Some stayed only a few months and left.

But others settled in, following a procedure which called for them to spend one year at the farm before making a commitment to membership for the "foreseeable future." The current membership:

- Jim Estes, 55, and his wife Caroline, 50, both members of the original group. Estes currently works as a copy editor at the Salem Capitol-Journal and spends weekends at the farm, which receives a major portion of his income.
- Jules Williams and his wife, Kate, both 60, members of the original group. He formerly taught at Central State College in Wilberforce, Ohio. She headed a community pre-school in Yellow Springs, Ohio.
- Glen Hovemann, 29, a former Minneapolis newspaperman and member of the original group.
- Linda Williams, 29, a potter and art school graduate and member of the original group.
- Paul Mlotok, 32, a former University of Rhode Island faculty member with a Ph.D. in economics from Brown University.
- Steven Piaget, a graduate from Antioch West in environmental design, and a student of sensory awareness.
- Andrew Dimitru, 24, a singer, worker and a sensitive, sincere young man.
- Judy Lazarus, 24, a former student at the University of Minnesota, Antioch College and the University of Oregon.
- David Via, 23, a former resident of an intentional community in Georgia.
- Doug Van Allen, 29, a mechanic, blacksmith and knifemaker who has been in other group living situations.

Jim Estes' acceptance of the job with the Salem newspaper was a move taken partly because of the group's economic needs and partly because of his desire to keep his hand in journalism. As a result, he is less a part of the day-to-day activities of Alpha and of its gradual changes in direction, a fact he often acknowledges with the Quaker alternative of "standing aside" when major decisions must be made.

His financial contribution, however, is not Alpha's primary income. In mid-1973 the Alpha Group, almost to its own surprise, was the successful bidder for the U.S. Postal Service star route between Mapleton and Junction City.

"Our first reaction when we found out we had the contract was: 'What do we do now?' " recalls Mrs. Estes. "We had four weeks to buy a truck, learn everything we had to know and figure out just how we were going to do it."

The mail route - 10 hours and 200 miles a day to serve 1,000 families - has become Alpha's bread and butter. It brings in $25,000 a year, or about $15,000 after expenses. Jim Estes' newspaper earnings and the money generated by those members who work in crafts like pottery and knifemaking constitute the remainder of the financial base.

With much of its food coming from the community's extensive vegetable gardening effort, Alpha is able to provide for each resident at a cost of about $1,200 each per year. Beyond that amount there is always a need for income to make improvements on the farm.

Among the improvement for the future are separate living quarters, probably small cabins or houses. At present, four of the outbuildings have been converted to cabins and the remainder of the residents have rooms in the big old farmhouse. In the distant future, the group hopes to construct a community building. It would serve as an Alpha dining and meeting facility but would also be offered as a community hall for the Deadwood area.

At present there is every indication that the community - at least most of it - would not be reluctant to use such a hall, even if it stood in the midst of an endeavor they once eyed with suspicion. The mail route and the store in Mapleton - with its bookshelves offering everything from used paperback westerns to texts on Zen and macrobiotic diets - have done their job. The people at Alpha aren't strangers anymore.

"When we first opened the store there were people in Mapleton who wouldn't allow their kids to go to'that hippie place,' " says Judy Lazarus as she surveys a group of Mapleton old timers perched on stools at the restaurant's counter. "That attitude has pretty much disappeared. Now the kids come in all the time. Some of them even bring their dates for dinner on Saturday night."

The Alpha group has also helped in the formation of a community co-op in the Deadwood area, which - by more than mere coincidence - uses the Quaker consensus method in decision-making.

"The local people were very cautious of them when they first arrived," says Larry Kezar, a Mapleton businessman. "There was some doubt about their motivations and about what was happening at that farm. But that's all been dispelled as people have gotten to know them. I think everyone recognizes now that they've made some real contributions to the community."

Kezar's view is echoed by Walt Huntington, a prominent Mapleton citizen.

"There's always a general suspicion when something different comes to a small town," says Huntington. "And everybody wondered just what kind of books they were going to be selling in their bookstore. But the store has really helped people to get to know them. The books are fine. Probably a few people will always be distrustful but that's not the general attitude."

While Alpha was winning the battle of its public image it simultaneously was striving mightily to orchestrate its own inner workings. Like many modern communal groups, Alpha began with the concept of zero structure. It was , after all, an attempt to escape the mindless regulation and conformity of society.

And so, even though the members acknowledged that there was much to be done and even though all of them worked long and hard, none of them were willing to attach rules and procedures and schedules to what they were doing.

But the pendulum has swung. The Alpha members joke now about those chaotic early days. And they laugh again when they juxtapose those memories against the reality of the vast amount of structure they have found necessary and comfortable.

The Alpha regimen includes one business meeting and one spiritual meeting a week, plus a personal development meeting twice a month. A meticulously detailed schedule maps each members work week - and days off. A long range plan plots each year's objectives and, in the works, is an even longer range one that will attempt to chart Alpha's course over the next 10 years.

"When we first opened the store there were people in Mapleton who wouldn't allow their kids to go to that hippie place."

Some of the arrangements reflect business practicalities and an open acknowledgement that not everyone who joins Alpha will stay indefinitely. For example, the group organized under state law as a cooperative corporation.

"We have set up a door out," says Caroline Estes. "When someone joins everything they own is turned over to the corporation - their savings and their debts. They are given shares for all of that and they also earn work shares during the time they are here. When they leave all of that is owed to them - except that they can receive it at the rate of no more than $5,000 a year so that the corporation won't be bankrupted."

Another regulation which reflects the evolution in the group's thinking is Alpha's visitor policy. In the early, unstructured days Alpha operated with an open door on the theory that any group which is attempting to show the world a better way to live should let the world see what it's doing. But there were times when the group was outnumbered three-to-one by its visitors - who often neglected the common courtesy of calling in advance before they came.

Now, the visitor limit is pegged at 4 people and casual drop-ins are discouraged. The Alpha group didn't like to make that rule but faced up to the necessity of doing it when it became apparent that waves of visitors were interrupting important tasks on the farm.

Such practicalities notwithstanding, the Alpha group isn't neglecting its initial intent to put heavy emphasis on spiritual and personal growth. Within the group however, are varying degrees of commitment to those objectives, just as in a church congregation some people

may be more devout than others.

Spiritually, the Alpha group is an eclectic blend of Christian and non-Christian thought. The Quaker heritage is strong, with nearly half the members having some association with that tradition. But within the group are also members with traditional Protestant, Jewish and Unitarian backgrounds. Those classic distinctions blurr, however, because overlying the whole group is an openness towards all schools of spiritual thought, including the Eastern religions.

"Spiritual meeting is a coming together where we discuss beliefs and help each other in spiritual growth," says Paul Mlotok, a Jew who is studying Yoga and whose highest personal priority at Alpha is spiritual development.

"The meeting has changed a great deal in format. It used to be just people explaining their positions. Then we focused on readings for a while. Now we do almost a Quaker meeting thing of sitting in silence until the spirit moves someone to speak. Our discussions center on a reading selected in advance. Right now we're using sections of a Yoga book but we could do the Bible just as easily."

The bi-weekly personal development session is called Third Meeting because it was developed after the business and spiritual sessions. It is somewhat like an encounter group, with the members working to create greater personal harmony in their ranks. The shortcomings of individuals in the group are discussed and analyzed.

But, says Mlotok, the process is less brutal than many encounter groups which bring strangers together briefly and serve as little more than an opportunity to vent hostilities upon each other.

"There's a sensitivity in the group," he says. "When I'm in Third Meeting I believe that everyone in that group cares about me. And I care about them. I don't want to live with someone I've just destroyed."

One of the common criticisms of communal living experiments is that individuality is sacrificed for the sake of the group.

The members of Alpha are, by and large, an intellectually independent sort who would probably be identified as strong individualists - perhaps even eccentrics - in a cross-section of typical Americans. Still, they admit that sometimes their individual desires are sacrificed. Linda Williams, the potter, spent three frustrating years without practicing her craft because Alpha's finances and priorities did not permit building a kiln for her. Jules Williams, the agronomist, has almost a missionary zeal on the subjects of diet and the nation's political ills but he has not converted his friends.

Nevertheless, the members of the Alpha group say that they have gained, not lost, individuality.

Doug VanAllen is an example. In the previous group living experiments he had sampled, he was little more than a harried breadwinner, setting chokers and planting trees to provide income that would help sustain the group. In one attempt he even furnished the land for a group.

But at Alpha, with its highly developed system of shared responsibility, he has time to pursue the crafts of blacksmithing and knifemaking - interests that he had been unable to indulge for years.

Individuality is acknowledged in other ways, too.

Although there are some pairings among the young, single adults in the group, it is recognized that an individual's interest might be focused on someone outside the group. The scenario that can produce is one familiar to any American home:

"We used to joke about it," says Judy Lazarus. "When was someone going to get so serious about an outside person that he'd be expected to bring her home to meet the family?"

It happened just this past Christmas, when Doug Van Allen brought a woman friend for dinner.

"It ain't heaven, but it's the closest I've ever come."

What lies ahead for Alpha? Its members aren't certain. Economically, the group can see the light at the end of the tunnel and it brings some twinges of concern. They know that, to a certain degree, adversity has helped hold them together. When food and warmth and paying the bills are no longer matters of daily concern, Alpha's new challenges will probably lie in the area of even more intensive spiritual and personal growth, they say.

Some to the members think that, in the distant future, a portion of their 280 acres might be used to nurture a second experimental community.

But for now the group that gathers each night by the fireplace in the big old farmhouse is content with the substantial challenge of meeting its immediate goals.

"It ain't heaven," says Jules Williams in a burst of ungrammatical eloquence. "But it's the closest I've ever been." □

Arcata's Community Store

by Lynn MacDonald, Cindy Stapenhorst, Kathy O'Leary

For us being a community, cooperative store means involving people in the ownership (through shares and rebates) and the decisionmaking (through committees and the elected board). As workers and managers (trying to keep that a functional, not a class distinction) our responsibility is to serve the community.

Our greatest impact, in an area with 25 percent unemployment, is economic. We're running a little high now, but in this new store we expect to level off at about $75,000 a week - that's a gross volume of more than 3½ million dollars a year. With 67 paid staff, we're one of the largest employers in Arcata.

For whatever it's worth (it certainly hasn't ever got us anything to judge by the hassles with permits on this building) a majority of the city council are members of the coop. In a small town like this, government is more how we govern ourselves than seen as a separate entity.

As a food coop, Arcata is a vehicle for positive community change. It gives people an opportunity to begin to control an important aspect of our lives. Coop membership is about one sixth of the population. As more people choose the Coop as the place to do their business, we begin to have the expertise and resources for starting new projects and perfecting our services.

One problem is that success has put us out of scale with other community institutions. We've outgrown a lot of them...outgrown the ability to be naive about planning and the costs of things. The service the Coop provides to other organizations now is the donations and the indirect support. By our being able to generate money and to have a food service, we've become a hub, a central point. We indirectly support them - buying on credit, food and donated labor for benefits, a gathering and information point. Rather than a direct involvement we've been able to set up the business systems that allow us to expand that kind of economic support.

The Coop, as an economic unit, has been able to grow with the needs of people. We've been working lately with people in southern Humboldt County. They started out with one buying club that grew to five, then to a small store, that store split into two stores. And all along we've been able to provide them with the goods and the information to continue growing viably and within their community.

Service programs have come here with similar ideas and outside funding, but not tied to economically viable institutions, and they raise expectations without being able to follow through. We can really plant a seed and take it all the way.

The Coop's efforts to strike out into the community have been experimental. Some have succeeded and some have flopped. Our local produce program is probably the most visable and successful, though it has a long way to go.

We contact the growers in November and December to tell them our needs for the summer; what they can count on selling to the Coop; what quality we insist on; how much return they can expect for their product.

Purely local, we're talking about potatoes, artichokes, onions, carrots - cool weather vegetables. We have contacts in eastern Humboldt County for the fruit they produce - peaches, apricots, nuts. We have farmers from other areas who bring in pinto beans, walnuts.

It's creating a lot of good will among the farmers. They like it. People love to buy local produce. And it's very exciting to sell the excess of your garden, which is a lot of what we get.

So we're doing this service for the community, but it's almost costing us too much.

The problem is the whole concept of direct marketing of produce is misconstrued at this point. People think

the farmer is going to grow five pounds of potatoes for them and they're going to just be able to go to the market and buy it.

You have thirty different farmers coming in here with ten, twenty heads of lettuce saying, "Won't you buy from me?" And you do. Then you make a check out to them, and the bookkeepers spend time, and it's just an insane way to buy produce.

That's not direct marketing, that's insanity when it relates to a retail store level. Essentially, it's turning the store into a market...a mini, tiny market. And it isn't even doing that very well because we're paying an incredible amount of overhead for that retail space.

We're not a farmer's market. It's not getting produce to people any cheaper, which is the goal of direct marketing. It's such a small-scale, unorganized operation that we have to put a mark-up on anyway, just to handle the produce out of context.

Next summer we would be out of our minds if we tried to do that again. Hopefully by then, the basis for a serious marketing program could be established.

We'd set up a way for a farm, any farm, to market its goods in the San Francisco Bay area (depending of course on supply and demand). A warehouse, essentially. Trucking it for the farmers, selling it for them. One of the facets of the warehouse would be a produce-marketing collective which would then work with the trucking collective to organize farmers and work with outlets in the city.

We have a lot of contacts in the Bay area - Berkley Coops, AC Warehouse (Associated Cooperatives) - that could sell a large enough volume to make the farmers' growing a large crop worthwhile. If a farmer did a hundred acres of potatoes now, the Coop couldn't sell them. We're too small.

We'd be getting into the middleperson part of food distribution on a cooperative basis. That's what the farmers don't want to have to do themselves, and the retail stores can't do. They don't have the expertise and they just want to grow their crop.

The service of dealing with the smaller farmers could also be accomplished by having those farmers go to a central produce warehouse here in Arcata. Then our warehouse-distribution-system would recirculate it to the stores in our area. So we could do it on a macro and a micro level.

The Coop is creating a potential. If there's a community service we've ever performed, it's that we will expend ourselves to create the potential of what can be done using community resources.

This land used to be very productive. If we can develop the support systems, it will again begin to pay to farm here. Arcata Coop can help by being more efficient and using our economic power for the community benefit.

We've also tried to be a community hub for non-foo activities, and there we're had our most blatant failures We've tried film festivals (very poorly attended) a youtl day (which was an unsuccessful attempt to brin together all the organizations in the county which ha programs for youth to present those programs t youth.)

We've had very little success except in our area o expertise, which is food.

We just had a big celebration for moving to the ne store and that was very successful. We advertised i widely, which we've never done before (and is all par of making thngs successful).

But we're fast learning that we have to limit ourselve in how we relate to the community. We can't be al things to the community. We are a food-related service We can do best for our community if we get into food provide information on food; provide ways of gettin and selling that food as efficiently and as completely a we can, rather than trying to run the whole gamut. Plu it tires the workers out. You hire stockers and all of a sudden they're responsible for selling Pickle Family Circus tickets. It's just too much.

We made a choice to be professional. That meant w could provide more jobs, jobs that pay, the possibilit of a warehouse. It means that the store in Ruby Valle will be supplied, and it won't depend on whether a volunteer decided to come in or not.

We did give up something. The choice that we mad was to follow a path towards the goal of community and cooperative values by becoming a viable economi unit. The choice was the Coop becoming an expert in it field which could offer the community that support - that would have a sound base of jobs, and jobs tha were fulfilling. Jobs that paid people well for the time they were here and left them free to do other things. Economics is a way to achieve community spirit.

We sell a lot of things now we never thought we'd sell. We do a lot of things now we never thought we'd do. We're doing many things now in our daily work practices that we set out to undo by starting the Coop. Just because of the pressures of being a serious economic unit has given us fewer choices.

We started out by marking up everything the same. That was our philosophical commitment because we were going to reflect the cost of goods. We couldn't sell half the stuff because it wasn't competitive. Our pricing policy has been modified and modified till we have a million different mark-ups in the store. (We try and keep the basic foods marked-up low.)

The pressures of trying to pay people an adequate living wage forces us to decisions on how we do things in the store. You start to look at the cost of cutting and wrapping our own cheese. Pretty soon, you're paying people 5, 6 dollars an hour and at that point it doesn't pay. Do you go to pre-wrapped cheese? Not be able to give people the sizes they want? Or do you create a part-time, casual labor force, a second-class of workers, so to speak? In the early days we had volunteer labor, but the only people that seemed to suit were the students and transients. It isn't efficient, and if you make the

It has been fascinating to watch the Arcata Co-op evolve into the business that it is today. Remembering how the H Street store looked when it opened, I never would have dreamed that it could have grown and changed to this extent. Without the dedication, commitment, and hard work of the paid workers and volunteers this could not have happened.

I believe that a goal of the Co-op should continue to be to provide good, nutritional food at low cost. Nutritional education is an important function and I am looking forward to helping coordinate efforts in this area with the schools.

Thea Gast

YOU'RE INVITED!

To come see and shop the new co-op:

GRAND OPENING JULY 7&8

LIVE MUSIC, FOLK DANCING, CLOWNS, FREE GOODIES & JUICE

Saturday, July 8, at noon, join us as we dedicate our new facility.

BOARD VACANCY ANNOUNCED

NOMINATIONS TAKEN AT THE JULY 17 BOARD MEETING

INTERVIEWS AND SELECTION AT THE AUGUST 21 MEETING

Coop Calendar

JULY 6	7pm	BOARD COMMITTEES MEET IN STORE
JULY 7		GRAND OPENING PARTY
JULY 8	NOON	COOP DEDICATION OPENING CELEBRATION
JULY 17	7:30	BOARD OF REPRESENTATIVES
JULY 27		PICKLE FAMILY
28		CIRCUS, Redwood
29		Park
AUGUST 7	7:30	BOARD COMM. MEET IN STORE
AUGUST 21	7:30	BOARD OF REPS MEET IN STORE
SEPTEMBER 4	7:30	BOARD COMM MEET IN STORE
SEPTEMBER 18	7:30	BOARD OF REPS MEET IN STORE

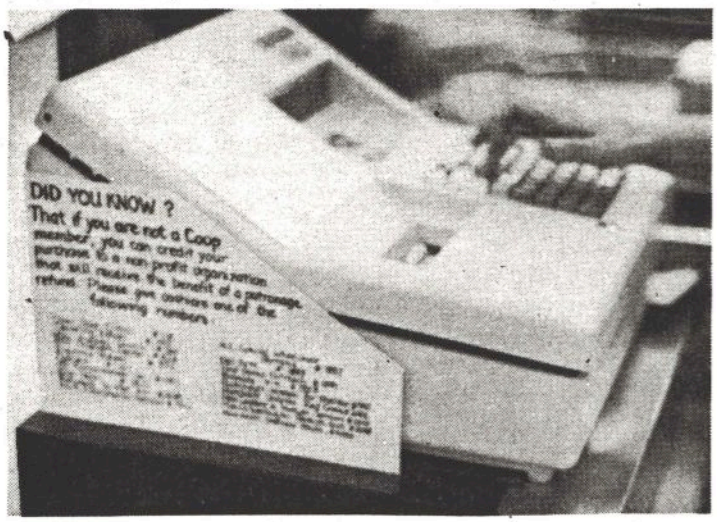
arcata coop Newsletter
VOL. IX No. 10 Summer '78

Right now I'm regrouping from a back injury but I'll be back at the Co-op soon. It's rather in my blood. Sometimes I think of the Co-op as a delinquent kid, not liking what's happening all the time, never in my control, but I love it just the same. I've come to associate the Co-op as a real important part of my social scene. The energy of the people that made this Co-op happen is a rare and beautiful bird.

Sandy Schaff

As a Northcoast native I've always been interested in alternative systems and committed to locally and cooperatively owned businesses. I've been involved in many other grass roots projects (some that didn't make it), and I'm glad to see this one succeeding so well. I work for the city in the Parks Department with my main interests being flower gardening and landscaping. Besides working I like to dance and I sing in the Northcoast Sufi choir. My love and admiration to those who are keeping the Co-op going and growing.

Michael Rhodes



work mandatory, it excludes many people. Just because we're a cooperative, community store doesn't mean we all have to do everything all the time. If I didn't work here, I know I'd prefer to just come and shop.

At least with a casual labor force, we're paying minimum wage. We're putting some money back into the community. A volunteer force is worse than second-class workers. Not only aren't you putting any money back into the community, but there's a whole level of administrative cost which has to be passed on somehow to all those people who can't come in and volunteer their hours.

In terms of bringing people together, particularly since moving into this new store, we feel the Coop has bridged the gap. There's been a split for the last five years, ten years in this county between the old and the new, the environmentalists and the more traditional.

But old identities are being dropped as the so-called hippies are becoming landowners, and they need to borrow things from their neighbors. Here at the Coop, we explain why we think certain foods are better. It takes time, but the trust is beginning to build.

We're dealing with a real thing...we're dealing with food. Everybody wants food, everybody needs it. If you're going to look at the total picture of what it means to bring a community together, you've got to reflect what that community is. Our community is miso eaters and potato chip eaters. Right now they're across the aisle from each other. Maybe what we need is a miso dip.

We're trying through hiring, too. By paying a living wage, a wider spectrum of people can afford to work here. They bring in their friends to shop...because it's not threatening when you know somebody here. And that's had a big impact on changing people's opinions of what we were and what they were.

Looking at the community that we are in and dealing with that has been more successful than trying to create an alternative community. A whole range of people own this store. What that means in terms of a community service will only come out as people deal with the issues over the years. Maybe it will be fairly conservative. But ownership by the community is a basic contradiction to capitalism.

The responsibility goes to all the members. As workers or board members we're responsible to all the members of this community who are members of the Arcata Food Coop (2,000 out of a population of 12,000 - one member, one vote). We're responsible as a business to be what the members want us to be - first that means to stay in the black and to have the groceries on the shelves.

We're not a for-profit enterprise, but we do develop surpluses. We have some choices about what we do with that surplus:

1 - we can turn it back to the membership as dividends.

2 - we can raise worker's salaries or hire more workers.

3 - we can expand our inventory or physical plant.

4 - we can donate money to worthwhile community organizations.

5 - we can put that money into other cooperative businesses, either on our own or thru a community development corporation.

Of those five, we're already doing the first four. Getting enough capital to start new businesses has eluded us thus far. But having developed ourselves to this point of economic sufficiency, it could be a next step. The new Consumer Cooperative Bank will be another source of development capital we should be in a good position to tap.

We do need to start another store in Eureka to relieve the pressure from this store. We need to talk about warehouses and agricultural development and other cooperative businesses. We need to be planning two and five years hence, not just a year at a time.

Arcata is isolated, out of the mainstream of American society. The existence of the Coop in this community is making an impact. But it's just one tiny coop in one tiny community. Change for the better will not happen till communities and coops act together.

Change takes time. Having gained the maturity to accept this fact has helped the Coop put itself into a perspective of time. We realize that the decisions we make today have a big impact on what the Coop will be tomorrow. It is important that the Coop be in existence 40 years from now. The Coop will have the greatest impact for change by making decisions that both solve short-range problems, and give direction to the future.

It's really exciting to have come this far, to have struggled this long, to say, "Now we have five years behind us. Now we can make a plan for the next five years of what we feel could be real service to this community." □

Ohmega Salvage

Four people got together in early 1975 to start a miniature commune in the San Francisco Bay Area. The idea was making a living by dismantling buildings and selling the salvage -- the hope was to live simply on a fairly comfortable level while doing something practical to save trees and other natural resources. Our intention was to live in an ecologically sound way in community, to get a business going, and to broaden our experience at doing physical work and using tools.

