

Special COMMUNE DIRECTORY Issue

NO. 1

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Communities



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Communities as we conceive it is a unique magazine—describing and discussing communes, co-ops, and collectives; concepts, ideologies, and theories dealing with our efforts to build a better world, a peaceful one in which all people will be able to live happy, productive lives without exploiting others. Throughout our nation, people concerned with radically changing their lives are shifting their emphasis from communes to community. It will be our intent in the magazine to encourage this movement, helping community become a viable alternative and thereby a solution to the problems of society. *Communities* will facilitate the development of community in several specific ways. We will be a forum for the exchange of experiences, feelings, and ideas between these people and groups interested in new communities. This should provide a vehicle for the communication that must be had to establish a communal movement.

This magazine represents a giant step toward the formation of an inter-communal communication network. Why? Well, some exciting things happened at the Twin Oaks conference on communities last July. Among them was the joining of forces by many of the North American collectives involved with dissemination of information about communalism. Representatives from these groups met and decided to form a cooperative that would publish a bimonthly magazine reporting on the movement from vantage point within our movement. Three of these groups, which were publishing on their own, have ceased working singly. So, those of you who have been trying to keep abreast of the news by reading *Alternatives* (formerly *The Modern Utopian*), *Communitarian*, and *Communitas* will be even better informed of developments by obtaining *Communities*.

How did it all come about? Realizing that cooperation was necessary, we gathered and discussed our predicament of competitive efforts. It was a discussion of how extensively we could work and support one another, and as it progressed some individual concerns were reconciled and the path for merging was opened. The more we talked, the more we were able to resolve matters; and eventually we agreed on this project for total cooperation among us. It was a happy moment. Those of us attempting to build alternatives from a basis of cooperation were coming together and creating a broad-based organization that was truly representative of our values.

The various collectives will be contributing to the magazine in whatever way they can. Specific tasks were decided upon for each of us with all being involved in various facets of the publishing activity. Just by sheer weight we have quite an advantage over similar publications. We are seven collectives from around the country and are eager to expand our numbers, feeling that the broader the base and the better the coverage, the more effective we will be as a medium for social change. As of this printing, we represent collectives from the Alternative Foundation, *Communitas*, Community Services, Community Market (branch of NASCO), Twin Oaks, and Walden Three. Our business offices are at Twin Oaks in Virginia and our distribution facilities at Yellow Springs, Ohio; typesetting and design of this magazine was the work of Walden Three in Rhode Island; an announcement brochure was done by the East Lansing, Michigan group; and the editorial offices are shared by the groups in northern California and in Yellow Springs. When we tell our friends about these developments, they are astonished by the complexity of such an organization, exclaiming it will never work. Well, here it is! We see it as a positive attempt to decentralize the publishing effort and allow us to provide the maximum number of people with the most timely coverage. Our enthusiasm for such a cooperative along with your support will help make it successful.

With *Communities*, then, we hope to combine and effectively synthesize not only the resources but the energies of all involved. The former magazines are no more. In their place is this more comprehensive, up-to-date journal bringing you the best of the old, blended in a

(... continued on inside back cover)

Communities

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CONTENTS

FLIGHT FROM RESPONSIBILITY	2
STRUGGLE IN THE COUNTRY	4
COMMUNITY AXIOMS	6
MIDDLE-CLASS COMMUNE	8
SELECTING MEMBERS FOR YOUR COMMUNE	12
PUBLIC RELATIONS	16
CAMP HILL VILLAGE	17
TWIN OAKS COMMUNE	24
COMMUNE DIRECTORY	29
WOMEN AND COMMUNAL SOCIETIES	37
TOWARD A LIBERATORY TECHNOLOGY (Part Two)	41
GRAPEVINE	46
COMMUNITY MARKET	52
REACH	53
REVIEWS	59
RESOURCES	63
C P C	64

ABOUT THIS ISSUE . . .

We are featuring our commune directory in this issue. Many rural communal living groups in the past have recoiled in horror at publicity. They feel such a directory will lead to another summer of transients. Those groups listed herein have managed to cope with the "visitor problem" through effective structure or a more carefree attitude. The directory begins with some useful commentary; please note it.

Of the articles included for our first issue, we have three by women: one politically reflective, another concerning mechanics in screening commune members, and the last of an historical nature. It's high time for the women to speak—and for men to listen. A commune movement exhibiting all the ugly characteristics of mainstream life on this continent is no alternative. For communalism to lead to substantive change, it should evolve without extensions and continuations of competition, racism, and sexism. We must be aware of these symptoms of suppression. So women must play a directive role, too. These three articles indicate many important factors and consequences of communalism. Enjoy 'em.

The remaining articles reflect the variety of people involved in our movement—a rainbow movement. As decentralists aiming at change through creative expression by many and for many, without exploitation or repression, we will continue to provide this panorama of viewpoints.

Following the articles are those sections of the magazine that will be ongoing — Grapevine, Reach, Reviews, and Resources. Read on!

FLIGHT FROM RESPONSIBILITY

THE NEW SUBURBANITES

By CHRIS ELMS

In the 1940s and 50s white America, hassled by all the blacks, crime, and decay in the city, took flight to the suburbs. There they could raise their kids in peace, be surrounded by familiar faces, and forget about the problems of those less mobile (read: black or lower class) people trapped in the cities.

Now in the 70s, the white sons and daughters of suburbia, hassled by polluted cities, empty suburbs, and irrelevant colleges, are taking flight to the country. Here the new

suburbanites can raise their kids in peace, be surrounded by familiar (white) faces and forget about the less mobile victims trapped in ghettos and pollution (to say nothing of Vietnamese being bombed out of their rural existence).

This is, in essence, the suburban consciousness: seek a good life for yourself and forget about the people who have to live in the problems you've deserted.

"But, we are an Alternative," they cry. And that is true. Almost all country folk have rejected the consumerism basic to our society and live much more biologically sane lives. Those who live communally provide alternatives to the isolation, the competition, the narrow nuclear family, the acquisitiveness of our materialistic unhuman order. But, by and large, they are not an alternative to the silence of the silent majority on the injustices coming down in our prisons at home or in Vietnam abroad. While the white stockbroker is too busy hustling his money to take time out to move against the war, the white communitarian is too busy working his garden. While gardening is certainly more laudible than money grubbing, what bugs me is the common element: both are white (and not lower class, either) and both are too busy with their own thing to come to the aid of less privileged non-whites (or poorer whites).

Racism doesn't have to be intentional. A whole set of dirty workers (police, teachers, prison guards, social workers) serves as the buffer hiding the dark races and lower classes from the innocent lives of new or old suburbia. Yet this innocence, while not directly harming, does nothing to resist the oppression, either. To my mind, not opposing injustice helps that injustice continue.

So with flight to the country. The mobility (to even have the option) to go live a sane life in the country is a white (well-to-do) privilege. To cash in on this privilege, while at the same time turning down one's responsibility to the less-mobile victims of the system we reject — this seems to me to smack of the same subtle racism behind the suburban movement.

Time Out for Some Personal Stuff

If you are still reading this article, you've probably concluded that I'm another of the city radicals, addicted to smog and unable to tell a winter squash from a zucchini.

Wrong. The milk I drink is from our own goats, the zucchini from our own organic garden, the bread made at home from wheat we grind, the heat from wood we cut and burn. We are country folk.

And the motivation for this article is not some vague feeling that country people are apolitical and shouldn't be, but real frustration in trying to talk to (let alone get anything going) with all our other (young, white) country friends about anything but goats, gardens, chickens, and cheese. When we bring up Vietnam, all of a sudden: silence (that's bad vibes, don't let them in to disturb the idyllic scene). If we bring up Attica, avoidance (how does that relate to our eggplant? It doesn't, but to make a connection is our responsibility, since the whole idea of prison is to rip off people and get them far away from people who might help.).

In fact, anything that borders on "politics" is avoided like smog.

But political people are fucked up, on ego trips, over-intellectual, elitist, etc. — say the country avoiders. Sure, they are products of our sick system (and are changing these

things rapidly, too, from our observations). In fact, one reason we are in the country is that we couldn't handle the intellectual meetingitis, the sectarian in-fighting, the elitism of the New York City political scene three years ago.

We needed a vacation from the heavy political trip. But living in the country, we need a vacation from people who are on permanent vacation from any responsibility to anyone but their own little (white) group.

Utopian Model vs. Radical Resistance

I keep harping on the white/nonwhite thing, because much as the country communards sort of think everyone would be living like them "if only they really wanted to," their (our) movement is, in fact, very narrowly race- and class-based. And while we have come partly clean by deserting our expected positions as managers, technicians, and teachers in a corrupt and dying system, that system keeps on functioning just fine as the lower-middle class moves in to fill the places we have deserted. And that system—monopoly corporate capitalism—is busy ruining our environment, raping the resources of the world, slaughtering the Vietnamese, repressing liberation movement at home, while the country movement placidly plants its potatoes and recoils in horror at the thought of political involvement.

But, say the new suburbanites, politics is all a power trip. By getting involved, you are just putting energy into a bum trip. Better to just live the good life and your example will make the world a better place.

A couple problems with this argument. First, although it is true that politics has to do with power, a radical politics has to do with seizing back power from those who have too much, so that we may truly control our lives. The prison system, the Pentagon, the corporations all have too much power, and consequently the world ecology and peoples suffer. (How ironic all the Whole Earth this and that compared to the narrowness of most country vision.)

An example of truly radical politics is the radicals on the Berkeley city council. They are using their power to help bring control back to the people by funding day care centers and trying to return the municipal gas and electric system from PG&E's profit-hungry hands back to the city's control.

We wish to seize power to decentralize it, to spread it back to the people and to deny it to the murderers (strong, but true, in the case of Pentagon and prison power).

A second problem with the let-our-light-shine theory is that the light for cooperative human enterprises seems to be shining strongest in societies where utopian (creating a new man) and revolutionary practical politics joined hands. Cuba and China inspire millions to the sensibilities of socialist organization, while New Harmony or Oneida lie gathering dust on library shelves.

Or perhaps a more fitting comparison (since our system seems hardly on the verge of revolution): In Germany before Hitler, there was a huge youth movement; lots of people deserting the bourgeoisie, going to the country, becoming vagabonds, living in groups (read *Torches Together* on the early Bruderhof experience). Came Hitler, and the youth movement could offer no resistance and was crushed or forced to flee.

I think of that every time I hear the pitch about U.S. capitalism is a sinking ship and the communal movement provides a place for people to jump ship to. At present this is

true. But if capitalism gets into really heavy trouble, one real possibility is American Fascism (courtesy George Wallace, under the guise of participatory totalitarianism), with (like Germany) a full employment economy based on militarism and (like Germany) a ready racial scapegoat (Attica was just a revival of the dormant tradition of Indian massacres). And after the blacks, browns, and reds are taken care of, my long-haired friends, guess who's next.

"But There's Nothing We Can Do"

1) *Get informed:* An amazing amount of country folk we know either rely on *no* news (i.e., consciously avoid all sources of news) or straight news (TV or straight press). Indeed, it almost seems as if part of their anti-radical politics come from media-ingested stereotypes.

2) *Inform others:* Open up a bookshop. Start a local underground paper. Have a weekly discussion group. Open a free school that teaches more than nature is groovy (take field trips to trials, visit local prisons and Indian reservations). Open a coffee house.

3. *Electoral activities:* (a) Local—Follow the Berkeley model and mobilize progressive vote to begin to take over local councils. (b) State—I don't know about other states, but California has lots of initiative measures that country people could be getting signatures or gathering support for. One, Proposition 9, failed because the oil companies and other corporations put so much money against it and the people so little energy toward it. Although it would have been the stiffest ecological law ever passed in California, few country people I know worked to get support for it.

4. *Do it better ourselves:* The army, the prisons, the giant corporations—these we must resist and try to eliminate. All the rest of the institutions—schools, health, arts—we can do better ourselves by building up from the local level.

But let's do them on a small, human scale that serves the people: local health clinics, day-care centers, nursery schools, buying cooperatives where both we and local poor people can get decent, human services.

5. *Try for ethnic diversity:* The melting pot, integration bag never worked and probably never will. But a pluralistic model: white groups cooperating with brown groups cooperating with black groups could be extended to the country.

We could try for clusters of communities, some indian, some white, some chicano. The groups could cooperate on large-scale things; but even more important, our children would grow up without the traditional suburban unawareness about anything but "our" own group of people.

6. *Join the resistance:* In local military bases. In local colleges (where there isn't a movement, help start one). In local high schools. In local labor struggles (the woodcutters in Mississippi, the farmworkers in the West, the invisible migrants in upstate New York and New England). If near a prison, set up a parole half-way house, or facilities where families visiting prisoners could stay. Grow extra food for the Panthers' free-breakfast program. Provide a retreat for exhausted city radicals (let them earn a certain amount of food by putting in therapeutic labor on your farm during peak spring planting and fall harvesting times). Set up conferences.

The world is in revolution: get up off your compost pile and join it.

STRUGGLE IN THE COUNTRY

(from the Seed)

"A friend wrote that he didn't really agree with the back-to-the-country thing, but that shouldn't affect our lives . . . I've never heard anyone talk of back-to-blackness as a cop-out, or back-to-Jewishness. And how would a black person respond to being told by a friend that he didn't really dig this back-to-blackness, but that shouldn't affect their relationship!!"

I've been thinking about writing an article on country living for a long time. Every time I've read about the back-to-the-country movement being a cop-out, every time I've had friends imply that I'm not as revolutionary as they are 'cause I'm in the country and they're in the city — every time, I feel my body tense up with anger and frustration. And I'm beginning to understand why.

First of all, back to the country *is* really going back for me. I grew up on a farm. My father was a farmer, and ashamed of it. I grew up with the feeling

that a farmer was as low as you could go, and all of us kids were gonna grow up to be something better. I was particularly ashamed of being a farm girl when I was in college. I felt really uncultured. Here I was with all those kids that had been getting culturally enriched while I'd been milkin' cows and drivin' tractor! I continued to feel inferior when I graduated and moved to Chicago. I not only felt inferior, but I felt sick to my soul. After two years in Chicago I went to spend a summer on a farm—I didn't have any intentions of going back to the country for good. I just needed a break from Chicago. But that summer I began to relive a lot of things. And with no shame this time. The delights of working with the soil again, the trees, walks along the creek, the country people who were *my* people, the answers to wordless questions that are somehow revealed in the natural cycles: seeds, plants, fruits and vegetables, the killing frost; sunrise, sunset; the seasons. It may sound corny to you, but the only spirituality that has ever meant anything to me has come from nature. And the only time I've felt healthy has been when I've been living in the country.

When fall came, I couldn't go back to the city. And when I began to realize that I couldn't ever really *want* to live in the city again, I had to cope with that cop-out shit with some of my friends, and in my own head. Just a little while ago I got a letter from a friend who is very much into the city. He wrote that he didn't really agree with the back-to-the-country thing, but that shouldn't affect our lives. Well, maybe I should have felt good that he was accepting my lifestyle, but the way he said it bothered me; and now I realize why.

I've never heard anyone talk of back-to-blackness as a cop-out, or back-to-Jewishness. And how would a black person respond to being told by a friend that he didn't really dig this back-to-blackness, but that shouldn't affect their friendship!!

I've also been told that the city is where all the energy and revolutionary potential is . . . without the black and other ethnic minorities and the working class this country would be dead. There it is again—being told my people don't count. That bothers me as kind of a personal insult, but I also think it's not very realistic. As one neighbor tells us over and over, farmers *feed* this country. And they have a lot of potential power. It remains a potential, because farmers all too often stubbornly cling to being independent capitalists; and collective action is hard to get going. There was a time when farmers really needed each other on the community level. But new machinery has changed that: there are no more threshing teams, farmers don't go from one farm to another helping each other pick corn, community wood-gathering has been outdated by oil furnaces.

But farmers need each other in a much different way today than they used to, because corporation farms are making it damned hard for the small farmer to make it. My father had to sell out his dairy herd about fifteen years ago because our farm

and herd were too small to be able to pay for bulk milk equipment. Every year a bigger percentage of farm produce comes from corporation farms. And if the small farmers don't get it together pretty soon, they'll be a part of the past, just like threshing teams. National Farmers Organization (NFO) is trying to get farmers together to turn that potential power into a reality.

There are a number of reasons why I feel strongly about saving the small farm. First is that to have most of the land owned and most of the food produced by a few corporations is not a good situation. What it amounts to is a monopoly on food growing. But I also hate to see the "small farm" as a lifestyle disappear. There is a lot of room for individual freedom on a small farm. One's day is his own to live himself, not according to someone else's schedule. The work that has to be done is hard, but not alienating because it all makes sense; it's complete. Pitching shit from the barn by itself would be hateful, but putting it on the land where I help plant a garden that I will help harvest and eat, makes sense to me. I fear that even if the corporation farms were to become people's collective farms that that sense of freedom and completeness would be lost in the organization. I would rather see small farms in communities where people by choice shared work and machinery.

What am I doing to bring about the revolution? (What are *you* doing?) The "revolution" seems kind of distant to me sometimes, especially when the pump breaks, the goat gets sick, the bugs start devouring our broccoli plants, no one has money for the electricity bill, and there are tensions among the eight of us living here. It takes a lot of energy to learn to eke our existence from this land, and to learn to live with each other. But learning to do those things are part of the revolution to me. Developing alternatives to the nuclear family structure is important. Learning to grow food without poisons is important for me, you, the earth—it's got to be part of the "revolution" as I see it. And being a non-consumer is another worthy thing to strive for, not only because the fewer of us who support consumer society the better, but also because we're learning to make it without that. If the Vietnamese guerrillas had had to depend on National Food Store, there would be no revolution there. We need to know how to live from the land in order to fight for it. And, as a woman, I feel especially good about learning how to work with the land, the machines, the tools; I feel good about my body growing strong, and my confidence to do things necessary to my existence here also growing strong.

What all this amounts to is getting my own lifestyle together, and I feel that's important. But I want to go beyond that, too. However, I moved here without any intentions of creating an immediate revolution. I had had an experience a year earlier of moving into a small town in South Dakota to enlighten the people there. There were two of us, and we started a coffee house. We wrote off the over-30s as hopeless and tried to get the younger people

aware and involved in everything from the struggles of black people to draft refusal to communal living to women's liberation—and on and on. What resulted was a lot of fear and resentment among the older people and confusion among the younger ones. The whole community breathed a sigh of relief when we left, and it would be impossible for us to move back there. It was ridiculous for us to assume we knew what the people there needed to know and do, and I didn't want to make the same mistake here. We are slowly getting to know some people and develop a mutual trust and respect with them. We are sharing our ideas on lifestyle, politics, and farming with them. I have hopes of doing several things—starting an organic gardening group, working with NFO, discussing political ideas and realities with more people. Those possibilities seem closer as we become more a real part of this community and as we learn more about not only the people but also farm politics, organic gardening, etc.

Another thing I really want to do is to try to develop some understanding between the city and the country people. I don't believe everyone should move back to the land. I do believe that those of us who choose to should be respected for that decision. We need to support each other in our struggles—we can't ignore each other. I grew up in ignorance of the city—both its delights and its struggles. I don't want to fall back into that isolation; I don't want our children to grow up that way; and I don't want the city people to feel isolated from the country and to underestimate the importance of the struggle in the country.



community axioms

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The city as we know it today is not a viable mechanism; for the moment, our chief concern is to work with those who accept this proposition in developing an alternative. Hopefully, we will retain close contact with people-power groups in the city and be constantly aware of one another's progress. Their role is to create and heighten public awareness of the need to restore to their own hands the power to work out their own destinies; ours is to forge ahead and attempt to discover the means whereby this can be done. To those who consider this approach elitist, we can only reply that what can be made to work for a handful of people today may be made workable for large numbers tomorrow. If we're lucky, that tomorrow may come before urban decline reaches the point of plague, famine, or all-out civil war. The time factor does not permit us to wait until large numbers of people have become convinced; by then it may be too late. Most people tend to cling to their situation as long as it remains tenable, even if it slowly and subtly becomes less tenable year by year, rather than take the risk of experimenting with something new. After a handful of pioneers have proved new ways viable, they may set out on the blazed trail—until then, all we have to offer is theories.

Why Communities Have Failed The failures of previous attempts to organize communities in North America have been less an irreversible act of Providence than the result of mistakes made in their organization. The fact that some communities did not fail—the Israeli kibbutzim, certain religious communities in the USA—would appear to bear this out. The mistakes that proved fatal to the early communities may be summarized as follows:

Lack of common purpose: Gordon Yaswen states in his Sun Rise Hill postmortem, "communities of people who come to community in pursuit of something other than community seem to have a better chance of survival than those where Community itself is the goal." This may be either the furtherance of a common cause or individual

pursuits to which community life will be conducive. Most of the 19th century communities that failed—the Owen experiments, the Labadists, the Tolstoy communities, the Fourierists, Orbiston, Hopedale—had advertised widely for members and brought together people whose only common denominator was a desire for community.

Too-open membership: Owen advertised far and wide for people to come to his settlement. So did the authors of the Cherrington fiasco of 1969. Many of those who answered were unprepared to accept some of the assumptions Owen and Cherrington had made, particularly the concept that they as the main financial contributors to the settlements should retain decisionmaking power. Those involved in the Cherrington experiment were lucky enough to learn that their differences were irreconcilable before actually putting forth the energy to start a colony; the Owenite groups had to actually live together for a few months before this became clear.

Poor choice of land: This was one of the main reasons the Icarian colony failed, and had an adverse effect on the original Rappite and Owenite settlements.

Excessive reliance on a strong leader: The settlements at Ephrate and Oneida prospered as long as the original leader remained with them, but not long thereafter (though Oneida did continue without community). A similar fate overtook the Rappites and the Sons of Peace community at Sharon, Ontario.

Bad public relations: The Taborites, Anabaptists and Diggers were dispersed (and in the first two cases massacred) because the surrounding community was not prepared to tolerate them. A few centuries later, the Mormons were driven from Illinois for similar reasons. Obviously communities should try to establish themselves only in places where they can have a reasonable expectation of peaceful co-existence with their neighbors.

Excessive dependence on people outside the community: The Spa Fields congregation was forced to break up when the leader's employers threatened to deprive him of his livelihood, and the Ralahine experiment failed when the owner of the land gambled it away.

Dictatorship by founders: The Owenite, Moravian, and Icarian settlements collapsed largely because the founders pursued an authoritarian policy that many members found unacceptable.

Failure to transfer ideals to younger generation: In recent times, this has caused the break-up of the Shaker community (after over a century's successful operation) and caused severe problems to the Bruderhof and the Israeli kibbutzim. This problem is more difficult to overcome than the above-mentioned ones, all of which suggest obvious remedies.

Axioms of Community Based upon the preceding observations, it would seem that a modern attempt to form community should follow these guidelines:

1. The participants should have some degree of prior acquaintanceship. Therefore, the first call for interested people to come together (which is the purpose of this article) should occur at least a year before the community becomes a physical reality.

2. All decisions regarding the community should be made by participatory democracy and consensus, with divisions of opinion settled by compromise or yielding on personal opinion for the greater good of the community. If the

group cannot reach consensus, there is no basis for a community. Whether there is such a basis should be established before the community is commenced.

3. Since it is unlikely that all members of the community will have participated in its planning from the beginning, those who become involved at a later stage should expect to accept whatever consensus has already been reached unless this consensus should shift at a later time.

4. The cost of establishing the community should be very carefully calculated in advance, and include enough funds to keep the community alive until it can become economically self-sufficient. Applications for financial aid should of course be made to the government and whatever private sources seem likely to respond, but under no circumstances should the community rely on such grants. This means that each participant should be prepared to chip in his share of the cost.

5. There must also be a carefully understood agreement as to the responsibilities of the individual to the group and vice-versa.

6. The cult of personal leadership should be avoided, perhaps by delegating responsibilities by lottery and rotating them frequently.

7. The group starting the community should include people with as wide a variety of skills as possible. This does *not* mean that labor will be specialized, but simply that each person will have the opportunity of learning the various skills from somebody knowledgeable.

An Alternative to Urban Living We now pass from axioms that would seem applicable to any community attempting to establish itself in the light of failures of past experiments to a more theoretical discussion of the purposes of the particular community we would like to help start. Although it is anticipated that the community will start in a rural area, this does not necessarily indicate a back-to-the-land philosophy. As suggested earlier, there seems considerable evidence that small rural communes have failed either to become economically independent or to satisfy the personal needs of their members on a long-term basis. The attractiveness of isolation from one's fellow man, however evident from the city, begins to pall after months or years of being experienced. Even if there is enough land for significant numbers of people to go back to (a doubtful proposition), it is very questionable whether attempting to return to a pioneer way of life is an adequate response to the problems of the 20th century. We must try not to throw technology out the window, but to have it serve man rather than the other way around. It is probable that this challenge can only be met in areas of fairly high population density.

For these reasons, the eventual development of a large community is envisaged. Although the initial group may consist of only 100 men, women, and children, enough land should be acquired to make future expansion possible as soon as the community has become firmly established. Both the original process of getting established and the future expansion should be very carefully planned in advance. Particular care will have to be taken in the following areas:

Choice of land—Land should be chosen where future expansion will be possible and the community will not be menaced by hostility of neighbors. The community's need to grow a significant proportion of its own food must also be a consideration.

Architecture—There must be a study to determine what kind of housing will supply maximum comfort for minimum capital outlay. Also, regardless of how few buildings are originally put up, they must be seen as the start of a model community. Therefore, the eventual pattern for such a community must be planned in advance, with considerations of comfort, ecology, and aesthetics.

Diet—To stay together, the community must be adequately fed. The cost of doing this until the community achieves self-sufficiency must be carefully calculated in advance, and agreement reached as to the nature of meals. Such controversies as vegetarianism and who does the cooking must be worked out in advance.

Economic independence—The community's goal should be to attain economic independence as quickly as possible. Much of this can be done by including people with a diversity of skills, i.e., carpentry, making clothes, farming. Ideas for projects that would bring an income are needed. The community should try to supply its own electricity and plumbing.

Education—Presumably the community will have a day-care center for younger children and a free school for those of school age. There must be agreement on how these are to function.

Membership criteria—The original group must agree on what basis new members are to be added as financial circumstances permit.

Middle-Class Commune

Here is the second part of an article begun in the last issue of *Alternatives* (No. 3). Part I described the formation of a three-family commune and its development over the next three years. The authors presented a sensitive picture of changes in parent-child relations, marital relations, and among children.

In this section, the Bradfords explain the organizational and physical setup of a community of eight to ten families. They outline the community's legal and financial arrangements and the coordination of the group's labor needs. In our next issue we plan to print the final part of the article, dealing with advantages and problems in this type of living arrangement, and the role of sensitivity training in facilitating solutions of interpersonal conflicts.

The following is a brief summary of Part I:

The commune was formed initially by three married couples and their seven children, following months of meeting with a larger group of friends and acquaintances interested in the idea of communes. Though seeking intimate relationships with others, they do maintain the nuclear family. They do not aspire to economic self-sufficiency and they live in considerably physical comfort.

A large house was rented in the city with each couple furnishing its own two rooms. The children shared a common sleeping and play area. Shared areas (kitchen, dining room, etc.) were furnished and paid for by the group as were the family cars.

During the period of setting up, there was a great deal of sharing and doing together that facilitated group closeness, while relationships with outsiders became more distant (a pattern that persisted).

Several months later four more families joined and the group began planning a move to a permanent site. Land was purchased outside the city and houses were built. During the second year relationships became so intense with group meetings, sensitivity groups, and couples groups that the atmosphere became too heavy for comfort. A conscious effort was then made to scale down the sensitivity groups and save heavy discussion for the one weekly group meeting.

During the third phase (in roughly the third year), the issue of sexual attraction between members and outside affairs became a pressing concern. Various experiments were attempted with openness and group discussions of the consequences. On the whole couples felt that their marriages benefitted from actively working on problems that previously had been avoided during their marriages for fear of outright conflicts.

With child care and housework shared by men and women, each woman developed a serious involvement outside the homes. The men felt less pressured to earn a living and were able to take part-time jobs or pursue avocations with seriousness. By sharing expenses they found they could live quite comfortably for a fraction of what it took to maintain each family individually. In addition it became possible for couples to go on vacations alone, knowing that their children were well cared-for. Children seemed more independent and found that their parents had more free time to spend with them. After three years only two families left (one because of a job transfer), and the community appeared to be permanent.

II. Description of the "Middle Class" Commune

In this part of the paper we want to discuss a bit more abstractly the details and functioning of our community. Its roots come from many sources. We draw upon the experiences of American communes (both present and historic) as well as the Israeli kibbutzim. Our model is also influenced by the work of one of the authors with monastic orders. Another major influence has been our work with sensitivity training (which attempts in its own way to build a community).¹ In fact, we believe that the success or failure of a commune largely depends on members developing the skills basic to T-group training—the ability to be open with others, to be able to confront and give feedback in a way that leads to successful resolution of problems (as well as accept and consider feedback in turn). Those communes that don't fail due to economic reasons tend to disintegrate from conflict between members, so what is crucial are adequate mechanisms to handle these issues between people that inevitably will arise.