We grew slowly to some 12 people. We increased the numbers and types of tools we had. We increased our skills. We worked hard, rented space in a warehouse to live in, and were reasonably successful financially. The members of Ohmega have always managed to pay themselves an hourly wage for their dismantling labor, even though it has been meagre at times (as at present).

We moved to a larger warehouse, where we are now. We have two dump trucks, a panel truck, a mobile crane, a pickup truck, and numerous hand and power tools. Unfortunately, we at present have more vehicles (if you count the crane) than we do people -- there are only four of us again, but (except for myself) not the original four.

Financial success does not spell instant communal success. Some people began to treat Ohmega as if it were *a job* and *an employer* relationship. Others treated it as if it were a free handout. We have had problems with alcoholics, with drugs, and with people who didn't want to do their share of domestic work -- feeling that *job* type work is *serious business* but that *domestic* work is for someone else.

Frankly, the four of us remaining (Chuck - 23, Virginia - 70, Tony - 45, and myself, Vito - 47) are determined to avoid repeating these problems if we can (we'd prefer to go onwards and outwards to *new* problems). We recently have had to cut our pay to a very low level because many of our expenses remain constant (eg. the rent) whether there are many members or only a few, but we are managing to keep ourselves afloat. If you are amused by the idea of this kind of challenge, come join us.

We are not into programmatic attitudes toward people -- on the basis that each person is an individual. We are color blind to race, but we are not deliberately trying to solicit black people or chicanos so that we can be *representative* of some theoretical ideal. We have had gay members and

would welcome them again -- we are not waving flags for gay power. We have had a number of women members who enjoyed hard physical work (though like most communes we have had more men than women). One of our former members (who is now a close friend and lives near us) had a baby -- and that has been an interesting shared experience for us all. We generally don't do politics (as a group) with the exception that from time to time we have done some whooping-it-up over ecological problems.

Regarding religion -- in one fashion or other a number of members, through physical work, reading, informal talking, and private meditation, have been into expansion of body and spiritual consciousness. Several of us have had either a prediliction for or practical involvement in Buddhism -- but this is again not a program. It should be obvious, but I'll stress it anyway, that to be interested in and to work practically toward saving natural resources and to live in a manner that is low-level regarding consumption can be a satisfying way of life, whatever one's religious views or lack of them might be.

We eat together, plentifully, basic foods -- where possible organically. We try to avoid as much of the chemical or refined world in foods as we can. We like good cooking. Several of our members in the past have been vegetarian, and our meals were somewhat different at that time. All of the present members eat meat, but as in the past, things can be worked out. I might mention that two of us smoke tobacco -- and all of us like alcohol in limitation and take an occasional toke of herb. We don't permit hard drugs of any kind, partly because of the hazards of our work and partly because we have found it is not appropriate to our way of life.

Dismantling buildings is strenuous work -- but it can be entertaining -- it provides constantly new perspectives. We have generally worked seven days a week (with individual people choosing one day they want off). We'd like to be able to reduce that work time somewhat to give people more leisure if they want, but until we can figure ways of increasing our income (we do have some ideas along this line, which include building with our own recycled materials) we are under some pressure. We do have uses for a variety of talents -- including bookwork, selling, dismantling buildings/carpentry, mechanic work (think of all those vehicles), etc.

At present the coordination of our living and work is quite informal. However, when we had more members, we had two regular meetings a week -- one to keep our domestic scene together and a second to go over our business/job organization. We found this to be necessary, since the buildings we dismantle are the product of considerable organization and they have to be taken down in the same fashion as they were buiilt. In addition we have found that it is an organizational trip in itself just to keep the business end of things going (for example to let everyone know what our customers want, what our prices are or ought to be, and what is already sold) -- but it can also be entertaining.

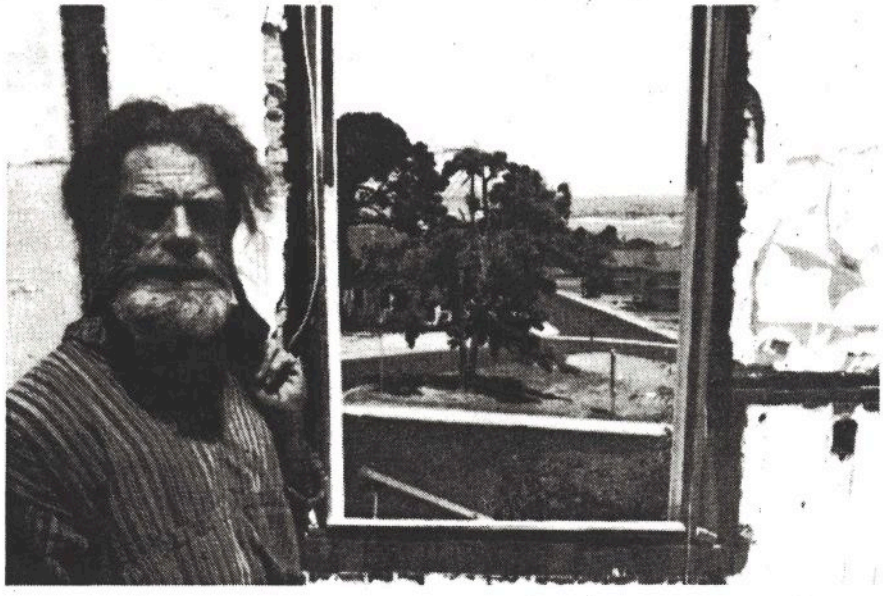
Currently three of us are working on a building that we are finishing off in Monterey, California, a project that has lasted almost a year. We have salvaged numerous large buildings around the S.F. Bay Area, most of them on military bases, such as Treasure Island, Mare Island, etc. This summer we may have several projects going in the Bay Area -- in any case it's not a matter of going to the same old punch clock in the same old place every day.

The possibilities are varietous. We have had a lot of adventure, a lot of fun, and many problems. If you have never lived in a commune before, I'd strongly recommend you read Kat Kinkade's book **A Walden Two Experiment** about the early years at Twin Oaks -- about the satisfactions and the frustrating problems. We have had a similar share of each here.

If you are interested, we'd like to hear more from you. We do enjoy visitors. There is a small daily charge for food, etc. of $4.00, plus a work assignment. Perhaps that would be a cautious first step in trying each other out to see whether we fit each others needs and interests.

Peace,
Vito san Joaquin

□



Martin Bradley
JOURNAL ENTRY #2

June 6, 1978

My first contact with what is now known as the "Tax Revolt", the Jarvis-Gann Initiative, was over a year ago. A friend of mine was working under a federal grant that had matching funds from the state. "There are these clowns in Orange County that are gathering signatures on a petition to abolish property tax. Can you imagine that?"

I thought great - lower taxes, lower rents. But why was Jess so blown out by it?

"Do you realize what would happen if the school system, county food stamp programs, care for the elderly, Medi-Cal, and every other state and county program beyond basic education and police and fire protection were all of a sudden not funded?"

Two years before the election, that was the loudest outrage I heard from a peer, that mid-to-late twenties year pool of educated, laid-back, mellowed-out, white-liberal bozos I hang out with.

In those two years, I heard a lot about saving whales, stopping nuclear power plants, aborting warm springs dam, and gaining equal rights for gays, but no concern for that which was going to effect each of us on a day to day basis in our homes in Sonoma County and the state of California.

Election night, June 6, 1978. Warm, dry and annoyingly windy in Petaluma. Late dinner at the Middle Two Rock House. It stays light late and you can get a lot done before quitting for dinner.

"Well, what did you guys vote?" I ask. Five people here - no response. I'm the only one who voted.

"I didn't register, it came up too quick. And I'm working all day..." Bull shit! I'm angry.

'No, I didn't vote, but I guess Proposition 13 is going to pass. At least that's what I've heard." I can't believe it. Opposition to Proposition 13 had not become fashionable.

My friend Jess saw his job threatened by the initiative. It's not uncommon in our circle to be supported by a CETA job or Aid to Families with Dependent Children (welfare) or to work for the state college (employs 700 people in the community). But what does it take to get our attention?

It's also not fashionable to subscribe to the Santa Rosa Press-Dmocrat, unless you're looking for a house and want to check the want-ads daily. "Shit, why should I read that Republican rag, it's just like the hometown paper I grew up with in San Jose." Well, **that rag** is providing the information that 75 percent of Sonoma County is basing its reality on. That's where Library Board of Directors meetings were reported with back page coverage of how all rural branches of the County Library will be closed if Proposition 13 passed.

It feels strange to me to be alienated against my friends, supporting the local government. But at a commencement day reception at Sonoma State College on June 1st, I see a member of the Sonoma County Board of Supervisors. My representative is standing off to the side with the platform committee. A public function, graduation day, he must be approachable. I ask him, two weeks before the elections, what the board is going to do if Jarvis-Gann passes.

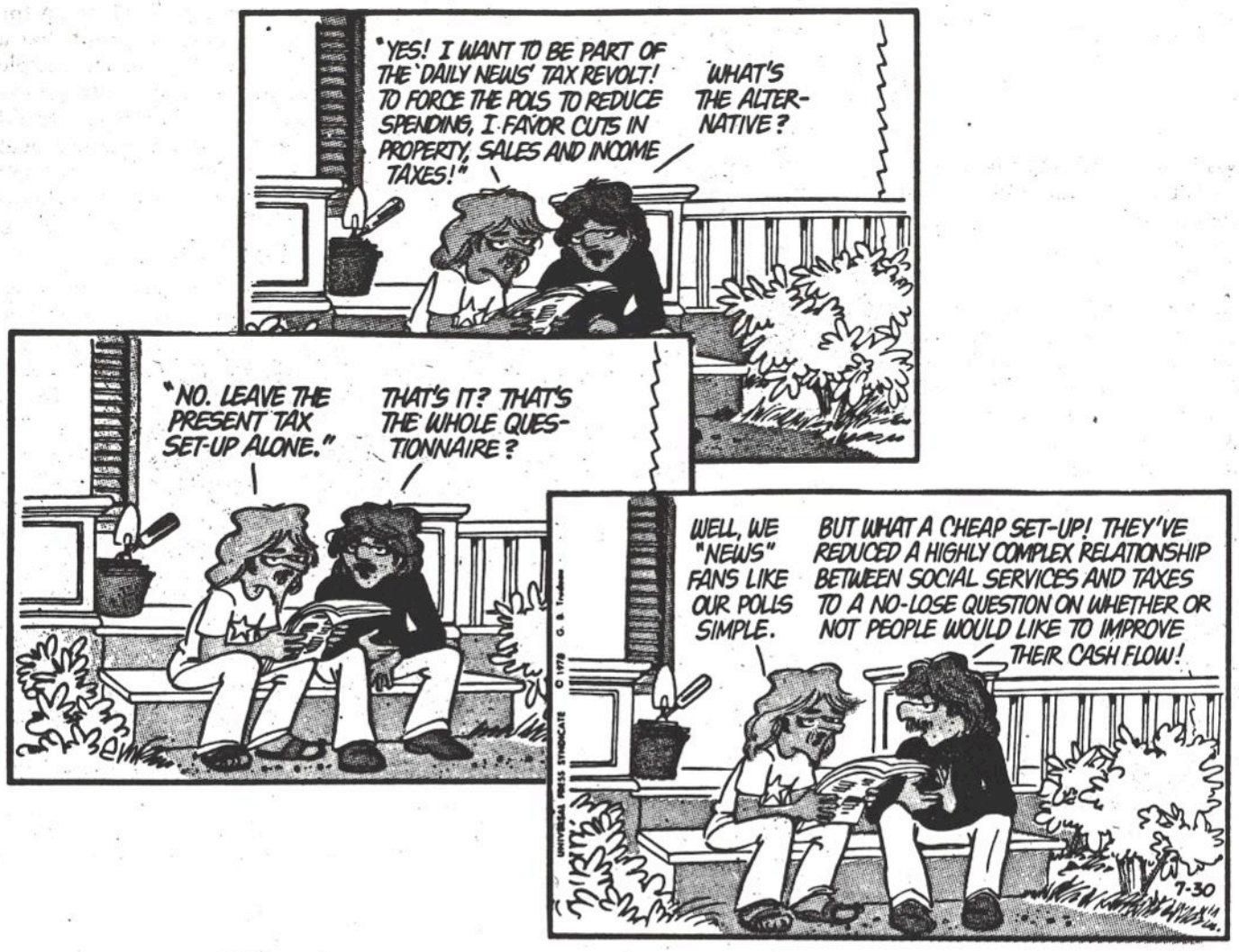
"We have been working on the budget for three nights straight making contingency plans." He picks up on my concern. "I personally am trying not to cut the blue collar jobs, but have cuts in salaries for administrators and the board itself." The easiest things to cut are three gardeners here, eight library assistants there, the recycling program that hires the mentally disabled. And that is where cuts will be made in cities and counties where business men, the Chamber of Commerce and the real estate investors are also city councilmen and County supervisors.

It seems so obvious. Somewhere back in the 1960's there was a war on poverty. Money was pouring into local programs. At the same time, real estate speculation was driving up the cost of property. Subsequently, property taxes went up, which was great. The rich were supporting the poor by creating revenue to fund jobs for them. Almost in spite of itself, government was responding to social needs.

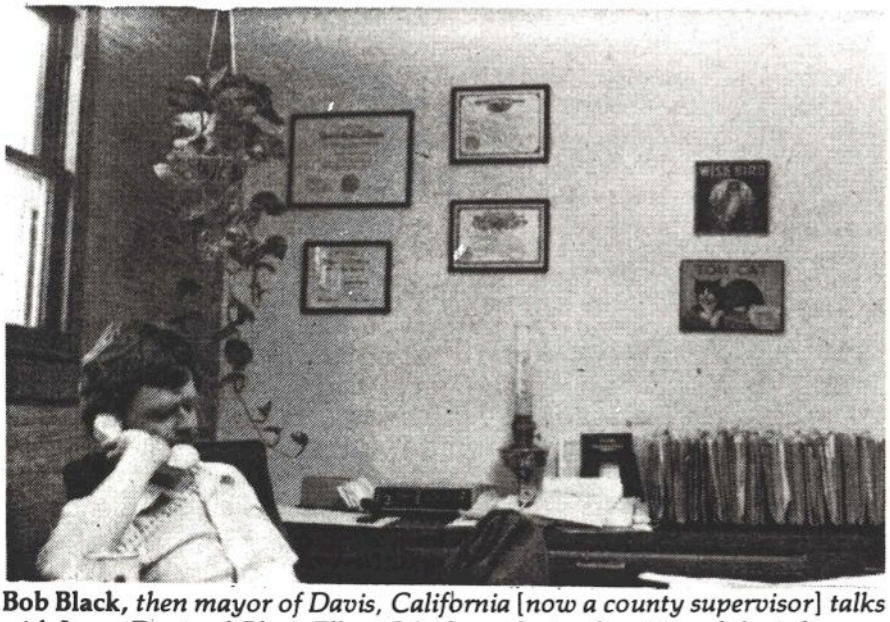
Now, 15 years down the line, property owners are squawking at'the government' because property taxes are too high. "Okay, we'll play it your way. You won't lower the taxes as our representative? We'll vote in a law that will, that you will have to enforce." The anger there is misdirected: The county didn't increase the value of the property. But the politicians are the easiest targets. They always are.

Who do I have to get angry at? It's not the politicians: they opposed Proposition 13. And I can't direct anger at the revolting taxpayers; they were playing according to the rules. The petition drive and initiative process is a legitimate way to affect political change. It comes back to this small circle of friends I have, a handful of back-to-the-landers who somewhere lost a sense of social concern and political awareness along the road of good intentions in the seventies.

So, what am I saying? Please, don't feel you've done enough for social injustice by attending a rally for Chilean Human Rights. Do something very mundane and boring: subscribe to the local newspaper and vote in the next election. □



Snake Oil ReMEDy



Bob Black, *then mayor of Davis, California [now a county supervisor] talks with Larry Davis of Glenn Ellen, CA about the implications of the infamous Prop 13, and some better ways of answering a legitimate cry for localism.*

Davis is an interesting town. When I came here there were 13,000 people and now it's at least 35,000. Most of that growth took place in the years '65 thru '74-'75. My major problem when I got elected was to slow that down. The changes were just too heavy to absorb.

I was part of a 3 person coalition that took over the city council in 1972. Our platform was basically environmentalism, controlled growth, more emphasis on social services and child care - senior citizens program, public transportation. Prior to our takeover it was basically the standard Chamber of Commerce, realtors-and-developers kind of city council. City government was the private turf of the businessman. That was probably the benchmark change in the structural sense.

I think the distinction between Davis and most other communities in the state, is that the City Council in Davis has really focused on a democratic process. Every issue that comes along is thoroughly talked out in public forum, ample opportunity for public input is given.

We have some advantages. We have three major community newspapers in a town of 35,000. We have a student newspaper and we have two regular daily newspapers and there's a semi-underground weekly. The level of information flow about city policy making is extremely high. People know what's going on.

What about Proposition 13's affect on Davis?

Davis defeated Proposition 13 about 2 to 1 in the face of the statewide victory by almost exactly parallel margin. On the very same ballot that Proposition 13 appeared was a bond issue of 1.5 million to buy 9½ acres of public property in the middle of downtown Davis; convert an old schoolhouse to a city hall and convert the old city hall to a senior citizens' center. Its total cost would have been 1½ million dollars. The commitment people have to their community is pretty amazing, really.

But in Davis, the very things we were elected to do in 1972 are threatened. Senior Citizens' programs will be cut way back. Child care will go. The poor people will just eat it in every way. Every time they turn around their programs will be cut. Proposition 13 could be the death knell of free public education. Cutbacks in the school system, all special programs, all service programs at the city and county level.

There's been an assumption, at the local level, in a year or two people are going to perceive the need to try to rebuild these systems. But they are going to do so with far less than half the resources that they had before because the business community, is no longer making their contribution. That's going to be really difficult.

The economic powers managed to sell the majority of people on this *snake oil remedy*. The American dream was basically too sick to keep running. What they've done is administered this *snake oil remedy* right on the death bed. Just before it had to become apparent that a new economic mode or structure was necessary, people were given this glimmer of hope they could salvage the old one. By simply lowering their taxes they would suddenly have more money to spend. They could beat the inflationary spiral. And in the long run it just isn't going to happen. Proposition 13 is the most massive economic redistribution of wealth from the bottom upward that's been seen in a long time.

The least efficient, the least responsible, the least accessible level of government is the federal. Yet they gained the most. They gained 2 billion dollars as a result of the loss of income tax deduction for property tax; 2 billion dollars more in revenue out of the state of California than pre-Jarvis because people cannot deduct their property taxes any more. Just before 13, there was an analysis that showed in terms of the loss of all federal money flowing into California as a result of Jarvis (due to the unavailability of local matching funds, the need to fire CETA employees, etc.) the federal government would actually gain 6.9 billion dollars. And the total local savings in property tax from Jarvis was 7 billion. A

13 Tax Limitation—Initiative Constitutional Amendment

Arguments in Favor of Proposition 13

Limits property tax to 1% of market value, requires two-thirds vote of both houses of the legislature to raise any other taxes, limits yearly market value tax raises to 2% per year, and requires all other tax raises to be approved by the people. Why then the amendment? President Carter said "our tax system is a National disgrace".

Our audit figures show loss to local governments at about $5 billion, not $7 billion as claimed by the state finance director.

Assembly leader Paul Priolo said "it's a tough amendment but the state can live with it. It means public officials will have to go to work".

Noted UCLA tax expert Dr. Neil Jacoby writes "This unjust process must be brought to an end". "A 1% limit would still leave property tax revenue *far above* the level required to pay for property-related governmental services, street lighting maintenance, sewers, trash collection and *POLICE* AND *FIRE PROTECTION*".

According to the State Controller's office, state agencies will still collect more than 33 thousand million tax dollars every year after this amendment passes. We think this is more than enough. *The people will save 7 thousand million dollars every year* for themselves.

This amendment will make rent reductions *probable*. Otherwise *rent raises are certain as property taxes go up*. It will help farmers and keep business in California. It will make home and building improvements possible *and create thousands of new jobs*.

The amendment DOES NOT reduce property tax exemptions for senior citizens. DOES NOT remove tax exemptions for churches or charities. DOES NOT prohibit the use of property tax money for schools.

To make California taxes FAIR, EQUAL and WITHIN THE ABILITY OF THE TAXPAYERS TO PAY, vote YES on Proposition 13.

HOWARD JARVIS
Chairman, United Organizations of Taxpayers

PAUL GANN
President, Peoples Advocate

The Legislature will not act to reduce your property taxes. As a Senator and Legislator for 11 years, I, like you, have been totally frustrated with the Legislature's failure to enact a meaningful property tax relief and reform bill.

What Ronald Reagan describes as the "spenders coalition" of spendthrift politicians and powerful special interests are spending millions to defeat Proposition 13.

Your Yes vote will NOT require a reduction of vital services like police or fire, nor any tax increase. Your Yes vote will require a tough Governor take the lead in cutting wasteful, unnecessary government spending 10 to 15%.

More than 15% of all governmental spending is wasted! Wasted on huge pensions for politicians which sometimes approach $80,000 per year! Wasted on limousines for elected officials or taxpayer paid junkets. Now we have the opportunity to trade waste for property tax relief!

If we want to permanently cut property taxes about 67%, we must do it ourselves. Join Democratic Senator Robert "Bob" Wilson and me, a Republican Senator, in voting Yes on Proposition 13.

JOHN V. BRIGGS
State Senator; 35th District

Rebuttal to Arguments in Favor of Proposition 13

PROPOSITION 13:

GIVES nearly two-thirds of the tax relief to BUSINESS, INDUSTRIAL property owners and apartment house LANDLORDS;

TRANSFERS your LOCAL CONTROL over neighborhood and community program funding to state and federal government bureaucracies;

PROVIDES absolutely NO TAX RELIEF for RENTERS;

REDUCES drastically police patrol services and fire protection while INCREASING home insurance COSTS by 50% to 300%;

REQUIRES new taxes to preserve CRITICAL SERVICES. Doubling the sales tax, substantially increasing the income tax or increasing the bank and corporation tax by 500% are the potential alternatives;

SLASHES current local funding for PARKS, BEACHES, MUSEUMS, LIBRARIES and PARAMEDIC PROGRAMS;

PENALIZES our school CHILDREN by CUTTING operating school budgets by nearly $4 billion, further lowering the quality of education;

PLACES a disproportionate and unfair tax burden on anyone purchasing a home after July 1, 1978;

INCREASES your state and federal INCOME TAXES and HANDS the IRS nearly $2 BILLION of your tax dollars.

Check the FACTS. Talk to your local officials; talk to your schools and talk to your business and labor organizations and demand to know what cutbacks in essential services would occur if Proposition 13 passes.

JOIN the LEAGUE OF WOMEN VOTERS
CALIFORNIA TAXPAYERS ASSOCIATION
LOS ANGELES CHAMBER OF COMMERCE
LEAGUE OF CITIES
COUNTY SUPERVISORS ASSOCIATION
CALIFORNIA RETAILERS ASSOCIATION

and countless others who are opposed to this IRRESPONSIBLE MEASURE which CUTS $7 BILLION from critical services.

VOTE NO ON 13!

HOUSTON I. FLOURNOY
Dean, Center for Public Affairs, University of Southern California
Former State Controller

TOM BRADLEY
Mayor, City of Los Angeles

GARY SIRBU
State Chairman, California Common Cause

58

Arguments printed on this page are the opinions of the authors and have not been checked for accuracy by any official agency.

Proposition 13 is the most massive redistribution of wealth from the bottom upward...in a long time.

massive redistribution of money - from the west coast to the east coast, is what it is.

How is that going to affect the relationship of state and local governments?

One of the great tragedies of Jarvis-Gann is that the state legislature, the state of California, now has substantially more power than they used to have - and local government substantially less. And you can see it in the present legislative consideration of how to distribute the state surplus. The state has an extra 5 billion dollars that they've been sitting on. They've been talking about distributing it to local government to help out with the Jarvis problems. The Republicans want to attach a condition to any local government receiving this money that they must fund police and fire services to the pre-Jarvis level, OK?

That's what most local taxpayers want to see happen. They want to see police and fire maintained to pre-Jarvis levels. But the problem is that attaching those kinds of strings is a power shift from local to state. Even if that power is not exercised this year, that power is still there and will be exercised some day. Some of these legislators will simply say to this constituency or that constituency, "I'll just put in a bill that says that local government must give a minimum 3 percent pay increase to every police and fireman on the city payroll." Bingo, all the discretionary money you now have has been eaten up by some jerk in the state legislature deciding that he wanted to get the police endorsement on his re-election campaign. That's the kind of politics that will be occurring in the future.

What approaches would be most helpful to strengthen local government?

I think what we need is more local control. But it's going to have to happen through another initiative, another Jarvis-Gann type uprising. Only this time on a different philosophical base, one that's a lot more coherent.

Centralization does have certain advantages in terms of administrative efficiency, economies of scale. I'm not sure it's so bad to have the state collect certain kinds of funds - that is sales tax and income tax. It would be very difficult to administer at the local level.

What we need is a constitutional amendment of the 6 cent sales tax in California. An ideal constitutional amendment would be to: No. 1, reduce the sales tax to 5 cents; No. 2, require that the state rebate to local government 2 cents of the 5. Let them keep 2 cents for themselves and include in the constitutional amendment that no strings can be attached to the use of that money. To be used solely at the discretion of the local government. In the city of Davis, for example, we lost 1.7 million due to Jarvis-Gann. But if we had 1 cent on the sales tax, it would generate a million dollars worth of revenue. So the major brunt of Jarvis could be ameliorated, just by a simple action.

What do you see as the balance between centralized decision making and local control?

In Maine a number of local school districts collected money. Then they refused to send it to the state level where it could be monkeyed with, tapped into for administrative expenses, and about 80 percent of what had been collected sent back. They just said, "Hey, we'll keep about 100 percent. You figure out what to do with us." That's highly desirable.

State mandated programs require us to carry out otherwise acceptable priorities through unacceptable means. One good example is environmental impact reports. The state requires them to contain certain things. Most are irrelevant to what we want to do, or to what the project that's under consideration is all about. You're talking about the development of vacant lots in Davis, and you have to do a whole essay on the grasses and the flora and the fauna. It takes time and it costs this private person who wants to do this money.

I support the concept of environmental impact reports, I also support having the discretion to fine tune them, to zero in on the actual issue. What is the environmental issue that's involved here? The impact on the neighbors? The shading of a neighbors yard? Cutting off their solar access? Is it excessive traffic demand that would be created by the project? Is it parking? Is it the inability to have good pedestrian access? There should be the ability at the beginning of the process to identify the issues that are key and those that are simply not going to be. Put your time and energy into doing a good job on the critical issues.

I'm not sure that the state ought not to preceed local government or give direction to local government in some areas. But the way they do it is much too detailed and restricted. I have no problem with programs that basically are in a block grant formula with some kind of priority set at the state level. But the implementation of that priority should be determined at the local level. That's how a block grant works.

Here's a grant to assist local communities in the renovation of deteriorating housing. The local communities can take it or leave it. They don't have to take this money if they feel they don't have a deteriorating housing problem. If they do, then they get the money and have to spend it in that general area. But the way it's done is determined by the local government.

There is parochialism at the local level and a lack of regional responsibility. There's nothing wrong with the state attaching certain strings to certain money.

But in almost every case the state legislature goes way overboard. They're serving political constituencies that have a lot of money and a lot of power at the state level. There ought to be a substantial amount of money that's collected and kept at the local level, or rebated with no strings at the local level. If it's more efficient to collect it statewide, there ought to be total discretion on the use of those funds.

I think that there are certain statewide objectives that the legislature has a right to determine and to move forward on. But those ought to combine directive and the resources - rather than just the directive with no resources which happens often. Number two, the directive should be general and not highly specific. Local adaptations to a statewide policy direction, or policy determination.

We need to develop positions that support local autonomy and then get the people to believe it's worth governing ourselves.

That's nice in principle, but how do you get the people to care about governing themselves?

Each community has to be looked at individually as to what its needs are. But you just have to develop mechanisms of information exchange. Whether that's done through community bulletin boards, or someone buying a mimeograph machine and putting out a weekly newsletter with the support of local business people or whatever. That's really a basic starting point. From there you begin demanding that your county board of supervisors meet in your area once every two months. That they get out of the courthouse and come out to where the people are from time to time.

You start demanding that your county board of supervisors and your county planning commission meet in the evening instead of during the day once every two months so that working peole can attend. Those kinds of things don't take any resources on the part of the county, but still bring the government closer to the people.

The other obvious thing is to develop a political program that interests people; that they feel is for them; that is significant. In the long term, that's most important...developing a political program that actually serves the people. That's what's made the difference in Davis. We've taken some gambles, and the gambles have been in some very interesting areas: conservation, bike lanes, retreat programs, door to door home pickup recycling program, biological insect control in the city parks and city streets.

We've taken some risks. We've used public resources to get going. Maybe we've been lucky and maybe we just had more courage than other communities to do some simple and obvious things. Nevertheless, all of these programs have been successful in their own right. It's built a level of confidence and a level of interest in the local governmental process that's irreplaceable.

You can't build a political movement around repairing a crack in the sidewalk...well I shouldn't say that, in some places you might be able to. If that's the major gripe of the local community; that they're being ignored on that level, then , maybe that's your starting point. In Davis, the level of community services was higher and we were able to move on to a higher level of activity relatively quickly. But maybe the crack in the sidewalk is the catalyst that brings people together for the first time and develops a process and public dialogue about where to go from here.

I think people who are interested in social restructuring ought to realize how easy it is to take over a local community. It's something that actually can be done by people with new ideas. No matter what your ideal vision of society is, if you want to begin working it out in reality instead of on paper, local government is just a heck of a good place to start. □

1 DAVIS, CALIFORNIA. The citizens of Davis have been involved in progressive city planning and energy conservation since 1968, when the City Council decided to facilitate bicycle transportation by developing a system of bikeways. In 1972, the City drew up a general plan for future development, based on questionnaires distributed to residents. Their goals were to limit growth and to conserve land, water, energy, and other natural resources.

2 ENERGY USE. An important part of Davis' General Plan was to determine how energy was being used by residents. A survey of residents showed that automobiles represented 50 per cent of energy consumption, and space heating and cooling accounted for 25 percent. So, transportation and building construction became important focal points in the Davis Plan.

3 BUILDING CODE. The Energy Use Survey revealed that a building's placement on a Lot — its east-west orientation — greatly influenced its space heating and cooling needs. Insulation, amount of window area, exterior roof and wall colors, overhang shading, and other factors were also important. Armed with this information, the City Council drew up a building construction code which local developers have followed successfully.

4 SOLAR HOUSES. To demonstrate to local builders and developers methods for complying with Davis' new construction code, the city is building model solar homes — one single-family dwelling which took advantage of natural southern-exposure sunlight, and several duplex buildings which create a basic plan that could be adapted to difficult siting ("worst case") situations.

5 SOLAR DRYERS. Like many other communities, several years ago Davis banned the use of clotheslines as unaesthetic. After the Energy Use Survey, Davis reversed its position and nullified its ordinance banning clotheslines.

6 SWIMMING POOLS. When the Energy Use Survey revealed that many of Davis' 700 swimming pools cost $40 to $60 a month to heat, the city decided to ban any new pool heating except solar systems, and to require that current gas-heated pools be converted to solar heating within the next ten years.

7 FENCES AND HEDGES. In most communities, fencing regulations require that fences be constructed relatively close to houses — leaving a large amount of yard space between the fence and the street. Davis had similar regulations until the city realized that fencing close to a house blocks the winter sun.

8 WORK IN THE HOME. By encouraging cottage industry, Davis hopes to cut down on home-to-office transportation and to reduce some of the need for new office-building construction.

9 STREETS. As new developments are built, Davis believes that reducing street width from 34 to 28 feet or less will not only save space — it would also use less asphalt and may contribute to slower auto speeds, thereby enhancing fuel efficiency.

10 RECYCLING. Davis' recycling effort began five years ago and hasgrown into a full-fledged trash-collection, deposit, and recycling center that handles newspapers, cans, glass, even waste oil. With large initial investments in drop boxes, a collection scooter, trucks, and a can crusher, the recycling effort lost money in its early years. But now, the operation breaks even by selling $3,000 worth of recyclables every month.

11 SHADE TREES. Trees provide important shading for the city's streets and buildings, and the city maintains them with care. Davis plants a large number of evergreen trees to decrease the need for leaf pickup in the Fall.

12 BICYCLES. Davis' bikeways and bicycle safety programs provide unique incentives to bicycle transportation unequalled anywhere else in the U.S. In a city of 33,000 people, Davis has some 25,000 bicycles registered.

13 BUSES. By using second-hand, diesel-fueled, double-decker buses, Davis is able to provide convenient public transportation facilities at minimum cost and energy use.

14 APPENDICES. To assist other city planners and public officials, Davis' city codes, ordinances, and plans related to residential construction, trees, and bicycle traffic are reproduced in appendices, A, B, and C.

THE MENDOCINO GRAPEVINE

NUMBER 104 The Weekly Newspaper of Mendocino County, California JULY 1, 1976

Bringing the Revolution Home

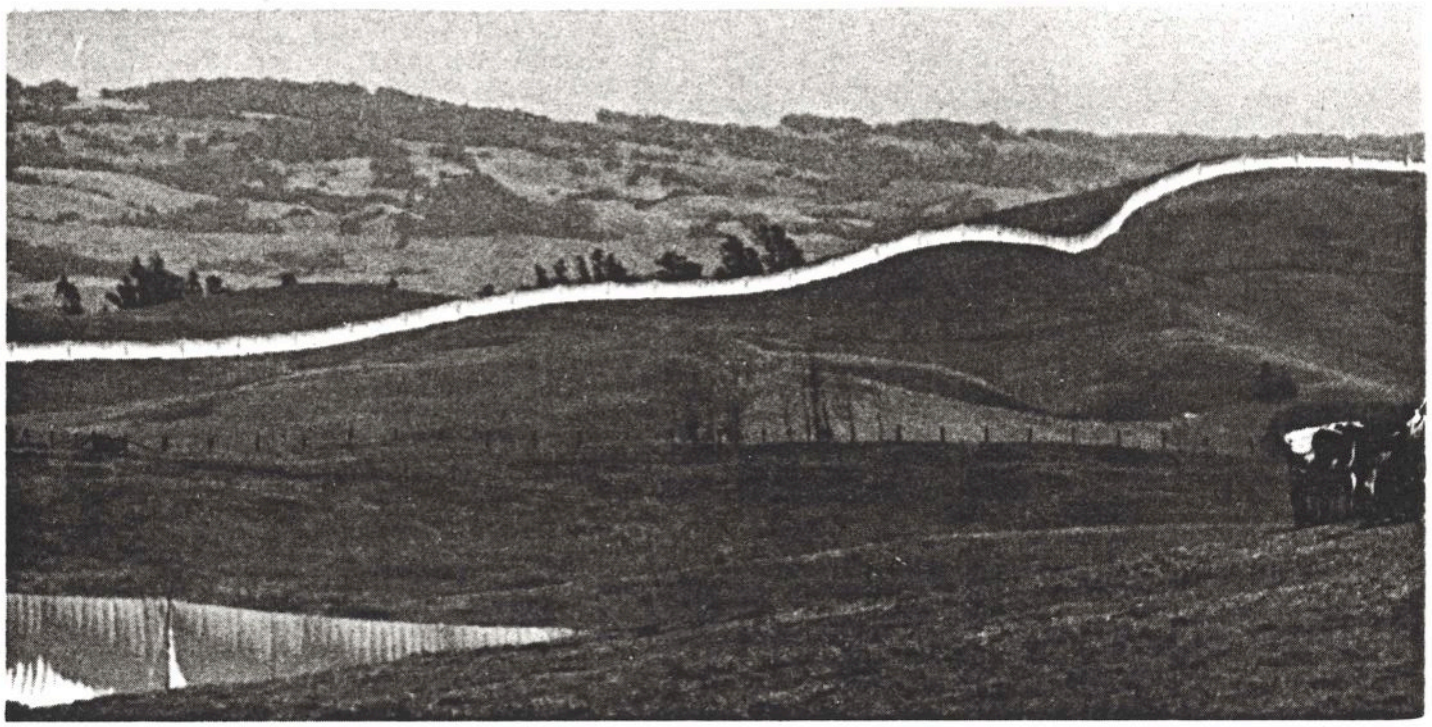
The birthday of the United States is not the day the land was "discovered", or the day a person was born. It is the moment a button was pushed or the day a ribbon was cut.

A revolution, people - it took an uprising, a breaking, a violent revolution, for our nation to be born. This bought-and-sold Bicentennial marks the round-numbered anniversary of a Revolution.

We are still in the course of human events. Those old truths are still self-evident, "that all men (sic) are created equal, that they are endowed with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government..."

Mendocino County, like most resource-rich and "underdeveloped" nations is faced with many of the same issues and problems as the original American colonies. Now, however, the lines between the exploited and the exploiters are less clear.

The original revolutionaries resented the control of their lives by a government 3,000 miles away. They saw their labor and lands being exploited by a handful of aristocrats back in the Mother Country.



Our "revolutionary" democratic political system often hides present economic imperialism. Instead of the East India Company and King George, we now have national and multi-national corporations that use their power to control our lives.

These corporations also control our government, forming an alliance which has created welfare for the rich in special capital gains taxes, the loan to Lockheed, farm subsidies to Agri-Business and oil depletion allowances.

Corporations control our resources, sending profits of short-term exploitation to far-away stockholders, too often leaving us with long-term unemployment, hopelessly depleted resources and a wrecked environment.

Some people who are aware of the injustices of our corporate economy call for a second violent revolution, others send tea bags and others strive to solve our common problems and recreate the economy from the bottom up.

A very few Americans control a very great percentage of America's wealth.

But even now, in July, 1976, at the beginning of the third century of the American Revolution, the people of Mendocino County are building a new cooperative economic system through cottage industries, Simple Living Workshops, a new Farmers' Market, a Potter Valley Meat Packing Company, a Self-Reliance Home Food Preservation Congress, a Mendo-Lake Food System, the Rural Institute, the Coast Growers Association, a Homestead Exchange for building supplies, food coops, the People's Library, the Ukiah Community Center and a return to the barter system.

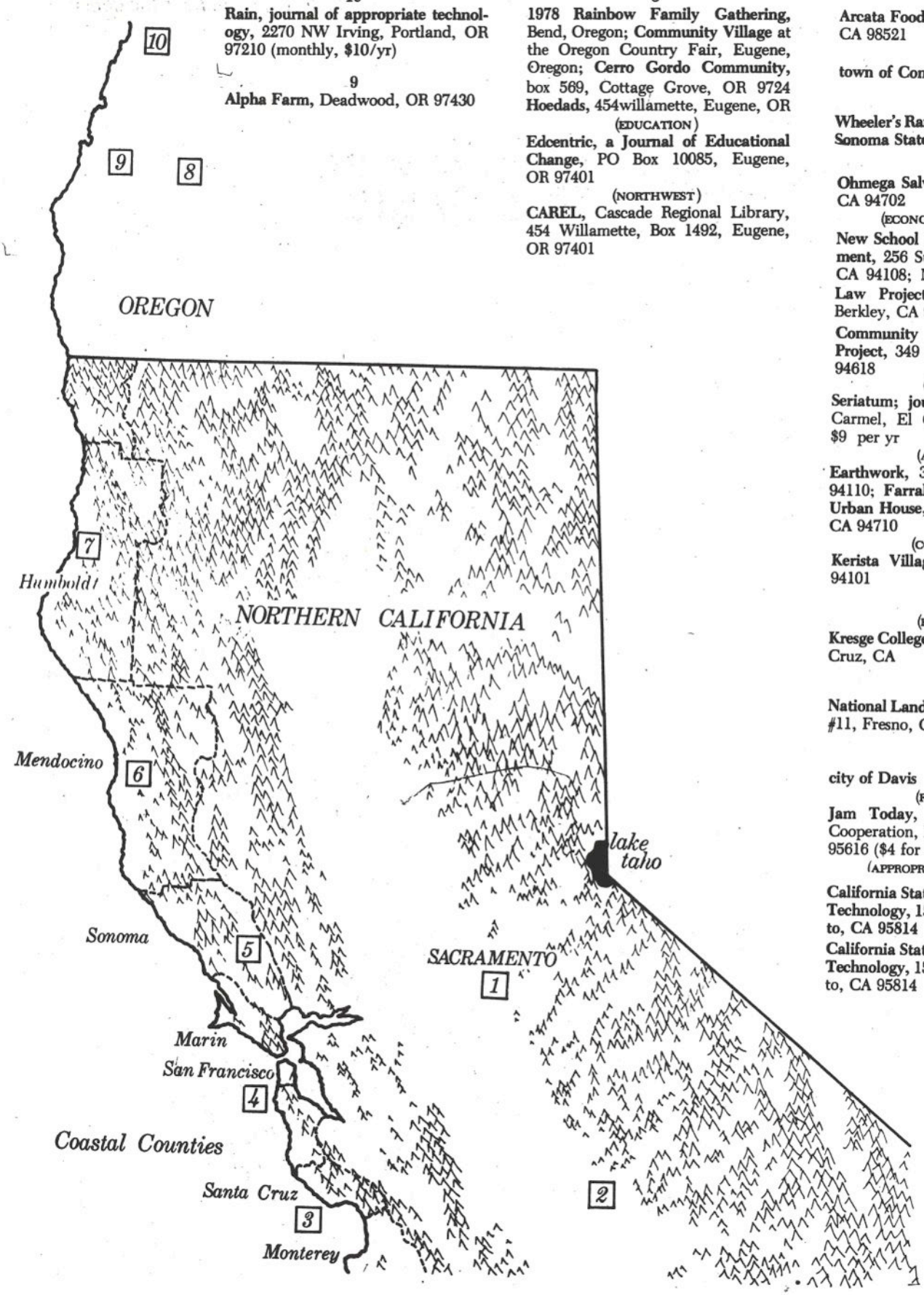
There are also efforts to return to local government by splitting the rural community of Potter Valley from the Ukiah Unified School District.

The work is not easy, we are learning as we go, and there is still much unfinished business.

But in Mendocino County we are fighting a new American Revolution. We are beginning to take back political and economic power and again control our own lives. □

Locating Community Resources

This list is far from complete. Projects listed as resources, however, can probably lead you to what you need.



10

Rain, journal of appropriate technology, 2270 NW Irving, Portland, OR 97210 (monthly, $10/yr)

9

Alpha Farm, Deadwood, OR 97430

8

1978 Rainbow Family Gathering, Bend, Oregon; **Community Village** at the Oregon Country Fair, Eugene, Oregon; **Cerro Gordo Community,** box 569, Cottage Grove, OR 9724 **Hoedads,** 454willamette, Eugene, OR

(EDUCATION)

Edcentric, a Journal of Educational Change, PO Box 10085, Eugene, OR 97401

(NORTHWEST)

CAREL, Cascade Regional Library, 454 Willamette, Box 1492, Eugene, OR 97401

7

Arcata Food Coop, 811 I St., Arcata, CA 98521

6

town of Comptche

5

Wheeler's Ranch, Morningstar Ranch, Sonoma State College

4

Ohmega Salvage, box 2216, Berkley, CA 94702

(ECONOMIC DEVELOPMENT)

New School for Democratic Management, 256 Sutter St., San Francisco, CA 94108; **National Economics and Law Project,** 2510 Shattuck Ave, Berkley, CA 94704

Community Ownership Organizing Project, 349 62nd St., Oakland, CA 94618

(northwest)

Seriatum; journal of Ecotopia, 122 Carmel, El Cerrito, CA 94530, ¼ $9 per yr

(ALT ENERGY)

Earthwork, 3410 19th St., SF, CA 94110; **Farrallones Institute Integral Urban House,** 1516 5th St., Berkley, CA 94710

(COMMUNITIES)

Kerista Village, box 1174, SF, CA 94101

3

(EDUCATION)

Kresge College, UC Santa Cruz, Santa Cruz, CA

2

National Land for People, 1759 Fulton #11, Fresno, CA 93721

1

city of Davis

(FOOD COOPS)

Jam Today, California Journal of Cooperation, PO Box 195, Davis, CA 95616 ($4 for six issues)

(APPROPRIATE TECHNOLOGY)

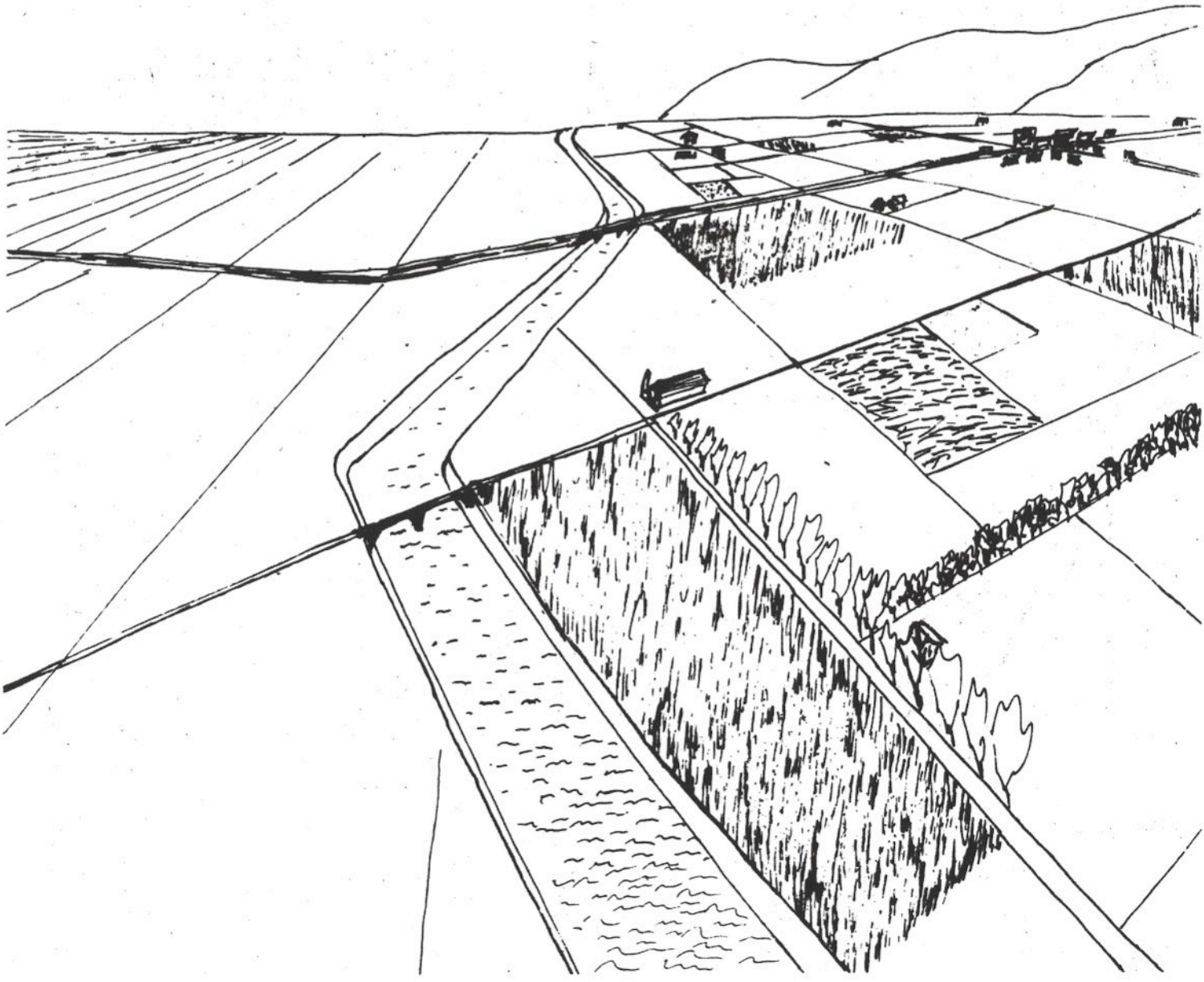
California State Office of Appropriate Technology, 1530 10th St., Sacramento, CA 95814

California State Office of Appropriate Technology, 1530 10th St., Sacramento, CA 95814

The law locks up the man or woman
Who steals the goose off the common;
But the greater villain the law lets loose
Who steals the common from the goose

AGROVILLAGE

by David Thompson and Cherie Gossett



In June 1977 a project team of graduate students at the UCLA School of Architecture and Urban Planning completed a six month study of the Westlands Water District in central California entitled **The Westlands, Planning for Change under Enforcement of Reclamation Law.** *The Westlands, sixty miles long and fifteen miles wide, is today one of the richest agricultural areas in the world. Twenty years ago it was a desert, the change brought about by access to federal water supplies through the Bureau of Reclamation. However, the Reclamation Act of 1902 was meant to distribute land ownership in small farm units, a purpose circumvented by the large landowners in the District. NATIONAL Land for People, a non-profit land reform group in Fresno, worked with the UCLA team to develop scenarios for the future of the Westlands.*

What follows is a discussion of one of the concepts proposed in the study: the agrovillage, a means of bringing about small scale viable agriculture in a cooperative community form. Although, we are well aware of the successful application of this model in China, Cuba, Israel, Tanzania and other nations, they will not be discussed in this article. Our interest is in domestic examples, particularly California. Reseach shows that the agrovillage idea has many origins in cooperative agriculture and experimental rural communities in American history, precedents usually hidden from the public eye.