Although our model draws upon the kibbutzim and American communes, our goal is not for members to withdraw from society to form their isolated utopia. Instead, the breadwinner holds a regular job in the outside society. Furthermore, the basic family structure is preserved but many of the housekeeping and child-care tasks are shared among the members of the total group. Also while much property is held in common, there is still the opportunity for private possessions. Our belief is that alternatives to the present family arrangement can be developed to allow members even greater freedom to engage in activities they find rewarding. Furthermore, we also believe that a community can be developed that will enable members to continually grow and learn.

Compared to many of the contemporary "hippie" communes or even the early ventures like Brook Farm and the Oneida Community, this model seems quite conservative. But our goal is not to develop something that is so unique that it is attractive to only a few. We feel that many people are dissatisfied with the present family structure and we are attempting to develop one alternative that would be attractive to many in that it does not demand a total change from what they are accustomed to.

We are under no illusion that this community will be easy to implement: it is one of the most difficult of all social organizations (compared to the traditional family or formal organizations, a commune contains more points of potential conflict). In the nuclear family there are only three to six people whose interests have to be satisfied, while in a community with ten families there may be over forty. The types of relationships are different than previously experienced. In a work setting, the relations between workers are largely defined and limited by the nature of the tasks. Relationships among members of a community are much richer and many-faceted, so difficulties between them would be more frequent and complex. To compound this, there are few established ways for living groups larger than the family to solve personal and interpersonal difficulties. To contrast, work organizations may have arbitration and staff departments whose function it is to solve internal problems in addition to a hierarchy with norms that make it legitimate for a superior to solve problems between subordinates.

Problems between the members are inevitable, but their number can be minimized. Rules and organization have

negative connotations for many people who have experienced situations that limit freedom and prevent change. But lack of structure can produce chaos and can set the stage for a high degree of conflict. If there is ambiguity as to who is responsible for what, then conflict will arise from different expectations. Organization can also protect the individual. If the areas of my obligations are clearly defined, then it is harder for others to make excessive demands upon me. The issue is not whether organization is good or bad—it can be either. *What is needed are clear expectations as to members' rights and responsibilities without putting too great a restraint on individual freedom.* But as we have mentioned, even with the best organization, problems will still arise; a sizeable chunk of this article will deal with resolving such issues.

One distinction we would like to make, although we are using the terms somewhat arbitrarily, is between a "commune" and a "community." We are defining a commune as a smaller group (say, three to eight adults) while a community is larger. Thus, in the first part of the paper we described ourselves as beginning as a commune that gradually moved in the direction of a community. Most of the communal living arrangements that have developed among middle-class families have been of the "commune" size so one of our purposes is to explore the other model. We think there are some important advantages with size. There is an "economy of scale," and a greater range of people with skills, experiences, and interests. A drawback with the smaller commune is that it tends to be an "extended family"; it may get very intense and heavy with implicit demands for equal intimacy among all members. While it is expected that all members will care about and trust each other in a community, there is a greater variation in the intensity of feelings between the people than in a commune. Some will be very close, others will be less so. This takes some of the burden off of trying to find a dozen families who can be equally intimate. It also enables a greater variety of types of relationships between people. (In this article, we use "commune" and "community" interchangeably, but in most cases we are referring to a larger group of eight to ten families.)

The major dilemma in our proposed living arrangement is resolving the individual's needs for privacy and autonomy with the community's needs for coordination and integration. We have attempted to solve this by clearly distinguishing those activities that should best stay within the domain of the family and those that should be shared with this larger group. (Also, we want to make it legitimate for a person to be by himself and to be able to confront others when they are limiting his independence.) The criteria for deciding which should remain in the family are not only what can best be fulfilled there, but also which speak most to people's needs for autonomy. In addition, it is hoped that the community's flexibility will enable each family to achieve a satisfactory compromise, for some will want more privacy than others (and this is one of the advantages of a larger "community" over a smaller "commune"). Even though efforts are made to place as few limitations as possible, there will still be a greater restriction of individual freedom than exists in the nuclear family. Hopefully the benefits of the cooperative effort will outweigh the costs of decreased individual choice, but that is for each person to decide. Keep in mind that in some respects the community *extends* the individual's range of choices in that greater

resources and more free time are available to him.

The physical design and procedures we are describing should be seen as suggestive and not something that is fixed in concrete. Hopefully the reader will enlarge and modify these to fit his needs. The best design is one that develops organically from the group itself rather than imposed from outside.² Also as the community develops, there should be periodic checks to see if the procedures still fit the members' needs and allow them to lead richer rather than more constrained lives.

Physical Design

We are suggesting that the optimal number of families would be ten to twelve. This is sufficiently large to provide economy of time and money but not such a size as to lose the sense of an integrated community. (This is really a guess as to the best size—only by actually implementing the plan could we determine the appropriate number.) However, in the early stages it might be easier to start with fewer families and later when things are running smoothly to increase the number.³

Given how much a typical suburban family earns, there is available an enormous financial base (if ten families would normally buy a \$30- to \$40,000 house, the community has the potential of building up to a half million dollar facility). The issue is not how affluent the community can be but how affluent it wants to be. What we are describing would be much less costly than this limit but would be a moderately comfortable place with most of the resources being spent on recreational and educational facilities for children and adults.

Each family would have its own separate living quarters consisting of two to four rooms (depending on the number of children).⁴ This living area could be designed to serve both as bedrooms and sitting rooms when the family wanted to be by itself. (It could also include a small study.) There would be a common dining facility for all the families designed to have a warm, intimate atmosphere and not the stark, institutional air of a large, open hall. For example, there could be several different-sized alcoves, some relatively small, where families could eat by themselves, or larger ones where several families could eat together if they wished. People could then choose each evening whether they wanted to eat with their family or in a larger grouping.⁵

The commune building would contain a child-care and play facility with separate rooms for different age groups. These would be extensively equipped with play and educational facilities with each child having locker and workspace that he can call his own. For adults there would be lounge and recreational areas. There could be a couple of small TV lounges, another lounge with a piano and musical instruments, and a lounge for reading. There would also be a game room with facilities for ping pong, billiards, etc., and possibly a gymnasium.

While several different architectural plans could be designed for this community, one possibility would be six duplexes radiating from a central area that would house the dining area and the lounges. Also attached to this central building would be the educational and play rooms for the children and the gym. Laundry units would be provided for every two or three sets of duplexes. Either attached to the main building or separate from it could be a shop, darkroom, and pottery and art studios as the need for them develops.

Outside of the building units themselves, there would be other recreational facilities like volleyball, basketball, and tennis courts. There would also be an elaborate play area for children with swings, jungle gyms, and play houses.

We have tried to provide a comfortable mix of private and group activities. The family stays together in their living unit with ample opportunity for family activities. But we have avoided the useless duplication of routine activities and physical facilities. The facilities may seem quite elaborate (and expensive). Two TV lounges seem quite affluent until one realizes that twelve families in their own homes would collectively have twelve lounges. (Having two in the commune also cuts down on potential conflict as to which show to watch.) What we are suggesting is that the commune members would have a greater number of facilities available to them at a reduced cost.

One reason why the community can have all of these facilities at relatively low cost per family is that we have reduced the unnecessary duplication of material possessions. The community will need fewer separate utilities (heating plants, etc.) so that both initial costs and maintenance will be lower. There is no need for twelve sets of garden tools, twelve shop facilities, or washing machines, or dryers. Each family does not need its own swing set, library, or sewing machine, complete complement of toys or separate encyclopedia. Household appliances are minimized since there is only one kitchen. Communal eating means food can be purchased in bulk. If the average California middle-class family owns two cars, our community needs far fewer than twenty. In a suburban or semi-rural area with people working in a nearby city, car pools could easily be arranged. Thus it is likely that four very small cars, three station wagons, a micro bus, and a larger bus would be sufficient.

The example of cars points out another advantage of community facilities. In addition to decreasing the number of duplications, it is also possible to extend the range of resources that are available. Most families can't afford a micro bus and a station wagon, but the community can. Likewise the community can afford a much more elaborate shop facility or extensive darkroom equipment. Thus by pooling their finances, people have available a wider range of goods at lower cost.

Although we talk about communal equipment, people are still able to buy equipment of their own. A person may want to have his own hi-fi set and in this community can do so (but this would probably rarely occur, and when it did he still would be assessed for commune purchases. This is similar to the maintenance of the public school system in which people do have the option of using private education, but this does not relieve them of the responsibility for supporting public schools).

Some people are attracted to a commune because they are tired of excessive material possessions and want to live as simple a life style as possible. As we have pointed out, there is nothing inherent in the notion of a commune that it must be either primitive or affluent—that is up to its members to decide. One could live much more simply than what we have described. In fact, one could further cut costs by the commune raising most of its food. Given the number of people who could pitch in to help, it would not be that much work to plant a garden, an orchard, and even raise some animals.

There are a variety of legal ways a community can organize itself, including being a non-profit corporation. If this were the case, people would buy into the community making a down payment as they would when purchasing a house. In addition to the down payment, there would be a monthly fee that would include food, mortgage cost, utilities, insurance, cars, and operating expenses for upkeep and replacement of existing equipment, plus a reserve for additional expenses. The latter would constitute a fund for such projects as deciding to set up a pottery shop with wheel and kiln or putting in an orchard. Decision on such expense would be made in community meetings. There also could be additional assessment if money were needed for special projects (like the community buying a cabin in the mountains).

The monthly fee could be either the same for all families or graduated according to family size. People would not pay in terms of whether they used the facility or not, for to do so would probably produce too many conflicts (as well as being a bookkeeping nightmare). There are some activities in which people might separately pay for supplies (as in the art shop or darkroom) but not for the use of the equipment itself.

Another example of a "use tax" might be when a family used a car for a vacation. Driving the car on a daily basis around the town would not be taxed, but if a family wanted to take a two-week vacation, there might be a special cost. The whole question of equipment used more by some than others (e.g., shop tools, cars on extended trips) is one that the group will probably best deal with by trying different alternatives and seeing which solution best fits their needs rather than locking in on one unchangeable plan ahead of time.

Many communes in the past have suffered lawsuits from disgruntled members (over governance, allocation of property, etc.). Thus while our goal would be to have all decisions made by consensus, it would probably be wise to have formal legal rules that the community could fall back on if necessary—perhaps a charter that all members would sign, spelling out the voting procedures (i.e., majority needed for all operating decisions, two-thirds for any new monetary assessment, or inclusion or exclusion of members).

The Functioning of the Community

Various jobs have to be fulfilled if the total community is to work. A coordinator is needed for the total operation. Depending on the number of pre-schoolers needing full-day child care, two to three adults will be needed for the children's program. In addition, there is the purchasing of food and other equipment as well as the keeping of finances. Two or three people will have to be responsible for preparing the meals and a couple for cleaning up. There also will be a person necessary for general housekeeping in the lounges and recreation rooms. Another person will be in charge of maintenance including general repairs, upkeep of all machinery, and seeing that the automobiles are regularly serviced. A couple of people will be needed for care of the outside grounds.

Two of the tasks, being in charge of the educational program for the children and in charge of planning and

preparing dinner, are probably full-time for which the person would receive pay.⁶ Although these jobs could be divided up among the members of the community as are the rest of the jobs, the amount of coordination and instruction-giving might not make it worthwhile. The other jobs can be divided up to require six to eight hours per week. While this might seem like a lot, consider how much time family members put into chores in the nuclear family, and how much time is saved in meal preparation and child care in the commune. To enhance the sense of community, and to make the work more enjoyable, work could be done in pairs rather than alone. If each adult is responsible for one of these part-time jobs, more than enough manpower would be available. Teenagers could also take community jobs that enable them to know they are productive and important members of the community. Almost all of this work (other than the assignments involving child care and food preparation) could be done in the evening or on weekends, which would allow both husbands and wives to work if they desired.

There are several ways that work assignments could be made. One way would be to have people draw numbers so that the person drawing No. 1 would get his first choice and the 24th person would take what remained. If jobs were rotated on a quarterly basis, then the second quarter there would not be a new drawing, but the order would be reversed so that now No. 24 would get the first pick.

Another method is the "work-credit system" as described by Skinner in *Walden Two*. Jobs vary in their desirability and different people prefer different jobs. The community could require that each person fulfill a certain number of work credits a month; each job would be allocated on the basis of bidding going to the person willing to do it for the fewest number of credits (the more aversive the work, the less total work is done).

The jobs described so far are the ongoing tasks, but there would be other functions that occur irregularly (like building a play area or picking and canning food). These could be fulfilled on a volunteer basis in the spirit of a community function as in the early frontier days in which barn raisings, harvestings, etc. were both social and work occasions.

Decision-making could be handled either by a "town meeting" format in which everybody participates, or there could be an elected community coordinator and an advisory board. (There could also be a mixed model in which policy decisions that affect the entire community are decided in total community sessions with the advisory board making the daily operational decisions.) Another alternative would be a committee system for at least some of the decisions, so that someone interested in child care could help make decisions in that domain (elected or volunteer committees). Again, the actual arrangement is something that can be experimented with. It is possible that the community is small enough with ample opportunity for informal discussions that a coordinator could easily assess the wishes of the members.

One of the major issues facing the community (and probably the thorniest) is that of agreeing on new members. Most communes have experienced a fairly consistent turnover rate; some people may not find that this kind of living meets their needs, others will be changing jobs and moving out of the area. This poses two questions: How to dispose of their interest in the property and how to choose another person (family) for the commune. It is likely that the value of the property will rise due to the improvements members put into

it as well as the general appreciation of real estate values.⁷ But it would not be feasible to have a person sell his unit to simply anyone since the compatibility of members is crucial to this living arrangement. Thus the issue of disposing of property and getting new members is closely related. One way to work this out is for people interested in joining to get to know and be known by the existing members.⁸ The person leaving can then sell his house to the four or five whom the members would most like to have in the community.⁹

"Middle-Class Communes, Part I" is available by sending \$1 for issue No. 3 to:

Alternatives Foundation
Route 1 - Box 191
Oroville, CA 95965

1. We will be using T-group, Encounter group, sensitivity group interchangeably.
2. Different groups of people will have to find their own balance of individual autonomy and community coordination.
3. This does present the problem of inclusion of new members so that they don't feel like second-class citizens to the "old-timers." But this is not an insurmountable problem and can be solved with the proper precautions.
4. Fewer rooms would be needed if all the children had their own living unit and were grouped according to age.
5. As much as possible, rooms would be designed to fulfill multiple functions. Thus the central dining area could also be used for dances and large parties.
6. It is also likely that people fulfilling these two functions will need special training (paid for by the community). Cooking for fifty is different from cooking for five, and being in charge of a child-care center requires additional skills than just raising one's own children.
7. This is not a problem if the commune is a non-profit corporation, for under that system no appreciation in value could go to the individuals.
8. This does bring up the question of how members and applicants get to know each other well enough so that both feel confident about their decision. It will probably not be uncommon that families in the community will go on extended vacations, and at these times potential applicants could rent their unit and assume responsibility for their community jobs. It is also likely there will be a group of non-members who are interested in the community and will join them for meals, work, and recreation on a semi-regular basis that allows each to get to know the other.
9. How to decide on new members is only half the problem, for there also has to be a mechanism to exclude any highly disruptive member. While informal pressure would be sufficient in most cases, as a last resort there has to be some way of handling people who threaten the community's survival.

SELECTING MEMBERS for your COMMUNE

Kat Griebe

[Kat Griebe is a long-term member of Twin Oaks Community, a 45-member Walden Two-style commune in Central Virginia. About this article she says, "This is an opinionated article telling what I think I know after years' experience as Twin Oaks' membership manager. Naturally it is heavily colored by the particulars of Twin Oaks' own growth, and a lot of it might not apply to other groups. Just the same, I think it might help to get people's heads out of the clouds. As I wrote I had in mind a dozen people I have met—people in their twenties or thirties, full of enthusiasm and ideas, believing that it is easy to start a commune and keep it afloat. It isn't, and membership problems are one of the biggest reasons why not."]

Let's be Realistic

It would be an interesting conjectural exercise to decide how to select the perfect members of the perfect commune. You can get quite intrigued with delicate questions about whether intellectual skills are as important as technical skills, whether you should try for homogeneity or variety, whether differences in religion can be tolerated in a single group, etc. Sometimes people who think of starting communes do get wound up in just such questions—quite needlessly. For it is very unlikely that you will be able to have full control over the membership of your commune, let alone selecting for ideal members. You do not have as much choice as you may think!

After all, what do you have to offer? At best you may have a nice farm or a sizeable bank account, a forceful but pleasant personality, and a store of convictions that will carry you through the hard places. Even if you have all that (and few people do), you are still bucking a credibility problem. Who believes that you can start a successful commune? You do, maybe, but who else? People are not likely to flock to you by the hundreds until your commune has established its viability. It is indeed frustrating to know that, given the cooperation of a dozen people of outstanding ability, you could get a successful commune on its feet, but not be able to attract those same able people until you have succeeded without them! But that is what you are up against. So don't be too fussy. You cannot have exactly the people you want, and you will have to take the people you can get, especially at first.

I cannot emphasize that point too strongly. It is important that you have a group of people who are prepared to do the commune venture with you, people who can be counted upon to move with you to the land, people whom outsiders or prospective members can identify as the commune people. Sympathetic professionals and well-wishers are very nice, but you need *members*. There is no substitute for a real member. So if the talented people you know won't commit themselves, settle for somebody less talented.

You may be surprised how much talent there is in very ordinary people, anyway, once they are called upon to take responsibility. This is particularly obvious in the young, but it is true of people of all ages.

Selecting for Money

It is particularly unwise to try to select for people who can make a monetary contribution. Once you have a viable group living together and providing each other with a social environment that is attractive, people with money, as well as without it, will want to join you. But as a beginning commune, you don't have a lot to sell for that money you are fishing for, and your group could flounder while you are waiting for capital. It is far better to accept people on the basis of their enthusiasm, all taking turns working in the city to earn money, than to turn away these people and keep hoping for someone with a bank account. Though it is obviously true that you need money, it is even more urgent that you have enthusiastic people. Don't shrug your shoulders at this quality on the assumption that it is always readily available. If you dally too long in forming a group, it may not be.

What is an Undesirable?

Up to a point it is a good idea for a beginning commune to take whoever is available. But there are limits. There are lines you will need to draw. If you don't draw them too closely, your group will be healthier for a bit of reasonable discrimination.

For example, you are much better off if you have no loafers in your original group. People who won't do their fair share of the work cause a lot of hard feelings. Sometimes it's hard to know before actually getting onto the land just which people will be workers and which will discover a philosophy of leisure that they exercise at your expense. What we did at Twin Oaks was to write the equality-of-work ethic into our bylaws, thus allowing ourselves legal leeway to get rid of anyone who might not do his share.

A loafer is different from a handicapped person. There may be people who would be an asset to your group and well worth supporting, in spite of physical handicaps, because of some social skill or just because of his or her relationship to another member. As long as such dependents do not constitute more than about a fourth of your total population (and you must count little children among your dependents), you can probably manage to support them. They are different from deliberate parasites, because their disability is obvious to everyone and does not cause hard feelings among those who do the work.

You may ask why I set the figure at 25 percent, when ordinary married couples all over the nation are supporting four people on one income—a 75 percent dependence! My reason is simply that commune members living in the country are not likely to earn incomes like those of city families. Per capita income on the farm may be very low the first few years, and too great a number of dependents may cause you to go under.

At Twin Oaks we have found it wise to select for people who are not too aggressive and domineering, not too stubborn, not too loud and pushy. The word "too" is crucial, of course. Aggressiveness under control is another word for leadership, and stubbornness is also called commitment. Just the same, there are people who irritate most other people by their over-presence, and communities would do well to avoid taking such people. For instance, the person who dominates all group meetings while other members of the group find it difficult to get a word in—who, upon being told about this

behavior, still makes little effort to change it. (He will probably sit in sullen silence for a meeting or two and then be back at his old habits.) Discriminate between the person who irritates one or two other people who disagree with his ideas (he may be a valuable thinker) and the person who irritates *everybody*. That's the person you don't need. Even if he owns the farm or has a lot of money, try to get by without him. He will cause far more trouble than he is worth.

Another person to be avoided is the one who is apparently emotionally ill. This is a subjective evaluation. One commune's "crazy" may be another commune's "creative." I'm talking about the person that *your* group feels is crazy. Don't take him. No matter how sorry you feel for him, don't take him. You can't afford it.

Now I'm not talking about somebody's retarded son, whom everybody knows is exceptional and is not expected to live up to group norms. He's a dependent, and you just have to consider whether you can live with his ways or not. I'm talking about the person who considers himself part of the group in every way, fully capable of decision-making, for instance—and whom the rest of the group views as extremely odd and unpleasant. It may be that he is the only creative one among you, and he is right and the rest of you wrong. It doesn't matter. If he's really, really different from the rest of the group, don't take him.

Selecting for Agreement

So, don't accept sloths, boors, crazy people, or too many dependents. Other than that, selection considerations should probably be centered around one point—and that is *agreement*. Get a group that agrees on the basics, and put decision-making into their hands. No matter what kind of government you have, the people who have decision-making power should have a firm sense of going in the same general direction. If you choose consensus procedure (and everybody is doing consensus these days), then this point becomes extremely important.

Suppose you have in mind a modified primitive-living, back-to-the-land-with-spiritual-overtones sort of group. If you don't select for similar goals, you may end up with a little of everything, from Flying-Saucers-are-Real people to Jesus Freaks to Walden Twoers. You can't get anything done with a mixture like that. Certainly you'll never find consensus on anything except maybe giving up the whole idea. If you know what you believe, write it down, and select for people who believe pretty much the same things. Even then you will have disagreement, so don't worry about too much homogeneity!

People can disagree about anything, but I am going to list here some of the basic things that groups I know about have disagreed on, making basic trouble for the groups.

Means of Making a Living Make sure all members are either willing to do outside work off premises or else all agree they will not do it. Also, test out the feelings of the members about the morality-in-industry issue. If you plan to make your money raising tobacco, be sure no one in the group believes it is immoral to do so.

Schools make trouble, too. If you intend to have a school, everyone should know about it and approve.

Government Make sure nobody in your original group has unrealistic ideas about his role in government. This is a

touchy ego problem. If you mean to use consensus, define consensus clearly. If you are using any kind of board of directors, get them elected or appointed as soon as possible. Don't leave ambitious people hanging around with the mistaken impression that they are the obvious candidates for leadership unless they are. There is more trouble in this single question than in most things.

The Use of Drugs People who prefer a community without drugs will probably not stick to a group that uses them, so you may as well sort out this question in the beginning, too.

General Standard of Living It is easy to fall into the trap of inviting people with impossible expectations along these lines. Talk about standard of living with your group. Get specific. How many people will have to share a room for how long? How much personal cash allowance can be spared? Will the group pay for tobacco? Liquor? Dope? How much labor is the group willing to put into cleanliness, and what standards are expected? Unbelievable hassles come out of this question, and it is well to have a tentative outline of solutions before you get onto the land. Perhaps you have plans for beautiful community buildings—cabins, domes, or whatever. How soon will you actually be building these, and where are you going to live in the meantime? If you're going to live in tents and house trailers for two or three years before you can hope to build, the group may as well face it ahead of time.

Children Child-raising theory hassles can be about anything, but the most likely is the question of punishment. If you can agree about whether to use punishment when dealing with behavior problems, and if so, what kinds, you will have made major progress.

This list is by no means comprehensive. There are a lot of other things people can quarrel over, not least among which are sex, religion, and politics. But there is danger also in asking for too much agreement. Seeking total intellectual conformity is the same as seeking a group of meek followers. No two thinkers are going to agree on all issues. If you cannot tolerate disagreement at all, the only way for you to build a community is to invite the young and unformed and press them into your mold. That takes a special kind of talent, and it usually doesn't occur in a commonsense commune.

A commonsense commune will need a central core of people to see it through its first year or two. The core may be as small as two or as large as seven or eight. After that it starts getting fuzzy around the edges. These people should certainly agree on certain basics, but each group will have to figure out what those basics are. The suggestions I have made are just suggestions. Some groups function very well with almost no intellectual agreement, because their union is not essentially an intellectual one. It may consist of a commonality of background, for instance, or dedication to a certain religious idea. The common assumptions may never even be expressed. But they must be there.

Beware of assumptions about other people's beliefs! A very common mistake is to assume that your ideas about community are all part of a package, and that anyone who agrees with part of the package will also agree on the rest. It is a rude shock to discover that some people believe in common property without believing in group marriage, or that some people practice yoga without ever considering vegetarianism or fasting.

It is a mistake to discriminate against the very young. You may long for permanent members, and people between the ages of 17 and 23 may not be permanent, but they can be immensely valuable, nonetheless. This is especially true if your group has high social ideals. Young people catch your vision more easily than more settled people who have visions of their own, and they pass it on to their age peers. A group of even three young people who are sold on the commune's principles will set the ideological tone of the place and transmit it to newcomers. Young people may bounce in and out of the commune a few times before settling down, and they may cost something in ruined tools that are sacrificed to their inexperience; but their power to establish fresh cultural norms is of inestimable value. If you are lucky enough to attract a couple of intelligent young people, not too spoiled and screwed up, grab them! Talk to them about your highest dreams, as well as your immediate plans. Do not worry about apparent conflicts between their stated beliefs and yours. Young people often change their beliefs radically within a period of months—a phenomenon that works for the commune or against it, depending on how well the commune's basic idea is working. Young people may leave after a few months and go on to try something else. But they generally leave without doing any damage; and in the meantime, others like them will have come to take their places.

Choosing for Skills

It is probably not possible to choose members on the basis of their work skills; but if you should have this rare opportunity, I would advise looking for the following:

Automobile mechanic. Unless you are going to lose yourselves in the Oregon forests and forget the highways entirely, mechanical skill is sorely needed. Keeping the vehicles running may mean keeping the money coming in. It certainly means bringing in building materials, grocers, and maybe members.

Architecture or building experience. You can put up buildings without skilled people (we did), but they will be flawed. The more knowledge that can be brought to bear on a building, the more pleasure it will give in the long run. You have to live a long time with leaky roofs or faulty heating systems.

Economic management experience in farming or any other business. Without this experience (and we have always been without it), the commune will throw away an awful lot of money on things that seem to pay off but actually cost more than they bring it.

Selling ability for the commune's agricultural or manufactured goods. A lot of people imagine that they can sell, but it takes a particular kind of personality that isn't easily discouraged and can keep on being friendly under difficult circumstances. This skill is very uncommon among the people who tend to join communes.

If you follow all this advice and still have a group, you will probably be down to about three people who get along well with each other and have a similar commitment to similar goals, plus a couple of people who don't say a lot but do more than their share of the work, plus a few whose primary contribution is their pleasant company, plus a dependent or two. It may not look imposing, but it will do.

If this group can meet and decide whether to buy a certain farm or whether to hold jobs in the city for a while or whether they need a kitchen manager and a budget manager, all without undue quarreling and ego-fencing, you have made a good start. Your next selection problems will come after you are on the land.

Selection in a Successful Commune

Once your group is formed and you have been living together on the land (or wherever you mean to settle) for a few months, selecting new members is much simpler; and you don't need to look for so much agreement. The norms you will have established will operate to select for you, with much less conversation about it than was necessary with the original group. Standard of living, for example, need no longer be discussed. The newcomer comes and looks you over. If his standards are very different, he won't apply for membership. The same goes for government, drug use, size goals, and means of making a living. All you have to do at this point is state to the potential members what your norms and goals on these matters are, and they will either join you or not, depending on their degree of agreement. You still have some selecting to do, but at this point you need consider very little else than personality. Does the group enjoy this new person? Will you be a better group after he joins? That is all you have to consider.

Moral Questions

All kinds of moral questions come up when you think about membership selection. Depending on the stated social goals of your group, you may have to consider some of them seriously.

Given that you need to survive as a group, how much more selection is really desirable? You don't have much choice your first year, but after that, after you have begun to succeed as a group, have been written up in *Communities* and the local paper, you can begin to entertain a *philosophy* of selection. Are you trying to prove that your kind of life is a desirable one for the population as a whole? If so, you may have some obligation to leave your doors open to all kinds of people. On the other hand, if you just want a good life for yourself and a few friends, you won't have any philosophical obligation to accept anyone you don't enjoy.