California's Colony Settlements

In California's San Joaquin Valley, the two hundred years since the Spanish Conquest constitute a history of struggle over the land ownership. The conflict between large landholders, small farmers, and those who work the land began in the 1840's with the Mexican government's system of extensive land grants. The conflict was compounded by the area's lack of sufficient water, and the economic and political power wielded to build the dams, canals, irrigation systems.

The difficulty of beginning a settlement in the vast lands of the Central Valley lay in accumulating enough land and water rights to insure the security of the inhabitants and to satisfy investors. This long conflict over water rights brought to prominence the 'colony' settlement, an idea proposed by George Chafee in 1881. By transferring one vote in a mutual water company to each landowner in the colony, Chafee engineered the collectivisation of water ownership, and insured the equality of treatment and service in irrigation projects. The concept of the mutual water company tied to the 'colony' was recognized as a major social invention of California.

Many colony type settlements were also generated by homogeneous groups, for example, the Danes in Selma, Swedes in Kingsburg, Japanese in Livingstone, or English in Rosedale. Their shared heritage facilitated cooperative action. Frequently an advance party would make arrangements for the land, water, and facilities, and when all was ready they would call for the rest of the group. However, the cooperative form was used only in creating the colony; almost all the colonies later reverted to private ownership of the land.

California not only attracted immigrants but it was to become the haven of American utopias. In fact, the word 'California' was coined in the fifteenth century by Garcia Ordonez de Montalvo, to mean an imaginary island full of pearls and gold. Since then, California has carried on with its visions of utopia attracting adherents from all over the world. The Golden State offered good land and climate, the possibility of self-sufficiency in food and resources and the potential for practicing ideals in isolation. It offered the opportunity of building a new world on the edge of the old. Arriving in California were the zealous followers of such utopian figures as Britain's Robert Owen, France's Charles Fourier and Etienne Cabet and America's Edward Bellamy, Dean Howells and Laurence Gronland. Out of their ideas would be formed fifteen major religious and secular colonies between 1870 and 1920.

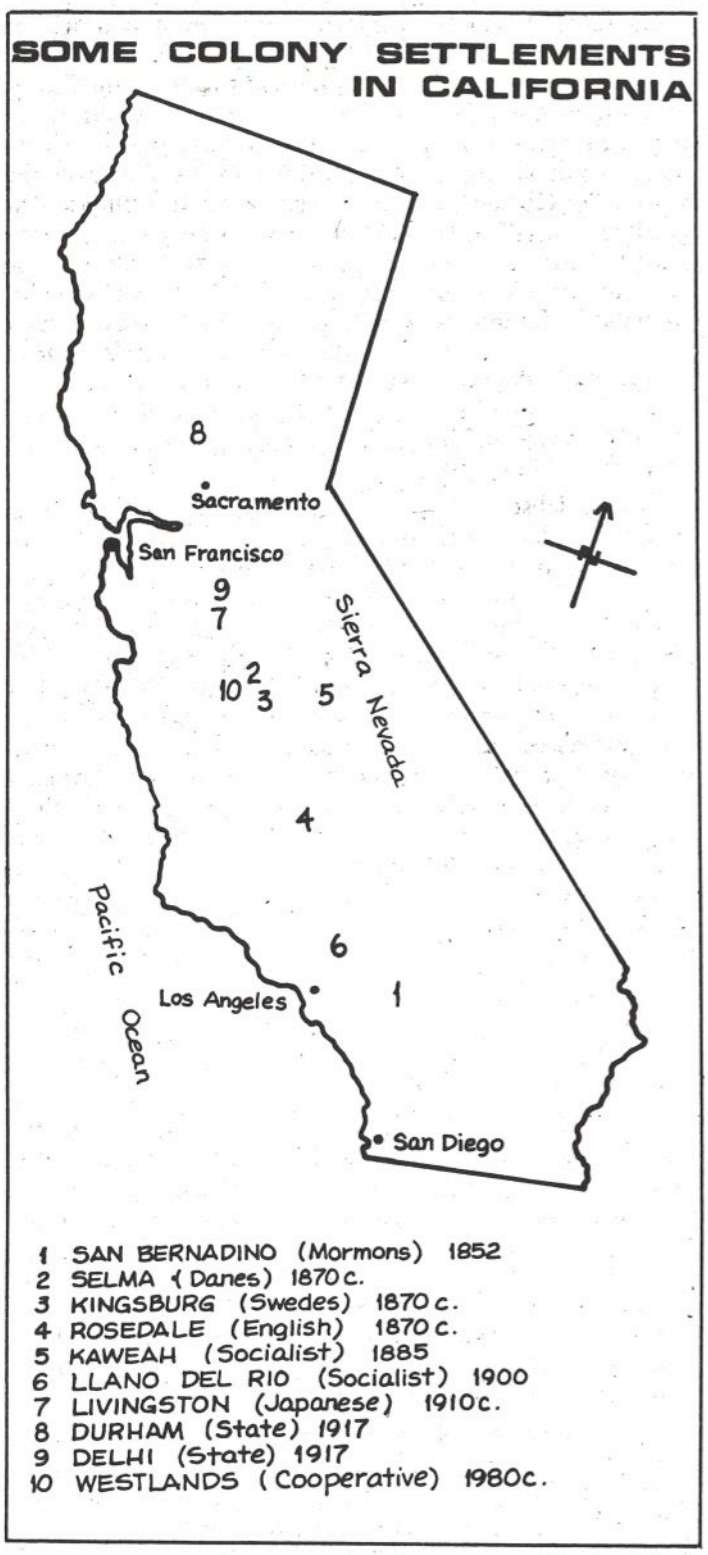
The socialist colonies in particular were interesting because of the model they offered for a different world. They experimented boldly with forms of leadership, democracy, communal ownership, labor notes, and other methods by which they could make their theories real. Unfortunately, the two most important, Kaweah, in the Sierra Nevada east of Fresno and Llano del Rio, near Los Angeles were reactions to the failure of socialist politics in San Francisco and Los Angeles, rather than time considered proposals for a new rural community. Because their experiments were a challenge to existing society, they faced constant harrassment by the authorities. Coupled with their inability to manage a new society serving the needs of the hundreds in their communities, they were not to last long. Yet while they did, their efforts attracted worldwide attention. There is still much to learn from their rich and varied existence and experience.

Land Resettlement and Cooperative Colonies

As migration to California increased at the turn of the century there was less and less land to go around. Even the 'colony' idea could no longer be practiced due to the prohibitive nature of land costs and the lack of water resources. Land demands by the returning veterans of World War I led to new proposals by Elwood Mead, later to be the first head of the Bureau of Reclamation. Two planned land settlements under the auspices of the State of California were established, one at Durham and another at Delhi, and lasted from 1917-31.

These two communities were seen as innovative forms of rural experimentation and had the full support of the state government and the state university in terms of planning and design. The towns soon attracted world attention and the allotments were taken immediately. Much emphasis was placed on the idea of economic democracy, cooperative organization, and a developed community life. For a while the experiments seemed destined for an important place in American rural history.

In fact, the projects were badly planned, the financing was insecure, and the effects of post-war deflation brought about economic downfall. The sponsors employed too much idealism and too little economic reality, having specifically ignored the poor soils in the area. Begun in the postwar boom, the less than marginal sites proved to be incapable of supporting the pioneers through the harsh years. The sites



were also used as a means of limiting Japanese farmer expansion in the area. The potential for a unique model was limited by the obscure hopes of the state planners and hidden racial motivations.

The idea of land settlement schemes was not to appear again on any major scale until the Resettlement Administration, formed under the Farm Security Administration in 1935. Directed by Rexford Tugwell, a member of Roosevelt's "Brain Trust", the agency had two purposes: 1. Land planning and control, and 2. Resettlement of farming people. What followed was an ambitious program of land reform, rehabilitation and resettlement unmatched in the nation's history. Yet in this era of innovation, with its emphasis on ecology, decentralization, economic democracy, and cooperation has found its way into few history books.

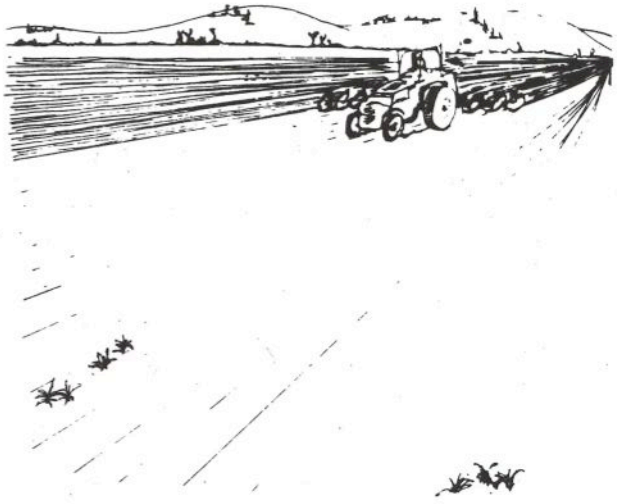
In 1937, the Farm Security Administration (FSA) took over most of the programs related to disadvantaged farmers. They provided a more cohesive direction than the old Resettlement Administration although they followed the focus set by Tugwell. "The farmers are to be brought together in villages of from 50-500 families where principles of cooperation and division of labor are to be put to work in their interest." The FSA completed close to 100 of these community projects, eventually housing more than five thousand families. Other programs begun during this era brought about by the Greenbelt towns calling for an ultimate population of 3,000 persons, of which three were completed: Greenbelt, Maryland; Grenhills, Ohio; and Greendale, Wisconsin. The Farm Credit Administration developed a specific program for credit to "rural communities", consisting of a number of farm homes centered together with their own school, store, and sometimes other community facilities such as a cotton gin or cannery.

The greatest regional plan for cooperatives occurred under the authority of the Tennessee Valley Authority from 1937 on. The chairman of the TVA, Arthur Morgan, was imbued with the ideas that cooperation could play a main role in developing the region as self-sufficient. In an address Morgan stated, "The employees (living in Norris) have a cooperative bank, cooperative laundry, cooperative shoe repair, and clothes pressing service, and will soon have a cooperative dairy, a cooperative store, a cooperative chicken raising plant, and other cooperative efforts. Training for leadership in a great cooperative movement to get those millions of mountain people, now so largely unemployed and rusting away, to produce the things they need for themselves." **Joseph Knapps, The Advanced American Cooperative Enterprise, 1973.**

By the time World War II began many of the cooperative structures had withered away. Norris itself had become a company town, and there was the concern that to call something a cooperative did not make it a cooperative. Too many of the cooperatives were in essence government projects built for people, rather than cooperatives built by the people themselves. Because of their nature, the "cooperative communities" initiated by the government were destined for failure. Although the form did solve the temporary dislocation of rural society, there wasn't enough depth to the planning to make the government "cooperative communities" anything of permanence. Wartime prosperity and post war consumer society ended most of the experiments in both the private and public field. However, in many other nations the concept of a 'cooperative community' found great favor and support, and is seen as the backbone of rural policy. Reversing the population flow to the city has been a crucial element in China, Cuba, and other nations attempting to balance population, resources, and the environment. The qualities of scale, self-reliance, diversification, and relations to the land are as appropriate to a commune in China as they are to one in Vermont or

Northern California. The strong history of the 'cooperative community' in the U.S.A. is not one of failure as it may seem but one of success against the elements. It has never been part of the nation's goals or vision, but usually an experience to be eradicated by whatever means. Yet clearly, evidence shows the richness, and constant usefulness of the idea, one practiced on a small scale in many areas of the U.S. today.

An important aspect of our creation of the 'agrovillage' was in supporting ideas that brought about a new relationship to the land. Over the post war years, agriculture in the U.S. has begun to adopt methods which will rapidly end the family farm. The human hand in farming is our last guarantee that the land and the crops are products of nature and human care. "Land", said one Canadian farmer, "is not inherited from your parents, but borrowed from your children." In proscribing the 'agrovillage' as one means of regenerating the Westlands, we were building upon the good ideas of the past, the knowledge of the present and a concerned vision of our future.



Agrarian Democracy and Reclamation Law

No discussion of land reform and its impact upon rural communities can occur in America without tracing its roots to the "agrarian democracy" outlined by Thomas Jefferson. His strong feelings that inequality in property ownership caused "much misery to the bulk of mankind" led him to distinguish it as the central threat to democratic rights. Agrarian democracy was a clear attack upon landed aristocracy whose monopoly over property fundamentally undermined the basis of a democratic society.

Jefferson's ideas held sway as the loyalist estates were disposed and as the land grant system encouraged the westward movement of land-hungry settlers. Later would come the vast impact of the Homestead Act of 1862 and similar acts of Congress created to ensure a nation of small farmers and strong democratic rural communities. Each new act, however, allowed for major abuse, and much of the land purposefully made available for the settler families became part of the estates of practiced land barons.

When the West opened up there was much land but little available water. It was soon clear that only the federal government had the capital and power to bring extensive irrigation to the arid land. The establishment of the Reclamation Act of 1902 was a means by which public money would finance the dams, canals, and systems necessary for bringing water to the land. In return for the financing, the Federal government wrote into the act limitations which would ensure that the newly irrigated areas would go to the thousands of small farmers needing land. By these measures it was hoped that the Reclamation Act would combine a new age of democracy with western farmland expansion.

To spread the power of property the Reclamation Act contained three major provisions:

1. One owner may obtain the right to federal water for no more than 160 acres.
2. An owner may irrigate his excess land (over 160 acres) if he contracts with the federal government to sell his excess land at non-project prices within a set period of time.
3. Owners must live on or in the neighborhood of the land.

Ostensibly these measures were designed to curb the greed of large landowners and to multiply and serve small farmers. However, the history of the act portrays almost wholesale non-observance of the law and a policy of benign neglect by the Bureau of Reclamation in enforcement of the law's provisions. In the 75 years since the enactment of the bill the federally irrigated lands under the Bureau's jurisdiction show little evidence of the goals articulated by President Theodore Roosevelt: "Every reclamation dollar is spent to build up the small man of the West and to prevent the big man, East or West, coming in and monopolizing the water and land."

Today the Westlands Water District in California's Central Valley is probably the most critical example of non-enforcement of the law. This huge 570,000 acre swath of land stretches 60 miles long and fifteen miles wide alongside Interstate 5 just west of Fresno. Irrigated since 1967 by a giant water project agreed to by Congress, the District was originally proposed by B.F. Sisk, a local Congressman, as a potential home to five thousand new family farms, strong rural communities, and a regeneration of this parched part of America. Eleven years later there are only two farms which can be classified as family farms and sixty percent of the land is still owned by ten major corporations. The beneficiary of Congress's largesse has been corporate America rather than the hard working homesteader pictured in history books.

THE AGROVILLAGE

The UCLA project team proposed a number of alternatives for the District. Our concern was in finding a model which would support and ensure the success of the small farmer on the land. We wished to create a living context within which cooperative forms of agriculture and community could occur. We were also dedicated to a philosophy of local institutions and governance. The Agrovillage was a key component of this vision of decentralized development within the district.

Under the lottery system proposed for the Westlands, numbers of farmworkers and others who lack farm management skills would obtain land in parcels ranging from 20-160 acres per family. The Agrovillage is planned as a community of from 10-20 households, or up to 100 persons. Spread throughout the District they are conceived as magnet communities offering cooperative or group solutions.

The Agrovillage is designed to appeal to persons who value community life. It is important to establish strong social and cultural traditions within the Agrovillage, building however, on whatever cultural bonds people bring with them. Development of a sense of community will supplement the cooperative nature of the Agrovillage concept. Creation of local government elements which respond to the needs of the Agrovillage members are essential to bringing about a distribution of civic and economic responsibilities.

It is expected that the people considering the Agrovillage concept would have diverse backgrounds and interests. Joining would be a self-selection process ensuring a degree of practical commitment to the concept. A range of Agrovillages could respond to differences in ethnicity, income, lifestyle and farm size. Even a balance between a planned and spontaneous development could occur.

Each Agrovillage needs a formal governmental structure - both to deal with outside agencies and to grow as a community. It is probable that the groups would become

The Westlands Water District

The history of conflict over land and federal water in the Westlands dates back to 1942, when ranchers organized the Westlands Landowners Association. Ten years later they formed the Westlands Water District. The association lobbied heavily for and won approval of the San Luis unit of the Central Valley Project. It was argued that the water made available by this unit would rescue the District from impeding overdraft of ground water. With aid from political quarters, federal water was first delivered to the farmers in the District in 1963.

Acceptance and use of the federal water, however, placed the District in a new relationship with the U.S. Bureau of Reclamation and the Department of Interior. Because of the ten year limitations and other aspects of the acreage and residency provisions of the 1902 Reclamation Act, much of the land in the District is now legally due for distribution in smaller parcels. Currently, through the efforts of National Land for People, the debate about the enforcement of the Act has become an important agenda item

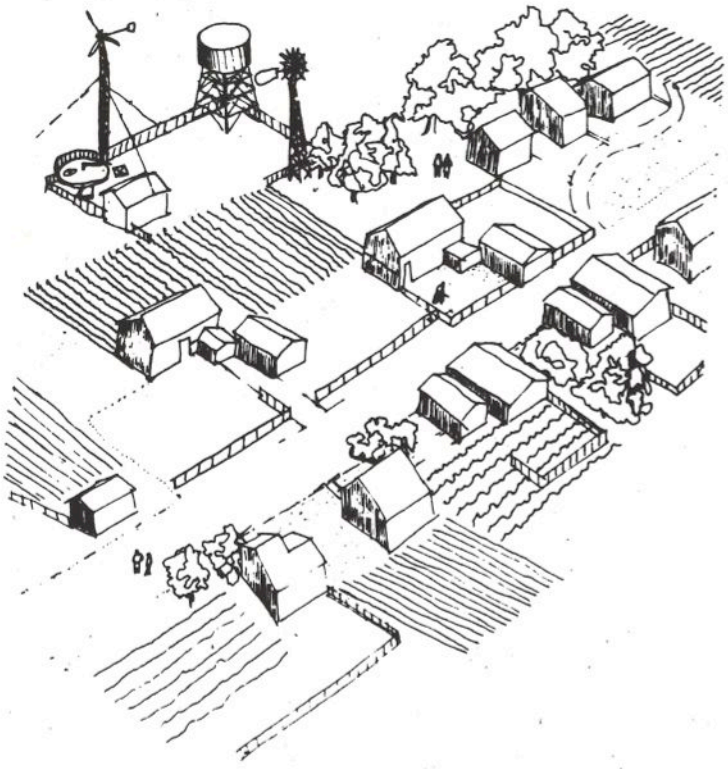
National Land for People

National Land for People is a Fresno-based research, public education, and litigation group involved in support of democratic land policies. The nonprofit group was organized in 1974 by a number of people who had been advocating enforcement of the Reclamation Act since the 1950's. NLP has to date brought about a number of challenges to past enforcement of the Act and some persons have already been convicted of violations as a result of their work. NLP has also attained national recognition for its case. In 1975, the U.S. Senate Interior and Small Business Committees requested and paid for three NLP representatives to present their findings in Washington. In 1976 and 1977, NLP played an even larger role in various hearings before U.S. Senate Committees in Washington and in Fresno, at State hearings throughout California, and at hearings conducted by the Department of the Interior.

The entry of the Carter Administration and the appointment of Cecil Andrus as Secretary of Interior, brought a more sympathetic ear to NLP's point of view. At this time, however, opponents of enforcement have convinced a Fresno judge to place a moratorium on all actions until an environmental impact statement has been prepared. Justice may be delayed but NLP is working to ensure that it is not denied.

National Land for People engages in public education through its newsletter, publications, slide shows, films, public appearances, radio and TV shows, and a 'seminar in reality' tour around the Westlands and environs. NLP has had immense impact in publicizing the issue in California and the nation. The unique qualities of NLP occur because of the commitment of the seven-person board to their cause. All except one are working farmers, the other, an economist-planner who assists in developing long range plans for revitalizing and democrating rural communities.

It is clear to the leadership of NLP that one answer to breaking up the giant landholdings is the introduction of cooperative forms of ownership and production. The use of a lottery system, which would give equal access to land subject to redistribution suggests cooperatives as a means for ensuring the future of poorer farmers and farm workers moving to the Westlands. The family of NLP board member Jessie de la Cruz, is part of a farm worker coop which has already gained five years of profitable experience. Although NLP's primary interest is in enforcement of the Act, it's board is personally committed to small scale family and cooperative agriculture. To NLP, the potential for change in the Westlands also offers timely opportunities for experiments in farming.



Community Associations, cooperative community Associations, land trusts, etc. A community Association could function as a planning body for the Agrovillage, allowing for private ownership of land and improvements. Within a cooperative community, the land would be owned by the cooperative as a whole with individuals holding shares. A land trust would hold in perpetual stewardship according to rules set out in the covenant. Rights of usage would be given to the individual but would eliminate private ownership of the land.

Arrangements for support programs could be made with the various agencies involved in the area of development, planning, finance, technical assistance, etc. For example, agreements could be made between the community association and the county for a sewer system; or between the individual household and a builder for housing construction; households in a Agrovillage could contract to receive classroom and field instruction as a group and maintain a community experimental plot for their own experience.

For the most part the economic base for the Agrovillage would be agricultural. Some of the farms, however, may not be sufficient in size to provide a year round income for households. They would need other full-time, part-time and seasonal work within the district. A diversity of agricultural-related industries spread throughout the district not only would bring employment, but establish processes and packaging at the local level. A commercial base would add balance and opportunity to the economic region, thus creating possible levels of moderate income and community stability rather than the present poverty of migrant labor.

CONCLUSION

Where reclamation projects have occurred, agri-business has tended to limit the participation of the small farmer. Under pressure from National Land for People, and other community groups and agricultural activists, however, the government is paying heed to some of the demands for re-distribution of the reclamation lands. What is needed is a series of alternatives to the corporate domination of public lands in the west. The Agrovillage is a way in which the ideals of Jeffersonian agrarian democracy can be implemented.

The concept of the Agrovillage is a continuation of the theme of rural, utopian communities in California. Cooperative communities have had mixed success, given the obstacles of the dominant society. Supported as in other societies, they can provide a philosophical, social, and economic base for the family farm. The Agrovillage is a practical and beneficial application of collective organization and communitarian vision which allows for a more human relationship with the land. □

AGROVILLAGE AS A COMMUNITY

Households are encouraged to live together in an Agrovillage for a number of reasons:

To benefit from the economics of scale in technical assistance in agriculture, housing, and community organization.

As a collective organization, to overcome economic crises better than individuals or households (by distributing risks, sharing losses, and permitting flexible group responses to problems).

To provide the benefits of informal or formal cooperative efforts in farming (possibly including farms supplies, purchasing, equipment repair facilities, production, processing, storage, and marketing).

Organizations presently existing in the region which offer potential models, training programs, resources for the Agrovillage.

El Mercador Cooperative - A low income consumer coop near Fresno serving 300 families.

Our Store - A food cooperative in Fresno offering natural and organic foods, and holding educational forums and actions around food and land issues.

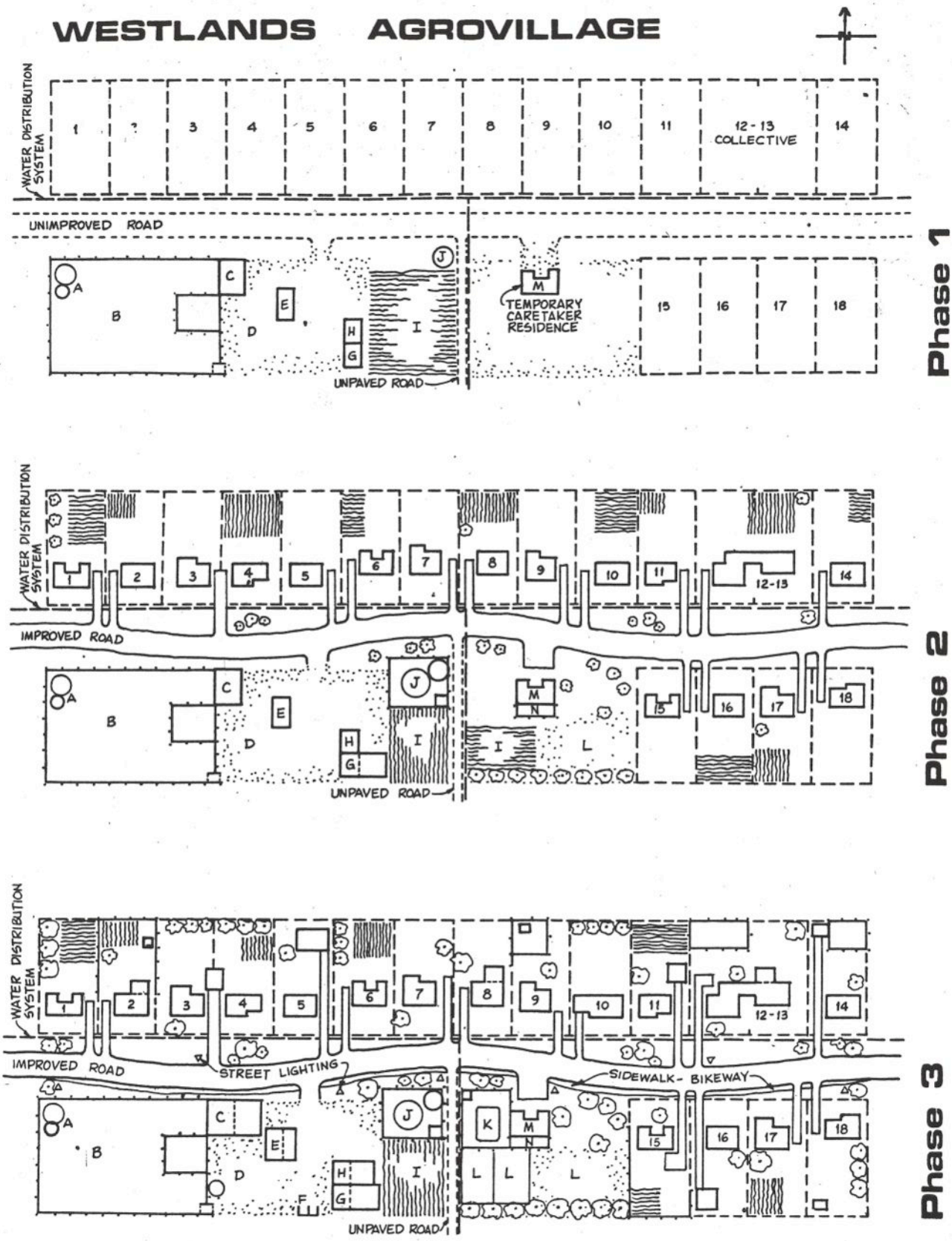
Self-Help Enterprises, Inc. Visalia - Providing self-help housing for the San Joaquin Valley rural areas.

West Side Planning Group, Fresno -A Community development Corporation providing a range of technical and economic assistance to small farmers in the Fresno area.

University of California Extension, Fresno - Offers special technical assistance service to Spanish speaking small farmers.

There are also a number of farmworker cooperatives in the region which can give assistance to other cooperatives in terms of experience and training, and sharing of production and marketing methods.

WESTLANDS AGROVILLAGE



Legend

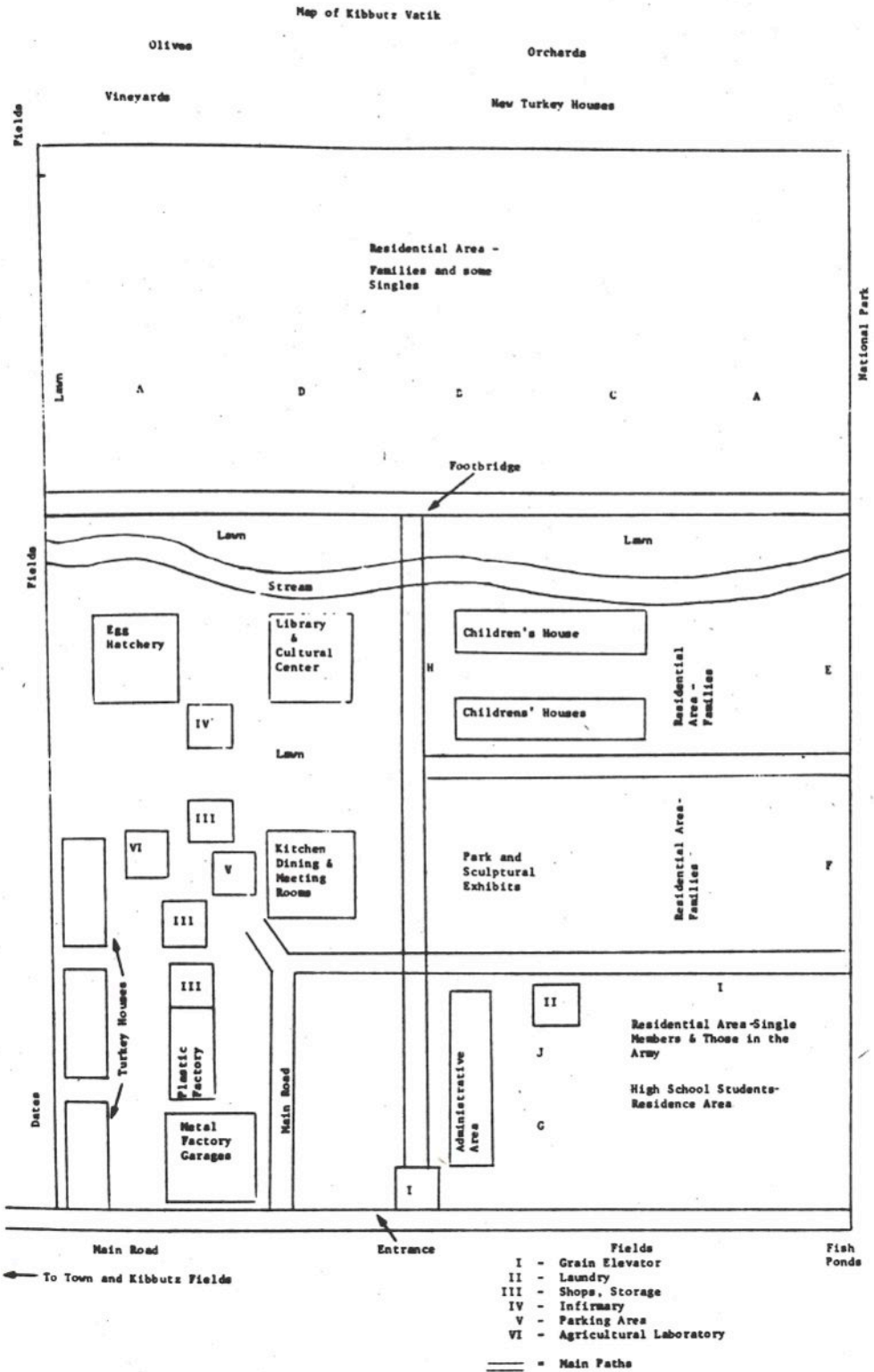
1-18 :
1/4 ACRE LOTS, DEVELOPED WITH HOUSING & IMPROVEMENTS OVER TIME

COMMUNITY FACILITIES

A WINDMILL & WATER TANK
B ANIMAL YARD
C BARN
D STORAGE & EQUIPMENT YARD
E EQUIPMENT SHED
F SCRAP MATERIALS STORAGE
G GREENHOUSE
H COOLING-PACKING SHED
I GARDEN
J WATER-WASTE SYSTEM
K SWIMMING POOL
L RECREATIONAL FACILITIES & FIELDS
M COMMUNITY HALL
N CHILDREN'S YARD

DAILY LIFE in an ISRAELI AGROVILLAGE

by Joseph Blasi



Kibbutz Vatik today looks like a cooperative small town. As the map (Figure 1) illustrates, all the aspects of normal life are found within its confines. The community itself takes up about 30-70 acres and is surrounded by several thousand acres of fields. The center of the community, the communal dining hall where members meet for meals, general assembly meetings, concerts and festivities, is surrounded by spacious lawns and wooded parks where people gather frequently to talk or play ball or sit with their children. Vatik is especially beautiful. To the left of the dining hall are some of the work areas of the community, the chicken houses, the grain elevators, and different workshops, along with storage houses for food. To the right is a spacious park with an on-going exhibit of the community sculptor's work. Behind the dining hall is a lawn used for outdoor movies in the evening, and the various outdoor activities mentioned above. The screen is on the side of a large cultural center that houses an auditorium for movies, visiting concerts and dance, a library, a reading room and coffee house, a discotheque for the younger generation, a patio overlooking the stream that runs through the middle of the community (used for wedding ceremonies), and a room in honor of kibbutz sons who died in their country's defense. On the other side of the park, not more than 100 feet from the dining room, is the administrative area of the community. Located here are the offices of: the central coordinator of all economic branches, the social secretary (similar to a mayor), the technical secretaries who answer telephones, process a vast quantity of mail and distribute morning newspapers, and help with internal accounts and members' needs, the internal treasurer who dispenses funds, the accounting office (with offices of the treasurer and economic planners), and the buyer of clothes. The buyer of food has an office in the dining area. A member responsible for coordinating the work schedule has an office adjoining the dining room, since most discussion of the work schedule takes place before, during and after meals.

Harvest festivals, cultural events, occasional outdoor picnics, and movies take place in the lawns, parks and fields. Most apartments flank the stream; three to a house containing a kitchenette, bedroom and living room. The houses and apartments have connecting lawns. Each couple or member (if single) may have a flower garden, but fenced-in yards, private vegetable or fruit gardens do not exist. The climate is usually hot and dry in the summer, cold and rainy in the winter. To avoid working in the heat members usually rise early -- 5:00-6:00 A.M. -- and work until 2:00-3:00 P.M. taking a snack in the apartment or in the kitchen, with a few coffee breaks at work, and more talkative and extended breakfasts and lunches in the dining room.

Kibbutz life is fairly integrated. Most of the work branches (the service branches, dairy, field, orchards, workshops, factories, fish ponds, poultry houses, and vegetable gardens) except for the fields are within the village proper or close by. Because of the small population (about 600) members encounter each other frequently, on the walks and bicycle paths that connect the community. Cars are not allowed inside the community except to approach the parking lot near the kitchen and the garage area where a fuel pump is located. Even this track is limited to two service roads through non-residential areas. People meet at work, at the children's houses when parents go in the afternoon to take their children from communal day care and when in the evening, they take them to bed. Connections of mutual aid and common life criss-cross the community endlessly. The woman who is social manager (figurehead executive of the community for all except economic management) may have a son in your nursery group. Your husband may work with her husband in the orange groves. Several times a year you may be on similar community jobs, committees, or even taking the podium to defend a common opinion.

On a daily basis each adult member works six to eight hours, meets with various other members for community business (relating to a work branch, a committee, personal arrangements such as a new job, a wedding or a gripe), takes care of the necessities of daily life (the house, the family, seeing the treasurer for money, going to town for a certain book, making sure one's kitchen is well stocked with light food and snacks from the kitchen and kibbutz "store").

In the afternoon most members take a nap and then prepare to spend the early evening (from 4:00-8:00P.M.) with their children, circle of friends or family, and at dinner. At 8:00 P.M. the children are put to bed and usually people just spend time together, go to cultural events (study circles, library). A member lives with problems and joys but never needs to worry about whether there will be work, whether there will be money, whether the children will be able to go to school. Although each branch and each branch manager tries to maximize productivity and efficiency, and the community's economic planners for that year must plan hard, individuals do not have to struggle and compete. Money is distributed through individual "closed budgets", and a community budget. Members' closed budgets, all equal (except where objective events such as children's budgets or special physical needs require), provide: for clothing, transportation, vacations yearly, and occasional trips abroad), spending money, for personal matters and cultural events, and small luxuries which can be purchased through an account at the kibbutz store. The yearly personal budget (spending money outside of the "closed budgets") is about $150-300.

The community budget provides: meals, services such as laundering and household work, child care and education, higher education, medical care, full old age social security, housing, and cultural events and special community facilities (pool, concert hall, darkroom) in unlimited fashion to all members without measuring who gets what or determining the amount according to the status or work position of that member. The general assembly and the committees determine the amount of funds that can be spent each year in the community and personal "closed" budgets. Daily economic life is relatively stable and imbued with the cooperative principle. The community could not function for one hour without thousands of mutual acts that usually take place without much supervision, without immediate remuneration, and without the presence of a police force or clear external punishments. One, for example, does not get a smaller cultural budget if one has been working poorly. Social control does exist, however. It depends on each member's awareness that the system works: if one does at least work and live peacefully in the community, many rewards are forthcoming. □

Oregon Country Fair

Dancing down the corridors
created by our own culture -
more hippie craftspeople making candles,
kaleidoscopes of many colors,
brass gyroscopes collapse into roach clips,
jewelry, scrimshaw, hash pipes,
enchiladas, shishkabob, smoothies
Japanese gentleman makes
taffy dragons on a stick

Thousands
in the sunlight flowing
to an endless succession
of bands, booths
Wear your will
Smoke your peace
Buy your pleasure

Each night after dark
the crowd thins
to the thousand workers
and new age
hustlers and magicians
hurl flaming torches nakedly
as we entertain ourselves

Sleeping out
around the fire
I wake to a family fight -
the girl is black, the boy is white
brother and sister
two sneakers between four feet

First I'm grumpy, then intrigued
finally one arm around each
we engage -
One shoe on each?
And where's the other two?
Taking turns trashing is just dumb,
don't you think?
Calmed more by warmth
than words
they choose sequential monogomy

Community Village

Is the culture
common as it seems?
Within the larger fair,
booths circled like a
wagon train come to rest,
Community Village

Appropriate tech and new age healing
organic fruit and the feeling
of familiar process

Each morning we gather
in the village center
before the crowds arrive
facilitators, agenda, respect for each
within the circle of all

The big struggle is
over the chain saw demonstration
It makes a lot of noise
offends folks in nearby booths
Representatives come to
complain from outside the village
and is the culture
common as it seems?

Macho rumblings, paranoid threats
When the good vibes
break down
does Woodstock turn
to Altamont?

Carefully, painfully, patiently
a compromise is reached
grumbling at
not getting it all
drift off
and at the end
tribal satisfaction
and a great, big, warm, hug

Notes In Passing

Paul Freundlich

Close to 10 am
and the day's tide
ready to wash in
Time to look
to next year:
No, the culture's not as
common as it seems
community and anarchy
remainstreams

What America has sundered
in our past
the new age will not
resolve so fast
Yet we who shared the dreams
and dignified them with practice
are, if not perfect, learning

RAINBOW FAMILY 1978 gathering

Medicine Story performed a wedding, *very pretty, too.* Some dude hit my pardner, Brian and me, for some of our stash of food and told us how the folks he lived with threw him out in the snow at 30 degrees below zero and he most froze to death and didn't know why? Pamela Faith from Another Place took our picture and wondered about all the trips going down. Lay in the sun, played music, danced. The village is like slow-motion. A world living on another time. All the expectations of the year thrust into these seven days (times seven for the organizers). Who's for real and who trades birthday for business suits? Is this reality? Does it matter? As long as there's a next year, no.

A NEW ROUNDHOUSE, N. CALIF.

Bent and twisted by many seasons
bowed like the ancient oak close by
Walking slowly on swollen feet and ankles
her eyes whitened by time

painfully

she unravels the kerchief
and pours her offering
at the base of the center pole.

The grey smoke curls upward
like hair being braided to the sky
and the faces in the circle
of the roundhouse
are silent carvings
fashioned by fire.

The pit drum pulses
earth her heart beat
as shadows quiver and face
themselves upon the rounded wall.

A singer sends forth a plea
and his voice becomes the dancers feet,
then I see the old one smile
as if the puffs of dust
were reliving all her seasons.

And rattlesnake and dry, wind blown leaves
are in the voice of elderberry clapper,
and every bird or other
gentle sound that ever was
is retold by the dancers whistles.

And the sounds and vision are one
with smoke and sky and dreaming
and night warmth sighs the grasses
and the oaks downslope whisper
their content that the people
are returned.

In quiet wonder at this feast
I trail my thoughts in dust
unwinding recorded history
like leaves plucked by wind.

..Peter Blue Cloud..

Editor Larry Davis, Marty and Jefferson Davis, assorted pets and livestock at their Glen Ellen home. Larry was still working on his social and political synthesis, "A Platform for the 80's" when we went to press. Maybe next year.

Martin Bradley
JOURNAL ENTRY #3

July 11. 1978

On the road from Oregon...

Talking about new age families. What happens to lovers after six or seven years, when everybody is still living out utopian dreams, maybe a bit further down the road, only now it's with another partner? There are children now who are old enough to be friends. They may even be considered new age cousins, because they are more than friends by virtue of the fact that their parents are more than friends. And also because they don't know their natural cousins very well because of the alienation many of their parents feel towards their parents and natural families. Former lovers take on a closeness formerly reserved for brothers, sisters, aunts and uncles in more traditional American nuclear families.

A one day stop-over in Arcata for an article on the food coop, and where Paul wants to visit Nancy and Richard. Nancy lived in a communal household with Paul several years ago. That is where Richard met Nancy, introduced by his former wife. They went on to establish their own intentional household with Richard's former wife, her new lover, and a couple other people. Richard tells me later, "It broke up, not for any obvious reasons, but because some people wanted more privacy away from the household. I worked forty hours a week away from the house. Coming home and dealing with the household was a lot of work too."

I'm in a similar situation myself. An obvious answer is not working forty hours a week, but that transition frequently takes awhile. Also, it doesn't take into consideration that there are people who work 40 hours a week and don't want to wait until they can ease out of that station in life before they live in an intentional household.

Richard and Nancy moved to California. Richard is an artist and is teaching photography at the community college. Nancy is an accompanist for the choral groups at Humboldt State University. Their two bedroom house isn't an intentional community, and being members of the Arcata Food Coop doesn't always replace the involvement of working things out collectively. Their lives are more private, less focused on social change, perhaps open to a wider community.

Just before we arrive at their house: "This is a family visit," Paul says to me, "new age family." My first flash is a brother of Paul's or maybe an old family friend, but he adds, "I'm not sure about the sleeping arrangements. Nancy and I were lovers again when I was out last summer. I don't know about this time, but the three of us put friendship first, so don't worry about it being weird."

I apppreciate that: "It's nice to know what's up - whether we're researching an article, trying to improve circulation, or just visiting friends. For myself, I'd just like a soft place to lay down my head tonight."

While in Oregon, I visited friends at a communal house where I once lived two years before. I was involved with Sue at the time. Now she too has moved out of the house and is living by herself outside of town at a dairy where she's a milker. Peter and Drew are the only original members of the household of 5 people, three years ago. Before arriving, I call and tell them I'm about 50 miles from Corvallis and will be there shortly. Later though, I decide to stop at Sue's and spend the night.

Lovers again, Sue and I have a long, timeless night talking about times gone by, dreams and schemes of the future. In the morning, Sue leaves for the dairy, and I drive into Corvallis. I get out at the end of the dead-end road to the house. Peter and his wife, Jan, stick their heads out of their 2nd floor bedroom window. "Sure was a long drive from Newport," Peter says, and Jan laughs. I feel a bit sheepish and say something to the effect of a warm bed being nicer than a cold sleeping bag. There's a hint of guilt in my voice, but not for arriving 12 hours later than I said I would. The last time I was here, I was with Loraine, the woman I live with at home. At that time, Peter had asked how I was getting along with Sue, and I gave that standard "Oh-it's-all-over-but-we're-still-friends" rap. That's basically true, but there is so much more.

I think I'm getting closer to it now. Last visit, on the eve of Peter's marriage, it was difficult to think in anything except traditional roles and expectations. We were talking about monogamy, polygamy, and polyfidelity. "So how do you see yourself, Martin?" Peter asked. I knew Peter, and on that eve of his marriage, his questions of commitment and sexuality were coming from somewhere very deep.

Furrowed brow, I tried to define my sexuality in a glossary of terms from Sociology 101. "Well, I guess I believe in serial monogamy," hoping that cover will vaguely fit. "I feel I can only be deeply involved and committed to one person at a time."

It doesn't come up during this visit. Peter doesn't ask how Sue is these days either. Just as well, because I'm not sure I could answer the implied question of "How do you love, Martin?"

Paul never elaborated on what he meant by 'family friends' when we were visiting in McKinleyville. But it soon became apparent the 'family' is people he felt close enough to after eight years of communal living to include in an equally deep and committed way as any natural family he might have on the west coast.