The Trial Period

Sometimes the Why of selection is less important in the long run than the How. You may have a perfectly well-thought-out plan of provisional membership, at the end of which the prospective member is to be evaluated and either accepted or rejected. But if you don't have the heart to kick anyone out at the end of that provisional period, your policies won't do you much good. Don't make that trial period too long. If you do, and you ultimately decide upon rejection, you have a very unpleasant experience to go through. Twin Oaks uses two weeks to a month to get to know prospective members. It is true that we don't know

much about them after that time, but if we wait much longer, they will be so entrenched that uprooting them will be impossible. The Bruderhof and the kibbutzim, on the other hand, use a long period—often a year or more—before they admit applicants to full membership. They can do this because they have developed the ability to get rid of people if they decide against them.

Twin Oaks relies heavily on self-selection. We make it very clear what kind of group we are. Prospective members stay for awhile as visitors, live our life, get to know the people, and make up their minds whether they want to live here. Even after they are members, they may discover things about the group's goals or norms that they cannot tolerate. If they do, they go away by themselves. Expulsion is rarely necessary.

Expulsion

On those rare occasions when it is necessary to expel a member, it is best to be very open about the whole thing. Make sure all the members understand what the offenses were. Make sure you hear from the people who had befriended the offender; get their point of view. Keep in mind that those friends will feel threatened by the expulsion *unless* they feel they are part of the group that did the expelling. If the troublesome member is at all willing to go through a public meeting on the subject, by all means call one and the whole thing. Never leave yourself open to the accusation of not letting the accused defend himself. Trying to keep the whole thing quiet is a mistake. The accused will almost certainly go around the community spreading his side of the story. If the group doesn't hear your side, the community's leadership will be under a cloud until the matter is cleared up.

Expulsion is a dangerous tool. Twin Oaks has used it only once in our five years of existence, but we have found that even the ousting of undesirable visitors has caused some hard feelings in the group. It is best if there are some clear rules about it. Undefined means of getting rid of troublemakers are most undesirable, because almost any member can feel threatened by them. A lot of people go through periods of paranoia, even in community. You don't want to lose perfectly good members just because one day in a dark mood they began to imagine that they might be next to be forced out!

Let's Get On With It

The fine points of selection are a luxury that you can afford to think about after you have been operating for a few years and have people banging on your doors trying to get in. In the beginning, you will have to concentrate on just keeping your group together, or just having a group at all. At that point the criteria for selection are pretty simple: Does he generally agree or at least go along with your ideas? Does he have some talent (or skill, or money, or pleasing personality) to contribute? Can you live peaceably with him? If the answer to these three questions is yes, then accept him, by all means, and let's get on with the work. We've got communities to build!

Public Relations

Peter Bergel

One of the questions I have been asked most frequently in the two years since the twenty-five person community in which I live settled on its rural acreage in Oregon is: "How do you get along with your neighbors?" The question has been asked with emotional weight varying from casual curiosity to intense paranoia. Especially among urban longhairs there seems to be a fearful image of rural farmers, loggers, and small-town dwellers as being 1) all the same, 2) murderously anti-progressive, 3) closed-minded, 4) unfriendly, 5) dumb, and 6) unwilling to look at anyone with long hair as an individual. In my experience in the Northwest, this has been entirely unsubstantiated. Oregon seems to be very special in its statewide passion for personal independence. As a general rule, one can't make general rules that apply to Oregonians. Most have been interested in what I am doing and have been very willing to take a look and a listen in spite of the fact that a nearby commune was busted for a large amount of grass, giving credence to what we are told is a rural dweller's worst fear about longhairs: that they will bring in dope and turn on their children.

Specifically, our experiences have been as follows. When we first bought the land the real estate agent, after obtaining our highest offer on the acreage, went around to our neighbors-to-be trying to scare them with stories of hippies moving in (just at the time of the Manson freak-out). Her hope was to terrify them into offering more money for the land. The neighbors, without exception, told her to flake off. Nevertheless, rumors were printed in the local papers of 200 hippies coming to live in the hills and pollute the water supply. The nearest town, a part of whose water supply runs across our land, became somewhat alarmed.

We had been making periodic trips up to the land to work on it and prepare some basic survival facilities prior to making the actual move in May-June 1970. We took care that each member of our group understood that in *any* contact with any person here, each was representing our group and that establishment of good local relations was of paramount importance. Often we took vital time away from our work to talk to individuals and newspapermen in order that they would understand clearly who we were and what we were trying to do, and most important, *that we intended to become a useful part of the local scene, not a threat to it.* It is certainly true that many of our ideas are different from those of our neighbors; but with the basic understanding that we want to cooperate with people wherever possible, these head differences pale in importance.

So it was that when the rumors began, we already had friends who indignantly called the newspapers to present the

other side of the story. When we heard that the town council was having a meeting on the water issue, we wrote asking for information as to time and place so that we might arrange to be present. Five of us appeared the first time to acquaint the council and thereby the town of our intentions and beliefs. The next time the water issue came up, nineteen of us went to the council meeting. There we learned that what was really happening was a political conflict between the council and part of the town. We had been dragged into the conflict for entirely political reasons that had nothing at all to do with us. Had we not attended those meetings and come to know the human beings involved, we might still be living with the paranoid fear that the town was out to get us.

The most important lesson of all is that no matter what the laws are, no matter what regulations are in force, no matter what the prevailing social mores in an area, one must deal not with those things, but with people. Don't ever let mere pieces of paper control what you think or do. Talk to the people behind them. Find out what their intentions are. Find out how flexible they are. We have had good relations with that nemesis of many communes, the building inspector; and such good relations with the electrical inspector that, while he did insist that we put in certain expensive types of equipment, when he saw that money was the main reason we wanted to get around it, he arranged—through his own personal contacts—to get us the equipment for free.

One of our members worked as a logger and made many friends among the lumber people. Several have worked in the local bars and restaurants and from the faceless, frightening mob of rought-and-tumble woodsmen, farmers, and others have made numerous friends and contacts that have been invaluable to us. I doubt seriously whether we would have come through our first year here without the tremendous amount of help we've gotten from neighbors, local people, and officials against whom we once had a tendency to be prejudiced.

Three things about our trip have helped immeasurably, I believe. 1) We work hard. Work is a universal language that transcends barriers of age, hair length, type of oral stimulant, and preferred beverage. 2) We do not take welfare or any other kind of government assistance. I believe people are much more ready to help us because they know they are not being asked to pay for our trip or for our support any other way. 3) We have handled the question of illegal drugs with a tremendous amount of care. This is a sacrifice, but again, it is necessary that media-induced paranoia about dope not be permitted to come between us and our neighbors and friends.



CAMPBILL VILLAGE

Article by Jon Raz

Photos by Krysz Neuman

Winding down the dirt road, surrounded by the hills of upstate New York, we found what would be the setting of Utopia, if it ever existed. Spread throughout the small valley and starting up both sides of the hill were individual houses, some looking simply like the more attractive of today's suburbia, others of a novel, striking architecture more fitting in the idyllic background. Professional architects have designed these buildings and supervised their construction. We followed our guide's instructions to drive to the middle of the scattering of buildings: there stood a magnificent auditorium of modern design, speaking of an affluence we would never have expected in a community.

Everywhere members were busily working. Nearby a new building is rising; a member showed us the rosebushes she was carefully planting around the auditorium. We returned to the main road, listening to our guide's cheerful discussion of her life before coming to Camphill Village. "Before, I was very unhappy; here, I am happy, free. . ." she struggled for the proper word ". . .and completely self-dependent." After conquering a small rise, we

parked in the back of a typical shop at Camphill: functional, utilitarian, but of unorthodox and attractive design. Leading us into the shop, she replied, "I was in a state institution for ten years; I can't remember its name or where it is. It's better to forget about those things." In the building, a wood shop, five or ten members were diligently working. We were not surprised that the men in charge had to do all the more complex tasks; the workers, like our guide and eighty other of the nearly two hundred members of Camphill Village, are mentally retarded. In the woodshop, they are happy and productive members of the community, despite their handicap. This is the essence of the community: the families who live there, the mentally retarded adults—for whom the community exists, the volunteers, all were working together for the village and for each other. The "villagers" (Camphill vernacular for the retarded people of the community) are not patients; the "co-workers," or staff, are not therapists. In each house live one family plus several villagers and one or two young volunteers. All those who live in a house are viewed as a single family.

Starting in 1961, Carlo Pietzner and several others of the "Camphill Movement," an international group applying the work of Rudolf Steiner, the Austrian philosopher and social theorist, built the Village up from the first 200 acres and two houses to the present eleven houses and numerous other buildings. In their first year of existence, donations enabled the community to expand to over 500 acres, including barns and four new houses. The community built its first building in 1963 and has added one or two since then including, last year, Fountain Hall, the community auditorium and cultural center. Each new house enabled them to accept six to eight new villagers and a commensurate number of co-workers and volunteers. The permanent staff now numbers over 55 with some 30 children, in addition to numerous other people who donate their labor for comparatively brief periods of time. The expansion of capital and buildings was supported completely by donations.

Soon the community will have reached its self-imposed limit of growth: 250 members. With this limit they believe "one may expect a satisfactory and efficient division of labor, while the structure of the community would still allow sufficient diversification of work for each individual to avoid monotonously repetitious activity and stifling over-specialization." Still the members do not see their job done at this point; the waiting list for villagers is many times larger than the number that will join before the expansion is stopped. They look towards building many new communities of a similar type; presently a group in Charlottesville, Virginia is organizing a community for that area, and the members hope to see many further such plans.

Central in the success and stability of Camphill Village is its strong nuclear family structure, supplemented by the support and security of being in community. Entering the community, we found the office locked; everyone was at lunch in their respective homes. The first person we could question was a villager, strolling down from work in the fields. Who were we to talk to, we inquired. Recognizing us as visitors, he greeted us and replied, "You should see Sophia. I'll take you to Sophia. She is our house-mother." We followed him past the artificial fish pond that ornamented the house; the interior could have been any of numerous tastefully furnished upper-middle class residences. The family rooms were reasonably large and, as throughout the community, decorated with an abundance of flowers, plants, rocks, and crystals. In some of the houses and buildings we also saw small framed photographs of Rudolf Steiner, the ideological father of Camphill, and Karl Koenig, M.D., the founder of the Camphill movement. Sophia gave us a hearty lunch, including bread baked in the community bakery. Like most of the co-workers, she was European, coming to America after the foundation of Camphill had been laid. She was indeed mother to the house: she coordinated the meals and housework and was almost as much a mother to the villagers living in her house as she was to her own children. In Camphill

Village, women play an active part, though to a certain extent the traditional masculine and feminine roles are upheld along with their own children; two single persons may become temporary house-mother and housefather in some houses. When a married couple are houseparents, their children live as any American child would in their home, attending the local schools. Last year the community started an elementary school (Rudolf Steiner Country School) with first and second grades for community children and those outside of the community. It is based on the Waldorf method of teaching developed by Rudolf Steiner and first used by his followers at the Waldorf schools in Europe.

The entire staff at Camphill Village has been legally deemed "volunteers" in a 1970 court case, since no wages are paid and the community is a non-profit corporation. Consistent with this is the community's attitude toward personal property. The person joining as a co-worker is free to keep what he happens to own, much or little: personal funds, real estate, a car, books, or anything else. He is provided with food, a furnished household, clothing, and medical care as well as the means to gratify in a modest way such cultural needs as buying books or materials for creative art or attending a concert or play.

The villagers are a vital part of family life, and they do their share of housework and planning in family affairs. Many villagers see themselves as

Our guide: "Before, I was very unhappy; here, I am happy, free..."





Mealtime at Camphill: Housemother and her many "children"

"brothers and sisters" to each other. For the villagers there are no regulations beyond those guiding any normal family household. If a villager is responsible, he is given responsibility. A villager who conducts himself properly in the local town is free to ride his bicycle into town for shopping. In addition, the villagers can take spending money from their biological families or their houseparents to purchase small gifts and treats at a small "store" that the community opens in the evening. Material goods are never used as incentive or punishment.

To be accepted in the community, a handicapped person must be at least 18 years old, physically healthy enough not to require constant medical supervision, fully ambulatory, able to basically care for himself (wash and dress himself, etc.) and, most important to the community, must like Camphill and freely choose to live there. The villager must have "a potential awareness" of other people and the community and be able to fit in and adapt to the work schedule. If an applicant seems to fulfill these requirements he is given a four-week trial period in the community (during which time his family is discouraged from visiting him, though after he is accepted as a villager, visitors are welcome); then a meeting is held to consider his membership. Major behavioral problems, especially unusual violence, will warrant non-acceptance (or expulsion, if he is already a member).

In Camphill Village, therapy is not the goal; the

life in the community is. To the members the village is a creative and positive answer because it does not grudgingly allow the handicapped merely the minimum means for some shadowy existence, locked off from the world; neither does it pretend by the encouragement of merely outward imitation that he can or should join in all manner of activities and customs that may hold less meaning or enjoyment for him than for others. Instead it strives to enable him to unfold his maximum personal potential with self-respect. The community tries "to accept the retarded person as an individual with equal needs for his body, soul, and spirit." Emphasis on what a co-worker or villager *can* do takes the important place in their outlook, not an emphasis on what one cannot do. If a villager is not able to read, he is not embarrassed to request another member to read a letter for him. The villager is encouraged to accept his handicap; in fact this is true for all members: "all of us are handicapped in some way that we must face and accept." In a sense the whole community is therapeutic to all of its members in that it provides an environment where the members are apparently happier and better able to deal with their problems. To facilitate the villager's reaching his "fullest potential," Eurythmy (an art and exercise developed by Steiner) is taught and practiced. A nurse lives on the premises for any necessary physiological therapy and many doctors, both in the fields of psychiatry and medicine, are available outside the community.



Camphill community bakery: young staff member supervises women "villagers" in bread making

Under most circumstances villagers are not allowed to enter marriage or any other type of sexual relationship. Though we expected to hear that this caused some difficult problems, the community explains that in the experience accumulated over many years, no serious difficulties have arisen. In the close-knit community the forming of undesirable relationships would soon be noticed, as in most cases they show themselves innocently undisguised. Interests can nearly always be guided toward other aims through sustained activities and directed recreation. From their experience some members feel that most retarded adults do not have so high a sex drive as a "normal" adult does; the problem is avoided by carefully giving no stress to sexual behavior as is done in American culture as a whole—"we act decently," as one member said. Those villagers who are more inclined to exhibit these undesirable behaviors are observed more closely than most villagers; this is of course greatly facilitated by the intimate family structure under which all members live. Furthermore, any promiscuousness among the young volunteers that might serve as a bad model is quickly discovered and the member warned or expelled.

In those occasions where villagers wish to marry, the co-workers will attempt to dissuade the couple by explaining the problems and troubles of a long-term relationship. Villagers, the community believes, are only in rare cases able to cope with marriage; usually they lose interest in the relationship soon after it begins. In Botton Village in

Yorkshire, England, two marriages between villagers have been permitted because of the particular compatibility and stability of the members involved. In one of the marriages the community's fears have proven themselves; the other marriage was quite successful. Surprisingly the couples were allowed to have children; according to the community, many types of retardation have only a low probability of being inherited. As long as the children are given enough attention by members of the community other than the retarded parents, the community felt problems could be avoided.

At the present time the fees charged for villagers living in the community are \$250 per month, a reasonable sum by today's standards. The state pays for those residents of New York; about a half of the present villagers come under this category. This money goes into living and maintenance expenses for the community. The affluence this enables the community to maintain obviously helps them to provide a much more positive and happier life for the villagers, besides relieving the hardships that all the members experienced in the early days of this and other Camphill communities.

The community's affluence does not prevent the members from working hard; in fact, it almost seems to encourage it. Though the main source of income for day-to-day living comes from fees, food that is produced on the farm and the extra income brought in from their shops contributes significantly. The products manufactured at the community are sold at a nearby anthropological society-run store to

different retailers and distributors and through mail order. The industries made about \$10,000 net last year that went into general expenses. If labor were not considered as overhead, the farm provided meat, vegetables, and dairy products at a much lower price than could be had purchasing the food.

The community has no rules or guidelines for how much work a member does; they follow the immortal Marxian principle: each person, staff and handicapped alike, works according to his ability and receives according to his needs. When it comes to the community, "everyone has something to contribute; because he may not be as skilled or as fast as another member, the villager should still feel he is being valuable to the group." It is important for the handicapped person to understand the totality and the purpose of the work process of which he may perform an isolated part. If he happens to stuff dolls he will be made aware of the fact that he is not doing a finger exercise to keep busy but is sharing in the production of an article that will be sold, that will be enjoyed by some child, and the sale of which means income benefitting everyone in the Village.

All villagers that are working in the shops work the same hours: from 9 to 11:45 and 2 to 5:45 with three breaks scattered throughout the day. Of the five shops—wood, enamel, weaving, doll-making, and bakery—the first two are almost entirely run by

men, both villagers and co-workers, while mostly women work in the doll-making and weavery shops. Inside the woodshop, we were surprised to see such expensive, advanced equipment. We were told that the bulk of it was purchased only two weeks before our visit when the equipment became necessary to produce a new product. The new product proved to be the "cattoflex," a complex-looking wooden structure that is sold to a distributor who retails it at hospitals as a bed for patients with back trouble. If this product succeeds, it could mean a great boost for the community's industries. The woodshop also makes a great variety of other products including toys and kitchen utensils.

Moving on to the enamel shop, we found more machines and production of very attractive coasters and ashtrays. As with the other shops, one or two of the staff ("work-masters"), usually one of the young volunteers, supervises and organizes the work, in addition to tackling the more skilled labor. After the enamel shop, our guide, who had another tour waiting, hurried us on to the bakery. We were enthusiastically offered bread and cookies; we had to refuse, still quite aware of how much raisin bread (with homemade butter) we had eaten that morning. After the rest of Camphill, the bakery seemed more congruent with the idea of "commune" with its organic grains and supplies.

In the final shops again everyone seemed busy

"Because he may not be as skilled or as fast as another member, the villager should still feel he is being valuable to the group."



and productive, and very eager to show and discuss their work with visitors. The dolls were produced from a design by European members of the Camphill movement, while in the weavery we found a marvelous variety of colorful belts, placemats, bedspreads, pocket books, and clothes, all made on large, wooden hand-loom. The weavery served the community, too: one villager, with the assistance of the work-master, had made herself a festival skirt on one of the looms.

At Camphill farming is done with special care and attention; the community considers a service to the land of vital importance to their life. They practice a kind of organic gardening and farming called "biodynamics," which insists that "no chemical fertilizers or dangerous insecticides are used and no artificial speed-up methods are allowed to interfere with the natural growth of healthy, high-quality produce." With their expanding farm, the present farm complex is inadequate in size and facilities; under the supervision of an architect, plans have been drawn up for a new complex.

Though the members work hard on their land and industries, they take great pleasure from their religion and social activities. Christianity plays a definite and important part in community life and philosophy at Camphill, though persons from any

A villager weaving items for the community store.



religion may join. Some members may have trouble adjusting to the totality of Camphill's own version of Christianity but, a young member who has decided to devote his life to Camphill told us, they will either make the resolution to accept the religion or will leave the community within a few years. Only one pair of houseparents have not been part of the religion; they left the community before our visit. Nevertheless, most of the short-term volunteers do not follow these beliefs, though they respect them.

Each Thursday and Sunday mornings services for any of the community are given by an ordained minister of the Christian Community Church, a church formed around the Camphill movement. The minister also performs confirmations, baptisms, marriages, etc. and provides his services in spiritual counseling. Every Saturday evening after dinner in each household, the housefather reads a section from the Bible and discussion is opened. Grace, before and after each meal, is also an important ceremony.

Each evening from 7 to 8, time is devoted to cultural activities: lectures, study courses, eurythmy, folk dancing, music, dramatics, film and slide showings, and handicraft courses. Lectures or instructions are open to the whole community but "there is no talking-down, no artificial lowering of intellectual approach to a level where they would not hold true interest for any listeners. Of course not all that is offered can be fully absorbed by all villagers, yet a surprising amount of information and impressions is retained by many, subtly shaping their outlook on the world." Besides the planned social activities at Fountain Hall, every Friday evening members are encouraged to visit other houses to provide for more community interaction; every season, one group of houses is responsible for organizing a major community festival.

One social activity that is conspicuously absent is "the evening in front of the boob tube." The one "rule" of Camphill Village is absolutely no television. The members feel it would keep them from their work and would be a very bad influence on the villagers, especially since many spent most of their childhoods watching TV, their parents unable to think of anything else for them to do. Next to the no-TV rule, no explicit restrictions are put on the members' behavior, except that no illegal drugs or alcohol be used in the village (though tobacco and reasonable drinking in town is allowed). "We dislike rules almost as much as we dislike troubles," is a member's diagnosis of the community's attitude.

The "groups" are responsible at Camphill for organization. Much as other communities might have managers, in Camphill committees of members that are interested, skilled, and/or experienced in a given field organize activities in that field. If someone has an interest or talent in one area he will be easily guided into the appropriate group; there is no formal selection or appointment procedure. The works group tries to make sure that everyone is working "according to his ability" and interest, the

admission group does preliminary work on admitting villagers, while the crafts group (consisting of both villagers and staff) discusses new ideas in crafts. The Forum, one of the more important of groups, discusses human concerns of all sorts, including membership of staff. The *Village Echo*, a mimeographed newsletter of progress in the groups with articles, poems, and a calendar of events for the community, appears periodically.

Much of the real policy and organizational work takes place at a different level: in the "neighborhoods." When the community was smaller, meetings of all adults in the village would be the primary means of making major decisions. As the community grew, this became impractical; and neighborhoods were formed, each one consisting of three or four houses and not more than forty-five people. Every Tuesday each neighborhood meets to discuss economic and cultural problems and occasions. Money from fees goes into a common community pot and is divided among the neighborhoods and the "administration account." At the neighborhood meetings the needs of each house are assessed and the money distributed among the houses. After a question concerning the entire village has been discussed in the neighborhoods, the community meeting is held and the final decision is made through consensus or, on rare occasions, vote.

In addition, the staff holds almost-daily meetings

among themselves. Many of the final governmental decisions are made by the Board of Directors, consisting of three prominent members of Camphill, several parents of villagers, an attorney, and other concerned citizens. The board makes final policy decisions and gives advice in economic matters. Board meetings are held in New York City once a month.

A problem that faces many communities and communes does not seem to bother Camphill: relationships with local citizens. They consider themselves "part of the local community" and many members have joined the local PTA, volunteer fire department, etc. Since the community is a non-profit organization, it does not pay land taxes or local income tax, which has raised the ire of some local residents. However, the community provides a great deal of business for the local towns' stores and motels and has volunteered assistance to the local community to make up for not paying taxes.

In many ways Camphill seems to fit the conventional idea of utopia; the people are free and happy but still willing to work for the good of the whole as the community prospers economically. Nobody is overworked, nobody is bored; a crime is unthinkable since everyone is satisfied. Nevertheless, only a very select group of people could live in this service-oriented environment because Camphill is, after all, a service first — and a community second.



TWIN OAKS



So you think Twin Oaks is a behaviorist community...

To Twin Oaks, a 50-member commune in its sixth year, B. F. Skinner's novel *Walden Two* is an inspiration and a pain in the neck. It is an important point of reference and source of radical ideas that has helped shape this community into a vital and viable social alternative. But because many people see *Walden Two* as an anti-utopia or hear "B. F. Skinner" as an epithet, Twin Oaks has been the victim of undue criticism. I'd like to clarify for friends and critics the sense in which I see Twin Oaks as a "behaviorist" community, like and unlike *Walden Two*. And while I'm at it I'd like to clarify the sense in which I see other groups functioning as "behavioral" experiments.

A capsule sketch of Twin Oaks and its history: A *Walden Two* planning conference was convened in Ann Arbor in 1966. Though a \$5,000,000, five-year plan was conceived, a few impatient people went ahead in 1967 and through luck obtained the use of a 123-acre farm in central Virginia.

Starting with eight members and an old farmhouse, the community has so far built three buildings and grown to fifty adult members. (Some little ones are on the way!) We raise our own beef, pork, and organic produce; supply our own dairy products; do our own repairs on cars, trucks, and farm machinery; are architects, carpenters, plumbers, and electricians; and produce income mainly through the manufacture and sale of handmade rope hammocks, but also through the sale of our own publications, typing services, miscellaneous crafts, and through some short-term work in nearby cities. There is no one leader. A planner-manager government is responsible for formalizing decisions reached by group input and consensus. A labor credit system helps us organize and share equally a constantly changing flow of work. All income and most property are held in common. Each individual's needs for food, clothing, shelter, and medical services are met by the community as a whole. Over time, Twin Oaks has

evolved a unique culture that continues to grow. Cooperation instead of competition; sharing rather than possessiveness; equality in place of exploitation; gentleness, not aggression; reason instead of authority; an end to sexism, racism, and consumerism: these are some of the ideals around which our culture has developed. It is this culture, contrived by common consent, that occasions and maintains our behavior and which is the essence of our "behavioralness".

Twin Oaks has been labeled a "behaviorist" community because it is based on *Walden Two*. I'm not sure what this label conjures up in people's minds, but there is a sense in which the Twin Oaks experiment in alternative culture-building is more "behaviorist" than other groups are. The differences between Twin Oaks and other groups on this score have been blown out of proportion. There is a sense in which *all* communal experiments are "behaviorist", and this similarity among groups is also important. We *all* are affected by our alternative culture experiments in that our cultural environments affect the ways we act, think, and feel.

In a behavioristic view, our behavior is said to be controlled, or determined, or influenced by our total environment. People say this for the sake of convenience. Unfortunately the words "controlled", "determined", and "influenced" can have bad connotations. These words are misleading. They imply that a person is an object that is pushed or pulled around by some external force. They imply that a person is separate from his environment. Not so. People are *part of* the environment; this is what the science of ecology is all about. The interrelationships of our behaviors with the rest of our environment (external and internal, cosmic and mundane, particular and gestalt) can be thought of as the ecology of behavior. Our actions are so inextricably bound up with our total set of circumstances—who our friends are, what work we do, where we reside, what season it is—that we cannot define ourselves as something distinct from these conditions. We are complex expressions of a rich ecological pattern. Behaviorism is the study of the inseparability of person and environment. Person and environment are two sides of the same coin, and behaviorism is concerned with the coin. In Zen terms, we are fully human only when we cease making ourselves distinct from the "flow of life". B. F. Skinner, meet Alan Watts.

As a member of the communal movement, Twin Oaks is one of many experiments in the design of new cultural environments. All communes are an attempt to create conditions of harmony, happiness, meaningfulness, and fulfillment in counter-distinction to the general American culture that is exploitative, inhumane, aggressive, and profane in too many ways to list. Communities do this by trying to create environments that consist of like-minded people, living in a specific setting (on a farm, in a large house), engaged in some common activities centered around shared goals. Such conditions will more easily bring out human warmth or energetic work or childlike curiosity or meditative calm or whatever behaviors are valued by the particular group. In establishing counter-culture or alternative lifestyles, many groups develop intuitively and spontaneously. At the other end of the spectrum are groups that develop rationally and systematically. Most communal groups are a blend of planning and happening. Twin Oaks is a blend. Sometimes the social experiments proceed quite deliberately, as when groups hold consciousness-raising meetings or decide to work at improving interpersonal relationships. Most of the time the

experiments proceed haphazardly through the workings of group pressure or norms, as when people learn that it is really all right to swim nude or that it is OK to love more than one person. All groups modify the behavior of their members in these ways.

Like other communes, Twin Oaks is an environment that affects the way people behave. It is deliberately different from the "outside" environment and also different from the popular image of *Walden Two*, so this description may be a disappointment to some and a relief to others. Many people who visit Twin Oaks expect to find a laboratory setting. There are no white-frosted technicians with stop watches. There is no systematic data gathering and evaluation system. If ever the community's behavior is evaluated, it is evaluated only indirectly by its general consequences. Is the community prospering economically? Is the community succeeding socially? Are we ourselves happy? Compared to the sterile fiction of *Walden Two*, Twin Oaks is a very human place. In the book, Skinner describes a "planned" community in which the 1000 inhabitants are happy and productive citizens presumably because the environment in which they live controls them and shapes them to behave as they do. Though our environment shapes us, it is not always as "planned" as it could be. The lawn-clipping sheep of *Walden Two* stay neatly within their electrically fenced boundaries. At Twin Oaks the pigs root up the back yard after knocking down the electric fence, starting a minor brushfire in the process. In *Walden Two* the children are taught self-control by receiving a lollipop reinforcer for *not* eating the powdered-sugar-coated lollipop that has been dangling on a string around their necks. At Twin Oaks the members were trying to get in the habit of picking up after themselves by setting aside a little money each day for orange juice if the dining room tables were clean. Melba, the house manager, was going to keep track, but kept forgetting. After a month of erratic observation Melba gave up but served the orange juice anyway, and we loved it.