Both Loraine and I are away from home this summer, travelling separately until August. Then we'll travel together with Zoe, her 5 year old son. Now she's in Santa Barbara for 3 weeks and she left me three numbers to contact her. "This is my mother's, and this is Jack's (Zoe's father) and Craig's. Most of the times I'll be at Jack's, but I don't know what Craig and I will be working out."

Family. Extended family. Natural families. I'm feeling alright with Loraine being with former lovers, having them as current lovers, and I'm not threatened by that. But I don't understand why not. What if she took a new lover?

I don't know if I could talk to Peter about it. I can hear that question now: "Aren't you afraid she might not come back?" Yes, I am. There are doubts - but there is something stronger, trust that we have a commitment; trust in a process that even if she didn't come back, it will be talked about until it is understood.

I trust that the process will work as I watch Paul, Nancy and Richard in the dance. Is it because they have been dancing longer than I have? Or will they turn to me when they read this glowing review of their ballet and say "How can you say that, the piano was way out of tune and we've decided to scrap the entire performance."

It's not clear to me yet, but it's getting there. I don't know how it will be explained to Zoe in Sociology 101, but I hope he understands. May be he can explain it to Peter. □

Is Communal Living A Viable Alternative?

A LECTURE AND SLIDE PRESENTATION BY

THE FEDERATION OF EGALITARIAN COMMUNITIES

There are thousands of people in North America living in economically and socially successful communal groups. If you have an interest in the state of the communal movement today, you will want to hear about it from a member of one of the egalitarian communities existing in the U.S. and Canada. Explore with us our development in communal child rearing, sexual equality, income sharing, government and interpersonal relationships.

Contact one of the following communities for arranging a lecture and slide presentation.

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Box 6B2
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65760

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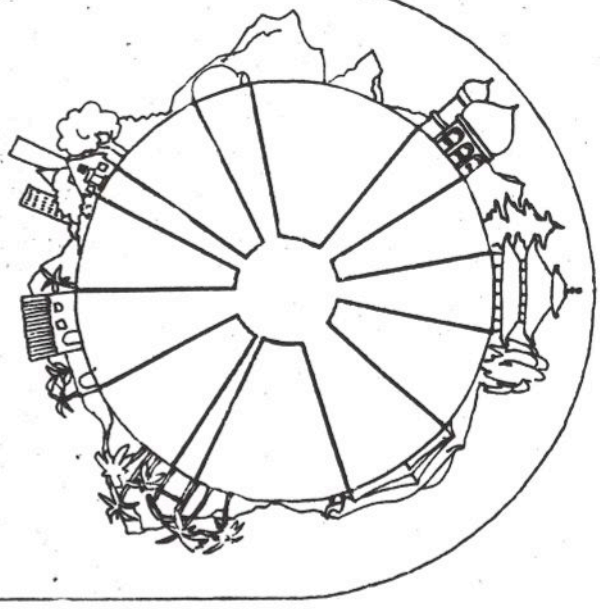
Louisa, Virginia
23093

international



edited by Vince

The forms are as different as the variety of colors in the rainbow. This issue features the Sempas family of rural northwestern Yugoslavia and the Christiania Township existing in the central area of Copenhagen, Denmark. Enjoy the uniqueness of all life on the planet!

Only ten minutes walk from the very centre of northern Europe's busiest capital one can find an independent 'free town' populated by visionaries and artists, drop-outs and idealists, children, dogs, horses, pigs and a single bear, occupying a large territory containing some of the most sordid areas in the metropolis.

The capital is Copenhagen, the free town is called Christiania and considered a social experiment by the Danish government, though they tend to blow hot and cold over the subject.

How Did It Take Root?

It all started with the army finding out, after 300 years, that the centre of a city was not the best place for a military settlement. In 1969 they began moving out of the area, which is now Christiania, leaving 150 unoccupied buildings behind them, some of them architectural gems, others brick monstrosities, barracks, dating from the end of the last century. But the greatest part of the area consisted of the most charming old zig-zag wall-and-moat landscape with shrubberies and copses, a paradise for birds and small game and a potential haven for the public who had been kept out of it for over 300 years.

The Ministry of Defense owned, and still owns, the area. At first they intended handing it over to the council. There were vague plans in the town-hall to sell it to speculators who wanted to build expensive flats on the premises, but these never materialised. Maybe because socialist pressure was too strong.

This was the situation when everything started. After nearly two years of governmental dithering, the buildings had been stripped of everything of value, the windows had been smashed and rot had set in. Utterly fed up at being barred from the empty grounds some of the citizens from the surrounding, over-populated areas began pulling the tall fences down and invaded the beautiful parkland in order to enjoy the sun and the grass on Sundays. At first, they were chased out and the fences rebuilt. Then down they came again and up they went again and so on...until the word went round that the promised land had been found and one late summer's day in 1971, 600 squatters from the city moved in and eventually proclaimed the place a free town, meaning free of Danish sovereignty.

Precious little happened at first. The mild winds of the 60's were still blowing, nobody had been hurt or seriously deprived, only useful areas had been made use of. Or so many people maintained. Predictably, however, others did not share these sentiments. After all, the sacred god of property had been abused and a precedent, with many radical implications, had been made. The law-and-order people were up in arms. Yet, even at this early stage of its existence, Christiania had teh backing of a great part of the population and it would have been politically inexpedient to evict the inhabitants by force; and when the Social-Democrats came to power a year later, they made, albeit half-heartedly, the agreement with Christiania that it could be preserved 'for the time being' as a Social Experiment - and as a social experiment it became a microcosm of social growth for better or worse, an alternative society for many people who craved one.

What is special about Christiania?

Well, first, its freedom, its utter, total freedom - for there you are probably as free as you can be in an urban environment. The only enforcements of conventional law and order we have heard about concerned one rapist and a few heroin-peddlers who could not be stopped by persuasion and were finally handed over to the police. Otherwise amazing tolerance prevails and many who would in the outside world be 'given up' or institutionalized are given a chance to live with dignity. Whether they grasp this chance or not is their own affair.

Christiania, as the reader has by now probably gathered, is very close to being an anarchy in the original sense of the word, unchaotic and free of bomb-chucking overtones. There are no laws (State law does not apply to C. either), no taxes and no executive power except for a 'peace-corps' to prevent the worst and most obviously dangerous violations of the fundamental rights of other inmates, such

as setting their houses on fire or pushing hard drugs.

There is no real hierarchy or government either, but ever so often there are public meetings (at present one for each of the 12 'provinces') where mutual problems and activities are discussed and planned.

The citizens of Christiania -christianitter as they call themselves - are not angels. Far from it. It is actually hard to think of a vice that is not represented there, just as in the societies outside. And many are drifters who do not take up permanent residence there. People come and people go. By its very nature it is a fluid society, though it manages to maintain a secure atmosphere and a lot of its inmates wouldn't dream of leaving it.

Helping people to find their own human values

The average age is certainly lower than in the population in general. Not that there are no elderly or old people, but the ideas of Christiania seem, for obvious reasons, to attract the young. The older inmates are mainly people who, through a long life, have felt estranged from society and to whom Christiania has come as a revelation at the end of their days.

The majority of the inhabitants are what one would call freaks, but many of them are keeping down good, 9-5 jobs in the city, many are highly educated and some are even prominent figures in Danish cultural life.

The milieu attracts young foreigners (among them refugees), minority groups, military defectors, artists, sociologists, religious fanatics, psychotics, losers, insecure adolescent and even runaway children (the home always gets contacted and reconciliation attempted, but they are not sent back against their will.) The homophiles have got their association headquarters here and run for the Copenhagen Council Election, though so far efforts in this direction have proved unsuccessful.

Not surprisingly, a very troublesome faction consists of the criminal element, the mentally defective, the drug addicts and the pushers. The slightly startling tolerance stops only at the hard drug pushers but even these have their own 'Liberation Front', distasteful and sordid though this may sound.

The Christianites, to counteract all this, put great pride in trying to integrate all underprivileged groups, stepping down addicts and resocialising the asocial in order, not to make them fit for the human race outside, but to help them find their own human values. Of course this is quite often an impossible task, but, even by trying alone, Christiania keeps hundreds of people from vegetating in sterile institutions, though it is hard at times to keep well-meaning social workers at bay.

The housing merits a paragraph or two. When they moved in, much was demolished. By very hard work and with very little money but lots of imagination, they created a multitude of homes in the oddest places. The old barracks were split up and converted, along with stables and sheds, into nice homes. New cottages mushroomed by the moat. Most of these are very different from conventional homes but a certain cosiness prevails and it is not hard to imagine living very happily and comfortably in them. Slums do exist, as must be expected in such a community, but there are not very many of them.

The front part of Christiania still announces its military origin. Big 4-5 floor barracks surround a vast muddy (or dusty depending on the season) exercise square. The brick walls are grey and sombre. In contrast some indubitbly talented artists have decorated gables and walls with glowing psychedelic pictures. Trees of life climb up the brick-work, flowers burgeon, monsters grin, volcanoes erupt pink and red lava...One feels it would be a damned good thing if this lively tradition would develop and spread to the surrounding city, so that walls which are now meant to hide peoples lives could give expression to the human spirit instead, not to mention brightening up the town into the bargain.

Inspiration to Artists

As a matter of fact Christiania has been a great inspiration to artists and lots of artistic activities have been conceived there. This goes especially for painting and music. Concerts in Christiania are attended by large audiences from outside and, in return, outside groups frequently perform for the Christianites.

An outstanding theatre group 'Solvognen' (The Sun Wagon) performs both, inside and outside Christiania. Being avant-garde and very critical of the establishment it arouses both ferocious indignation and enthusiastic support wherever it goes, and has meant a lot to Christiania by spreading its ideas to the surrounding kingdom.

Scattered here and there over the whole area are creative work-shops for ceramics, weaving, batik, silk-printing etc. The resulting products are simple and beautiful. There are also food-shops and cafes. Most of the earnings go to collective expenses, but there is also room for private enterprise as well. As it is definitely a socialistic society, however, it is small wonder that most Christianites look down upon invading profiteers. The average wage for the collective work is about one pound an hour, whereas the minimum wage in Denmark is three times that amount.

The majority of the people who work in Christiania, however, are occupied by more earthbound activities as the free town wants to be as independent of the outside world as possible. Do-it-yourself, re-use and non-pollution are key words. All plumbing and electrical work, all brick-laying and carpentry are done by the inmates themselves, some of them professionals but most of them not. Since the oil crisis the only fuel used has been wood. Scrap wood fetched from timber-yards and houses in the process of being demolished. All this wood floating around hardly adds to the beauty of the place and a perpetual battle against the inevitable mess is going on. The same, of course goes for ordinary rubbish. A team of Christianites act as dusters. They have even got a tractor on their side but it's a hard slog all the same.

Every Christianite with some self-respect, and most, one gets the impression, have got lots, heats cos home with an oven made in the community's big smithy where skilled people turn old petrol barrels into efficient stoves. Many of these have found their way out of Christiania into the countryside, where they are held in high esteem as open fires in summer cottages.

All in all there is a lively communication between the free town and the outside world. The 'town' is always open to outsiders. Everybody can go in there and enjoy the warm, casual atmosphere - or be shocked by it. On Sundays, especially in the summer, the town-dwellers from the neighbouring overcrowded quarters and the tourists flock in to sniff the atmosphere and picnic in the sun (if there is any) by the grassy banks of the moat. In fact, Christiania has become quite a competitor to Copenhagen's famous Tivoli Gardens. Anyway the visitors are made to feel welcome. A fighting community such as Christiania has to be careful about its public image. And this image has improved immensely in recent years.

The People Favour this Community

A new-born Social Democratic government in 1972 rather half-heartedly made a temporary agreement with Christiania, giving it the status of a social experiment. This government was from the start very concerned about getting Denmark into the Common Market. Having achieved this, it saw its support from the leftist parties dwindling. There are 10 parties in the Danish parliament, so the government was forced to turn to those of the right and the centre in order to survive. Consequently, Christiania felt a cold wind blowing when already in 1973 the agreement was cancelled by the government and preparations were made to demolish the area.

But there were no plans ready for rebuilding and the oil crisis, with its economic depression and accompanying unemployment, paralysed Christiania's opponents. On April 10th 1975, however, a bill was passed in parliament stipulating

that the free town should be evacuated by the first of April 1976.

By that time though the popularity of the community had grown so strong in Denmark that it would have been a political blunder of a high order to use force against the peaceful Christianites to evict them. After all, they had fulfilled their part of the agreement by carrying on with the 'social experiment' in a, from many points of view, successful fashion. For instance, the government's own cost-benefit calculation showed that the money saved by keeping some hundred otherwise institution-bound people in Christiania grossly exceeded the economic expenses incurred by the experiment - not to speak of the emotional benefit to the concerned people.

Another important reason for Christiania's popularity was a very clever TV documentary showing a well-off, staunchly conservative working-class family who were invited to spend a week there, participating in its activities, including the schooling of their children. In the beginning of the film it was obvious that the parents thought they were going to be exposed to a den of criminality, drug-taking and public sex orgies. By the end of this auspicious week, however, they were all very reluctant to leave this new, warm milieu with its meaningful work and caring, communicating people and return to the isolation of their convenient modern flat in a huge block with its washing machine and other timesavers. That film made converts all over the country.

Christiania then saved the Prime Minister from having to make a fatal decision by sueing the government for breach of agreement. The case ended in February this year by the Supreme Court deciding that Christiania had no legal rights but at the same time hinting discreetly that the government ought to behave. And the government did. Shortly after, the Minister of Defense promised in parliament that Christiania should be allowed to continue for two more years at least. The latest polls give a majority in favour of the community and many people are of the opinion that a permanent settlement will be agreed upon one day leaving at least part of the area to Christiania for good.

Postscript

Strolling through Christiania on a clammy, fog-shrouded February morning past piles of rubble and muddy pools left by newly melted snow one might well mutter to oneself, "What a dump!"

The buildings, of all shapes, heights, sizes, lower at us through the mist. In the distance, a baleful fog-horn sounds.

All round us are other strollers, most of them in small groups or couples. They move slowly as if getting from A to B has no real significance within these precincts, their rough, practical clothes adding little gaiety to their grey surroundings. Now and again one of these swathed figures stops and addresses us. Seeing our camera, one says:

"Man, you should come here in the summer. It's quite fantastic in the summer..."

Another: "No, I don't live here myself. I just like coming here. It's peaceful and one can relax..."

Others just smile. Despite their languor, there is a feeling of attention.

We pass a dark, shabby building over the door of which is written 'THE COSMIC CHURCH' in shakey, white capitals. Pausing, I am tempted to enter this incongruously labelled sanctuary. But my companions do not share mu curiosity. We go on.

We come to an old farm-like building, pretty and well-kept, in the courtyard of which kids play and barking dogs cavort. There are plenty of dogs here. And kids. Two young mothers, red-nosed from the cold, both laden with push-chairs chat together animatedly as young mothers are wont to do when meeting in the village street. There should be a well somewhere.

We begin to warm to the place.

Then suddenly we round a corner and find ourselves standing in front of a magnificently painted gable, depicting a crouching, benign monster against a background of lush vegetation. What claws! What eyes! The picture glows through the gloom of the morning, warming one's vision, making one suddenly exultant. We stare, admire, happy for that most precious of gifts - the human imagination. Then reluctantly we tear ourselves away.

Posters of all sorts proliferate on doors and walls, the new ones pasted over the outdated. There's graffiti as well.

'NO PUSHING IN CHRISTIANIA'

Whether this an order or simply a statement is a mystery to us. But at least it ain't vulgar.

The harbour cold is beginning to seep through our bones. More fog-horns.

"Where's this famous cafe you were talking about?"

"Just there."

Looking, we see a shack beautifully adorned with dusty depictions of languid women brandishing cigarette-holders in a decidedly '30's fashion. Nothing amateurish there.

We plunge into the cafe which is crammed, mostly with young men. Here it is mercifully warm and slightly (but only slightly) redolent with the smell of hash. I am reminded of an Indian chai-shop. We down our beers and chat with one of the afore-mentioned young men, feeling cheered, we leave the place.

From a stall I purchase a delightful brass bangle, hand-made, original in design and costing only half the price it would fetch outside in the big, bad city. I promise to take it off at night so it won't turn my wrist green.

Now we wander past the building that harbours the community's flea-market. It is locked and on its double doors two deftly executed unicorns dance, rampant, face-to-face.

The fog is growing thicker. Walking on, bound for the shelter of our car now, we stop to inspect a curious brick construction resembling a Victorian folly.

"What is it?"

A voice pounces in from behind. "It's a theatre."

Our informant, yet another of Christiania's ubiquitous young men, kindly points out this curious construction's symmetrical features. And we see indeed it is a theatre.

"Great!" one of us comments.

"Ah yes," replies the youth with a sigh, "If only people wouldn't use it as a W.C...." He shrugs. "But..."

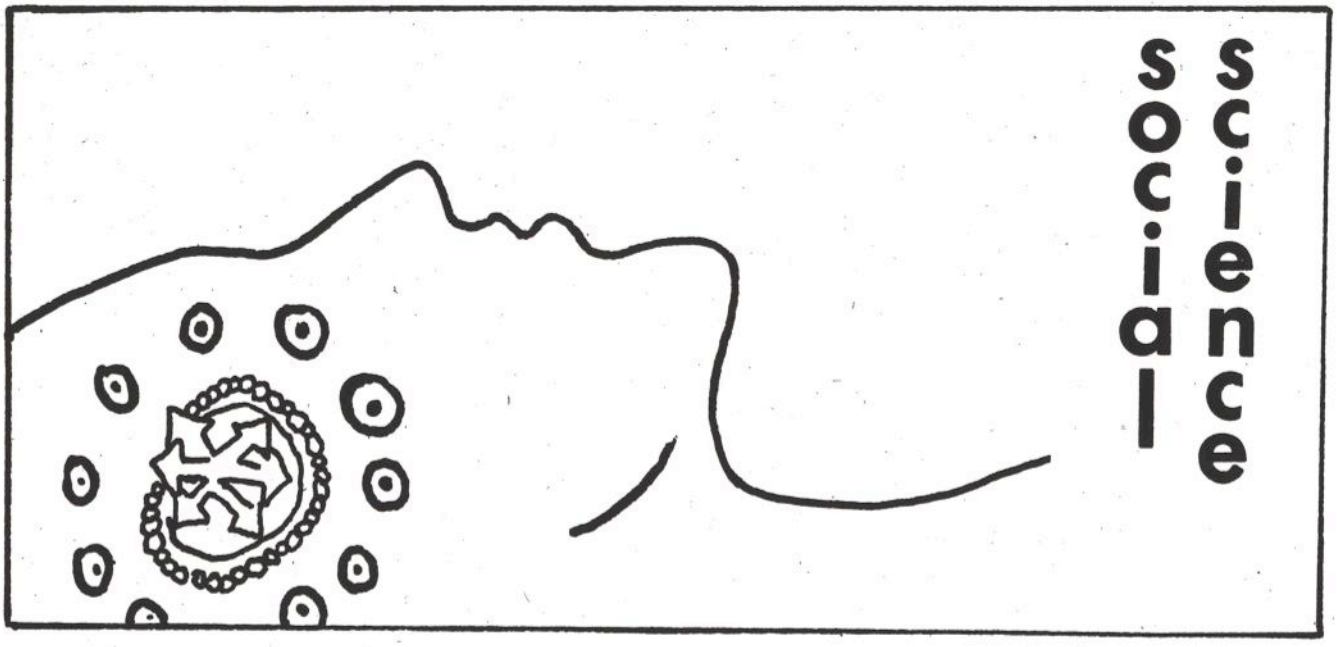
This fermenting place probably provides a most satisfactory breeding ground for a lot of people's ideas and visions, and the unconditional acceptance of others' eccentricities you find there is nothing if not healthy. One has the feeling that, if it is allowed to survive (without deteriorating), if the present ideals are maintained and improved - if, in short it remains viable - something great and revolutionary could come out of this controversial community.

Christiania is no bed of roses, but it is a start.

Who is Sempas Family?

Druzina Sempas was founded in 1971 by a group of artists. We observed that present day art occupies it's own space while the great stream of life is running its own way. So, we decided to build a community of all different beings and worlds and let art grow again out of its source - the whole community of life. This decision merged with the message we received through the Findhorn community and was later confirmed through several sources, about the unique task that humanity is entering just now in the time of its greatest confusion, to build an age of fluid unity and synthesis within the human family and the whole life of the Earth.

The next seven years of work at Sempas was building of a family that would join in equilibrium and cooperation the representatives of plant, animal, mineral and human kingdoms, who chose earth as their planetary home. We started to cultivate the soil, build the stables for the animals, gather the tools for the work with minerals, renew the living space for the humans (an old farm house). The community itself is very small, there live constantly six humans and the corresponding surface of earth. But it is built in careful correlation with the laws that move the streams of life, and in the loving awareness of the work that the invisible elemental and devic forces contribute to the community in the fields of farming, economy, art, etc. Thus, we can understand its smallness as the smallness of the seed.



by David Ruth

When I first began the Social Science Column in the winter of 1973-74 (**Communities** #12) I wanted to help make **Communities** magazine more useful to social scientists who were interested in research on intentional community. Over the years the columns which have come closest to achieving this end have consisted largely of reports on research in progress and of brief reviews of published and unpublished papers (**Communities** #13, 20, 23, 27, 28 & 30).

Putting together those columns required that I engage in extensive correspondence with many of you who read this column. Since leaving Twin Oaks, however, I no longer have the time to keep up that correspondence network.1 It is because I currently have about 100 unanswered letters in various piles on my desk that I'm now forced to use this column to provide some general answers to questions raised in your letters.

1. To all of you who have written theoretical discussions about the division of labor in community, about the use of political discourse, and about the distribution of political power in community: the **Southeastern Review of Sociology** may or may not publish the correspondence. A financial squeeze delayed the publication beyond the time when I was willing to edit the material - so the regular editors are undertaking the task. I don't know if they will actually complete the editorial task.

2. To those of you who have written about my present work and about its relationship to the goals of community movement: I wish I could detail for you my strategy for encouraging worker control, community self-sufficiency, and a more equitable distribution of power in Louisa County. Unfortunately, however, no such strategy exists. Leo Panitch's article, "Workers' Control and Revolutionary Change", in the March 1978 **Monthly Review**2, has helped to place in political perspective the need that southern workers feel for more control over their work-lives; and Derek Shearer's exchange with Sidney Lens in recent issues of **In These Times**3 have helped sharpen the arguments about "The New Localism" which I tried to raise in **Communities** #25.

My own work, however, is guided more by opportunity than by theory. My job with the Farmers Home Administration (FmHA) has allowed me to create a newsletter that goes out to a good number of Louisa County working-class residents - but my ideas have not moved beyond the stage of establishing food-buying clubs and farmers' markets. My position on the Commission on Aging and the Interagency Council have allowed me to influence the staff work in these areas - but no coherent strategy has yet struck me as appropriate.

If anything of interest happens, I will certainly write about it in future columns, but, for the moment, I have no such pretensions.

3. To those of you who have asked about my conception of Twin Oaks now that I've left the community: My article in **Communities** #31 tells much about the developments at Twin Oaks which have most influenced my ideas about intentional community. In that article I talked about the need for a community to pay serious attention to groups whose ideas seem to diverge from prevailing ideology - and I talk about the need for the Community's policy-makers to guard against becoming a ruling clique - in community, a ruling clique can easily become as politically isolated as a rebel clique.

My as yet unpublished introduction to the **Southeastern Review** issue (mentioned earlier) deals with these issues in a little more detail. I can send copies of that intro to any of you who are interested for the cost of xeroxing and postage - about $2.00.