Some people say Twin Oaks is not "behaviorist" enough. I was once asked why the community has no training program for incoming members, no specific program that teaches them how to behave in a utopian society. It occurred to me then that our whole culture teaches utopian behaviors (such as they are) through its norms and ideology. But more to the point of the question: the community opts for the more natural, less self-conscious means of shaping the behavior of incoming members. Nobody likes to feel manipulated. And most people do not like to feel they are manipulating others. Strong community norms have developed in this regard. We stubbornly oppose the use of coercion, preferring instead the sense of freedom that results from voluntary participation. Attending meetings is not mandatory; taking managerial responsibility is not mandatory; giving up all property is not mandatory. Only in extreme circumstances would the group exercise its prerogative to expel a person. We repudiate authoritarianism, too. No one dares defend a decision by saying "Because I'm the construction manager and I say so." Good reasons must be supplied or the decision will be appealed to the group as a whole if necessary. We also reject deprivation as a means of behavior change. The group's primary positive reinforcers (food, shelter, clothing, etc.) are never taken away in order to be given back *if...* The fact that our ethics forbid coercion, authoritarianism, and deprivation does not mean that members remain unchanged. We all go

through changes. Attending group meetings I am "shaped" to participate according to such group customs as giving quiet people a chance to voice their opinions and not interrupting others. Using a bathroom I am "shaped" to overcome modesty and privacy habits. Hearing others exchange frank feedback without antagonism I am encouraged to open up interpersonally and "shaped" to be more honest, because it pays off. In other words, Twin Oaks shapes the behaviors of its members in much the same way other groups do.

Most people are not inclined to observe their behavior closely, wear wrist counters, keep graphs, and the like. For them Twin Oaks is no less a behavioral environment than for those who choose to be more self-conscious about their behavior. Wendy has been trying to grow out of feeling inadequate. She is not observing or counting any of her behaviors, but she is spending time learning new things. Through reading and apprenticing she has acquired abilities that, as a woman, she had formerly been denied. Newly gained skills in animal management, carpentry, and bee-keeping have helped her feel more competent. She likes herself more now. Other people pay more attention to her now, giving admiration and approval; this probably helps to maintain changes in Wendy's behavior. Rita has been trying to eliminate feelings of jealousy by noticing when she experiences the knotted stomach, tense facial muscles, flush of anger, and increased sweating that are part of her jealous feelings. By keeping track of these experiences in her journal she becomes more aware of their occurrence, and over time she notices a marked decrease in the intensity and frequency of the bad feelings. This in itself reinforces her for feeling less and less jealous. Both Rita and Wendy have the support and

encouragement of other members of the community. For Wendy many other communities might also be effective behavior modification environments. Rita, too, might find support among people who consider themselves less "behaviorist" than Twin Oaks.

At some levels we, as individuals and as Twin Oaks Community, are self-conscious about changing ourselves. Though we do not approach the task as behavioral technicians, we do approach the design of our cultural environment deliberately. We do things like establish ways of sharing work that encourages non-exploitative behavior, create community policies that ensure equalitarian behavior, and build community norms that facilitate interpersonal honesty. Here are some commonplace examples of how such lofty goals are actually achieved: If I consistently do my share of the work, then I am likely to be told by various people that they appreciate my hardworking attitude. If I become a planner and contribute all my outstanding financial assets to the community, then I will gain the continued approval and trust of the group, which can be assured that none of my decisions will be influenced by vested monetary interests. If I refrain from taking over the power saw from an inexperienced worker in order to "get the job done right", then I may earn that person's warmth instead of avoidance. If I come to a weekly "feedback" meeting and express feelings of anger that grew out of hearing habitual complaining, then I will probably receive the group's close attention and approval for being open and honest.

There are many ways in which being "behaviorist" has paid off for us, but self-consciousness has not prevented failures. Conditions exist at Twin Oaks that produce undesir-





able behaviors. Sometimes we can change these conditions and sometimes we can't. We failed at first to institutionalize a form of government that does not reward the Strongvoice. Twin Oaks tried consensus decision making and found that a few people dominated meetings by talking loudest, longest, and sharpest. Other people tended to get tired or bored or fed-up—which left the actual decision in the hands of the more stubborn meeting-goers, thus reinforcing their poor meeting behaviors. Now decisions are made with group input through a board of planners that serves to moderate and distribute participation at meetings.

Some behaviors have proved difficult to change. Cigarette smoking is one. Though some people have quit, most smokers have found the rewards of quitting less powerful than the cigarette itself. Laziness is another behavior that has inherently reinforcing qualities. Both smoking and inactivity have unpleasant consequences as well as pleasant ones, but the pleasant ones are more immediate. Another behavior that is a problem is group carelessness with tools. This stems directly from the contingency that if I lose a tool, we pay for it. This contingency hardly punishes carelessness; and because our group is loathe to employ punishment as a technique for changing behavior, we have paid for more than one new hammer. No doubt many groups share these and similar failings.

Though Twin Oaks has, for the time being, solved some cultural problems that continue to beset other groups, there are reasons why the community's culture is not yet ideal. First, people come to the community with well-established patterns of un-ideal behavior. We have been taught to be

jealous, self-deprecating, or insensitive to group needs, etc. Diverse histories of experiences add up to weak community norms. Weak norms retard behavior change. Second, we do not always agree on what behaviors are ideal; hence conflicting behaviors may both pay off. Third, even when we agree on an ideal and agree that we are short of it, we sometimes have no strong desire to change or we have no desire to change deliberately. Another way of saying this is that the contingencies that could help shape new behavior are too weak—for instance, the admiration of others is not enough to maintain non-jealous behavior. Fourth, where behavioral engineering involves the expense of money or labor, the community has been reluctant to pay. Even though building an ideal culture will pay off, it has not been as immediately rewarding as surviving, growing, and increasing our standards of living. Fifth, and finally, it takes skill and subtlety to understand principles of behavioral ecology. And it takes creativity and the consent of the group to accomplish cultural change. Ignorance and misunderstanding of a behavioral approach result in resistance to change or in slow or accidental change.

Failures and problems notwithstanding, we have successfully evolved new social institutions. In an old newsletter of ours, Rudy wrote about one effective use of behavioral engineering:

The one interesting aspect of cooperation is that reinforcement for the individual must be contingent on the joint efforts of the people who are to cooperate. Thus in community if you want cooperation in the everyday tasks,

you make the reinforcements of food, shelter, clothing, recreation, health, etc., for each individual contingent on the joint efforts of the members of the community. To accomplish this, an economic system is necessary which makes the betterment of the individual contingent on the betterment of the community. At Twin Oaks there are no individual salaries; and the level of food, shelter, clothing, etc., is contingent for all members on the prosperity of the overall community. Thus . . . each member of the community must cooperate with the others in order to raise his standard of living.

Some people think that if a society doesn't have a competitive system where each person determines his own reinforcement, then "initiative" will be lost and no one will work. This is obviously not the case. We have not removed the reinforcers; we have merely made them contingent on cooperation rather than on competition. This contingency, teamed with an accounting system that maintains equality of labor (the labor credit system) makes for a society in which the cut-throat tactics of competition and the "every man for himself" attitude are no longer reinforced and thus become extinguished. At Twin Oaks the only way to be selfish is to do something that will make the community better and thus your own private life better.

Though most of us are not into behavioral psychology, we are in general aware of behavioristic ways of looking at things. Twin Oaks does not require its members to understand behavioral principles. But because of the culture that has evolved here, people do tend to have at least an intuitive understanding of the principle of positive reinforcement, for example. (This is not unique to Twin Oaks, of course.) When we pay greater attention (through praise, affection, and other ordinary social conventions) to desirable behavior than to undesirable behavior, we are functioning as "behaviorists" whether we know it or not. Much of the time we do know it and this, I suppose, makes Twin Oaks more of a "behaviorist" community than other groups are.

The ways in which Twin Oaks is commonly thought of as "behaviorist" are the obvious ways, which are also sometimes the less important ways. Casual visitors hear members speak about "reinforcement" or "aversive" work or situational "contingencies". Visitors see bulletin board notes that read "Orange juice fund is low—pick up a dish today." and "Don't forget you can take two extra labor credits for handing in your completed labor credit sheet on time." and "Chocolate chip cookies are available again in the hammock shop." By themselves, these things are trivial uses of the principle of positive reinforcement. There is a level, however, at which these things are important.

Take cookies in the hammock shop, for example. One day Bruce, who is the hammock making manager, decided to reward people working in the hammock shop by giving them chocolate chip cookies. A couple of times a day, but at no particular time, he would sing out "Cookie time!" and each person actually working in the shop at that moment would be offered a cookie. This is an instance of the use of variable-interval positive reinforcement. People with only a superficial understanding of Twin Oaks and behaviorism mock such "bribery". A more sensitive look at us shows that we at Twin Oaks treat this use of "positive reinforcement" as a game, mocking it ourselves for its blatantly manipulative

connotations. But this turns it into joking with the hammock manager, or counter-controlling just when the cookies will be passed around, or having fun in the kitchen baking the cookies, and so on. And it is *these* things that make the hammock shop a happy place to be and make the community fun to be a part of. Now I'm not sure how many people still feel that cookies in the hammock shop is an insidious attempt to manipulate innocent humans. Anyone who does feel so might consider this: (1) no one is forced to stay in the hammock shop, (2) anyone can go to the kitchen and bake an unlimited quantity of chocolate chip cookies, and (3) there is no profit for the "manipulator"; the other people benefit from their work exactly as much as the cookie-man.

So what do I mean when I say Twin Oaks is a "behaviorist" community? I mean we're deliberately trying to build an alternative cultural lifestyle. We are evolving a total environment that has the potential to radically alter the behavior of people who live in it. Other experimental communes are "engineering behavior" in this same sense. I also mean we are somewhat aware of "behaviorism" and are not unwilling to try out self-conscious means of changing ourselves. We try to grow and change as individuals, sometimes with the help of "behavioral self-management techniques", mostly with the help of our friends. We try to grow and change as a community, too. If you come visit and live with us for a couple of weeks you may feel something in the quality of our life that is our reinforcement for being a behaviorist community based on *Walden Two*.



Commune Directory

This directory is provided as a service, presenting many resources. In this way the probability of your finding an alternative is increased. Another reason for this directory is to inform people on communes of other group in North America.*

The entries in the directory either were contacted directly about their being included or their addresses were obtained from other national publications. Consequently, the communes are public. But that does not mean that they are open to any and all visitors. Therefore, if you are interested in any, write weeks in advance, giving them a chance to reply. If there is no response, do not consider visiting because they are either too busy, are experiencing vast changes, etc.

Those groups listed may be different from one another in nearly every facet of lifestyle. Some may not necessarily be communal but cooperative or some other arrangement. For various reasons each group is/was considered a communal or cooperative living situation at one time. Due to the instability of many groups, they may no longer be this—another good reason for writing.

This section is labeled as a commune directory rather than a community directory because there are few community situations; commune is more descriptive. By this we mean that some basic ingredients are missing for their being communities. *Community* connotes a group of people ranging in all ages and interests and sharing all aspects of their lives. *Commune* encompasses groups that contain more than three unrelated adults who are sharing some aspects of their lives. This then would include work collectives and cooperatives.

Finally, we hope that if you should visit any communal situations you are rewarded, and that upon returning you are inspired to begin one in your area. We would like to be informed of any developments in your area regarding the creation of new communes. Happy trails . . .

1. Included in the directory are many groups that are spiritual in orientation. Often these organizations have rural farms or retreats, yet we usually include only their city addresses.**
2. Those rural communes that have gardens, which to our knowledge is everyone, practice organic methods.
3. When a date is given with a particular listing, that year denotes the origin of the group.
4. For those listings with little or no information following the address, we have no data on them.
5. Some addresses are not complete; others may be inaccurate.

* This list represents only a small portion of the number of existing groups. So it's not the definitive directory but rather the most comprehensive one. Previous issues of *Alternatives*, *Communitarian* and *Communitas* have more information on some of these groups. Write Twin Oaks for a brochure about past issues of these.

** For a guide to spiritual groups in North America, write *Spiritual Community Guide*, Box 1080, San Rafael, California 94902; 453-9489 (\$2.95/copy).

Listing by State

Alabama

Resurrection, Browns

Arizona

Little Tribe, Phoenix
Sri Ram Ashrama, Benson

Arkansas

Ethos, Little Rock
Mulberry Farm School, Pettigrew

California

Alternatives NW, Oroville
Ananda Cooperative Community, Nevada City
Aquarius Project, Berkeley
Bear Tribe, Vacaville
Bhoodan Center of Inquiry, Oakhurst
Black Bear Ranch, Sawyer's Bar
Church of the Golden Rule, San Jose
Compost College, Booneville
Equitable Farm, Little River
Family Synergy, L.A.
Fellowship of Friends, Dobbins
Good Earth Communes, San Francisco
Good Earth Homestead, Dobbins
Harmony, San Bernardino
Harrad, Venica
Harrad West, San Francisco
Healthy Happy Holy Organization, L.A.
House of Love and Prayer, San Francisco
Institute of Human Abilities, Oakland
International Ideal City, Boonville
International Society for Krishna Consciousness, L.A.
Jesus Name Lighthouse, Loleta
Lonaku, San Francisco
Mann Ranch, Ukiah
Messiah's World Crusade, Berkeley
Morningstar Ranch, Occidental
Pahana, Santa Barbara
People's Temple, Redwood Valley
Purple Submarine, San Francisco
Quiet Village, Sebastopol
Questers, Palm Springs
Sadhana Foundation, Los Altos
Synanon Foundation, Santa Monica
Tierra Verde Fellowship, Oakland
United Cooperative Industries, San Marcos
Vocations for Social Change, Canyon
Wheeler Ranch, Occidental
Zen Mountain Center, Carmel Valley

Colorado

Adventures Trails Survival School, Black Hawk
Drop City, Trinidad
Karma Dzong, Boulder
Orphalese Foundation, Denver
Wonderland Civic Association, Boulder

Connecticut

Harmony Ranch, Oxford
New England CNVA Farm, Voluntown
Society of Brothers, Norfolk

District of Columbia

Source
Unicorn News Collective
Unified Family

Florida

Galaxy K Commune, St. Petersburg
Green Valley School, Orange City
L.I.O.N. Community, Tampa
Magicland, St. Petersburg
Maya Commune, Coconut Grove
Melbourne Village, W. Melbourne

Georgia

Koinonia Farm, Americus
Southwest Georgia Project, Albany

Hawaii

Maui Zendo, Haiku
Ohana Aloha Village, Kailua
Wailua University of Contemplative Arts, Kauai

Illinois

Christian Conservative Community, Louisville
Counter-Culture Law Project, Chicago
Naturalism, Chicago
Reba Place, Evanston

Indiana

Order of St. Michael, Crown Pt.
Russell Commune, W. Lafayette

Iowa

East Street Gallery, Grinnell

Kansas

Ananda Marga Yoga Society, Wichita

Kentucky

Rogers, Mt. Sterling

Louisiana

People of the Living God, New Orleans

Maine

Noah's Ark, Harrison

Maryland

Heathcote Community, Freeland
Koinonia Foundation, Baltimore
Savitria, Baltimore

Massachusetts

Behavior Research Institute, Boston
Brotherhood of the Spirit, Warwick
Earth House East, Cambridge
Fort Hill Community, Roxbury
Hillhouse Foundation for Centering, Charlemont
Hippocrates Health Institute, Boston
Hunger Farm, Monterey
Lewd Family, Cambridge
New City Project, Cambridge
New Community Projects, Boston

Michigan

Community Market (NASCO), East Lansing
The New Life Cooperative, Kalamazoo
Rainbow People's Party, Ann Arbor
Vivekananda Monastery Retreat, Fenneville

Minnesota

Big Stone Colony, Graceville
Georgeville Trading Post, Belgrade
Green Tower Community, Altura
Kirk, Garvin
The Meeting, Minneapolis

Missouri

Yronwode, Birch Tree
Zion's Order, Mansfield

New Hampshire

Hidden Springs Community, S. Ackworth
International Foundation for Independence, Exeter
Meeting School, Rindge
Wooden Shoe, Canaan
Yellowhouse

New Jersey

St. Francis Acres, Hampton

New Mexico

Lama Foundation, San Cristobal
Welcome Home, Corrales
Word of God Community, San Fidel

New York

Atlantis, Saugerties
Bayard Lane, Suffern
Bierer House, NYC
Buddhist Association of the USA, Bronx, NYC
Camphill Village, Copake
Catholic Worker Farm, Tivoli
Chardavogne Barn, Warwick
Christian Homesteading Movement, Oxford
Catholic Union Mission, NYC
Earth People, Brooklyn, NYC
Emmaus House, NYC
Highland, Paradox
IAMU Community Farm, Elizabeth
Integral Yoga Institute, NYC
International Center for Self-Analysis, N. Syracuse
Ithaca Alternatives, Ithaca
Love, Highland
Maple Tree Farm, Lanesville
Peace Action Farm, Stanfordville
Shree Gurudev Siddha Yoga Ashram, NYC
Sky View Acres, Pomona
Society of Brothers, Rifton
Society of Families, Frewsburg
Synergism, Rochester
Van Houten Fields, W. Nyack

North Carolina

Celo Community, Burnsville
Scupparnong Landing, Kill Devil Hills

North Dakota

Forest River Community, Fordville

Ohio

Communitas, Yellow Springs
Community Service, Yellow Springs
Loveland, Graitville
New Earth, Hiram
The Vale, Yellow Springs

Oklahoma

Oklahoma Organic Farms, Tulsa

Oregon

Crow Research, Veneta
The Eater Family, Coquille
Mu Farm, Yoncalla
Portland Group, Portland
Rainbow Family of Living Light, Eugene
Talsalsan Farm, Takilmah
Vonu Life, Cave Junction
Yellow Submarine Commune, Eugene

Pennsylvania

Any Day Now, Philadelphia
Barkmille Hollow Commune, Airville
Bryn Gweled, Southampton, Bucks Co.
Fellowship House and Farm, Philadelphia
Full Circle Farm, Beavertown
New Community School, Coburn
New Meadow Run Community, Farmington
Oneida II, West Mifflin
Society of Brothers, Farmington
Tanguy Homesteads, Glen Mills
The Training Collective, Philadelphia

Rhode Island

Island, Providence
Walden Three, Providence

South Dakota

Tschetter Colony, Olivet
White Rock Colony, Rosholt

Tennessee

The Farm, Summertown
Federation of Communities in Service, Knoxville

Texas

Armadillo World Headquarters, Austin

Utah

Order of Aaron, West Jordan

Vermont

Free Vermont, Putney
Rockbottom Farm, Strafford
The School House, Shelburne
Tail of the Tiger, Barnet

Virginia

Edgar Cayce Institute, Virginia Beach
Family Farm, Barboursville
Nethers Community, Woodville
Ruhani Satsang, Oakton
Springtree Community, Scottsville
Twin Oaks, Louisa

Washington

Hutterian Brothers, Expanola
May Valley Co-op Community, Renton
Peace, Bread, Land; Seattle
Tolstoy Farm, Davenport

West Virginia

Catholic Worker Farm, West Hamlin
New Vrindaban, Moundsville

Canada

Hutterian Fellowship, Brocket, Alberta
Monarch Colony, Monarch, Alberta
Golden Bough Farm, Gabriela Island, BC
Kuper Island, Chemainus, BC
Saturna Free School, Saturna Island, BC
Yasodhara Ashram, Kootenay Bay, BC
Bethesda Colony, Gladstone, Manitoba
Deerboine Community, Alexander, Manitoba
New Rosedale Community, Port La Prairie, Manitoba
Mapleville Organic Farm, Cross Creek, NB
Alternate Society, Toronto, Ontario
Community Farm of the Brethren, Bright, Ontario
Family Fastimes, Perth, Ontario
Sanctuary of the Magnificat, St. Joviet, Quebec

British Honduras, Central America

Unity House, Belize

Listing by Name

Adventure Trails Survival School, Laughing Coyote Mountain, Black Hawk, CO 80422. Pioneering, survival training school community. Seminars on variety of topics. Newsletter.

Alternate Society Collective, Box 5819, Station A, Toronto, Ontario, Canada (1971). Publish a magazine oriented to alternatives, especially communal living. Need people.

Alternatives, NW, Route 1, Box 191, Oroville, CA 95965 (1972). Publish magazine on community. 9 adults, 5 kids on 20-acre farm. Interested in meeting other groups for community of communes.

Ananda Cooperative Community, Alleghany Star Route, Nevada City, CA 95959 (1969). Community of 80 with 3 parcels of land (320 acres). Yogic retreat and monastery, farm. Publish books, records. Foodstore, candy, incense, arts-crafts. School for all kids. 292-8958. Co-op economic arrangement.

Ananda Marga Yoga Society, 3453 E. 12th St., Wichita, KS 67200. Houses in most large cities. Social action-yogic group practicing communal living. Newsletter.

Any Day Now (Quaker Resistance House), 3611 Powelton Ave., Philadelphia, PA 19104. see Training Collective.

Aquarius Project, P. O. Box 4013, Berkeley, CA 94704. Interested in the counter-technology branch of the movement, especially automated rural-urban communes. Radically oriented. Like to contact other collectives. Proposals.

Armadillo World Headquarters, 525½ Barton Springs Road, Austin, TX 78704. Spiritually oriented social action group with gatheringplace for community.

Atlantis I, RFD 5, Box 22A, Saugerties, NY 12477. Building an island to locate their family. Newsletter.

Barkmill Hollow Commune, Route 2, Airville, PA 17302.

• **Bayard Lane Community**, Suffern, NY 10901 (1936). Share land, some cooperation, separate family dwellings.

Bear Tribe, c/o Many Smokes, P. O. Box 5895, Reno, NV 89503. Many affiliated rural tribes across the country. Magazine oriented toward Indian life styles. Hopes to form a "network of communes."

Behavior Research Institute, 3 Goodwin Place, Apt. 1, Boston, MA 02114; 523-0391. Therapeutic living group working with autistic children. Plan behavioral engineered rural commune. Newsletter and journal.

Bethesda Colony, Gladstone, Manitoba, Canada. 307 Ring 14. Small Christian group. Publish magazine; do radio broadcasts; have free Bible school.

Bhoodan Center of Inquiry, Sierra Route, Oakhurst, CA 93644; 683-4976 (1934). Seminars on human community. Trial period for new members. 40 acres; 4 people. Newsletter.

Bierer House, 434 West 20th, NYC 10011. Therapeutic living environment. Temporary residence group that is moving toward communal existence.

Big Stone Colony, Graceville, MN 54240. Christian, farming, about 100 people.

Black Bear Ranch, Sawyer's Bar, CA 96027 (1967). Subsistence living, school.

Brotherhood of the Spirit, Shepardson Road, Warwick, MA 01378. Two-week trial period for new members, joining is a lifetime commitment to the community. 300 members. Rock band. Purpose, brotherhood and peace. No drugs or alcohol. All are welcome.

Bryn Gweled, Southampton, Bucks Co., PA 18966 (1942). Share land, some cooperation, separate family dwellings, suburban.

• **Buddhist Association of the USA**, 3070 Albany Crescent, Bronx, NY 10463; 884-9111. Venerable Loi-To and Chi-Ho.

Camphill Village, Copake, NY 12516; (518) 329-2744. Working community for mentally retarded. Based on the work of Rudolf Steiner.

Catholic Union Mission (CUM), c/o Chelsea House, 70 W. 40th Street, NY, NY 10018 (1971). Social group using structured neo-encounter style to achieve sexoreligious results.

Catholic Worker Farm, Box 33, Tivoli, NY 12583. Pacifist, service commune.

Catholic Worker Farm, Route 1, Box 308, West Hamlin, W VA 25571. 70 acres.

Celo Community, Route 5, Burnsville, NC 28714 (1937). Non-sectarian group. In the mountain area. Co-op. Operating summer camp, school, and printing press. 1400 acres are shared.

• **Chardavogne Barn**, Chardavogne Road, Warwick, NY 10990. Information on associated Gurdjieff groups.

Christian Conservative Community, Box 9, Louiseville, IL 62858 (1961).

Christian Homesteading Movement, Oxford, NY 13830. 68 acres. Catholic back to the land group with experiments-training center. Poverty living; family centered.

Church of the Golden Rule, P. O. Box 1404, San Jose, CA 95109; 797-5881. Counseling. Looking for land.

Communitas, 121 W. Center College St., Yellow Springs, OH 45387; 767-3021 (1971). 3 adults, 2 kids. Distributor of *Communities*. Plan to move next spring to rural Massachusetts.

Community Farm of the Brethren, Route 4, Bright, Ontario, Canada.

Community Market, NASCO, 437 Abbott Road, East Lansing, MI 48823. Publish catalog of communal products. Resource center for co-ops. Member of CPC.

Community Service, Inc., Box 243, Yellow Springs, OH 45387. Published the *Intentional Community Handbook* and other studies and literature on the small community, its economics, education, etc. Conferences.

Compost College, P. O. Box 497, Booneville, CA 95415 (1971). Co-op rent system for living on the land.

Counter-Culture Law Project, 360 E. Superior, Chicago IL 60611 (1971). Research legal aspects of communal living, alternatives. Publish manuals, proposals.

Crow Research, RR 1, Box 706, Veneta, OR 97487 (1968). Rural-urban group. 300-acre farm, houses in Eugene. Work crews in forestry; socially relevant city projects. About 30 adults, 20 kids. Directory for members and a newsletter. 392-6863.

Deerboine Community, Alexander, Manitoba, Canada (1959). Christian farming. New members trial period. Visitors welcome. Anabaptists, celibate.

Drop City, Route 1, Box 125, Trinidad, CO 81082 (1965). Subsistence living; domes.

Earth House West, c/o Multi Fasset, 381 62nd St., Oakland, CA 94618 (1972). Have 475 acres of land in Colorado but the group is in formative stages. Need more people. East coast address: c/o Marsha Zilles, 220 Erie St., Cambridge, MA 02139.

Earth People, 19 Troutman St., Brooklyn, NY 11206. Interested in contacting anyone into Bucky Fuller approaches; info dissemination. Newsletter. Practical projects.

East Street Gallery, 723 State St., Box 68, Grinnell, IO 50112; 236-6971. Manufacture photographic equipment; urban house.

The Eater Family, Route 1, Box 643, Coquille, OR 97423 (1970). Former theater group. Gardening; subsistence.

Emmaus House, 241 E. 116th St., NYC 10029; 348-5623. Social action group; do People's Yellow Pages and VSC work. see Vocations for Social Change.

Equitable Farm, Star Route, Little River, CA 95456 (1968). Agrarian co-op of 4 families; share expenses and products. Need couples.

Ethos, P. O. Box 1175, Little Rock, AR 72203. Community-farm north of city. Want to correspond with other communes.

Family Farm, Box 73A, Barboursville, VA 22923; 985-7422 (1972). Family co-op on 227 acres with school (10-18 years). Need couples.

Family Pastimes, RR 4, Perth, Ontario, Canada (1972). Educational games; food products. Influenced by Krishna-murti. 100-acre farm.

Family Synergy, P. O. Box 30103, Terminal Annex, L.A., CA 90030 (1971). Large social group interested in extended family, encounter sessions, workshops, outing. Have a people directory for members and a newsletter. 392-6863.

The Farm, Route 1, Box 197A, Summertown, IN 38483 (1971). 500 folks on 1000-acre farm. Agrarian based with school, hospital, arts-crafts. Use encounter; spiritually oriented. Publish books.

Federation of Communities in Service, 4401 Sullivan Road, Knoxville, IN 37921 (1967). Dedicated to service in Appalachia. Communal living, 40 adults.

Fellowship House and Farm, 1512-23 W. Girard Ave., Philadelphia, PA 19130. In North Philadelphia ghetto and country nearby.

Fellowship of Friends, Dobbins, CA 95935 (1970). Ouspensky group; maintain ties with Berkeley; 1000 acres.

Forest River Community, Fordville, ND 58231. Hutterian, farming, and stockraising. Anabaptist.

Fort Hill Community, 5 Fort Ave. Terrace, Roxbury, MA 02119 (1965). Own houses nationwide; into media on all levels.

Free Vermont, Box 272, Putney, VT 05346. Red Clover Collective. Revolutionary; into co-ops statewide; inter-communal paper.

Full Circle Farm, Route 1, Beavertown, PA 17813 (1971). Several families on 112 acres. Not structured. Orchards.

Galaxy K Commune, 10201 Snug Harbor Road, St. Petersburg, FL 33702 (1971). Social action; urban based. Underground paper, conferences.

Georgeville Trading Post, Belgrade, MN 56312.

Golden Bough Farm, Gabriela Island, BC, Canada (1971). Herbal shop in Vancouver.

Good Earth Communes, Haight-Ashbury District, S.F., CA. About 18 communal houses loosely cooperating with food-work projects. Social action oriented. Begun by former political prisoners. Accept anyone.

Good Earth Homestead, P. O. Box 15, Dobbins, CA 95935 (1972); 692-1798. Nine families; members own parcels in area. More people desired.

Green Tower Community, Route 1, Altura, MN 55910; 534-3795 (1972). Five people on 112 acres intending to create a Montessori learning environment, garden, become self-supporting, and encourage extended marriage. Need people.

Green Valley School, Orange City, FL 32763; 775-2752 (1962). Communal "Summerhillian" school, libertarian, Hutterian roots but non-sectarian.

Harmony, Star Route, Box 20, San Bernadino, CA 92334.

Harmony Ranch, Oxford, CT 06483.

Harrad, Box 803, Venice, CA 90291. Communal marriage group.

Harrad West, 2955 19th Ave., S. F., CA 94132; 233-5998. Urban social club interested in extended marriage; encounter groups, outings. Newsletter.

Healthy, Happy, Holy Organization (3HO), 1620 Preuss, L. A., CA 90035. Kundalini, yoga; restaurants, seminars, retreats.

Heathcote Community, Route 1, Box 129, Freeland, MD 21053; 357-5723 (1965). School of living; anarchistic, decentralist. Publish news magazine. Seminars on economics, health, architecture, and more. Co-op economics on living expenses.

Hidden Springs Community Land Trust, South Acworth, NH 03067.

Highland Community, Paradox, NY 12858. 14 adults, 10 children, 21 students. Farm and school for teenagers who can't make it in the regular school system.

Hillhouse Foundation for Centering, Charlemont, MA 01339.

Hippocrates Health Institute, 25 Exeter St., Boston, MA 02116; 247-9407. Urban residence group, nutrition oriented.

House of Love and Prayer, 1456 Ninth Ave., S. F., CA 94100; 731-2261. Jewish mystical group. Have affiliate commune in Israel.

Hunger Farm, P. O. Box 285, Monterey, MA 02145 (1972). Small group intending to create spiritual growth center on the land.

Hutterian Brothers, Expanola, WA 99010. Christian, farming, about 50 members.

Hutterian Fellowship, Bracket, Alberta, Canada. Christian, farming, about 45 members.

IAMU Community Farm, West Lewis Road, Elizabethtown, NY 12932.

Institute of Human Abilities, 80 Hamilton Place, Oakland, CA 94612. Own houses in many cities; about 15 in Bay Area. Individual responsibility for income. Seminars on encounter techniques; newsletter.

- Integral Yoga Institute**, 227 West 13th Street, NYC 10011; 929-0585. Retreats, seminars, food stores, incense.
- ✓ **International Center for Self-Analysis**, 102 David Drive, North Syracuse, NY 13212. Combined meditation and analysis; intensives.
- International Foundation for Independence**, c/o Bob Swann, 4 Hilleard Circle, Exeter NH 03833. Revives technologically undeveloped rural areas. Publishes guides, book on land trusts.
- International Ideal City**, P. O. Box 266, Boonville, CA 95415. Building college environment on 600-acre farm; city education centers.
- International Society for Krishna Consciousness**, 3764 Watseka, L.A., CA. Publishes books; records, magazine, incense. Free food programs.
- Island**, 347 Huntington Avenue, Providence, RI 02909. Six adults. Service oriented, to create therapeutic community for emotionally disturbed. Scientific design of creative and humanistic environment.
- Ithaca Alternatives**, 200 Highland Avenue, Ithaca NY 14850; 273-1137 (1972). 20-25 people building toward community of communes; anti-profit co-op works in variety of areas in city. Farm of 220 acres near city future site; newsletter; VSC center; conferences. Need more people.
- Jesus Name Lighthouse**, 6000 Humboldt Hill Road, Loleta, CA 95551. Old lighthouse buildings house large group on 7 acres overlooking ocean.
- Karma Dzung**, 111 Pearl St., Boulder, CO 80302; 444-0202. Urban-rural (350-acre retreat). Buddhist group; seminars, arts-crafts, books, magazine. see Tail of the Tiger.
- KIRK**, Route 1, Box 64, Garvin, MN 56132.
- Koinonia Farm**, Route 2, Americus, GA 31709; 924-7253 (1942). Interracial Christian group; book, Bible translations. Candy and fruit cake mfg. and sales. Newsletter. Nine families on 1400 acres. Low-cost housing project being constructed.
- Koinonia Foundation**, Box 5744, Baltimore, MD 21208; 486-6262. School with seminars; workshops on 45-acre estate. Share responsibilities.
- ✓ **Kuper Island (Gestalt Institute of Canada)**, Box 779, Chemainus, BC, Canada; 606-246-3450. Gestalt encounter sessions given by the collective.
- Lama Foundation**, Box 444, San Cristobal, NM 87564. Spiritual orientation; fantastic dome structures. Seminars, books.
- Lewd Family**, 197 Lakeview Avenue, Cambridge, MA 02138. Urban commune.
- L.I.O.N. Community**, P. O. Box 16173, Temple Terrace, Branch, Tampa, FL 33617. Anarchistic; therapeutic farm for emotionally disturbed people; ecology action. Hold outside jobs. Write for description of their eclectic communal philosophy.
- Little Tribe**, 522 West Oregon, Phoenix, AZ 85013. Group of people aiming for the country.
- Lonaku**, 2962 Fillmore Street, S.F., CA 94123. Urban-rural; martial arts, meditation. Exploring ways of becoming Indians on the land. 50 acres in Lake County. More couples desired.
- Love**, 416 South Street, Highland, NY 12528 (1972). Publish the *Sunshine Express*, free paper dedicated to the advancements of youth culture and peaceful revolution. Free love, dope, and Woodstock are its inspirations.
- Magic Land**, 1491 Third Avenue South, St. Petersburg, FL 33705.
- ✓ **Mann Ranch**, P. O. Box 570, Ukiah, CA 95482; 462-3514. Seminars on consciousness raising; 600-acre sheep ranch.
- Maple Tree Farm**, Lanesville, NY 12450; 688-7084 (1971). Collective of nine people working with video while living on farm. Travel to area schools and universities. Will give workshops to share skills. Want to communicate with other groups.
- Maplevale Organic Farm**, Cross Creek, NB, Canada. 150 acres; back to the land.
- Maui Zendo**, Route 1, Box 220, Kaupakalua Street, Haiku, HI 96708; 572-8163. Zen oriented living style.
- May Valley Co-op Community**, 10227 147 S.E., Renton, WA 98055 (1950). Co-op of single-family homes including one of group living. Communal woods, playground, orchard, garden. Outside jobs.
- Maya Commune**, 3990 Kumquat, Coconut Grove, FL 33133. Urban; crafts, gardening.
- Melbourne Village**, 534 Wickham Drive, West Melbourne, FL 32935 (1952). Co-op living. Individual financial arrangements.
- The Meeting**, 2525 15th Avenue South, Minneapolis, MN 55404. A non-intentional community operating an experimental City School and Wilderness School.
- Meeting School**, Rindge, NH 03461 (1957).
- Messiah's World Crusade**, 2340 Piedmont Avenue, Berkeley, CA 94704; 848-9642 (1968). Restaurant; art, music, paper, newsletters. About 50 people striving for one world commune.
- Monarch Colony**, Monarch, Alberta, Canada. Christian, farming, about 25 people.
- Morningstar Ranch**, P. O. Box 121, Occidental, CA 95465. Open land commune. Do your own thing existence. Newsletter, book.
- Mu Farm**, Route 1, Box 143, Yoncalla, OR 97499 (1971). 280-acre farm; goat milk industry, music. About 24 people. Arrangements for visitors.
- ✓ **Mulberry Farm-School**, Star Route, Pettigrew, AR 72752. 370-acre farm with a boarding school for ten children. Family centered with ten adults. Need people with educational interests and other skills.
- Naturalism**, P. O. Box 8183, Chicago, IL 60620 (1966). Independent religion. New members must meet certain criteria.
- Nethers Community**, Box 41, Woodville, VA 22749. School is main focus; planning large village. Membership fees. 27-acre farm; building, gardening, crafts. Students ages 11-18; Summerhillian environment.
- New City Project**, Cambridge Institute, 56 Boyleston, Cambridge, MA 02167 (1969). Funded project; collective is designing future city with communal orientation.
- New Community Projects**, 302 Berkeley Street, Boston, MA 02118; 267-9330. Clearinghouse with referral service, newsletter, weekly meetings, research project, conferences, and speakers—all oriented to communal living. Some NCP staff live collectively.
- New Community School**, RFD, Coburn, PA 16832; 349-8895 (1971). About 20 people involved in a "free" school on a small farm. Students (ages 14-19) share in all responsibilities.

New Earth, Hiram, OH 44234 (1972). Plan to live rurally, simply. Health restaurant now; plan other cottage industries; newsletters.

New England CNVA Farm, Route 1, Box 1978, Voluntown, CT. Militant, pacifist. Social action oriented with conferences, organizing, paper. Small farm. Need people.

The New Life Cooperative, P. O. Box 648, Kalamazoo, MI 49005. Co-op dealing with research and information retrieval; newsletter. Plans for social action.

New Meadow Run Community, Farmington, PA 15437.

New Rosedale Community, Port La Prairie, Manitoba, Canada. Christian, farming, about 100 people.

New Vrindaban, Route 3, Moundsville, W VA 26041 (1968). Ashram. Monastic way of life. Four basic rules: no meat, no gambling, no intoxication, no sex outside of marriage. 30 people. 350 acres. Visitors welcome anytime.

Noah's Ark, Star Route, Monk Road, Harrison, ME 04040.

Ohana Aloha Village, 110 Kuulei Road, Kailua, HI 96734 (1971). Fiji village pattern; renting gov't land. Building with natural materials.

Oklahoma Organic Farms and Health Center, 1320 East 19th Street, Tulsa, OK 74120 (1971). Write for proposal; concern for natural food diet.

Oneida II, 120 Lutz Lane, West Mifflin, PA 15122. Urban; extended marriage. High economic plane.

Order of Aaron, 6828 South 13th W., West Jordan, UT 84084. Christian, conservative, publish *Aaron's Star*.

Order of St. Michael, Route 7, Box 407D, Crown Point, IN 46307. Episcopalian only, singles and marrieds, 20 members.

Orphalese Foundation, 132 West Fourth Avenue, Denver, CO 80223; 722-1889. Urban-rural; consciousness expanding group inspired by Gibran. Structured as tribal unit; members share 50% of income.

Pahania, P. O. Box 4312, Santa Barbara, CA 93103. Media collective.

Peace Action Farm, Hicks Hill Road, Stanfordville, NY 12581.

Peace, Bread, Land; Box 12664, Seattle, WA 98111 (1971). Have people's band with a revolutionary record album. Live on 21-acre farm near city. Vegetarian. Need people.

People of the Living God, 2101 Prytania Street, New Orleans, LA 70130. Christian, non-sectarian; about 85 members.

People's Temple, 7600 East Road, Box 214, Redwood Valley, CA 95470.

Portland Group, c/o Gloria Schaick, 7707 S.W. Locust, Portland, OR 97223. 180-acre farm in Washington; outside work. Anarchistic.

Purple Submarine, 1833 Page Street, S.F., CA 94117; (415) 752-0773 (1970). Group attempting to build community through combining Gestalt-O-Rama and music. Working with people in free U classes using sensory awareness, game techniques. Newsletter.

Quiet Village, Box 82, Sebastopol, CA 95472. Aiming for country; nudist camp; real estate. Newsletter. Need people; want to cooperate with other groups.

Questers, 978 Paseo de Anza, Palm Springs, CA 92262; 327-2639. Publish handbook on intentional community, elaborate plans. Ideal is patterned after Hunsas of India.

Rainbow Family of Living Light, Box 5577, Eugene, OR 97405. Rural-urban college. Organize spiritual gatherings; social action group in Eugene community. Live simply on 160-acre farm. No longer open land. Spiritual orientation.

Rainbow People's Party, 1520 Hill Street, Ann Arbor, MI 48102 (1966). Own two houses. Social action; organizing many co-ops. Political force in the community. Rock bands, paper, art, music.

Reba Place Fellowship, 727 Reba Place, Evanston, IL 60202 (1957). Urban co-op, radical peace church tradition, basically Christian; 55 adults, 65 children.

Resurrection City USA, Route 1, Box 125A, Browns, AL 36724. Developing a "city" opposed to capitalism, 16 miles from Selma; revolutionary, third world; 4 adults, 4 children.

Rockbottom Farm, Strafford, VT 05072; 765-6553. Group of 20 into a working farm situation; heavy work trip. Structured, communistic life style. 350 acres; maple syrup industry. Communal child rearing. More members welcome.

Rogers, Route 1, Mt. Sterling, KY 40353.

Ruhani Satsang, 11404 Lakin Place, Oakton, VA 22124. Shabda yoga. Books, seminars, retreats; ashram.

Russell Commune, 24 Russell Street, West Lafayette, IN 47906.

Sadhana Foundation, 32100 Page Mill Road, Los Altos, CA 94022; 948-9625 (1971). Spiritually oriented group seeking land with hot springs. Non-profit foundation for the awakening of consciousness.

Saint Francis Acres, RFD, Hampton, NJ 08827. Anarchist, communitarian; printing industry.

Sanctuary of the Magnificat, P. O. Box 308, St. Joviet, Quebec, Canada.

Saturna Free School, Box 22, Saturna Island, BC, Canada (1968). 5 adults and 21 children; community oriented.

Savitria, 2405 Ruscombe Lane, Baltimore, MD 21209. 12 people promoting individual spiritual growth; group meditations.

The School House, Mt. Philo Road, Shelburne, VT 05482 (1971). Maple syrup industry and school. 16 families and 21 students on the farm.

Scuppamong Landings, Box 167, Kill Devil Hills, NC 27948.

Shree Gurudev Siddha Yoga Ashram, 88 East Tenth, NYC 10003. Followers of Swami Muktananda.

Sky View Acres, Pomona, NY 10970 (1948). Religious pacifists. Co-op living arrangements; family centered. Individual pursuits.

Society of Brothers, Woodcrest: Rifton, NY 12471; New Meadow Run: Farmington, PA 15437; Evergreen: Norfolk, CT 06058. The Bruderhof; Christian communities with complete village arrangements. Self-supporting through books and toy mfg. Interdependent. 1000 members.

Society of Families, Route 2, Anderson Road, Frewsburg, NY 14738. 50-acre homesteads available to couples committed to ZPG, decentralization, concern for the evolution of mankind, eugenic insemination and ino-vulation guided by personal choice.

Source, P. O. Box 21066, Washington, DC 20009. Publish books dealing with organizing movement alternatives; resource center. Radical orientation. 12-acre farm in Virginia; interested in contacting rural groups with political perspective.

Southwest Georgia Project, 615 S. Jefferson St., Albany, GA 31701. Large black co-op with 6000-acre farm; educational-training programs. Developing programs for photographic work and printing press jobs. Trying to establish a power base in the local community.

Springtree Community, P. O. Box 446, Scottsville, VA 24590; 286-2415 (1971). Aiming at a working farm. 20 people with a family orientation. 100-acre farm. Newsletter.

Sri Ram Ashrama, P. O. Box AR, Benson, AZ 85602. Seminars, printing, yoga instruction, art, crafts. American styled ashram.

Synanon Foundation, 1351 Ocean Front, Santa Monica, CA 90401. Therapeutic residence group; encounters, game techniques. Many industries, profit oriented. Buildings in many cities; plans for a city.

Synergism, c/o Genesee Co-op, 713 Monroe Avenue, Rochester, NY 14620; 244-3900. Specializes in organizing co-ops; statewide, nationwide contacts. Have land for organic produce; drug counseling; many programs. Establishing communal living arrangements. Paper.

Tail of the Tiger, Star Route, Barnet, VT 05821; 633-9389 (1970). Buddhist ashram; seminars, lectures; magazine. Affiliated with Karma Dzung.

Talsalsan Farm, Takilmah Road, Takilmah, OR 97523 (1968). Back to the land group. Moving toward Jesus.

Tanguy Homesteads, Route 1, Box 174, Glen Mills, PA 19342 (1945). Suburban, non-sectarian, co-op housing and community fellowship.

Tierra Verde Fellowship, c/o P. O. Box 2856, Rockridge Station, Oakland, CA 94618 (1971). Ten people developing a 50-acre farm in northern California. Raise worms, goats, rabbits; arts-crafts. Decentralists. Membership fee. Seeking more folks.

Tolstoy Farm, RFD, Davenport, WA 99122 (1963). Anarchist, co-op, agricultural, 180 acres. About 40 people. Toy mfg, arts-crafts co-op, free school.

The Training Collective, 1006 South 46th Street, Philadelphia, PA 19143; 222-4433. Quaker action group that loosely works with many of the Philly city communes. Social action, community organizing.

Tschetter Colony, Olivet, SD 57052. Christian, farming, about 90 people.

Twin Oaks, Route 4, Box 169, Louisa, VA 23093; 294-2301 (1967). Walden Two oriented, structured, communistic life style. 50 adults with 2 farms (205 acres). Hammock industry, printing press, member of CPC; outside work rotated. Interested in working with other groups; hope to strengthen ties with city. Newsletter, books, arts-crafts.

Unicorn News Collective, 204 Fourth Street S.E., Washington, DC 20003; 544-2191 (1972). Gay male collective working toward an alternative radio news network. Need more brothers.

Unified Family, 1611 Upshur Street N.W., Washington, DC 20011. Affiliated houses throughout world. New Age Christians.

United Cooperative Industries, Route 1, Box 2150, San Marcos, CA 92069.

Unity House, Burrell Room, Belize, British Honduras, Central America.

The Vale, Route 1, Box 275, Yellow Springs, OH 45387 (1940). 14 adults, 19 children, non-sectarian, pacifist, religious neighborhood group, land in common, school for first three grades and kindergarten.

Van Houten Fields, West Nyack, NY 10994 (1937). Cooperative living arrangements with individuals responsible for income and personal life style.

Vivekananda Monastery Retreat, Ganges Township, Route 2, Box 254; 122nd Avenue, Fenneville, MI 49408.

Vocations for Social Change, Canyon, CA 94516; 376-7743. Publish bimonthly magazine with resources and ideas for tearing down old institutions and creating new alternatives as a full-time life job.

Vonu Life, Box 458, Cave Junction, OR 97523. Nomadic life style; newsletter.

Wailua University of Contemplative Arts, Kapaa, Kauai, HI 96746; 822-3012. Spiritually based school; seminars, lectures, booklets, tours to India.

Walden Three, Annex Station Box 969, Providence, RI 02901; 331-6739. Computerized typesetting industry, member CPC. Scientific method, behavioral engineering. Seeks members similarly oriented. Urban, seeking rural site.

Welcome Home, Corrales Road, Corrales, NM 87048.

Wheeler Ranch, Occidental, CA 95465 (1967). Free land, drop-in, live-in center. Newsletter; book.

White Rock Colony, Rosholt, SD 57260. Christian, farming, about 70 people.

Wonderland Civic Association, P. O. Box 410, Boulder, CO 80302. State of mind dedicated to world peace, interfraternal love exchange and interstellar om lapse.

Wooden Shoe, Canaan, NH 03741. Ecological existence, simple life style.

Word of God Community, San Fidel, NM 87049.

Yasodhara Ashram, Kootenay Bay, BC, Canada (1957). 9 adults, 3 children.

Yellowhouse Commune, (no address), NH. Non-doctrinaire, 418 acres owned by Hidden Springs Land Trust. Three families with kids and residents; alternative school; crafts, workshops.

Yellow Submarine Commune, Box 3332, Eugene, OR 97403 (1969). Suburban commune; mfg.

Yronwode, c/o General Delivery, Birch Tree, MO 65438 (1972). 40-acre farm; ecologically balanced, simple life style. Do-it-ourselves outlook.

Zen Mountain Center, Tassajara Hot Springs, Carmel Valley, CA 93924. Buddhist retreat; seminars, book.

Zion's Order, Route 2, Mansfield, MO 65704. Christian; farming.

WOMEN AND COMMUNAL SOCIETIES

KATE
MEWHINNEY



We've noticed that in many contemporary communes the worst sex roles of society are often perpetuated. To provide a meaningful alternative to society's dominant institutions and to be successful in human terms, intentional communities must step out of the sexist framework. This article is of the utmost relevance and timeliness.

In the history of American communal societies, the role assigned to, or claimed by, women has been indicative of how socially progressive an intentional community was. The concepts of the family, sexual relationships, and leadership qualifications rest largely upon the communal society's view of women. By examining these crucial aspects of nineteenth-century and present communes, this article will focus on the relationship between women and the commune and on the meaning of this relationship in the context of American society.

Since the formation of the monogamous family, men have dealt with wives and children as pieces of private property. Plato realized this and suggested a community of wives to counteract it. The early Christians proposed a community of brothers and sisters. However, due to long-standing traditions, communal structures have not consistently modified the relationship of men to women. Consequently, in the large majority of nineteenth- and twentieth-century communes, women have been subordinate to men. They have usually been limited in their opportunities for jobs and community leadership. A woman could only ameliorate her condition within a sexist framework by, for example, being revered as a spiritual healer and leader.

The most firmly established and longest-lived communities in America, apart from the Shakers, were the German sectarian groups. Of them, Mark Holloway writes in *Heavens on Earth*:

It is significant that three of them had not originally intended to adopt communism, and therefore did not set out with any preconceived notion of challenging the validity of monogamy as the basis of community life. Even the celibate Rappites lived in separate houses, continuing the family relationship in all respects, save that of sexual intercourse; and those societies that set out with the intention of abolishing private property made no attempt to alter the conventional relationship of the sexes. In none of these societies, therefore, was there any interest in the emancipation of women—a problem with which all the most important communities were preoccupied.¹

These communities were made up of stolid German farmers and artisans whose reasons for choosing communalism were basically religious and economic. They sought only to unite the individual farms and to live a Christian life together; the nuclear family remained untouched. Their leadership was authoritarian and patriarchal, like the family. Holloway points out that they had no aims of education or general enlightenment, such as abolitionism, industrial reform, or female emancipation. They remained closed to these currents in American society largely because of their peasant temperaments and foreign culture and language.

In the Bruderhof, a communal society of German origin that has existed since 1920, women have long been relegated to a subordinate position in relation to men. While they may participate in community meetings, they are restricted from

performing important functions, including that of Servant of the Word, the community's spiritual and temporal leader. Women are in charge of the departments of childcare, sewing, cooking, housecleaning, etc. As usual, the reasons for this policy center around women's supposedly instinctual abilities. The community's founder, Eberhard Arnold, wrote:

Woman's task is to be loving and motherly, dedicated to preserve, protect, and keep pure the circle of those who are close to her; to train, foster, and to cherish them. . . . There is no difference at all in worth between men and women; there is only a difference in calling. If it should be given to us to affirm woman's tasks and not wish for her the work of administration and direction, then our common life will be a happy one. . . . She will have a very strong influence on her husband. She cannot, however, exercise the chief authority or parallel authority.²

Male leaders, having posited these allegedly innate differences of "calling" between the sexes, thereby perpetuate their sex's domination. These two areas of responsibility, declare the men, are "separate but equal." The women become glorified, efficient housewives. A strictly monogamous family structure is stoutly defended.

For the pioneer women, the advantages of communal living were definitely considerable. All work was brought into an efficient plan, eliminating the need for women to do hard labor. The celibate communities, by emancipating women from the drudgery of childbearing, certainly relieved women. Where children were raised, there was usually cooperative childcare. Also, cooking and sewing were done on a large scale that was efficient, economical, and easier for the women.

Involved individuals of the 19th century were not unaware, however, of the rights and opportunities being denied to a vital segment of the communal societies' adult population. This was, in most cases, an obvious corollary to the liberation achieved by the working men. Nordhoff, who in 1875 wrote *The Communitistic Societies of the United States*, made this suggestion:

In a commune, which is only a large family, I think it a great point gained for success to give the women equal rights in every respect with the men. They should take part in the business discussions, and their consent should be as essential as that of the men in all the affairs of the society. This gives them, I have noticed, contentment of mind, as well as enlarged views and pleasure in self-denial. Moreover, women have a conservative spirit, which is of great value in a communitistic society, as in a family; and their influence is always toward a higher life.³

Though his words hint of paternalism, Nordhoff is to be admired for realizing that neither could women be satisfied nor communes be truly successful, if there was inequality between the sexes.

Two significant communal experiments, the Shaker and Oneida communities, attempted to release women from traditional roles. However, both attributed specific capabilities to women at the same time they granted them equal rights.

The Oneida Community in upstate New York, by practicing Perfectionism and group marriage, freed women

further than any other nineteenth-century communal society. Due to these doctrines, formulated by the community's founder John Humphrey Noyes, wives were not only economically free of exclusive dependence on their husbands, but they were also emotionally and sexually free of one man's domination. Noyes wrote:

Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property is pledged for the maintenance and protection of the women, and the education of the children of the Community. Bastardy, in any disastrous sense of the word, is simply impossible in such a social state. Whoever will take the trouble to follow our track from the beginning will find no forsaken women or children by the way. In this respect we claim to be in advance of marriage and common civilization.⁴

There was no stigma attached to either the married or unmarried states. That Noyes had insight into the cultural inequities affecting women is shown by his condemnation of marriage: "This law of society bears hardest on females, because they have less opportunity of choosing their time of marriage than men."⁵ Childbearing was curtailed in an effort to relieve the burdens of women and men. Noyes obviously went farther than other communalists in his radical critique of the status of women in America. While others sought to lighten the load of traditional female roles, Noyes attempted to liberate women from these confining roles themselves.

Nevertheless, Noyes had reservations about what women, once liberated, were capable of doing:

There was no more attempt to define women as equal to men, however, than there was to assert that all the men were equally talented or equally spiritual. Women were still seen as 'feminine' and as possessing very different skills and temperaments from those of men. The 'Handbook' of 1875 is quite specific. The Community women had 'not ceased to love and honor the truth that "the man is the head of the women," and that woman's highest God-given right is to be "the glory of man."' Noyes' principle of ascending fellowship also asserted these differential qualifications and justified differential treatment. 'In the fellowship between man and woman, for instance, man is naturally the superior.' Thus although Noyes believed that all should have a chance to develop regardless of sex, he was convinced that, even if given equal opportunities, women would do a task less well than men.⁶

The liberal attitudes of the Oneida Perfectionists toward the status of women were based upon their peculiar concept of a bisexual God. But the Shakers, who also held this belief, arrived instead at the practice of celibacy. Their liberal attitude toward woman, explains Mark Holloway, "was also a policy dictated to some extent, consciously or unconsciously, by celibacy, in which state the attempt of one sex to dominate the other could only have proved disastrous."⁷ Evidently, male domination is fostered by the nuclear family and by traditional heterosexual relationships. Yet even among the Shakers it was often due to women's alleged "spiritual" qualities that they advanced, revealing ingrained prejudices that were hardly touched by the structural innovations of that community. Traditional duties were assigned to women, even at the higher levels. Nordhoff discovered one rationale for the segregation of the sexes in jobs:

'Suppose a woman wanted, in your family [a Shaker commune], to be blacksmith, would you consent?' I asked; and he replied, 'No, because this would bring men and women into relations which we do not think wise.' In fact, while they call men and women equally to the rulership, they very sensibly hold that in general life the woman's work is in the house, the man's out of doors; and there is no offer to confuse the two.⁸

Clearly, the equality of sexes among the Shakers was sharply limited, with the obvious approval of the male commentator. (Examples such as these crop up regularly in studies by men, especially those studies of the nineteenth century.) The Shaker women did not all find the state of affairs acceptable, however, as is indicated by this description of a weekly business meeting:

The 'Elder Brother in the Ministry' presides. . . . I heard some of the sisters say that one matter which had occupied their thoughts was the too great monotony of their own lives—they desired greater variety, and thought they might do some other things besides cooking. One thought it would be an improvement to abolish the caps, and let the hair have its natural growth and appearance—but I am afraid she might be called a radical.⁹

Right on! Obviously, women didn't accept the types of work that had been so magnanimously laid before them.

Despite some weaknesses, communal groups that practiced free love (a label that Noyes rejected in favor of "complex marriage") or celibacy had largely adopted sexual equality. In these societies, women voted and participated in the decision-making process. How successful were these free love or celibate communities? Of the 21 communities that lasted over 25 years (a generation—a measure of success), all adhered to these practices. That is quite a record! By accepting women as free individuals, these communities allowed them to develop into intelligent participants in the communities' leadership. On the other hand, among communities of shorter life span, only 29 percent practiced free love or celibacy; the large majority continued the family relation, obviously not a positive force in community.¹⁰

Of successful communal societies, 48 percent instituted parent-child separation, while only 15 percent of unsuccessful communities did so. These facts indicate that releasing women from the bonds of childraising was a constructive and positive action. One-third of the successful communities had biological families not living together; 5 percent of the unsuccessful adopted this practice.¹¹ All of these figures indicate that when it is the group that demands the allegiance of the individual members, male and female, instead of the family claiming it, the commune is strengthened. All adults feel that they have a stake in the larger group instead of primarily in their biological family. Women begin to see themselves as other than merely housekeepers and mothers; men begin to liberate themselves from the roles of family lawmaker and sole supporter. The community is thereby provided with many more satisfied participants, female and male.