4. To those of you who expressed disappointment about my leaving Twin Oaks: I've written two articles, one published in **Leaves** #47 and one in **Leaves**

#48 which sum up my thoughts about leaving.[4] I continue to feel a very strong bond with Twin Oaks' people - and I respect immensely their attempts to build egalitarian example within monopoly-capitalist america.

5. Finally, to those of you who've asked whether or not I will continue to write these columns for **Communities**: I don't know. I seem to have entered a more active, less reflective, period in my political life. I'm hoping that the fact that my goals remain consonant with those of **Communities** magazine will mean that I'll have things to say to **Communities** readership - but I can't make any promises.

More important, however, is that all of you who have felt the power of community continue your work. Each of you probably have as much reason to write future columns as I. I hope you do. Please send me your writings and ideas.

David Ruth
Rt. 1, Box 233,
Trevilians, VA. 23170

[1] For those of you interested in networks, the following contacts should be useful:

a) Alexander Aldridge and Merritt Abrash are initiating **Alternative Futures: The Journal of Utopian Studies**. Write Merritt Abrash, Human Dimensions, Center, Rennselear, Polytechnic Institute, Troy, NY 12181.

b) **The Planners Network**, Chester Hartman's home grown network of planners interested in more than reform. Write him at 360 Elizabeth St., San Francisco, CA 94114.

c) The Corresponding Group in Radical Approaches to Human Services. Phil Brown and Bob Newbrough have initiated a correspondence project which is exploring possibilities in alternatives to traditional conceptions of human problems. Write Phil Brown, University of Mass. Boston, Harbor Campus, Boston, MA 02125.

d) Robert Theobald has begun an ambitious networking project. He's trying to pull together people who are interested in preparing for the future. For information, write him at Box 2240, Wickenburg, AZ, 85358

[2] The **Monthly Review** is one of the most respected Socialist journals published in the United States. For a copy of the March 1978 issue write them at 62 West 14th St. New York, NY 10011.

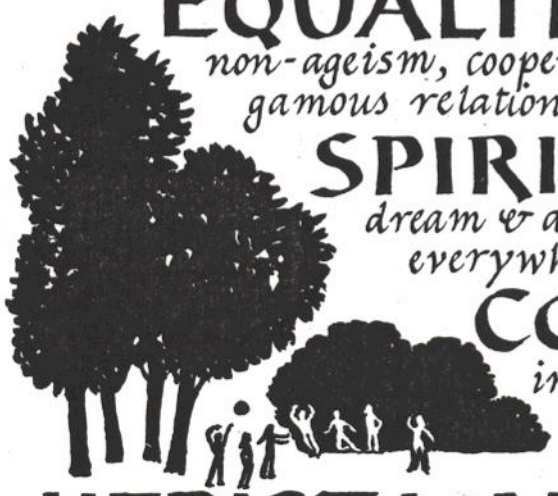
[3] **In These Times** is one of the best of the new publications bringing socialist ideas to a general readership. Write them at 1509 North Milwaukee Ave., Chicago, IL 60622.

[4] The **Leaves of Twin Oaks** are available for $.50 per copy from Leaves, Rt. 1, Box 169, Louisa, VA 23093.

UTOPIAN Determination to be as happy as possible. Actualizing our ideas & dreams. Not tolerating mediocrity in any area of our lives.

EQUALITARIAN Shared leadership, democracy, non-sexism, non-ageism, cooperative economics. Polyfidelity (non-monogamous relationships within family groups).

SPIRITUAL Seeking the truth. A process for self-liberation. A dream & a plan for the liberation of all people, everywhere.



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Reach is a free reader service of **Communities** *magazine. Ads should be 50-200 words in length and preferably typewritten. We reserve the right to edit. Dated material requires a minimum of 6 weeks lead time. Feedback on ad response is welcome, as are donations.*

Conferences

☆Koinonia Volunteer Program, Sept. - Dec. This is an opportunity for 10-20 people to experience a Christian community for a 3 - 4 month period. Volunteers share every aspect of life - work, play, and worship. Three 2 hour study sessions/week are a key part of the exploration of the Christian faith in the context of communal lifestyle. Volunteers in the fall will work with the grape, peanut, and pecan harvests, will process orders, and will prepare and ship pecan and peanut products. Auto mechanics, wood gathering, maintenance, tutoring, and child care are areas of year-round work.

People with a diversity of skills and backgrounds come as volunteers to Koinonia. If interested, please write in full about yourself to the Volunteer Coordinator, Koinonia, Rt. 2, Americus, GA 31709 Include why and when you want to visit. Volunteer programs are also open Feb. - May, and June - Aug. Koinonia is a service oriented Christian community whose common commitment is to Jesus and the Lordship of Christ. See **Communities** #26 and #28 for more about Koinonia.

☆A 5 (Five) day International Earth Religion Leadership Conference, Seasonal Festival and Workshop Retreat, entitled: "A Gathering of the Tribes", will be held at a retreat in the beautiful mountains of North Georgia, Sunday thru Thursday September 10 thru 14.

Workshops will be held Sunday thru Wednesday on: Inner Spiritual Awareness; Initiation; Earth music and Folkdancing; Relinking with Nature; Psychic Healing; Womans and Mens Awakening; Herbs, Nutrition and Health; Meditation; Dream Interpreting and Programming; Tarot; Creative Ritual; Native American Religions; Earth Music and Song; etc.

On Sept. 13, a seasonal Full Moon Festival and Ritual will take place. On Wednesday afternoon, the International Earth Religion Leadership Conference will begin and last thru Thursday. It is expected that this meeting will develop into a spiritual community of people joined together in mutual respect, sharing, and growing together in Love. Cost: $45/5 days. For more information contact: **Association of Cymmry Wicca, P.O.box 1514, Smyrna, GA 30081.**

☆The 7th New England Communities Conference. Sept. 21-24. This conference is for people involved or interested in community, collective/cooperative living and working situations. It will be held at **Another Place, Rt. 123, Greenville, N.H. 03048 Tel. (603) 878-1510.** Another Place is a conference and networking center. It is non-profit, with costs to participants on a sliding scale, based on ability to pay. Gatherings are communal involving sharing of skills and work.

☆The fifth annual Lifestyles Convention will be held September 22, 23, and 24, 1978, at the Pacifica Hotel, Culver City (Los Angeles), California.

Lifestyles '78 will explore all aspects of alternative or emerging lifestyles in contemporary American society through the presentation of research and experiential papers, seminars, workshops and the social interaction of those who live and are defining the new lifestyles. Proposals for papers are welcome from professionals in the field, faculty, graduate students, non-academic researchers and lifestyle practitioners.

Abstracts of proposed papers should be submitted by June 30, 1978 to **Lifestyles '78 Advisory Committee, P.O. Box 5366, Buena Park, California 90622.**

-from Family Synergy newsletter, Feb. '78

☆Mississippi Valley Folk Festival (Gateway Arch Grounds, St. Louis, Missouri). September. A festival of traditional music held on the banks of the Mississippi, concentrating on American music, especially that of Missouri and Arkansas. Free. Write **Missouri Friends of the Folk Arts, Box 307, New Haven, MO 63068.**

☆Ocooch Fall Festival. (Richland Center Wisconsin). Saturday, September 16 at the Fairgrounds. Includes lots of folk music from Wisconsin talent, a pie baking contest, liar's contest, cross-cut saw contest, homestead skills workshops and demonstrations, crafts, and a chance for everyone to barter their harvest goods. Mexican meal and bluegrass dance in the evening. **Ocooch Fall Festival Committee, Box 544, Richland Center, WI 53581.**

☆Utopias and Communes, Historic and Contemporary Perspectives - October 11 - 14.

The purpose of this conference is to bring

together scholars, regardless of academic disciplines, in a variety of formats designed to inform one another and be informed about intellectual perspectives and developments in the field of utopian thought, planning, and intentional communities and the conditions and social movements which accompany their growth. This conference is sponsored by the University of Nebraska at Omaha's Division of Community Services Assoc., and the Institute for Icarian Investigations. Additional sponsors will be announced. Plans for the conference are now being made, please address suggestions, comments, and inquiries to: **Mark O. Rousseau, Program Chairperson, Conference on Utopias and Communes, Conference on Utopias and Communes, Univ. of Nebraska at Omaha, Box 688, Omaha, NB 68101 phone: (402) 554-2626.**

☆"Lifelong Learning in the 1980's" will be the theme of the Eighth National Free University Conference, to be held October 20-22, 1978, in Kansas City, Missouri.

Conference topics will include the future of lifelong learning, spreading community-based community education, and workshops in practical matters such as funding, publicity, new course ideas and others.

A special pre-conference session on "How to Start a Free University" will be held Friday afternoon for those wishing to start a program in their own town.

The conference is open to people in free universities, learning networks, community education, adult education, and the general public.

For more information contact: **Free University Network, 1221 Thurston, Manhatten, Kansas, 66502, Phone (913) 532-5866**

☆"Gay Men and Alternative Lifestyles" will be the theme of the Sept. 22-24 conference at Aloe community in North Carolina. This conference was planned and coordinated by the eighteen participants of a similar event in March of this year. Workshops will focus on gayness as it relates to each personally and to society, the concept of community, and its relationship to the gay experience, and the theoretical and practical aspects of forming and maintaining urban and rural collective living situations.

Rural and urban gay men seeking alternatives are invited to write for information: **Aloe Community, Rt.1, Box 100, Cedar Grove, N.C. 27231**

☆The **New England Communities Conference and Fall Equinox Festival** will be held at Another Place, Sept 21-24. The gathering will include people involved in intentional communities, collective or cooperative work, and for all people exploring appropriate lifestyles. Workshops will address several levels of community, including: intentional community living (relationships, division of labor, child raising, governance), community as society, community of the world, and community within oneself. Cost: $35 adults, $15 children. To register contact: **Communities, Another Pace, Rt. 123, Greenville, N.H., 03048 (603) 878-1515**

☆**Design for Community - October 20-22**

Communities for mid-life and older people offer special opportunities. The children have left home, the struggle for success and material possessions has mostly abated, and there is more personal maturity and economic ability to found a comfortable community. Yet there are also special concerns for this age group in community living, such as health and financial independence, and entrenched personal habits. To establish residential communities in light of these promises and concerns is the purpose of Act II Communities, Inc. A fall conference at Hudson Valley Farms, near Netcong, NJ will cover all aspects of community design - social, economic, and physical - in a series of workshops and discussions. People interested in this concept should write for full information.

Design for Community, ACT II Communities, Inc., 9803 Roosevelt Blvd., Philadelphia, PA 19114

Groups Looking

☆Kayavarohan is a spiritual center based on the principles of the Santana Dharma, the eternal way of living in accordance with the truth. It offers a diverse, but integrated program. The spiritual community at Kayavarohan is set up so one can complete the four stages, or ashramas, of life there.

The first stage is Bramacharya, that of the celebate student. At Kayavarohan, a school, Dharma Kula, provides for the training of children and young adults. Dharmic principles and skills needed in life are taught; a balance between east and west is sought.

Kayavarohan Village is the home of those in the second stage, Griha-Stha, the householder stage. Married couples and families live and participate in village life. Residents hold jobs in the local community or operate their own businesses at Kayavarohan. Young children live at home; shared child care is possible.

The third stage of life is Vanaprastha, the givingaway of business and major possessions to grown children. The Holy Order of Santana Dharma is made of these serious aspirants striving for renunciation. Members take vows of celebacy and poverty and practice 4-8 hours/day of sadhana, along with guru service.

The final stage of life is Sannyasis, during which one roams and teaches. At present there are no Sannyasis living at Kayavarohan, unless Swami Kripalu is in residence. Areas of the forest have been reserved for their future use.

Besides these residential programs, there are: a spiritual counselling center offering individual and group sessions; the Kripalu Yoga Center where hatha, bhakti, and jnona yoga are taught and teachers are trained; and the Anubhava School of Enlightenment where 3 day intensives are held. To arrange for a visit write: **Kayavarohan, 3100 White Sulphur Springs Rd., St. Helena, CA 94574 Tel. (707) 963-9487**

☆**The Redeeming Social Value Project (*RSVP)** is a non-profit organization dedicated to investigating, encouraging, developing, coordinating, and/or supporting any or all ALTERNATIVES which strive to attain (either by design, or by coincidence) the PRINCIPLES OF WORLD CITIZENSHIP which are:

1. Ecologic Consciousness
2. Universal Prosperity
3. World Peace
4. Equality
5. Social Tolerance & Freedom
6. Good Will
7. Non-Exploitive Behavior
8. Public Accountability

Our primary projects are (a) to live our own lives as sanely and artistically as possible providing observable **functioning** examples of ideals put into practice, and (b) to support and promote cross-reference/outreach services in the San Francisco bay area, while interfacing with various similar organizations at the national level. We operate democratically and voluntarily, seeking personal fulfillment and pursuing common ideals. News of our developing philosophy and actual progress is related in our quarterly publication, the ***RSVP News.**

Our ranks presently include traditional families, communal families, open couples, and individuals who are in search of compatible friends. Several members have recently bought a 15-room house, and are working to convert it into an ecology-house, while supporting themselves by working in a construction and repair collective: members are also committed to establishing a child care program, a teen center, and community education programs. We are actively seeking members (those who want to plug in), collaborators (groups we can plug in to), supporters,

subscribers, and sympathizers. For information, please write:**RSVP, 681 Ellis, Box 885, S.F. GA 94109**

☆ **The Loving Brotherhood.** For men who care...for each other. TLB is a New Age social alternative for gay men of all ages. The group started in New Jersey but has members on the East Coast, in the Midwest and nationwide. For information in the Midwest send SASE (long) to **P.O. Box 4531, Chicago, IL 60680.**

☆We came together realizing that common ideals and shared interests are what it takes to build fulfilling lifelong relationships. And although we find the idea of "advertising" for partners to be somewhat impersonal, we don't know how else to reach like-minded people... so here we are, hoping that some compatible soul will stumble across this notice, see the vision behind it, and be inspired enough to respond.

We're trying to build a sane environment (an Eco-house in San Francisco, also spending time in the country and traveling) for living, working, playing and loving... emphasizing equality, non-preferential multiple relationships (not coupling), ecology, and a commitment to actively pursue ideals and long-range goals. Our method of defining our standards - and our key to implementing them - is total, uninhibited, open sharing of our perceptions, feelings, and ideals (while remaining open to outside interests and relationships, provided group harmony, commitment, and effectiveness remain high).

Special pursuits include a construction collective, co-op networking, publishing, artistic development, health, nutrition... and just having fun. We are **PYRAMIS, c/o *RSVP, 681 Ellis, Box 885, S.F. 94109.**

☆We are people in the San Francisco bay and Phoenix area looking for people who are not interested in temporary relationships, but would like a lifetime involvement, and to live in family groups in the same community of kindred souls. If you are in agreement with the following community principles than we are ready to talk about personal social contracts.

Community Tenets: work for change within the system, obey laws, pursue idealistic goals, show tolerance, shun violence, pursue trust through interpersonal communication, maintain equal relationships, avoid discrimination, limit wealth voluntarily, maintain individual autonomy and high moral standards, live ecologically, decide democratically, clean up after oneself, fulfill civic responsibilities use people not pets for companionship. Contact: **Bob Brown c/o Kerista Village, P.O. Box 1174, San Francisco, CA 94101**

Groups Forming

☆We, (miriam, Seph and Lynn) are three adults living on 470 acres of land, soon to be put in trust, in the northeastern part of Virginia. We hope to establish a community in order to run an organic farming operation on this acreage. At present, the farm is mostly rolling pastureland so dairying is our most promising option. We desire to eventually derive the majority of our income from the farm and foresee farm generated income and equity to be shared by members of our community. We are currently seeking additional members to join us in our effort. If you are interested or have any questions, please write to: **Jordan River Farm, Huntly, Virginia 22640.**

☆Homestead of two adults wishes to communicate with persons interested in sharing our house and land on a permanent basis. We have been located in this secluded hollow for a year. We are working towards producing vegetables, fruits, nuts, herbs, honey, milk products, and preserving this land's timber and wildlife.

We hope to find persons who would not want or need to have a full time "off the land" job, would share a common household and vehicle, are not attached to possessions, are interested in natural foods, in communal working and in developing their own skills and interests. We are not interested in having children in the household, but would not completely rule out the possibility. We do not have or want electricity. We use a hand water pump and a wood cookstove. You need a little capital to take care of your share of living, building, farming expenses should you make this your home. Write to **Route 1, Box 113B, Stouts Mill, West Virginia, 26439**

☆We have lived communally for 10 years in the large home we built. Recently the three others moved, and we (Jerry, Dana, and 15 yr. old son Duran) are alone on this 62 acre property. (We also own 1 acre of agricultural land in Arizona.)

We make most of our food by keeping a large garden and a variety of animals. Both adults work in business to provide income. We also breed parrots for pet shops, grow herbs for pharmaceutical industry, and have the long range plan of constructing an indoor tennis court, and opening a nudist camp for additional income.

We want to attract new members. Our business contacts could help find employment for new members. By the time this is in print, we will be incorporated, so everyone can own the property jointly by buying shares. These shares will be personally guaranteed so that anyone can leave without losing money. Our clothing philosophy is "clothing optional" except in pools and pond, where it is not allowed. Our philosophy about sex is that it is a matter between consenting participants in private. Illegal drugs are prohibited; legal ones are up to the individual.

Decisions are made by majority rule of all members. New members have 30 day trial period, during which they cannot vote.

For more information: **Aquarius Farms Corp. Jerry, Dana Kubias, Box 264, Fort Erie, Ont. L2A5M9**

☆Ontario group intending to develop radical humanistic foster home, seeking to meet teachers, social workers or anyone interested in radical youth work. **Bill Holloway, Box 6181, Station A, Toronto, Ontario M5W 1P6 Canada**

People Looking

☆I am a woodworker looking for other craftspeople to develop a self-sufficient community supplying our needs from the land and selling our crafts for outside income. I have 65 acres along the Klamath River in Northern California about 12 miles from the coast with 80 acres available adjoining. I would prefer to have a metalworker, potter, or people into other media, but would not rule out another woodworker. For further information, contact: **Gary Usinger, PO Box 4431, So Lake Tahoe, California 95729 Phone: (916) 542-0959**

☆Our direction is to find and communicate with energetic individuals, couples, to become involved in forming a vegetarian community in the Dry Coastland of Costa Rica (Pacific Side). We are in the process of acquiring land this coming winter (size depending on finances and people).

Costa Rica offers a good potential for supporting a natural life style, alternative energy conscious, new age farm. This project will require strong minded, hard working people willing to devote the time, energy and love to see a community unfold. Due to past experience, some financial backing is a must, and group meeting to formulate and realize our potential is important. **Brendan and Denise McConnell, 20 Old Town Rd., Southampton, New York 11968**

☆Woman looking for all-woman vegetarian farm to work on or join with. **Marli Rabinowitz, 5941 Yale Station, New Haven, Conn. 06520**

☆I am seeking to establish or to find out about existing compatible community in a rural setting. I am an energetic 49 year old female and have been an academic librarian in Los Angeles for a number of years. Early retirement would provide some assured income but not a sufficient amount unless I would unite with some others in the same situation. I am particularly interested in hearing from other men and women in my age group and circumstances who would be interested in such a cooperative community. **Irene Thorsell, 18550 Citronia Street, Apt. 37, Northridge, CA 91324**

☆Global Living for Behavioral Enhancement - Globe - a chain of spiritual world service communities linked by a teaching-research schooner. We envision an international network of communities utilizing humankind's greatest achievements. These will be dynamic, evolving, peaceful, multi-cultural communities of world citizens. After the communities are established, a 200' schooner will be located and launched. It will serve to connect the communities and as a teaching-researching base for about 40 people.

Presently we are attempting to raise money to complete the purchase of 320 acres, 70 miles N-NW of Brisbane, Queensland, Australia. A late summer publicity/fund raising/meeting-people tour is planned. This mother colony will allow both single family and communal roundhouses. Cottage industries will be developed, ie herb gardening, solar oven manufacturing, etc. Spiritual disciplines will be of individual choice. A Council of Elders, chosen from community sub-councils, will provide guidelines for continuity of orderly living routines. Specially selected members will liase with the United Nations and other peaceable groups.

Intending Globe members should be willing to dedicate themselves to the uplifting of humanity by example of living their ideals and helping to assist (when invited) local populations. For more information contact: **Globe, c/o 2842 Crestlynn Place, N. Vancouver, B.C. V75285 Canada.**

Land

☆The alternative school which has been operating on the property of Woolman Hill Inc. in Deerfield, Mass. is closing. 25 years ago these 100 acres (20 acres clearde) were deeded to a group of New England Quakers. Since then the land, 3 large buildings, and several small living structures have been used by an alternative school and as a conference center for Quakers and other groups.

The Board of Woolman Hill is open to new ideas for use of the property. The new program would need to be consistent with and effectuate Quaker principles, such as simplicity, pacifism, human rights, and social action. Even if your program is in the formative stages, of if you have doubts if it falls within the guidelines, please write describing the program, the number of people involved, how you expect to meet costs, plans for land uses, and relation to Quaker principles. Write: **Claire B. VanPeski, Star Tr. Box 71, Worthington, Mass. 01098**

☆The Land Stewardship League has been given 110 acres of land in Galway, N.Y., plus enough cash to pay taxes for possibly 2 years. Land use plans have been started. The land trust is looking for tenants. Contact: **Austin Wattles, 410 Hudson Avenue, Albany, N.Y. (Information from Maine Land Advocate)**

☆Northern Minnesota - 120 acres on secluded dark-watered, but picturesque lake. $44,000, very negotiable, especially cash.