A liberal attitude toward women is indicative of a highly developed communistic attitude toward property. The individual "belongs" to the community, not to her or his spouse and children. When the nuclear family predominates,

the male dominates; and he manages the family property and members. For example:

The Puritans—those thrifty guardians of mercantile interests and worldly goods—had proved to be the most domineering tyrants in the home, and the most unrelenting martinets with regard to the least sexual irregularity.¹²

Efforts were made by communitarians to emancipate women by establishing their legal rights to property in traditional American society. Robert Dale Owen, grandson of Robert Owen, got through the Indiana legislature a law granting women the right to own and control their separate property and their individual earnings during marriage; he modified the state divorce laws so as to enable a married woman to secure relief from an habitually drunk or cruel husband; and he secured for widows the absolute ownership of one-third of their deceased husbands' property.¹³

* * *

In contemporary American society, a woman often represents what Thorstein Veblen called "conspicuous consumption," created to be seen as her husband's helpless and lovely prize possession. Germaine Greer, in her excellent book *The Female Eunuch*, put it this way:

My lady must be the chief spender as well as the chief symbol of spending ability and monetary success. While her mate toils in his factory, she totters about the smartest streets and plushiest hotels with his fortune upon her back and bosom, fingers and wrists, continuing that essential expenditure in his house which is her frame and her setting, enjoying that silken idleness which is the necessary condition of maintaining her mate's prestige and her qualification to demonstrate it.¹⁴

She is chained to her pedestal. If it is necessary for her to work (despite the suffering of the male ego), she is restricted to "womanly" occupations, including mindless, subservient jobs. Finding herself channeled into such circumstances, a female member of a contemporary rural commune argued:

The assumption that women are 'weak things' is a middle-class luxury. For lower-class women, the opposite myth is more convenient—women are good at tedious (and physically difficult) shit work.¹⁵

Actually, these myths are not opposites, but are intimately linked.

Today, women are becoming conscious of the limits that this culture has trained them to place upon themselves. In the commune mentioned above, the women chose to isolate themselves in an effort to overcome together the difficulties of breaking out of traditional roles. They ignored the hostility of the men who assumed that the women would continue cooking, cleaning, and washing. But, the author of the article in *The Modern Utopian* writes:

Our experiment was a colossal failure. In analyzing what went wrong, it is probably unfair to place the blame on the men's inability to understand. Yet, as a woman, that is the only conclusion I can come to. A lot of dusty old myths were dragged out and shoved in our faces: you don't work fast enough; a man can't get

a decent meal around here unless he cooks it for himself; before you learn to drive a tractor, learn to get the dishes clean (I don't want you fucking with my tractor, baby); is there something wrong with your sex life?—you want to be just like a man. . .¹⁶

How can a community exist when its structure frustrates and demeans such a large segment of its population? It cannot.

Some women, denied equality of jobs and leadership within communities, have formed separatist communes. There, they learn to love and rely upon other women, instead of always looking to men for leadership and approval. But, as was the nationalist approach for Blacks, separatist communes must be temporary, serving only to heighten people's awareness of sexism until they are strong enough to resolve it. Thus, separatist communes are not satisfactory long-term remedies for the divisive sexism preventing true community.

Why is it so crucial that communal groups work to provide true equality for both sexes? Today there is a pressing reason, besides the goal of human equality. One must analyze the role that communes play in the evolving social situation, the historical dialectical process. Until recently the nuclear family has been what Alvin Toffler, in *Future Shock*, called "society's shock absorber." But that unit has come into some shocks of its own. Seeking security and a better life, people are turning to communes or other alternative family structures. These new forms must shed the sexist ideologies of the past, thereby fulfilling the new needs and demands of people today. Both men and women are crying for a change.

Twin Oaks, a highly successful community based on B. F. Skinner's *Walden Two*, has gone far to remove the barriers of sexism. Every job is open to both sexes, and there is a rule that prevents the monopolization of any skills by one sex: a member is required to teach his or her skill to any interested person. Conscious efforts are made (it is almost automatic now) not to do this in a condescending way. Never does one hear a male say to a female: "Here, let me hammer that for you" (meaning, I can do this better). This is but one facet of Twin Oaks' fight against sexist inequality. Their continuing and honest struggle has undoubtedly been a factor in the community's success.

There are ways by which women outside of communal groups can begin to break down the roles they are trained to accept. One important attitude to destroy is a useless clinging to the nuclear family, which simply perpetuates their own slavery. When women unite and become conscious of their condition they can begin to deal with their own and men's sexism. First they should note Germaine Greer's suggestion:

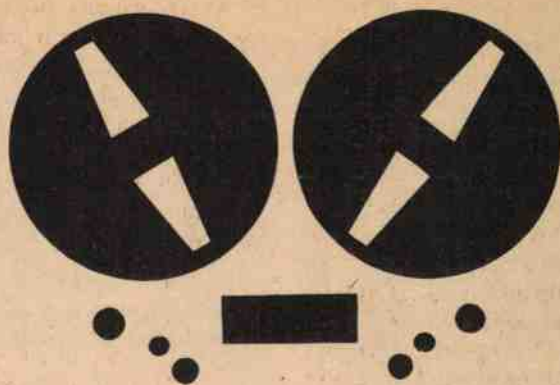
Women must reject their role as principal consumers in the capitalist state. Although it would be a retrogressive step to refuse to buy household appliances in that women's work would be increased and become more confining than it need be, it would be a serious blow to the industries involved if women shared, say, one washing machine between three families, and did not regard the possession of the latest model as the necessary index of prestige and success. They could form household cooperatives, sharing their work about, and liberating each other for days on end. . . . Part of the aim of these cooperative enterprises is to break down the isolation of the single family and of the single parent, but principally I am considering ways to short-circuit the function of women as chief fall-guys for advertising, chief spenders of the nation's loot.¹⁷

When women begin to reject the existing relations to property they will be strengthening the movement for communalism. The basis for change is within their domain. They must claim legal control over their bodies and insist upon a sharing of childcare, housekeeping, and outside careers. Communes have, by definition, gone further in this direction than traditional society. Only by evaluating and rejecting their own sexist prejudices can communal ventures survive and provide America with a viable alternative.



Footnotes

1. Mark Holloway, *Heavens on Earth* (New York: Library Publishers, 1951), p. 159.
2. Benjamin Zablocki, *The Joyful Community* (Baltimore, Maryland: Penguin Books Inc., 1971), pp. 120-21.
3. Charles Nordhoff, *The Communitistic Societies of the United States* (New York: Dover Publications, 1966; first published in 1875), p. 412.
4. John Humphrey Noyes, *Strange Cults and Utopias of 19th-Century America* (New York: Dover Publications, 1966; first published in 1870), p. 640.
5. *Ibid.*, pp. 628-29.
6. Maren Lockwood Carden, *Oneida: Utopian Community to Modern Corporation* (New York: Harper Torchbooks, 1971), p. 67.
7. Holloway, *Heavens on Earth*, p. 178.
8. Nordhoff, *Communitistic Societies*, p. 166.
9. *Ibid.*, pp. 203-204.
10. Rosabeth Moss Kanter, "Commitment and Social Organization: A Study of Commitment Mechanisms in Utopian Communities," *American Sociological Review*, 33 (August, 1968), pp. 499-517.
11. *Ibid.*
12. Holloway, *Heavens on Earth*, p. 178.
13. *Ibid.*, p. 114.
14. Germaine Greer, *The Female Eunuch* (New York: McGraw-Hill Book Company, 1971), p. 48.
15. Kit Leder, "Women in Communes," *The Modern Utopian*, IV, Nos. 3 and 4 (Summer-Fall, 1970), p. 29.
16. *Ibid.*, p. 30.
17. Greer, *The Female Eunuch*, pp. 322-23.



Toward a Liberatory Technology

IS THIS NEW TECHNOLOGY STAKING OUT A NEW DIMENSION IN HUMAN FREEDOM, IN THE LIBERATION OF MAN? CAN IT LEAD MAN NOT ONLY TO FREEDOM FROM WANT AND WORK, BUT CAN IT AID DIRECTLY IN SHAPING A HARMONIOUS, BALANCED HUMAN COMMUNITY – A COMMUNITY THAT WOULD PROVIDE MAN WITH THE SOIL FOR THE UNRESTRICTED DEVELOPMENT OF HIS POTENTIALITIES? CAN IT NOT ONLY ELIMINATE THE AGE-OLD STRUGGLE FOR EXISTENCE, BUT NOURISH THE DESIRE FOR CREATION, BOTH COMMUNALLY AND INDIVIDUALLY?

Part Two

Murray Bookchin

The first part of the chapter "Towards a Liberatory Technology" was published in the first issue of *Communitarian*. There Bookchin surveyed from a revolutionary historical perspective the relationship between technology and freedom, discussed the potentialities of modern technology, and pointed up the new technology's ability to function efficiently on a human scale.

The next part of the chapter, subtitled "The Ecological Use of Technology," underscores the alienation from nature created by the development of technology and the growth of cities. He then goes on, making the assumption that the land and community must be reintegrated, to discuss the possibilities for using modern research and developments in agriculture in small-scale farming, restricting large-scale farming techniques to uses "where it does not conflict with the ecology of the region." But the technology to be used, both in agriculture and for other purposes, is not to be powered by the traditional sources of energy—coal, oil, gas, and the like. Instead, we must make use of sun, wind, and sea.

Bookchin concludes the chapter with the following excerpt, appropriately subtitled "Technology for Life."

In a future revolution, the most pressing task assigned to technology will be to produce a surfeit of goods with a minimum of toil. The immediate purpose of this task will be to permanently open the social arena to the revolutionary people, *to keep the revolution in permanence*. Thus far, every social revolution has foundered because the peal of the tocsin could not be heard over the din of the workshop. Dreams of freedom and plenty were polluted by the mundane, workaday responsibility of producing the means of survival. Looking back at the brute facts of history, we find that as long as revolution meant continual sacrifice and denial for the people, the reins of power fell into the hands of the political "professionals," the mediocrities of Thermidor. How well the liberal Girondins of the French Convention understood this reality can be judged by the fact that they sought to reduce the revolutionary fervor of the Parisian popular assemblies — the great Sections of 1793 — by decreeing that the meetings should close "at ten in the evening," or, as Carlyle tells us, "before the working people come. . ." from their jobs. The decree proved ineffective, but its aim was shrewd and unerring. Essentially, the tragedy of past revolutions has been that, sooner or later, their doors closed, "at ten in the evening." *The most critical function of modern technology must be to keep the doors of the revolution open forever!*

Nearly a half century ago, while Social Democratic and Communist theoreticians babbled about a society with "work for all," those magnificent madmen, the Dadaists, demanded unemployment for everybody. The decades have detracted nothing from this demand; to the contrary, they have given it form and content. From the moment toil is reduced to the barest possible minimum or disappears entirely, however, the problem of survival passes into the problem of life and it is certain that technology itself will pass from the servant of man's immediate needs into the partner of his creativity.

Let us look at this matter closely.

Much has been written about technology as an "extension of man." The phrase is misleading if it is meant to apply to technology as a whole. It has validity primarily for the traditional handicraft shop and, perhaps, for the early stages of machine development. The craftsman dominates the tool — his labor, artistic inclinations, and personality are the sovereign factors in the productive process. Labor is not merely an expenditure of energy but the personalized work of a man whose activities are sensuously directed toward preparing, fashioning, and finally decorating his product for human use. The craftsman guides the tool; not the tool the craftsman. Any alienation that may exist between the craftsman and his product is immediately overcome, as Friedrich Wilhelmsen emphasized, "by an artistic judgment—a judgment bearing on a thing to be made." The tool amplifies the powers of the craftsman as a *man*, as a *human*; it amplifies his power to impart his artistry, his very identity as a creative being, on raw materials.

The development of the machine tends to rupture the intimate relationship between man and the means of production. To the degree that it is a self-operating device, the machine assimilates the worker to preset industrial tasks, tasks over which he exercises no control whatever. The machine now appears as an alien force—apart from and yet wedded to the production of the means of survival. Starting out as an "extension of man," technology is transformed into a force above man, orchestrating his life according to a score contrived by an industrial bureaucracy; not *men*, I repeat, but *bureaucracies*, i.e., *social machines*. With the arrival of the fully automatic machine as the predominant means of production, man becomes an extension of the machine, not only of mechanical devices in the productive process but also of social devices in the social process. Man ceases to exist in almost any respect for his own sake. Society is ruled by the harsh maxim: production for the sake of production. The decline from

craftsman to worker, from the active to the increasingly passive personality, is completed by man *qua* consumer—an economic entity whose tastes, values, thoughts, and sensibilities are engineered by bureaucratic “terms” in “think tanks.” Man, standardized by machines, is finally reduced to a machine.

This is the trend. Man-the-machine is the bureaucratic ideal.* It is an ideal that is continually defied by the re-birth of life, by the reappearance of the young and by the contradictions that unsettle the bureaucracy. Every generation has to be assimilated again, and each time with explosive resistance. The bureaucracy, in turn, never lives up to its own technical lead. Congested by mediocrities, it errs continually. Its judgment lags behind new situations; insensate, it suffers from social inertia and is always buffeted by chance. Any crack that opens in the social machine is widened by the forces of life.

How can we heal the fracture that separates living men from dead machines without sacrificing either men or machines? How can we transform the technology for survival into the technology for life? To answer any of these questions with Olympian assurance would be idiotic. Liberated man may choose from a large variety of mutually exclusive or combinable alternatives, all of which may be based on unforeseeable technological innovations. As a sweeping solution, they may simply choose to step over the body of technology. They may submerge the cybernated machine in a technological underworld, divorcing it entirely from social life, the community, and creativity.

All but hidden from society, the machines would work for man. Free communities would stand, in effect, at the end of a cybernated industrial assembly line with baskets to cart the goods home. Industry, like the autonomic nervous system, would

work on its own, subject to the repairs that our own bodies require in occasional bouts of illness. The fracture separating man from the machine would not be healed. It would simply be ignored.

I do not believe that this is a solution to anything. It would amount to closing off a vital human experience: the stimulus of productive activity, the stimulus of the machine. Technology can play a very important role in forming the personality of man. Every art, as Lewis Mumford has argued, has its technical side—the self-mobilization of spontaneity into expressed order, the need during the highest most ecstatic moments of subjectivity to retain contact with the objective world, the counterposing of necessity to “disordered subjectivity” and a concreteness that responds with equal sensitivity to all stimuli—and therefore to none at all.†

A liberated society, I believe, will not want to negate technology—precisely because it is liberated and can strike a balance. It may well be that it will want to assimilate the machine to artistic craftsmanship. What I mean by this is that the machine will remove toil from the productive process, leaving its artistic completion to man. The machine, in effect, will participate in human creativity. “The potter’s wheel, for example, increased the freedom of the potter, hampered as he had been by the primitive coil method of shaping pottery without the aid of a machine; even the lathe permitted a certain leeway to the craftsman in his fashioning of beads and bulges,” observes Mumford. By the same token, there is no reason why automatic, cybernated machinery cannot be used in a way so that the finishing of products, especially those destined for personal use, is left to the community. The machine can absorb the toil involved in mining, smelting, transporting, and shaping raw materials, leaving the

*The “ideal man” of the police bureaucracy is a being whose innermost thoughts can be invaded by lie detectors, electronic listening devices, and “truth” drugs. The “ideal man” of the political bureaucracy is a being whose innermost life can be shaped by mutagenic chemicals and socially assimilated by the mass media. The “ideal man” of the industrial bureaucracy is a being whose innermost life can be invaded by subliminal and predictively reliable advertising. The “ideal man” of the military bureaucracy is a being whose innermost life can be invaded by regimentation for genocide.

Accordingly men are graded, fingerprinted, tested, mobilized in campaigns from “charity” to war. The horrible contempt for the human personality implied by these “ideals,” tests, and campaigns provides the moral climate for mass murder, acts in which the followers of Stalin and Hitler are mere pioneers.

†The phrase “disordered subjectivity” is Mumford’s, but I will defend it to the death, even if it is offensive to those to whom I feel the closest affinity. I refer to the radical “underground”—the artists, poets, and revolutionaries who seek ecstatic, hallucinatory experiences, partly as a means of self-discovery, partly in rebellion against the demands of a grotesquely bureaucratized and institutionalized world. “Disordered subjectivity,” as a permanent state of being and as an end in itself, can be as dehumanizing as the most bureaucratic society in existence today. A point can be reached where there is no intrinsic difference between the two, where they are joined under the precept: hallucination for its own sake. *The system has everything to gain by the mystification of existing reality.* What is more hallucinatory than production for the sake of production, consumption for the sake of consumption, the wanton accumulation of money, the cult of authority and the State, the fear of real life that pervades the soul of the petit bourgeois? Nature produces order dialectically, through spontaneity. The existing society, by trying to extinguish spontaneity and place man under bureaucratic control, produces disorder, violence, and cruelty. Let us distinguish order from bureaucracy and call this society what it really is: not orderly but bureaucratic, not practical but shot through with the hallucinatory symbols of power and wealth, not Real and Rational in Hegel’s sense, but fetishistic and logical in the murderous sense of consistency without truth. A return to Dionysius and Orpheus—yes! A return to the cloisters and the Gothic—never!

final stages of artistry and craftsmanship to the individual. We are reminded that most of the stones that make up a medieval cathedral were carefully squared and standardized to facilitate their laying and bonding—a thankless, repetitive, and boring task that can now be done rapidly and effortlessly by modern machines. Once the stone blocks were set in place, the craftsmen made their appearance; inhuman toil was replaced by creative, human work. In a liberated community the combination of industrial machines and the craftsman's tools could reach a degree of sophistication, of creative interdependence unparalleled by any period in human history. William Morris's vision of a return of the crafts would be freed of its nostalgic nuances. We could truly speak of a qualitatively new advance in technics—a technology for life.

Having acquired a vitalizing respect for the natural environment and its resources, the free decentralized community will give a new interpretation to the word *need*. Marx's "realm of necessity," instead of expanding indefinitely, will tend to contract; needs will be humanized and scaled by a higher valuation of life and creativity. Quality and artistry will supplant the current emphasis on quantity and standardization; durability will replace the current emphasis on expendability; an economy of cherished things, sanctified by a sense of tradition and by a sense of wonder for the personality and artistry of dead generations, will replace the mindless seasonal restyling of commodities; innovations will be made with a sensitivity for the natural inclinations of man as distinguished from the engineered pollution of taste by the mass media. Conservation will replace waste in all things. Freed of bureaucratic manipulation, men will rediscover the beauty of a simpler, uncluttered material life. Clothing, diet, furnishings, and homes will become more artistic, more personalized, and more Spartan. Man will recover a sense of the things that are *for* man, as against the things that have been *imposed* upon man. The repulsive ritual of bargaining and hoarding will be replaced by the sensitive act of making and giving. Things will cease to be the crutches for an impoverished ego and the mediators between aborted personalities; they will become the product of a rounded, creative individual and the gift of an integrated, developing self.

A technology for life can play the vital role of integrating one community with another. Rescaled to a revival of crafts and to a new conception of material needs, technology can also function as the sinews of confederation. The danger of a national division of labor and of industrial centralization is that technology begins to transcend the human scale, becomes increasingly incomprehensible, and lends

itself to bureaucratic manipulation. To the extent that a shift away from community control occurs in real material terms, technologically and economically, to that extent do centralized institutions acquire real power over the lives of men and threaten to become sources of coercion. A technology for life must be *based* on the community; it must be tailored to the community and regional level. On this level, however, the sharing of factories and resources can actually promote solidarity between community groups; it can serve to confederate them on the basis not only of common spiritual and cultural interests, but also common material needs. Depending upon the resources and uniqueness of regions, a rational, humanistic balance can be struck between autarchy, industrial confederation, and a national division of labor; the economic weight of society, however, must rest overwhelmingly with communities, both separately and in regional groups.

Is society so "complex" that an advanced civilization stands in contradiction to a decentralized technology for life? My answer to this question is a categorical, *no!* Much of the social "complexity" of our time has its origin in the paperwork, administration, manipulation, and constant wastefulness of capitalist enterprise. The petty bourgeois stands in awe of the bourgeois filing system—the rows of cabinets filled with invoices, accounting books, insurance records, tax forms—and the inevitable dossiers. He is spellbound by the "expertise" of industrial managers, engineers, style-mongers, manipulators of finance and architects of market consent. He is totally mystified by the state—the police, courts, jails, federal offices, secretariats, the whole stinking, sick fat of coercion, control, and domination. Modern society is incredibly complex—complex even beyond human comprehension—if we grant that its premises consist of property, production for the sake of production, competition, capital accumulation, exploitation, finance, centralization, coercion, bureaucracy—in short, the domination of man by man. Attached to every one of these premises are the institutions that actualize them—offices, millions of "personnel," forms and staggering tons of paper desks, typewriters, telephones, and of course, rows upon rows of filing cabinets. As in Kafka's novels, they are real but strangely dreamlike, indefinable, shadows on the social landscape. The economy has a greater reality to it and is easily mastered by the mind and senses. But it too is intricate if we grant that buttons must be styled in a thousand different forms, textiles varied endlessly in kind and pattern to create the illusion of innovation and novelty, bathrooms filled to overflowing with a dazzling variety of pharmaceuticals and lotions, kitchens cluttered with an endless number of imbecile appliances (one thinks, here, of the electric can-opener)—the

list is endless.* If we single out of this odious garbage one or two goods of high quality in the more useful categories and if we eliminate the money economy, the state power, the credit system, the paperwork, and the policework required to hold society in an enforced state of want, insecurity, and domination, society would not only become reasonably human but also fairly simple.

I do not wish to belittle the fact that behind a yard of high-quality electric wiring lies a copper mine, the machinery needed to operate it, a plant for producing insulating material, a copper-smelting and shaping complex, a transportation system for distributing the wiring — and behind each of these complexes, other mines, plants, machine shops, and so forth. Copper mines, certainly of a kind that can be exploited by existing machinery, are not to be found everywhere, although enough copper and other useful metals can be recovered as scrap from the debris of our present society to provide future generations with all they need. But let us grant that copper will fall within a sizeable category of material that can be furnished only by a national division of labor. In what sense need there be a division of labor in the current sense of the term? Bluntly, there need be none at all. First, copper can be exchanged for other goods between the free, autonomous communities that mine it and those that require it. The exchange need not require the mediation of centralized bureaucratic institutions. Secondly, and perhaps more significantly, a community that lives in a region with ample copper resources will not be a mere mining community. Copper mining will be one of many economic activities in which it is engaged, a part of a larger, rounded organic economic arena. The same will hold for communities whose climate is most suitable for growing specialized foods or whose resources are rare and uniquely valuable to society as a whole. Every community will approximate, perhaps in many cases achieve, local or regional autarchy. It will seek to achieve wholeness, not only because wholeness provides material independence (important as this may be), but also because it produces complete, rounded men who live in a symbiotic relationship with their environment. Even if a substantial portion of the economy falls within the sphere of a national division of labor, the overall economic weight of society will still rest with the community. If there is no distortion of communities, there will be no sacrifice of any portion of humanity to the interests of humanity as a whole.

A basic sense of decency, sympathy, and mutual aid lies at the core of human behavior. Even in this lousy bourgeois society, we do not find it unusual that adults will rescue children from danger although

the act will imperil their lives; we do not find it strange that miners, for example, will risk death to save their fellow-workers in cave-ins or that soldiers will crawl under heavy fire to carry a wounded comrade to safety. What tends to shock us are those occasions when aid is refused—when the cries of a girl who has been stabbed and is being murdered are ignored in a middle-class neighborhood.

Yet there is nothing in this society that would seem to warrant a molecule of solidarity. What solidarity we do find exists despite the society, against all its realities, as an unending struggle between the innate decency of man and the innate indecency of the society. Can we imagine how men would behave if this decency could find full release, if society earned the respect, even the love of the individual? We are still the offspring of a violent, blood-soaked, ignoble history — the end products of man's domination of man. We may never end this condition of domination. The future may bring us and our shoddy civilization down in a Wagnerian *Götterdämmerung*. How idiotic it would all be! But we may also end the domination of man by man. We may finally succeed in breaking the chain to the past and gain a humanistic, anarchist society. Would it not be the height of absurdity, indeed of impudence, to gauge the behavior of future generations by the very criteria we despise in our own time? An end to the sophomoric questions! Free men will not be greedy, one liberated community will not try to dominate another because it has a potential monopoly of copper, computer "experts" will not try to enslave grease monkeys, and sentimental novels about pining, tubercular virgins will not be written. We can ask only one thing of the free men of the future: to forgive us that it took so long and that it was such a hard pull. Like Brecht, we can ask that they try not to think of us too harshly, that they give us their sympathy and understand that we lived in the depths of a social hell.

But then they will surely know what to think without our telling them.

Part I of *Liberatory Technology* is available by sending \$1 for issue No. 1 to:
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Annex Station Box 969
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Grapevine



Grapevine is our section of reports from existing communes, communities, or cooperatives. Rather than outside journalistic reports, we intend **Grapevine** to be a vehicle for those in existing communes to share with the rest of the communal movement changes, discoveries, progress, and setbacks, or other experiences. If you're in a commune and have something interesting you want to share, send it and we'll put it on the *Communities Grapevine*. Newsletters are welcome. Addresses will be withheld on request. We will try to print all submissions by groups for **Grapevine**, but may have to shorten them because of space limitations.

Nethers Community

A major project of the Nethers Community is to found a real Future Village—a social laboratory in which we explore the conditions of an imaginable future. The project hopes to (1) release up to 1,000 inner-city poor people of all races from poverty; (2) stimulate discussion on the need to break the link between work and income; and (3) learn the special problems that may develop when income and work have no relationship and explore possible solutions. We need 1,000 acres of land. We need an architect, environmental engineer, business manager, master craftsman, industrial consultant, lawyer to join the Nethers Community to work on Future Village planning, or on setting up a preliminary Village training program.

For a fuller discussion see our Preliminary Statement about Future Village (35 cents).

Nethers Community
Box 41
Woodville, VA 22749

Peace Bread and Land Band

We are renting a 20-acre farm near the city. We would like to have other musicians join us to make our sound as good as possible. Specifically, we need an electric bassist, a trap drummer-percussionist, and a keyboard person. We are a singer (woman) and guitarist (man). Women and Third World musicians preferred. Unfortunately the movement cannot support movement musicians, so we have to do non-movement hustling. Prospective new members should send lengthy and detailed correspondence and a tape to let us know how you play.

Peace Bread and Land Band
P. O. Box 12664
Seattle, WA 98111

Lime-Saddle Cooperative

Lime-Saddle is a commune/collective helping to bring you this magazine. We are three couples and five children, plus four single men, who came together this summer on a 20-acre farm in northern California. We have a large organic garden, goats, chickens, rabbits, and cabins taking shape on the land, with an existing house serving as community center. Goods and resources are shared. All work is rotated among members.

We view the communal form as a positive alternative and want to work to build a communal movement that exerts an active force for radical social change. Because of our commitment to radical change, we are trying to maintain contact with activist groups, both rural and urban, as well as with other communes.

Our long-range goal is the formation of a community of communes. We see ourselves as a catalytic group, committed to bringing individuals and groups together, hopefully establishing this community on a large tract of land in the near future.

Women—with or without children—are especially needed to help balance the group. If you would like to be part of what we're doing, we'd like to hear from you. Write and let us know about yourself.

Lime-Saddle Cooperative
Route 1, Box 191
Oroville CA 96965

RAINBOW FARM

The goal is for every man, woman, and child to live harmoniously, freely, creatively with all other beings. The goal is for each soul to move as it will on the path—for each to seek fulfillment and to know that all seek it equally.

Dear sisters, we are only just learning to love one another and our God-form as women. Dear sisters, we are not free and men are not free until we remember that the man shall be woman and that the woman shall be man. That we are all engaged in different elements of the same struggle.

We as women must joyfully go about becoming more aware, stronger—breaking the bonds of false roles and the darkneses we imagine to hold us (fear, inferiority, need). We must grow, help each other to grow. Not to liberate ourselves from men but from the illusion that we are enslaved, meant to be enslaved, helpless to cease being enslaved. We are divine.

And our liberation, our love for ourselves, for each other, for woman is but a step in our love for all, for God. If we can really become the fullness of our persons—create woman as a

reality (deep within I know why I am a woman at this space-time and it is blessed)—we can help make way for the liberation of our brothers from their darkneses (status, power, the master role—clinging to man-ness, fearing the half of them that is woman)—we can help them to want to find their reality at our sides as human beings—all children together. And man and woman shall be glorious variations within the divine plan and not characteristics in opposition.

We must not lose sight of the goal. We must demand to go through the journey this time—all the way. We don't want to fall into the trap of a mediated settlement. We don't want to settle for job equality or abortion reform or an occasional Ms. We don't want just a "better deal." We want a whole new clear relationship. To everything.

Dear beloved sisters, I am only beginning to learn sisterhood. And peoplehood, and familyhood.

Karen
Rainbow Farm, Oregon

FAMILY SYNERGY

Family Synergy's purposes are to facilitate the discussion and the exchange of ideas, and the collection and dissemination of information, about the expanded family and group marriage; and to provide ways for people interested in these ideas to meet, to get to know, and to keep in touch with one another. It is an organization based on the premise that people can live fuller and more rewarding lives, realizing more of their potential, by living in "family" groups larger than the nuclear family. Singles and members of families of all kinds are welcomed.

Six months ago (a statistic that seems amazing!) Family Synergy began to hold its own weekly encounter groups every Thursday night. One reason for these groups was to provide Synergy members and their friends yet another way to meet each other. Another purpose was to provide another way of Synergy members and their friends to experience and understand themselves and each other better. Another purpose was to provide an opportunity for just plain fun.

Since mid-February, the "Family Synergy Thursday Night Encounter Group" has fulfilled these purposes (despite its clumsy title). The group has included approximately "eleventy-teen" different types of experiences ranging from conventional verbal encounter to individual fantasy trips, from impromptu theatre and psychodrama to a "Tom Jones dinner," and from the cerebral to tribal massage. (And, from Gardena to the San Fernando Valley.) The main idea is that the purposes can best be met by *doing* things in an environ-

ment structured only by the good feelings that the group engenders.

At present, the group is meeting in the general area of Culver City. Costs are \$2.50 for Synergy members and \$3 for non-members. It's run on a "drop in" basis and you're invited. For location and directions, call 324-3465.

Several interesting possibilities exist for Synergy programs and events. One is for Family Synergy to co-sponsor and/or take a leading role in a large-scale "Alternative Life Style Conference" at Camp DeBennville Pines in early November.

The People Directory is a way for people interested in meeting others, for the possible formation of expanded families. It provides a way for you to tell about yourselves and your desires, to people who have similar interests. The People Directory is distributed only to people who are included in it. Costs for inclusion are \$1 for Family Synergy members and \$5 for non-members. Answers may be mailed directly to you, or remailed through to you by Family Synergy.

For full details on the Directory, including suggestions of things you might want to include in your entry, and for a People Directory entry form, please write us. Please *don't* send your money now; include it with your entry.

[from *Family Synergy newsletter*]
P. O. Box 30103, Terminal Annex
Los Angeles, CA 90030

PEOPLE'S FARM

We've been here nearly four years now. We've had contact with hundreds, maybe thousands of people who've come here. We've been growing in awareness of how our lives are controlled and manipulated by the system we live under. We've been through some heavy changes ourselves and expect to go through more; that's what struggle is all about: change—dialectical change. It's a process, from one stage to another stage. People don't go from being racists on Sunday to humanists on Monday or Tuesday or Wednesday. It's a process-struggle. And it doesn't happen in a vacuum like so many hippie communes try to pretend. We're all affected by the alienation and corruptness of this society—one can try to escape the implications by using drugs, going to the Yukon Territory, hiding in the hills, or committing suicide. To me, all of those things ain't cool and I've become determined to take control of my own life, become strong, and have a *clear* vision and clear goals.

So I, my husband, and our children have struggled here on this little piece of land—at first just to survive, and now to get together with our neighbors and friends, so we can have more power. Our neighbors are powerless—poor, black farmers—many have just left the plantation to get a small place of their own. The relationship between the plantation owner and his tenants is a feudalistic one. He provides the land, equipment, seed, and fertilizer; and they provide the labor. The crops are split between the two. The sharecroppers usually end up in debt to the owner—dirt poor with a terrible past and no future.

It would be criminal of us to sit here and do our yoga, smoke pot, and fuck, drop some acid, work our little acres, read the latest hip papers and books, go to the rock festivals, and theorize about the terrible state of affairs of the world. No, because we totally identify with our neighbors, we must be about changing our Bogue chitto community and the system as a whole. Also, we must have an idea of the kind of world we want to live in. For us, that means organizing people to take *action*—to break the pattern of fear and apathy.

More and more I yearn, I ache for the day when my family and I live in peace and freedom. No more nights hoping we won't be attacked by the KKK or other local racists. That will never happen unless we stand up and fight for our personhood, our humanbeingness, our survival. It's no matter of high-falutin theories or something I arrived at by reading or researching. I saw my black children (I am white) suffering from rickets, anemia, open sores, and malnutrition. My anger became deep-rooted and strong—not at myself but against a system of dog-eat-dog in which this suffering could take place—against racism and classism. I can fool myself by trying to find solutions to alienation and sexism and other evils. My husband can struggle against his chauvinism, I can try to insulate my children against racism and sex role conditioning; but we will end up only making minor adjustments. The basic, all-encompassing capitalist system remains. So our efforts at personal solutions are doomed to failure. But there is an out—and that out is struggle. Through struggle—hard, unrelenting, joyous struggle—we can change this country. It's a big job and we must be equal to the challenge.

We came here, 22 of us, in the winter with our pony, five dogs, a couple of trunks of clothes, and a dream. We packed into a small two-room shack with three tiny cardboard and

wood lean-to's attached to it. We were poor white from Chicago; young, hustling, black dudes from Northern ghettos; farmer's daughter; ex-Democratic committeewoman from Virginia; college student; civil rights worker; and certified public accountant. We had just come from the Poor Peoples' Campaign (Resurrection City) and were determined to carry on the spirit of that city where all poor people, students, and other middle-class people came together to make demands on the government.

The winter was hard: the house was cold and damp and drafty, not enough of good, solid food (mainly wax beans and soup), and I was pregnant. The baby was born here on the land with the coming of spring. I write this not to make you feel guilty because of our suffering but to let you see the contradiction in affluent white hippie kids thinking they're really into something when they buy up huge tracts of land and get a commune together. Yes, they can afford to do that. To us, back to the land means the difference between eating and starving. If we treat the earth right and plant enough and the weather is good, we'll eat well through the winter. If we don't we'll starve. That's basic.

We make our own bread, grind our own flour, grow most of our vegetables and meats, can and freeze our surplus and also give some of our surplus to our poor brothers and sisters in the cities. We try to get down to the real food. We buy Knox gelatin instead of Jello and make our own. We make Granola when we get food stamps and can afford the dried fruits and nuts. We buy pure salt from the feed store and bulk dry goods when we have the money. But we're not nutty about food—we're thankful we have food to eat in the first place. Sometimes I wonder at the arrogance of white middle-class people. We've had people come here and constantly rap about food, morning 'til night, rapping about organic this and raw that and sprouts this and wheatgrass that—all these esoteric foods that affluent people relate to. They were ignorant and ugly—ugly Americans in a poor, malnourished, black, rural community.

Now it's getting time to think about the big harvest—already we almost harvested everything from our garden. All this month (August) we'll be canning vegetables and cutting cane. We're hoping that at least one work brigade will come to help us out. Usually work/rap brigades last for a week at a time. Usually a lot of work gets done. Anyone who is interested should get a group together in their area and call us. We can handle up to 15 people at one time. People will be asked to donate \$1 a day toward expenses.

We'll be cutting sorghum cane with machetes, hauling it, grinding it, and cooking the juice into delicious sorghum syrup. Also we'll be putting up fence and planting the fall garden. So our work is cut out for us this fall. We'll also have time set aside for hayrides, swimming, ball playing, and walking in the woods. Much of the work here—building an addition onto the house, putting up a ceiling and walls, etc.—has been done by women who never thought they could do it. So women who want to learn things they normally would not learn are welcome.

Cheryl Buswell-Robinson
People's Farm
Route 1, Box 125A
Brown, AL 36724
(205) 996-3971

RELIGIOUS SOCIETY OF FAMILIES

Religious Society of Families is a disciplined neo-monastic religious society for the prevention of bionomic cruelty to the planet and genetic cruelty to posterity. Emphasis is on deccommercialized land-use, homesteading, solar power, decentralization of production and authority, recycling materials, population control, and survival of mankind and other wildlife. Unique features include eugenics practice requiring members to forgo reproduction in the earlier barbarian tradition. Scientific humanism is the theological gist. Nominal monogamy is the sexual gist. Land available; members needed. Serious, sincere inquiries cordially invited.

Moral Principles and Practices

Germinal material of the human race is common property regardless of who is carrying it. Everyone has the right to use the genetic information of all others in the creation of children.

Birth and conception are never brought about by coitus. Recreational and procreative sex are totally separated. All accidental pregnancies are aborted. Children are conceived by bringing gametes together artificially and implanting the fertilized egg in the womb of the social mother who is preadopting the child. Cloning, parthenogenesis, and such forms of deliberate twinning are taboo, because they deny the child his right to a unique personality.

Marriage is redefined as license to create two children; not more, not less. Marriage is defined to make the family territorial, a homesteading family. The homestead is a vital external organ of the immortal multigeneration family upon which commercial farming is taboo. The homestead is

cherished as a religious and wildlife sanctuary. Population density is controlled at homestead level.

Property is inherited at marriage-time for the younger generation rather than at death-time of the previous generation. Wealth distribution is achieved by making the homesteads all the same size. Members make vows of poverty in the ancient monastic tradition. Real property belongs to the Society with respect to external legality. All industry is for group benefit or charity.

Death is normally by suicide. It is morally monstrous to avoid and postpone death in the extreme and at preposterous expense. You have a moral obligation to self-destruct after age 60 (decimal 72), and Society has a right and obligation to impose death after age 100 (decimal 144). Deep-freeze of the moribund is taboo. Mercenary medicine should be phased out as soon as possible.

Technology is simplified by the simplification of needs, production is decentralized to homesteads and small communities, and power for machines is restricted to solar power. Fossil fuels are taboo. Water-borne sewage systems are taboo. Horses, windmills, waterwheels, wood fires, and bicycles are common. Learning a self-contained local independent technology may be necessary to human survival as well as to avoiding slavery to the wealthy class.

Membership is of two kinds: peripheral and participating. If you are interested in our approach to Heaven, please write to us at:

Religious Society of Families
Route 2
Frewsburg, NY 14738

NEW COMMUNITY PROJECTS

New Community Projects is a learning, working collective of people committed to developing lifestyle alternatives for ourselves and others. We are exploring new ways of being that emphasize increased personal sensitivity, awareness, and liberation. By awakening ourselves, we hope to become better resources for developing more human communities and responsive political institutions.

The "lifestyle alternatives" that we seek to develop can be defined broadly as those which are less individualistic, more cooperative, and more economical than prevailing styles in our culture. The particular focus of New Community Projects is to facilitate the development of communal and cooperative living, and to explore intentional neighborhood relationships.

NCP provides a clearinghouse of information and counseling where interested individuals and groups can explore expectations, fears, and possibilities of intentional group living. By offering additional support services, such as co-ops, real estate and legal assistance, skill sharing, and consultation, we are developing the "communal" idea beyond the stereotype of large groups in single houses.

NCP's commune services provide a medium for developing

a network of growing trust and mutual support. Communal living provides an atmosphere in which many individuals, families, and children can learn and grow. For other family groups, the felt need is to develop cooperative, non-residential links with other groups and living units. NCP is exploring intentional neighborhoods ("cluster groups") that extend communal principles to a broader range of ages and backgrounds.

The evolution of values in relation to work, relationships, consumption, competition, and growth opens the way for individuals to grasp their own lives with greater confidence, and to determine meaningful directions.

NCP does not wish to prescribe an alternative; we *do* wish to engender the seeking of practicable alternatives. We do not have answers, but are exploring for ourselves the vitality of more honest, equal, cooperative living and working. We are happy to share whatever we are.

New Community Projects
302 Berkeley Street
Boston, MA 02116
(617) 267-9330

THE ITHACA PROJECT

Statement of Purpose:

The people who've come together around The Ithaca Project make a curious group. One of the members described us as non-conforming high-achievers.

What we share in common is a belief that the underlying mechanisms of profit-making businesses are harmful to the societies of which they are a part. We think that the placement of profit before people manifests itself in terrible misappropriation of physical resources (resulting in enormous ecological damage), alienation, racial injustice, unnecessary competitiveness, and war.

This is not to say that all social evils would vaporize if the profit-motive were to vanish—but it *is* to suggest that there is something seriously wrong in a society that rewards competitiveness and acquisitiveness and where folk wisdom has it (gleefully?) that "nice guys finish last".

Our society, in fact, has become a vast sea of people obsessed with the act of pursuing. The great discovery, of course, is that a goal, when finally reached (if ever), turns out to be empty of reward, and its sole meaning is as a beginning point for the next pursuit—a busy active society, chasing its own tail!

It is always laudable for idealists in any society (unless they are otherwise occupied) to spend time hunting down the major villains. In our case, though, we have no villains to nominate; and in fact we prefer the model of a society of good men and good women who naively do great harm through the simple and mechanical activity of buying and selling of stocks, real estate, and various commodities. (There is a temptation in such circumstances to treat an individual as something not unlike a commodity to be bought or sold.) Our view of the society as composed of "good" men and women is reinforced by experience because simple observation is enough to show the high level of personal involvement by ordinary citizens in public issues—probably as high a level of involvement as anywhere in the world. It is our frustration that so *much* energy is lavished on the *manifestations* of the economic system while its foundation continues to function undisturbed and barely perceived.

And so we come to the question of a strategy to change that which we reject as undesirable. The country weathered a period of Marxism in the thirties (to the detriment of the Marxists) and now is undergoing a period of somewhat more varied revolutionary activity—but even now there has been little in the way of serious, constructive effort to challenge and change the production of goods and services into something more consistent with values of cooperation, sharing, citizen control, and social concern. We believe that the work that we have begun is as likely as any program in the country to bring about those kinds of changes.

A constructive solution

While there has been much discussion of an "alternate society", in our view the alternate society that has been haphazardly developed over the past few years is a defective society—defective in that it has no economic base of its own. We find this "alternate society" a strange place indeed—all filled up with free clinics, free schools, and free social services of great variety, all dependent upon the host society for its charity! How seriously can a parasitical organism call into question the values of its host?

We conclude that it is time to begin developing a new model based on new principles. We present that model here

broken into three areas: "The Community of Work", "An Integral Community", and "The 'School'".

"The Community of Work"

We select the name "Community of Work" from the French community, Boimonday. Claire Huchet Bishop's explanation of that name (from her book *All Things Common*) is: "A Community of Work does not mean plant community, enterprise community. The members might decide to do something else. The work, the plant, the field (there are rural Communities), is but the *economic expression* of a group of people who wish to search for a new way of life better suited to present living conditions and to a fuller expression of the whole man. It is true that there is no Community of Work without work but the work comes second in the title: 'We do not start from the plant, from the technical activity of man, but from man himself'".

We are beginning several industries. They will have the following characteristics:

(1) In setting prices, we try to reflect all of the costs necessary to keep a business running efficiently including contingencies, depreciation, and salaries (the *fixed* amount that the workers pay to themselves). There would be *no* profits. Should a surplus be earned, it would be redistributed through lower prices. There is remarkable confusion in our society over the term profit. Without undertaking a medium-sized lecture series, let us merely note that we anticipate your confusion and the feeling of alarm. "Doesn't a business *have* to make a profit to pay people and survive?" We trust that such questions will be answered below.

(2) In order to minimize worker alienation, all permanent members of an industry are co-directors of that industry, making decisions through consensus. We shall refer to this co-directorship as "the collective". There is an initial probationary period for new workers.

(3) Wages are established on a basis of need. Wage requests beyond a predetermined figure are reviewed by the entire collective with an eye to fairness. An important concept: there is strong importance attached to the fact that our earnings are paid by the customers and that we have some obligation to keep our wages as low as our personal needs permit; however, there is another strong force at work. We recognize that wage needs for single people living in a group are dramatically small, but because the many attempts to build businesses centered around communes have demonstrated a remarkable self-selection process for white middle-class people, we would not restrict wage-levels or applicants to the group-living lifestyle. Although there are penalties to be paid in terms of higher wages, nonetheless, people with families and mortgaged homes will be welcomed into the project as full participants. One more comment about wages—and this about style. It is not our intent to make anyone feel subject to heavy personal scrutiny in making wage requests. For wages below a predetermined level there would probably be no questions whatever. In the case of larger requests, it is hoped that wage requests will be handled respectfully and compassionately.

(4) Support services will be available to members of the businesses wishing to reduce their personal expenditures without martyring themselves. Consultation on such matters as food co-ops, self-medical insurance, and group-living possibilities will be provided.

(5) To further promote the possibility of reduced personal

consumption and to aid in the general exploration of new and satisfying life forms, 220 acres of land eight miles from Ithaca will be available for a "Community of Communes". (see "An Integral Community" below)

(6) Four percent of the gross income from each business will be placed in an "Alternatives Fund" controlled jointly by an association of contributors. This fund is of extreme importance to the entire strategy. It is to be used in direct grants and loans to new industries interested in organizing along the lines we are describing here. Thus, the model we have built is a self-propagating one and has within it the ability to build upon its own momentum. A second priority use for the alternatives fund is that of support for social change and social service institutions.

(7) Every effort will be made to emphasize the human side of our places of work. We will try to break through traditional feelings about the people that we work with and the places that we work in.

(8) On the other hand (and this is *not* in conflict with point seven), it is important that a good level of efficiency be maintained. *Particularly* because of our emphasis on human values, our societal concern reaches beyond our fellow workers and to our customers. It serves no one well if our businesses are not viable and efficient. By trying to avoid the profit incentive, it is hoped that we can reduce the motivations to deceive our customers, but if it is our goal to build trusting relationships with our customers, we cannot expect them to pay the price of needless inefficiencies.

(9) In order to increase the probable survival and growth of our model, we are organizing our various non-profit businesses around the Alternatives Funds. Each Alternatives Fund will be central to a cluster of perhaps ten businesses. This arrangement lends itself to the development of an official "fund approved" business certification. Thus we can engage in a "buy alternatives" campaign urging that people support non-profit businesses. The Ithaca Project sees itself in an initiatory role in regard to these businesses. While our people expect to work within many non-profit businesses (any may comprise a few of these businesses entirely), we see our efforts at organizing as shifting to the Alternatives Funds as they come into solid existence.

"An Integral Community"

Many people take it upon themselves to remind us that communal living is not new. We have learned much and have been reminded of much in such encounters, and yet would have to say that much of communal living as *it is now evolving* is brand, spanking new as a widespread social phenomenon. While there have been intentional communities for years, only as a few isolated experiments have there been attempts to replace the nuclear family unit with a communal unit of family size. We, in The Ithaca Project, would be less than honest if we hid our enthusiasm for group living. It is only just *beginning* to be understood, even by those of us who are so deeply involved in it. As a living form, it has enormous value for the young, the elderly, and the lonely. But it *is* difficult! None of us who have lived in groups would deny the conflicts and the problems. For all of the years of experience with nuclear families, they too as a life form seem to have their share of problems.

We are excited by the possibilities presented by clustering several communal groups together on one site (our 220-acre piece of land near Ithaca will serve that function) to promote a self-selection process based on expectations, lifestyle, and simple personal preference. The possibilities of maintaining fluid relationships within that community might allow for

personal growth and change that might be blocked in a simple communal setting. We hope to see groups exploring the endless possibilities of monogamy, non-monogamous relationships, child-rearing, etc. These communal groups would be semi-autonomous but would make the larger decisions dealing with matters of community policy in town meetings.

"The School"

Because the term "school" carries with it images and feelings that are not always applicable to the more egalitarian model we consider, we are thinking of using some other name.

A project of this scope would certainly have led eventually to the matter of young people. We choose to consider them from the beginning. We are working with a group of local young people and their parents to begin a non-public experimental school. This school will draw upon the "Community of Work", the "Integrated Community", the natural surroundings, and the greater Ithaca community as resources. Of course non-competitive and cooperative values will be emphasized.

Present Status

We are ten months old. We have developed a staff of eighteen (all of whom intend to be a part of the living community). The recruitment of this group and the slow process of self-definition has been a time-consuming but an important step.

The staff has begun the process of developing the basic concepts and supporting legal structure for the program outlined here.

In addition, we have assembled most of the major equipment and staff for an electronics repair shop, a furniture and toy shop, and auto repair shop.

Inventory of Resources

We have the use of 220 acres of land, which is available to us at less than \$100 per acre if we choose to purchase. We have constructed a 32' by 20' structure on the land and planted a half-acre garden. We've purchased a tractor and drilled a well.

We've received less than \$100 in donations and continue to operate on remarkably meager personal savings. Our total personal assets (not including the land) are approximately \$5000.

Needs

Disappointingly, we find ourselves in the "usual" plight of social-change groups. Organized, enthusiastic, and poor. Good judgment suggests to us that we put aside our plans and work for a year in conventional jobs to earn the capital to go ahead with the project; but some kind of optimistic faith—perhaps the set of personal quirks that binds us to a plan as optimistic as ours—overrides that judgment and we find ourselves continuing the work that we have set out: negotiating for rental properties and undertaking our businesses with too little working capital. A best guess non-itemized breakdown of our needs looks like this: [to save space, totals only—ed.]

Furniture and toyshop: \$13,300; electronics shops: \$6,840; auto repair: \$6000. The "Integrated Community" needs are considered personal needs and are not listed here.

The Ithaca Project
200 Highland Avenue
Ithaca, NY 14850

Community Market

Community Market is a catalog of goods and services produced by cooperative, communal, and collective groups around the country, working toward the common goal of a better world.

- Some are reporting on this search for new styles of life
- Some tell of the upheavals in the present system, the struggle of Americans to match reality to dreams
- Some are trying to build new educational and economic environments to help people grow to full potential
- Some are simply the unemployed and dispossessed who have united to make a decent livelihood for themselves
- Some are living and sharing in groups that accept unlimited liability for one another
- Some are creators of poetry, music, prose, and crafts, who would have you dance and sing and enjoy them.

Buying through *Community Market* supports these groups and their purposes. Many of the participants in *CM* are small and struggling, often finding it difficult to break out of the "marketplace" of capitalism. We hope that through *Community Market* such groups will find a base of support that will allow them to prosper. We also hope that through the *Community Market Catalog* we will be able to make accessible to thousands of people the quality merchandise and publications of our participating groups, many of which are unique and highly creative. Through this catalog consumers and producers can cooperatively build a common bond and begin to create an alternative economy.

Community Market, begun in 1967 as a project of the McLanahan family and *Narrow Ridge*, is now published by NASCO, the North American Student Cooperative Organization. During the past year the McLanahans found that *Community Market* had grown too large for them to continue with it. Nevertheless, they wanted it to continue, and as a result *CM* has now become a part of NASCO.

Although presently centered around universities, we have many contacts with other co-ops and communes that are springing up in the urban and rural areas. NASCO and *Community Market* are working toward the services and communications needed among them.

Community Market Catalog is available for \$1 from CPC, Box 426, Louisa, Virginia 23093.

Reach

Reach is our section to help people contact other people: individuals looking for other individuals, groups forming, people looking for communities to join. If you are looking for people who share your vision, maybe you can find them through **Reach**.

To avoid all the middleperson hassles, we'll print your name and address and let the interested people contact you directly. If you are interested in someone's **Reach** comments, please use their address as a place to write—not to drop in without warning.

Since **Reach** is intended to be an open forum, we will try to print all submissions. They will not be edited for content but may be shortened to conserve space.

Since last fall we have been planning a cooperative community to be located in the country. We welcome hearing from other people who feel comfortable with our point of view and might be interested in joining us.

We feel that the society in which we now live forces on us a way of life and a set of values repugnant to our ideals and inimical to the development of human potential. Convinced that a substantial improvement in our lifetime is improbable, we are creating our own environment to the extent possible in the political atmosphere to work toward our chosen lifestyle.

We are aiming toward a self-sustaining community, and will start by growing our own organic food and operating cottage industries. We will use technology to the maximum degree ecologically compatible with our goals.

Our community norms will encourage individuality and the greatest development of our human talents. We wish for a lifestyle in which honesty, intimacy, and privacy are acceptable and each of us is valued equally as a responsible and caring human being. We realize that only gradually can we change our values, and we are planning so as to ease this change. We wish our emotional development to be valued as much as our intellectual and physical characteristics.

We are well along in organizing our community and establishing its economic base and have tentatively chosen suitable land. We have weekly meetings and other group activities. If you are interested, get in touch with:

Jim Everett; Betty and Rodney Owen
945 Woodland Avenue
Menlo Park, CA 94025
(415) 325-3374

We're a couple in our mid-30's, radical Catholic background and belief, with activity experience in the arts (photography, folk music, art gallery owners in New York City), social work (teaching in ghetto schools and community centers, and two years of volunteer working and living in a Peruvian *barriada*), and the organic life (nomadism in Europe and U. S. visiting communes and natural life people, self-delivery of our four children, studies of natural healing, nutrition, psychology, etc.). We've been influenced by Eric Gill, The Catholic Worker movement, and the School of Living (in both of which we were once active), Theodore Sturgeon, the Swanns and CNVA, Peruvian and other Indians, and comicbook super-heroes.

Since June of last year we've been living on our 300-acre farm here in Eastern Ontario (120 miles west of Ottawa), after spending a year and a half living in one of the area towns, becoming involved with many of the 7,000 area inhabitants (area about same size as NYC). Have done this earning our living locally (teaching and music), getting involved with existing local groups, and helping begin such activities as a summer theater, an ecology association, handicraft development, an ethnic study group, and a farmer's market. There is also a community of communes and homesteaders, more than 30 settlements of refugees from the cities of the U. S. and Canada, who maintain contact as much as possible considering distances that often separate them. A free school for our children is one of the fruits of this contact.

At present we've goats, a horse, rabbits and chickens, have planted $\frac{3}{4}$ of an acre, and hope to double it this year, doing grains and grasses, and a cash crop. As soon as possible we hope to get into innovative organic technology (will start a methane pit this year, and a radiant-solar heated octagon house), which we see as the only way of helping the poor of the world sidestep the misery and pollution of factory-profit-industrialism. We are particularly interested in Christian radicals, with similar beliefs and backgrounds (preferably over 25 with children), who would like to form a cooperative on our land with us.

The area has spectacular scenery and cheap land for sale. If you're ready to join the Green Revolution, drop a line.

Barney and Pat McCaffrey
Box 275
Barry's Bay
Ontario, Canada

We are a community of people combining the martial arts with yoga, meditation, and organic living. We find that the ancient Oriental arts of self-defense, like karate, bring peace and harmony to our community through the adventure of collective struggle. There is in the form of the martial arts a balance of competition and cooperation, of strength and vulnerability, of mind and body, which is not available in any other spiritual path that we have explored. The balance is especially possible when the arts are combined with other spiritual pathways and with music, dance, and celebrations. Through the combination we believe we have found the peace within the ancient paradox, the yin/yang of lost civilizations. We are living it now on an old private camp 1½ hours north of the San Francisco Bay Area, and on other land in Northern California. We are currently looking for an East Bay house as well so that we can relate more easily to our brothers and sisters who are still in the city. We are looking for visitors who can share our life with us and begin to form other communities with us.

Chickering
2183 Union Street
San Francisco, CA 94123

I love the earth, and each day I spend "living" in this overpopulated, insane "society" that is totally separating itself from animals and trees and rain and wind (and thinks it is superior to everything), I feel more and more like I am dying.

I am a vegetarian (for many reasons—if there must be a Reason) and am mostly interested in finding some land to farm organically and let animals and people be free on it. I feel I want to be able to share and do things with and for other people (and animals and plants). Kindness is very important to me. I went to college for 1½ years (so what) and dropped out of the insanity. I love to cook good food and draw and run and be alive. I hope like hell you can help me find people interested in being alive.

Gretchen Dugan
97 Seaview Avenue
Branford, CT 06405
(203) 488-0189

The Family School in Milwaukee is an alternative school for children aged 5 through 13. It is a parent cooperative that has relied heavily on parents as part-time teachers. In its two years, through many problems and continuous change, a basic philosophy has been maintained that children can effectively make their own decisions about learning if opportunity exists in an atmosphere where adult relationships with children are supportive and responsive. The school, homes, and the general community form an "open classroom." Learning is viewed as a total ongoing experience and emphasis is placed on experiences that are meaningful to the children now rather than stressing preparation for the future.

Ken Holsten
Univ. of Wisconsin—Parkside
Kenosha, WI 53140

We're a camping gear co-op that would like to find groups to do tents, sleeping bags, etc. of good quality and low price. We can help provide patterns and suppliers of materials and a sure outlet for the stuff.

Eric
Wilderness Shop
3601 Blvd of the Allies
Pittsburg, PA 15213

We are into the concept of the expanded family unit; i.e., "corporate" or "group" marriage, etc.