Call **Dave or Patti, (218) 743-3462**

Help Wanted

☆The Citizen's Energy Project is looking for a person with experience in organizing on nuclear, alternative energy, appropriate technology and related issues. A fair amount of research and writing is also involved. For a more complete job description, write to **Citizens' Energy Project, ATTN: JOB OPENING, 1413 K St. N.W. -8th floor, Washington, D.C. 20005.**

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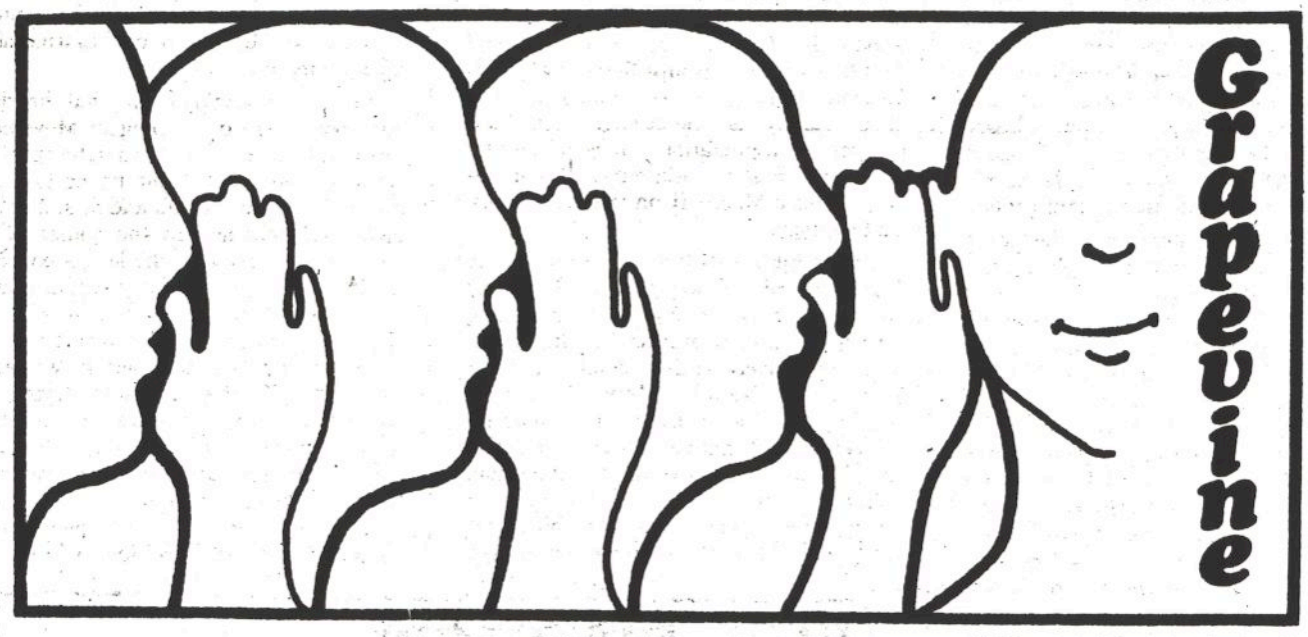

The two following items are taken from **Self Reliance**, *May, June '78, No. 13.* **Self Reliance** *is a bi-monthly newsletter concerned with the application of small scale, appropriate technology and social organization in overcoming urban problems.*

Self Reliance *column "Progress Reports" is similar to* **Communities** *"Grapevine". "Progress Reports" is composed of brief stories about cooperative projects. Subscriptions to S.R. are $6/individuals, $12/institutions. Sample copy $.50 Write:* **1717 18th St. N.W., Washington, D.C. 20009**

Cooperation in Canada

We try to keep readers informed of innovative programs initiated by our neighbors to the north. In past issues, we have discussed Vancouver's neighborhood planning program and the Montreal Citizen's Movement. We have recently become aware (through NASCO - the North American Student Cooperative Organization, Box 1301, Ann Arbor MI 48106) of the following promising developments:

The city of Toronto has leased four of the five parcels of land in its St. Lawrence Land Bank to co-op housing development projects. The precedent-setting action is the largest disposal of land to co-op housing in the city's history. The four different projects will provide over 500 units of co-op housing to city residents.

Also in Toronto, Bain Apartments Cooperative, a 260-unit apartment complex downtown, has finally been sold by the city of Toronto to a cooperative corporation made up of its residents. The city originally bought the property in 1974 at the residents' request, to save it from condominium conversion and to give residents time to gather resources to purchase the complex themselves. Purchase was completed in December. Bain is the first government-owned housing in Canada to be converted to resident-cooperative ownership.

Community Cannery in Oklahoma

The Krebs Nutrition Center, outside McAllister, OK, is a community cannery that provides jobs for 25 formerly "hard-core" unemployed workers. The cannery also creates a market for small fruit and vegetable growers in the area and sells low cost, high quality food to local non-profit food programs, like federally-funded senior citizens' and day care centers. The center is a project of the Kibois Community Action Foundation in southeastern Oklahoma.

The Krebs Center uses a metal canning system and puts up only gallon sized containers, suitable for institutional use. "We thought at first we could do custom canning for poor families, but the economics are such that we have to stay with the larger containers," she says. The cannery hopes to work with buyers' coops in the future and will do custom canning for a local Choctaw Indian tribe involved in a gardening/self-sufficiency project.

The cannery employs five managerial staff, four of whom were certified as canners through their work at the center, and 20 more workers who come in on an as-needed basis. Some of the workers' salaries are provided by CETA and Community Services Administration funds.

For more information, contact: **Joy Roy, Kibois Community Action Foundation, 410 NE Sixth Street, P.O. Box 488, Stigler OK 74462**

The **Northwest Passage** *is an independent radical journal published in Seattle by the staff collective. The following is reprinted from the May 23-June 12, '78 issue. Vol. 18, No.*

Living Without Trident

by Brian Siebel

May 21, 22, and 23 brought thousands of people from the greater Northwest to Kitsap Peninsula to non-violently assault the Trident nuclear submarine base under construction in Bangor. 4000 people rallied and marched Sunday May 21; 1000 cheered as 290 climbed a six-foot fence to occupy the base on May 22; and 500 people re-enacted May 22 the next day, with 266 re-entering the base. "It's a good sign of hope for the future," said Jim Douglas, anti-Trident activist since 1974.

Obviously, people came to voice an emphatic NO! to Trident. They said other things as well. "Women who love women love life. Stop Trident." - spoke one banner connecting the sub with this male-dominated society.

"Save farms, people can't eat nuclear subs," read another banner, speaking to the proposed 6-lane freeway through 10 area farms, including the Peterson's farm, rally site for May 22 - all for just two hours of Trident traffic a day. Other signs said simply "Trees," "shoes," or even "glasses" to point to the way Trident, at $2 billion per sub and $600 million for the base, robs us of basic needs and useful employment.

Trident demonstrates as well the lack of control we have over our lives. The form of resistance to the base - non-violent, with decentralized decision-making and no big shots - represents a recognition of this problem and the beginnings of an alternative. The May 23 action, called in response to the authorities' refusal to charge any but second-time offenders for the May 22 civil disobedience, was initiated by and supported by all the "affinity groups" participating in the action. Spokespersons from groups, in meetings of 70-80 persons, hashed out a new scenario and dealt with questions of cooperation vs. non-cooperation with police and bail solidarity, all the while adhering closely to consensus decision-making.

The May 21, 22, and 23 actions form a crucial moment in the expansion of the antiTrident campaign. Regionally, the thousands that came can return to community organizing. Nationally, the events coincided with the United Nations Special Session on Disarmament, generated national media coverage, and fit into the recent wave of anti-nuclear direct actions, from the nuclear power plant in Seabrook, New Hampshire to the plutonium trigger plant in Rocky Flats, Colorado.

The following is excerpted from the June newsletter of Movement for a New Society.

Movement for a New Society

Movement for a New Society is exploding, growing all over. There are strong foundations for a new Life Center in the Twin Cities of Minnesota. Boston and Baltimore are forming a number of collectives and houses, and for the first time there is a full-fledged MNS collective in the Southeast, the Southern Mobilization Affinity Group. The Seattle Toolbox Collective has been providing training for actions against the Trident Submarine. Groups are coming together in Washington, D.C., Texas and Omaha.

MNS folks in New England, Philadelphia, the Southeast and the West are heavily involved in actions against nuclear power and weaponry: at Rocky Flats,colorado on April 30th; Barnwell, South Carolina on May 1st; Seabrook, New Hampshire on June 24th; San Luis Obispo, California; as well as working with the Trojan Decommissioning Alliance action in Oregon. More than three hundred working groups have now participated in macro-analysis seminars - and their variety is increasing: food and hunger, transportation, nuclear power, feminism, health, children and nonviolence, plus a Macro II on political theory and strategy.

Philadelphia MNSers helped form the beginnings of the Keystone Anti-Nuclear Alliance and are doing local organizing and direct action around housing issues and oppressively sexist advertising. The Philadelphia Namibia Action Group is labeling sardine cans in supermarkets "Stolen from Namibia: Product of Apartheid", and is supporting the Operation Namibia crew sailing down the coast of Africa with a cargo of banned books for the people of that oppressed land. The Fatted Sprout, "the food service with a conscience", is cooking for peace at the Plowshare Coffeehouse for the United Nations Special Session on Disarmament during May and June.

We are increasingly aware that the ideas and tools we're developing in Movement for a New Society are a valuable part of what is needed by people trying to bring about change in the 70's and 80's. As MNS grows and changes in the course of its work, new issues and challenges confront us. We are struggling for personal liberation from such oppressions as sexism, classism, and ageism, all of which prevent us from being the whole persons we really want to be. We are also trying to collectively increase our skills for developing a more coherent strategy; how to refine our increasingly large, decentralized network to make it more flexible and functional - looking at membership, communication and decision-making.

1978 DIRECTORY

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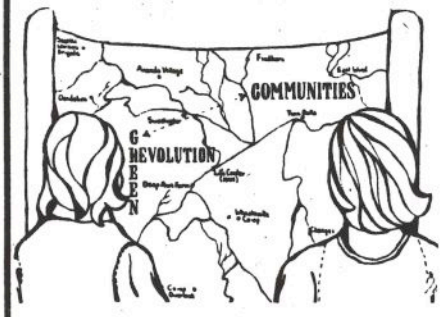

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Coops

☆Desert Tools and Equipment Cooperative is a fledgeling tool and hardware co-op. The Co-op uses a direct charge system. There is a refundable membership deposit of $15-$25, depending on what people can afford. The deposit is to help with minimum order limits of suppliers and to get a small stock of tools. The annual membership fee is $4.00.

The Co-op's mark up on tools varies from 5-15 percent, depending on the suppliers wholesale discount. The wholesale price ranges from 10-15 percent off the suggested retail price. The mark up, as all other co-op decisions is open to discussion and change. All orders must be prepaid because the co-op does not have established credit. For more information and to place orders contact: **Tim Keefer or George Milan, Trucker's Office, Tucson Cooperative Warehouse, 1716 E. Factory, Tucson, AZ**

☆The following literature is available free from the California Dep't of Consumer Affairs, 1020 N. Street, Sacramento, CA 95814.

How to Form a Food Buying Club

Food Co-op Bibliography and Guide

California Food Co-op Directories (Southern and Northern)

Consumer Coops and the Law

How to Form a Cooperative Food Store

☆Community Service, Inc. sells books. Titles range from "The Neighborhood Organizer's Handbook" to "Communes, Law, and Common Sense: A Legal Manual for Communities," to "Education for Social Change." Quite a few of the books are stories of specific communities, others are more philosophical and general. Write for a complete book list: **Community Service, Inc., Box 243, Yellow Springs, OH 45387**

Resources from Movement for a New Society (all items postpaid)

Moving Toward a New Society - Analysis, vision, and strategy for a democratic decentralist, ecologically sound society. $4.00

Building Social Change Communities - The "ins and outs" of how to do it. $3.00

Clearness: Processes for Supporting Individuals and Groups in Decision-Making. $1.75

Resource Manual for a Living Revolution - alias, the "Monster Manual". Skills and esources for social change through nonviolent action. $5.50

Gay Oppression and Liberation, or: Homophobia: Its Causes and Cure $3.50

A Manifesto for Nonviolent Revolution. $1.10

Sexism Theory Paper. $1.10

Empowerment: personal and Political Change $1.75

Dandelion: MNS quarterly newsletter. $2.50

To order literature, or for further information, write: **Movement for a New Society, Network Service Collective, 4722 Baltimore Avenue, Box Q, Philadelphia, PA 19143**

Alternative Futures: The Journal of Utopian Studies is a new interdisciplinary quarterly of utopian and future studies intended to provide a locus for currently scattered publications in these areas: utopian literature and thought, communitarianism and social experiment, utopian/dystopian science fiction, and futures inquiry which is non-technical in nature. The first issue appeared in Spring 1978. **Alternative Futures** seeks essays of a speculative nature as well as research studies. MSS should be submitted in duplicate with a self-addressed, stamped envelope. Please address correspondence to Alexandra Aldridge, Co-editor, **Alternative Futures**, 102 Rackham Bldg., University of Michigan, Ann Arbor, MI 48109, or to Merritt Abrash, Co-editor, **Alternative Futures**, Human Dimensions Center, RPI, Troy, NY 12181

Schools

New Schools Exchange Newsletter. The most important communications link among alternative schools and people inclined to them will be distributing its last Directory Issue, #140 - 124 pages - at a cost of $5, before ending a decade of struggle and commitment to the new school movement. The NSE files will become a permanent archived collection (catalogued and indexed) at Yale University Library. For copies of back issues while they last (10 for $8), write: **NSE, Pettigrew, AR 7275?**
(From National Association for Legal Support of Alternative Schools)

NALSAS is a national information and legal service center designed to research coordinate and support legal action

involving nonpublic educational alternatives. Challenging compulsory attendance laws - as violative of 1st Amendment rights - and other state controls on non-compulsory learning arrangements, NALSAS helps interested persons/organizations locate/evaluate/create viable alternatives to traditional schooling approaches.

Continued operation of NALSAS activities is dependent upon grassroots support thru individual contributions and/or payment of voluntary annual membership dues. Tidbits is the 8-page newsletter. Dues: $20/yr.

Cheez! Uncle Sam - What Price, Justice? is the true story of the many years of sweat and struggle it has taken to sustain a free school in the hostile atmosphere of Santa Fe, N.M. The book is written by Ed Nagel, teacher and janitor of Santa Fe Community School. The preface reads:

"At last he has put it all together in one work: the kids, the classes, the books they read, the crazy, delightful, unexpected things they said, the legal appeals, the letters to beg cash or sanity (or both) from those who always had the first but seldom gave much evidence of the second...It is all here in a single, carefully documented book - one that moves fast, strikes deep, hits hard, and cannot help but bring a rational reader, first to the point of joy, and then to tears."

This book is recommended by the National Association for the Legal Support of Alternative Schools. Single copies $8.95. If C.O.D. $10. Available from **SFCS Publications, P.O. Box 2241, Santa Fe, N.M. 87501**

The Folk College Association of America is an organization devoted to promotion of the Danish institution of folk college in the U.S. Folk colleges are small, typically serving 65-115 students, and aim at a family-like community of concern. They discard the labeling of persons by grades, credits, and similar excess baggage of academia.

Their emphasis is on natural growth of students from their own surroundings. They are not vocationally oriented - that job belongs to a different school. They do not insist on a pre-determined body of knowledge; instead, their aim is to develop whole, happy, capable, and socially responsible persons. Their graduates tend to return to their own familiar places, with enriched personal resources and an increased willingness and capability for leadership.

The Association also publishes a quarterly newsletter OPTION, available for $3/yr. Annual conferences have resulted in the formation of two regional chapters, one in Berea, KY and another in central-eastern N.Y. Dues: $10/yr. For more information: **Kathryn Parke, Executive Secretary, 22 Bobrick Dr., #34, Rochester, N.Y.**

Alternative Energy

A Compendium of Alternative Energy Legislation is published periodically by the staff of **Elements**. The 4 page compendium is funded by a grant from the National Center of Appropriate Technology, NCAT. Each entry provides the number of the bill, a short title, the name of the member who submitted the bill, the committee to which it was referred, and the date it was originally entered. The extract is followed, when possible, by the name and phone number of the staff person handling the legislation. The compendium is available from **NCAT, PO Box 3838, Butte, Montana 59701**

Social Political

The New Age Harmonist is a free newspaper of the New Age Caucus - a political group whose slogan is "simple Living and High Thinking." NAC platform supports: HEALTH: preventative medicine, nutritional education, vegetarianism, yoga and meditation, government support research and education into holistic and natural medicine. AGRICULTURE: family farms, organic farming, government assistance to ecological farms. ENERGY: research, development, and deployment of clean energy sources, conservation, recycling incentives. ENVIRONMENT: land use policies that include citizen participation, curtail urban sprawl, provide parks and gardens in cities, retain the natural state of public lands, protect water and air quality and endangered species. MEDIA: reduction of violence, sex, trash in media, especially TV, increased coverage of positive human accomplishments. CIVIL & HUMAN RIGHTS: economic, human, and civil rights of all citizens regardless of race, religion, color, or social position. Additionally, the practice of deprogramming, which strikes out and progressive elements of society must be stopped. CONSUMER: The end of planned obsolescence, reduction of impurities and harmful chemicals in food, non-discriminatory lending, consumer education, truth in advertising. FOREIGN POLICY: an end to arms race, foreign aid in the form of intermediate/appropriate technologies, development of balance of unfair trade conditions between developed and undeveloped countries, fair pricing, food reserves for humanitarian purposes, strict regulation of multi-national corps. ECONOMY: the establishment of small businesses, the encouragement of appropriate technology. PUBLIC SAFETY: prosecution of organized crime, drug rehabilitation using new age methods. To get on the New Age mailing list write: **NAC 3725 Midvale Ave., No. 3, Los Angeles, CA 90034**

"...by political, we mean any (inter)action that affects more than one person."

Self Determination is an organization concerned with networking and support around the issues of integrating personal values and political action (and political values and personal actions).

The current staff of four and various volunteers produce a Quarterly Journal that discusses various aspects of personal/political in regard to specific issues - health, organizations economics, technology, chauvinism.

1500 members may participate in core groups across the state, in their communities, around issues that are of concern to them. Core groups currently operate, independently of the staff in Sacramento, San Diego, Santa Cruz. Come fall there will be groups beginning in Pasadena, San Francisco, Santa Clara.

We hope to find funding to support staff to set up and operate a statewide network to connect people and organizations who share resources, skills, and knowledge in support of a more human, life affirming way of being both personally and politically.

Self Determination is located at **2435 Forest Avenue, San Jose, CA 95128. Phone (408) 984-8134.** Contact us for more information.

Women

Woman's Association of Self Help (WASH) is a non-denominational, non-profit organization serving the needs of women on the Eastside and Greater Seattle areas.

Offered is an alternative method of peer counseling in an atmosphere that is comfortable and non-threatening in which to share, gain information and emotional support in the various endeavors toward personal growth. Educational and self-

growth programs evolve and referrals are made.

WASH offers a drop-in, phone-in center for women of all ages. No fees. No appointments necessary.WASH also offers weekly rap group, workshops on self-esteem, assertiveness training, rape and abuse relief, and other topics, a speakers bureau, lending library, and temporary housing.

WASH is staffed by dedicated and trained volunteers; it is funded primarily by individual contributions and special fund raising events. For more info: **Women's Association of Self Help, 11100 N.E. 2nd, P.O. Box 3023, Bellevue, WA,**

Rural

Mountain Life and Work is the monthly magazine of the Appalachian South. The main focus is mining: recent disasters, health hazards, unions, strip mining, flood prevention, and related legislation. The issue sampled contained articles on the positive contributions of the Tennessee Valley Authority (new jobs and further contributions to community gardens), the continuing boycott of J.P. Stevens, and local struggles with the gas company.

Also included were reports on Appalachian development organizations on the lives of Appalachian migrants in Ohio, and on a book of historical fiction with an Appalachian setting.

Mountain Life and Work is published by the Council of the Southern Mountains, an Appalachian People's organization, est. 1913. Subs to the 48-page magazine are $5/yr./11 issues (July-Aug combined).

A Directory of rural organizations is available from the **National Rural Center, 1200 18th St. NW, Washington, D.C. 20036** for $2.00. The directory is a comprehensive list of national and regional groups who are concerned with rural America. A total of 130 organizations are listed with such concerns as electric power, labor organizing, agri-business, tax reform, rural schools, poverty, mental health, and others.

(taken from **Ocooch Mountain News**, May '78)

Small Town is the monthly news journal that brings ideas and resources to citizens and professionals in small communities across the nation. **Small Town** is published by S.T. Inst., a non-profit organization concerned with finding solutions to problems facing small towns and country side communities in the modern world. Problems in housing, land use planning, industrial development, community health, historic preservation, small business, solid waste and sanitation, local government, finance, cultural development, and a wide range of other concerns are addressed from the perspectives of citizens, officials, professionals, and business leaders.

Experience is shared through illustrated 4-page feature articles. The balance of the 10-20 page issue provides information and resources. No paid advertisements. Annual dues include subscriptions are $15/yr. for private citizens, $25/yr. for businesses and libraries.

Rural America - a voice for small town and rural people is the 12-page newspaper of a Washington-based membership organization of the same name. Several feature articles and many news items expose urban prejudice and express rural concerns. Membership dues are on a sliding scale $5 - $100. For more information Contact: **Rural America, 1346 Connecticut Ave. N.W., Washington, D.C. 20036 Tel. (202) 659-2800**

Miscellaneous

The following resource listing is taken from **Alternatives-An Alternative Lifestyle Newsletter.** *[Yes, these are the alternate celebrations people.] In addition to publishing a quarterly newsletter, Alternative also sells books. Categories are as follows: alternate celebrations, life style, consumption, economics/politics, teh system, food hunger, nutrition, and children's books. Write for a booklist:* **Alternatives, 1924 East 3rd Street, Bloomington, IND 47401**

The New Games Foundation, a non-profit organization created in 1974, is dedicated to encouraging individual creativity through participation in games. More than just games, New Games is a whole attitude toward play. It is an attitude that people can and should play together for the fun of it. As partners rather than opponents, players compete against the limits of their own abilities, rather than each other. Ultimately in playing together people can learn to live together. Training and presentations on New Games are being sponsored in 80 cities in 24 states and four foreign countries. To obtain a listing write: **New Games Foundation, P.O. Box 7901, San Francisco, CA 94102**

Love, Serve, and Surrender Corp. is a communal group in northeastern CA working towards agricultural decentralization. They have started an information center and nursery for the propagation of special varieties and new crops that will enable those living in colder climates to be more productive in both food and financial self reliance. LLSC provides these services at little or no cost to those interested. For more information: **Love, Serve, & Surrender Corp., Rt. 1, Box 2, Covelo, CA 95428, (707) 983-6375.**

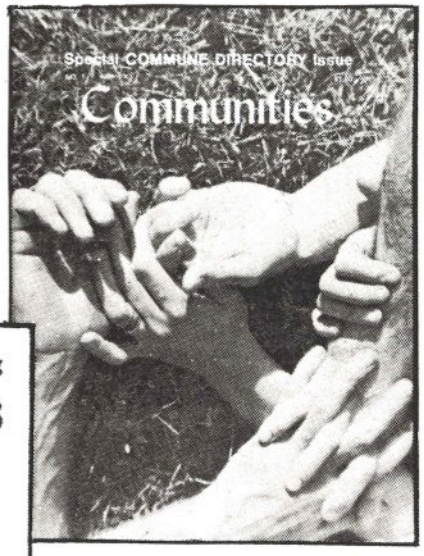
Is your group interested in developing a new industry?

Twin Oaks and East Wind Communities are interested in sharing some of their hammock sales with another intentional community. This would involve guaranteed sales - 1,000 to 1,500 hammocks in the next year, with long-term possibilities.

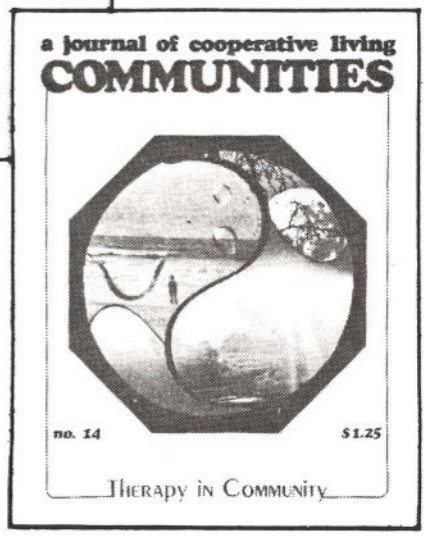
Hammock making is an easily-learned, relatively low-investment craft.

For more information, contact: Malon Wilkus, East Wind Community, Tecumseh, Missouri 65760 or phone (417) 679-4682.

back issues...



2. Urban Communes
3. Ananda Village
6. Overseas Communities
7. A Cottage Industry
8. Individuality & Intimacy
9. Children in Community
10. Work in Community
11. Land Reform
13. Spirituality
14. Therapy
15. Education
17. Family, Sex & Marriage
20. Middle Class Communes
22. Networking in the Ozarks
23. Women and Work
25. Don't Start a Commune...
26. Urban Coops: Austin, New York
27. Movement for a New Society
28. Seabrook; Interview of Ex-Twin Oakers
29. New School for Democratic Management
30. Directory of Intentional Communities
31. Learning in Community
32. The Future of Community
33. A Woman's Issue



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