We are looking for some insight into other people who might be interested in this type of relationship. In particular, we have begun to organize for a concerted effort on our part towards establishing such an intentional community (or joining one) in the locale of the Rockie Mountain states. We are interested in finding others who might share our goal and might join us or we join them. This is not the regular "communal" project, but a group of mature adults, usually with monogamous families, who desire to attempt such an endeavor.

Any assistance toward communication with like persons, assistance for establishing such a community, knowledge of intentional communities that are open to newcomers, or professional guidance services for multilateral relationships would be greatly appreciated.

Bill and Rene Whitney
P. O. Box 21441
Dallas, TX 75221
[from *Family Synergy Newsletter*]

We are starting a Jewish community based on *Walden Two* by B. F. Skinner, in central Texas.

The community will not rip off the soil but will live symbiotically with it. If you are interested in joining us or want more information, please write.

Jubilee Farm
Route 4, Box 128
Temple, TX 76501

I am a physician who wishes to dissociate himself from the present situation and feel perhaps that there is some group who could use what I have to offer in exchange for friendship and other such fundamental needs.

J. Fred Dawson
1300 South Jackson
Apt. 1008
Amarillo, TX 79101

I am a 20-year-old college dropout looking for a new social order. I would like to join a rural-based commune located here in the east. I visited the "Brotherhood of the Spirit" and I'd like to find a commune that is not as "spiritual" as they are.

Paul Michel
405 Third Avenue
Williamsport, PA 17701

Please put me into contact with communes near New York City.

Sol Skolnick
3029 Brighton 7 Street
Brooklyn, NY 11235

I am interested in reaching people interested in alternatives to our prison system, especially those interested in doing something about it, and not just talking.

John T. Harllee
P. O. Box 1245
Florence, SC 29501

Free school on organic farm in Pennsylvania, ages 14-18. There are openings for new students. Those interested, write for more info.

George Ciscle
New Community Farm
Coburn, PA 16832

We do not yet own any land but we have signed a contract to purchase a 130-acre farm in Rockbridge County, Virginia. The contract provides for a \$45,000 purchase price and a closing soon. We made a \$500 deposit and are applying now for a loan. A poll of the current full members showed we should be able to raise money sufficient for the down payment.

Last July we held a meeting near Twin Oaks. Of the original 24 adults who came together at the Twin Oaks Conference, six returned for this meeting. Many of the remainder informed us they had dropped out, some we didn't hear from, and a few informed us of their continued interest. Also three new seriously interested people were there. These nine people regrouped, so to speak, and comprise the present adult full membership. Piper, of Twin Oaks, continues to help us immensely and was present throughout this meeting.

Close quarters and the rehashing of the majority of our goals and policies helped us to form a very tight group. We reached our decisions by consensus. We used many of Twin Oaks' documents as guides, and in many instances adopted theirs verbatim. We reworked certain portions and finally adopted a set of Corporate Bylaws, a Community Property Code, and Membership Agreements.

We have very much work to do and have begun calculating the required outside work, investigating possible industries, etc. Our plans for the future haven't been clearly defined yet, but we do plan to build, next summer, a structure that will give private rooms to those desiring them and allow us to accept ten or more new members. We are, however, in much need of skills and finances. The plans for establishing an urban connection have been deferred until we know the surrounding cities and can afford it. We expect to gather again on the farm in two or three months.

North Mountain Community, c/o Sears
Route 2, Box 195
Stanfield, NC 28163

If kids, animals, organic living, free schools, and community turn you on, maybe you'd like to talk/visit with us (four adults, three kids) about a farming commune in the southern Appalachians.

A simple life within a loving family is what we're looking for. But we're not isolationists, and will seek interaction with the social and political structure of the greater community.

We have some experience in communal living, a little money, and more detailed plans we'd like to share with interested folks. Those with at least minimal farming and/or mechanical skills would be most welcome.

Bill Byford
Route 3, Box 352
South Haven, MI 49090

We are a collective in Astoria, Queens, with the purpose of collecting, using, and making available information on alternatives inside and outside of established social, political, economic, and philosophical concepts and institutions of American/Amerikan society.

We are in the initial process of collecting such information so that our collective and the community of Astoria may be able to fully understand the total dynamics of various "movements" (especially within NYC).

Right now we can use anything and everything that you can give us. Some questions that would be helpful to us that you might like to answer are: (1) What are your basic programs? (2) Whom do they reach? (3) To what degree have or haven't they been successful? (4) Do you work and/or live within a specific ideology or philosophy? (5) What are your plans for the future?

As of yet we do not have a permanent address, so please send all responses to:

Astoria Action Project
c/o Carole Schaeffler
69-19 197 Street
Flushing, NY 11365

Alternative Encounter — A catalyst for self, interpersonal, and group development. Employing sensitivity groups and individual counseling to help experimental communities, individuals, and pairs narrow the gap between words and deeds when it comes to honesty of communication, caring, effective production and personal life fulfillment.

Charles Cook and Don Leveridge will bring techniques, approaches, and personal caring that you can utilize as you seek to make headway in your endeavor. Don and Charlie believe that the better things that people seek in communal life can happen if people move from pretensions to more fully know and accept self and others. Habits and attitudes that people are bound to bring with them to alternative community need to be brought into sharp awareness. With group support and encouragement, those habits and attitudes that show to be detrimental can be gradually lessened; those that show to be assets can be enhanced and used to the increasing benefit of individual and group.

Then, there are some differences that are loveable:

— From unproductivity to getting the work done: by learning how to "clear the air of I's, And's and But's and to get on to making decisions and on with desired or necessary actions—to hoe the garden, repair the water pump, find new money-earning endeavors.

— From competitive ego games to actualized interdependence: by learning how to reduce mistrust and build trust, founded on solid actions and accomplishment of enjoyable goals. With a lot of effort, skill, and a little bit of luck, we may after all succeed in changing "love" from a worn-out slogan to real feeling.

How to get started: (1) Phone or write us. We will come, get acquainted, and talk possibilities and the results you want. (2) If we mutually agree to go ahead, one or more of the following arrangements will be specially designed for your group:

- two-day session, your place;
- series of two- to five-day sessions, our place;
- series of three-hour sessions, groups of 3-12;
- entire community — individual counseling.

Be assured that cost to your group will be arranged within your means (even if you have none).

Charlie and Don have been involved in alternative approaches to community for much of their lives. Until six years ago, they had been conducting encounter groups as highly trained professionals serving schools, corporations, and other establishment organizations. Unfortunately much of the success—the gains and changes by participants—was lost in an ocean of counter-pressures as the participants returned to the establishment world.

Don and Charlie find greater satisfactions now in non-commercial work with people seeking finer lifestyles in groups and communities. Some of their past encounter groups included: experimental communities, civil rights, welfare recipients, anti-poverty rehab., children and youth, halfway house staffs, married couples, open classroom teachers, family as the group, black/white, school dropouts, personal development.

Charlie Cook
(207) 389-2125

Don Leveridge
85 Impala Drive
Willimantic, CT 06226
(203) 423-9617

Massachusetts Half-Way Houses is operating two halfway houses for ex-offenders. Projects include a Drop In Center and job counseling. Conscientious objectors may fulfill their obligation through employment within MHH. We have a few employed now, but lately have had trouble locating additional C.O.s.

We begin the C.O.s in the position of desk supervisor at one of the halfway houses. The hours at Project Overcome, the house for ex-addict-offenders, may be day or night any day of the week. The hours at Brooke House, for ex-offenders, are nights Monday to Friday and all day and night on weekends. This means a total of 25 to 30 hours per week with rotating shifts. At the moment, we have no money for a stipend (we hope to soon), but the hours are flexible enough not to interfere with a regular day job. The experience obtained as desk supervisor in this field is tremendous. He is responsible for all the residents, their coming and going, and anything that happens in the house during his duty. A great deal of counseling is required and participation and input into staff and residents' meetings. Desk supervisors have a good possibility of becoming full-time counselors since all counselors begin on the desk.

Lane Freeman
P.O. Box 348
Back Bay Annex
Boston, MA 02117
(617) 261-1864

I only know of one commune through some friends, but it is a spiritual commune; and that is definitely *not* the type I would want to live in. In fact, I feel religion is part of society that I want to get away from.

I have tried the 8-5 routine and I have tried the student life, and I am very dissatisfied with both. I have a 3½-year-old child, and I am very dissatisfied with the life she leads in society. To me communes seem to offer many of the things I am looking for for my child and myself. Of course I realize the disadvantages and I know that nothing is perfect, but I have lived with other people before and tried to make it work out as a communal situation—the others weren't really into that type of life, though, so it didn't work out.

What I'm looking for is an urban commune because I don't like the idea of no running water or electricity, but I do dig the openness and closeness that articles I have read say rural communes have over urban ones. I dig the open nudity and sharing trivial things that make up life. The cooking and eating together, the recreation together; I am not interested in group sex or group marriage, although I am not necessarily monogamous. I like the idea of having many adults around my child, but I do not like the idea of doing away with the concept of Mommy and Daddy and having everyone own the child.

I am into organic foods, no meat, although that certainly doesn't mean I wouldn't live with other people who have different ideas about this. Basically I guess I feel that life should be *shared*, NOT spent alone. I couldn't care less about privacy; I feel incomplete unless I am sharing with other people.

And a commune that has this as it's basic setup would be a place I'd love to try.

Priscilla Chaffin Walton
7025 Franklin Avenue, No. 20
Hollywood, CA 90025

We're building a new town in the fir and pine forest of the Northern California coast—several square miles of open meadows, streams, and heavily wooded hills. Deer, fish, birds, and squirrels are part of a rich wildlife community.

The area has ample rainfall, little or no snow, and comfortably warm and sunny summers cooled by breezes from the nearby ocean.

Hundreds of acres are preserved for common use—canyons, meadows, rugged wild areas, town greens and plazas, and miles of trails—adjoining all private holdings large and small.

The design is the re-integration of town and natural environments. Population and construction are limited organically by the nature of the site. Thorough recycling is a community function. A wide spectrum of local transportation replaces the automobile: horseback, bicycling, walking, and a quiet radio minibus system—all made easier by a community delivery service.

The town center is removed from its customary highway orientation and placed on a gentle forest hillside. Clustered townhouses, shops, and production companies grow with the terrain and group themselves among public greens and plazas, big trees and stream. Wholesale commerce is serviced by an underground conveyor transport connecting the town center with a loading dock on the highway.

A broad-based primary economy includes relocated small assembly and light production companies; a growth center and experimental college; writers, artists, and craftsmen; and the rural production of crops and livestock. For each of these positions, several more niches are created in services within the town: shopkeeper, baker, teacher, carpenter, doctor, and so on. The honesty inherent in a face-to-face community replaces the rampant mutual exploitation found in large cities.

Town incorporation facilitates self-government by town meeting, and makes all community services directly responsible to the townspeople. The public school becomes a child-centered free school—supported by the state instead of tuition. The school opens up to the town to provide child care and involve townspeople in the school's operation; and the town opens up its homes, businesses, and surrounding forest to the children. The entire town becomes a learning community as children and adolescents can learn at first hand, and adults can exchange roles and apprentice part-time at one another's jobs. Other community activities include bringing in music, films, and speakers; a volunteer fire department; and community holidays and festivals.

Most importantly, we seek more meaningful and fulfilling ways of living. We want a slower tempo that allows a deeper appreciation of people and nature. We want both the solitude of the forest and the warm life sense of the village. We're searching for ways to increase interpersonal contact and experimentation. We want the mutual concern and respect of real friendships; and we want to feel free to try new ways of relating, such as having secondary parents and homes for our children. Our ethic is one of freedom, cooperation, change, and growth.

We're building a new, innovative community. Join us. We need your ideas and inputs.

We've prepared a complete *Town Prospectus* describing the town plans, ideas, and issues as they have been developed to date. Some phases are developed in great detail—with photos, drawings, and discussion at length. Other phases have only been identified, or still need to be identified. Read through the *Prospectus* and let us hear your thoughts and reactions. We'll publish them—along with other new inputs from discussions and interviews—in a continuing wide-open forum that will chronicle the emerging ideas and actualities of the new town.

Join us. Maybe we'll end up neighbors.

Pahana Town Forum
P. O. Box 4312
Santa Barbara, CA 93103

We want to reach the ear of Pete Childs, originally from Boston, guitar accompanist for Odetta, last heard was heading for a love-in at Grand Canyon. Anyone in reach of Pete, tell him to reach out and touch us. We need another watermelon and would like to hear Happy Jose again.

Jack and Anne
Rosman, NC 28777

We live on a 100-acre farm in Maine, perched on a gently sloping hill looking out across a forested valley. The land is both fields and woods, and there is even an old farmhouse in pretty good shape. There is much potential here for community growth. We'd like to share our vision with you in hopes of bringing together some people desiring to become part of a rural Quaker action community.

As Friends, we must humble ourselves to the Holy Spirit and unceasingly strive to follow Jesus and obey His commandments and teachings. To love God and to love one another is His supreme commandment.

Therefore, the main concern of the community would be to unceasingly devote itself toward reaching out to our brothers and sisters. And the community should be a place where all are welcome night or day, a place where the Love-Energy of Jesus could hopefully always be found flowing.

Further, it would be shortsighted of us to ignore the broader issues of social injustice, oppression, and violence merely because they are not intruding on our private world. We must follow the example of Jesus who defied a law if it contributed to injustice. We must be willing to joyfully engage in nonviolent direct action and must firmly adhere to Jesus' commandment to remain pacifistic in the face of aggression. Love, the Christ Energy, is the only effective tool for social change, for we are truly nothing without this guiding strength.

There are myriad ways that we can reach out to our brothers and sisters! Many potential projects come to mind:

- Setting up links with urban ministries and opening ourselves to those who need some help in freeing themselves from the economic and social spiderweb of urban life; to establish a flow from city to country.
- Adopting children and linking children up with those who wish to adopt them.
- Becoming active in land trust activities; the farm itself would become part of a land trust.
- Setting up conferences on such themes as social action, spiritual growth, and homesteading.
- Hospital and prison reform work.
- Drug rehabilitation work.
- Community projects such as providing summer recreation and learning experiences for local children.
- Helping the elderly in the community.
- Establish a "free store"; getting food, clothing, firewood to those in need.
- Draft counseling and tax resistance counseling.
- Organizing nonviolent direct actions against such local projects as the proposed off-shore oil refinery and also national issues.
- Organizing nonviolent homestead squatting against big corporate land owners - ITT just bought 25,000 acres of Maine land!
- Sending out mimeographed newsletters attempting to link others up with our actions and projects.

The list could go on and on!

Simplicity should be the guiding principle of the community for through simplicity our energies are freed to minister

to our brothers and sisters. We find strength in the plainness reflected in the life style of such groups as the early Quakers, the Amish, and certain forms of monastic life. This strength comes from the sense, both functionally and symbolically of a common sharing, a rhythmic and ordered life, a nonattachment to material possessions; a basic humbleness toward God. And from this strength there would hopefully arise a sense of plain truthfulness; for just as we are willing to share our possessions, more importantly we should be willing to share our thoughts, our emotions.

We see no reason why this life style should be dark or somber. Quite the contrary! Within this plain framework, let there be Joy! Light! Song! Dance! Love!

The various facets of the community life - social service, worship, the rhythm of the daily activity, food clothing, shelter - would all require group clearness on how best to be in harmony with the Spirit of God. We would trust, however, that there would be unanimity on certain basic points:

- That we would devote our communal energies daily to service to our brothers and sisters outside of the community.
- That we would devote our communal energies daily to prayer, silent worship, and the reading and study of the Bible.
- That the members of the community would feel no need or desire to involve themselves with electricity, plumbing, phones, cars, or motorized objects of any sort. All gardening, building, gathering of firewood, etc. would be done with hand tools. The transportation needs of fulfilling a wider ministry would be met by walking, hitching, and bicycling. A helpful motto might be "Burn calories, not gasoline!"
- That the community would develop along lines of rural self-sufficiency and barter: raising our own food or trading, building our own buildings from logs and scrap lumber, recycling goods; basically getting away from the consumer-money culture as much as possible.
- That animal husbandry and the eating of meat and animal by-products would be seen as an unnecessary complication to our life and diet and, more importantly, the killing and keeping of animals would be seen as a form of violence and slavery. The commandment "Do unto others as you would have them do unto you" would be seen to apply to animals as well as human beings.
- That there would be a willingness among community members to limit their personal possessions to what the Spirit guides them to be basic to their materialistic and spiritual needs.
- That the use of drugs, alcohol, tobacco, and such stimulants as coffee and tea would be avoided.

Most importantly, this plain life style should remain only a means toward better serving our brothers and sisters. It should not become an end in itself. We would also hope that the community would meet together often in plain truthfulness and let the Spirit guide us in discovering further ways to simplify our lives and more effectively reach out to others, for through a joyful, simple rhythmic life filled with unceasing concern for the needs of others and by the grace of Jesus Christ, that inner calm, that inner light will continue to grow brighter. And that Light, by growing brighter, will spread joy, love, and peace wherever it shines.

We are eager to learn of your interest in the possibility of joining us here in Maine. Write to us or come by and visit (write for directions). Through the help of Jesus, a community will grow on this land!

Kip and Faiga Shaw
R F D
Troy, Maine 04987

I'm selling the Bailey Farm to Green Towers Community, a group of people into conservation and cooperation as a way of life. The sale includes these three provisos: (1) that the farm be farmed organically and cooperatively (failure to do this gives me the right to buy it back for the amount paid me for it); (2) that the old farmhouse be managed as a guest-house in which I and my guests will have first priority of use (I intend to continue living here most of the time until my days are done); and (3) that I get to do forestry in the farm's woods.

So I'm now dividing my time between my first love, the outdoors, doing forestry there when I feel like it, and my most recent love, the awareness thing that I got into last year. For a little something on where this awareness thing has gotten me personally, this is how I feel:

Now in my 67th year, I feel angry, guilty, lonely, young, joyous, virile, potent, strong, and gentle, *all* of these!

I'm angry with grownups whose greed and fear causes wars and many other human woes.

I feel guilty knowing that when one is hungry all others eat their bread in guilt.

I'm lonely because mating and marriage deny me the loving companionship of many to whom I feel strongly attracted.

I feel young thanks to the awareness and self-realization exercises that I do regularly.

I feel joyous in awareness of the bright challenge life presents our human family to make peace replace war.

I feel virile and potent thanks to having learned how to conserve my erotic energy and use it to strengthen myself.

I feel at once strong and gentle, having consciously *chosen* to be so, instead of either hard and aggressive, or weak and dependent.

So now I feel I know what Walt Whitman felt when he proclaimed, "Myself I sing! I'm better than I thought!"

I feel, too, that a big turnaround from war to peace may be nearer than most people think, provided only that enough grownups get woke up and into the process of changing themselves back into human beings.

Most schools, colleges, and universities change human beings into grownups. Grownups are *inhuman* beings who compete with each other for the excess they call success. Obviously, this is what causes war, poverty, racism, sexism, male chauvinism, commercialized vice and crime, Mafia morality, and rape of ecosystems. It means also that grownups' only dignity is ability to despise themselves, and that hundreds of millions lead lives of sometimes not so quiet desperation, driving many to drink, drugs, and the like, or else out of their minds.

Therefore it seems worthwhile, does it not, to help grownups change themselves back into human beings, at once strong and gentle, who cooperate (instead of compete) with each other and with their Mother Earth, nonpossessively, to make peace, not war.

After I was past 65 I was helped to get started on awareness and self-realization exercises that since 1971 springtime have been helping me change myself back from being a grownup to being human again. These exercises cause feelings long suppressed and repressed (like angry, lonely, guilty, or just plain tired) to surface and be consciously felt. The exercises also help one strengthen and gentle one's self, the better to cope with such feelings. Feeling and then coping with one's deepest feelings is the means, I now feel, by which a grownup can change herself or himself back into a human being, of the strong and gentle kind. After a little more than a year of doing these exercises regularly I feel younger and more joyous than at any time in many years as a grownup.

So now I want to help others get into these exercises. Once started you can take it from there as a do-it-yourself thing. It's that simple.

I'm not a professional in this—just a do-it-yourselfer willing to help others get started, like I was helped (mainly by lay people).

You can come here for help in getting started (make appointment in advance). Or I can help by correspondence, or by tutoring anywhere I can get to. Willing to do individual tutoring but prefer a circle of four to twelve or so, preferably mixed female and male.

This is for grownups, or people desiring to help grownups change themselves back into people. Helping kids avoid becoming grownups I leave to others, like Montessori, Summerhill, and First Street School people.

This is offered as a service-at-cost (nonprofit) free enterprise. Money is not needed to pay the cost. You can pay with work credits. If you don't have any, I can tell you how to get some.

El Luckywala, VFP
(very fortunate person)
May Sandrock & Milton Foster
Memorial Foundation
Route 1, Box 112
Altura, MN 55910
(507) 534-3795

Ralph, Vivian, and Tony Frankenberg. Dates of birth: 9/1/31, 7/4/28, 10/4/67 respectively. Ralph and Vee both work for the NYC Dept. of Social Services (welfare) and both have Master's degrees in library work. Vee has a wide culture based on literature and the theatre, whereas Ralph has a specialized interest in languages, flute playing, and painting. Tony is a most gregarious, charming, verbally precocious Libran who attends pre-kindergarten and would like to live with the friends he goes to school with.

Ralph is of slender physique, somewhat Byronic, brown medium-long hair. Vee has a statuesque Hungarian girlish appearance. We both appear younger than our actual chronological ages, but in different ways.

We seek persons quite different from the ordinary uncommitted, alienated, and non-relating type who drifts in and out of what are called "communes" or "communities" when the basic reality is lack of ordinary social communication. We're not interested in people with a merely negative motivation to good work and the stultifying relationships our society calls "normal," e.g., monogamous heterosexual nuclear families, one-to-one coupling, etc. We want people above all who are interested in personal growth and in actually confronting political, social, and ecological questions not only through living one's truth but in attempting to turn around our world with its wrong-headed priorities of putting things over people. We want people capable of relating deeply on ALL levels to other adults *without* believing they can possess other human beings as if they were objects—people who can joyfully, creatively relate to children *without* believing they have a right to possess, control, manipulate their biological progeny. We want local people who could form a social entity, perhaps beginning by living together weekends and during vacations, and who could at least be open to the possibility of an eventual group marriage (meaning a total life-commitment — not in the loose usage of the conventional swinger) that raises its and others' children in a school without walls as an organic function of the family.

Ralph Frankenberg
152 West 42nd Street
Room 504
New York, NY 10036

Reviews

Oneida Community: the Breakup, 1876 - 1881 Constance Noyes Robertson (Syracuse University Press, 1972), \$9.95.

The story of Oneida is fascinating in many ways. It is probably the best known of any American communal attempt due to its charismatic leader, John Noyes, and to the community's valuing experimentation in their social patterns. This history was compiled by a granddaughter of Noyes and is the second in a set; the first, published in 1970, covered the beginning periods from 1851 to 1876—a time of great expansion and growth. This volume centers on a period during which the community was modifying its social relationships and internal structure with alarming wide-sweeping changes. It's difficult to relate to the variances that occurred in such a short period. To me it's an indicator of the relative stability of the society before the period. To completely revamp the economic, social, and spiritual practices of a group of people numbering from 300 to 400 illustrated that there were many conflicts underlying this experiment at heaven on earth.

In compiling her story, Mrs. Robertson had access to various journals, diaries, letters, newspaper accounts, and Oneida's own periodicals and booklets. Included are some wonderful photographs depicting the dapper, well-groomed, bearded men and the women with their short, simply-styled hair—and the famous short skirts that extended to mid-calf. The book is divided into various major conflicts and is somewhat chronological in format, making it quite readable. The only complaint with style is the inclusion of unrelated paragraphs at scattered points. A majority of the content is excerpts from various sources relating the events of that particular day—interesting in that one gets much insight into the lifestyle of the times.

The breakup, in the author's analysis, revolved around twenty-one "strands of dissent and dissolution" that were interweaved in a multiple causal effect to bring about the final disaster. The "disaster" led to the formation of a company with shareholders from Oneida being the majority stockholders. That company still exists, legally in a different form, and manufactures the famous silverware. For the numerous critics of our contemporary communal ventures who claim we are ahistorical and unwilling to examine reasons for past failures of others when beginning our attempts, here is a book that qualifies as an opportunity to answer both criticisms. Whether you care to spend \$10 or can afford to is more important; the library seems like the better alternative for your reading. Then too, there is the question of whether the conflicts at Oneida are ones that will be duplicated in today's world, especially the typical communal venture with limited family size and meager technology. The only current situation beginning to approach it is The Farm in Tennessee with Steve Gaskin at the helm, similar to Noyes as spiritual advisor and resident guru. Oneida featured its own brand of fundamental Christianity—Bible Communism, had complex marriages whereby everyone was shared, had a totally communistic lifestyle, had busi-

nesses that grosses a quarter million dollars in 1865, had a daily paper, had branch "communes" in various villages and cities, had well-educated youth, practiced a form of Christian science, had women who were not as totally oppressed as other contemporary groups, and practiced a form of mutual criticism to resolve internal conflicts among individuals. Quite impressive.

A main point for consideration among us that is well-documented in the story is the generational conflict that evolved as the second generation came to "power" in the community. Their education at the universities and their contact with the larger society led them to reject Noyes' theology for Positivism and complex marriage, and eugenics for monogamous relationships with the parents caring for the children. And in the end, they rejected the economic structure also for the stock-owned company. Quite a move to conservatism. Somewhat similar things have developed in Israeli kibbutzim over their sixty-year history. This then leads one to ponder the age-old question of whether the revolt of the young is an inevitable consequence of an industrialized society. And when the new generation is enclosed in a somewhat radical lifestyle, the trend is toward conservatism (or maybe toward predated lifestyles); and when the structure is an oppressive one, toward substantive revolutionary change. Something to think about. Anyway, it was sad to read of the turmoil that existed. It was surprising that from it a compromise resulted that was acceptable and led to a somewhat harmonious situation. The book was enjoyable.

— Vince

The Making of a Radical: A Political Autobiography by Scott Nearing (Harper Colophon Books, Harper & Row, 1972), \$2.45 pb.

In *The Making of a Radical*, Scott Nearing surveys the forces that converted him "from a solid conservative into a determined, crusading radical."

With typical disdain for popular forms, he presents his autobiography more as a chronicle of the times that his long life spans, rather than as a series of personal anecdotes. The experiences related in this latest book serve to illustrate his service to the ideal of truth and his chosen life work of teaching.

His early life was spent in rural Pennsylvania, in the mining town of Morris Run. For his formal schooling his family moved to Philadelphia, and it was here that he began his career of social involvement. Fortified with degrees in economics and oratory, he embarked on his teaching career in 1905 at the University of Pennsylvania. Believing that teaching does not begin and end in the classroom, he extended his research and lectures into the affairs of the community. The powers that were did not take this lightly, and he was summarily fired in 1915. It caused quite a furor in the academic community, and even his philosophical foes rallied to his side for the cause of academic freedom. Nonetheless he was not reinstated. After two years at Toledo University his contract was again not renewed because of his outspoken views against World War I, the first phase of what he calls the Great War of capitalist imperialism.

He was never again to breach the halls of academe. Consequently he pared his life down to its essentials and undertook free lance research, writing and lecturing as a means of livelihood. At this point he became an avowed vegetarian, pacifist, and socialist.

In 1919 he went on trial for his antiwar pamphlet *The Great Madness*. Though he was acquitted, established publishers subsequently refused his works. He joined the Communist Party in 1927 only to resign when his writing (*Twilight of Empire*) did not conform to party dogma.

In the early thirties he began living the good life, homesteading with his second wife, first in Vermont and since the fifties, in Maine. He continued his world travels (in spite of passport hassles during the McCarthy era), writing, publishing, and lecturing.

In true professorial style he intersperses his narrative with formulas ranging from his three quotations for the humbling of lecturers through an eight-point condemnation of monopoly-capitalism, the health-giving diet, and three menaces to the future of mankind, the time-work ration for the good life, and the fifteen-point itemization of the responsibilities of socialism. The theme that runs through it all is "the Van Hise formula: seek out the facts, teach them to the rising generation and build them into the life of the community."

This remarkable man not only gives insight into the many pitfalls and diversions that line the way to a radical transformation of society but also conveys valuable historical perspective. His views are provocative and clear, though expressed in a style somewhat dry and repetitive. Whether or not you share his vision of the future and the perfectability of man, his survey of the political and economic factors that characterize the present is concise and relevant.

— Wendy

American Utopianism Robert Fogarty, ed. (F. E. Peacock Publishers, 1972).

In *American Utopianism* Bob Fogarty has prepared a book that can be useful to readers of this magazine, that is, those interested in the idea and realization of community. For *American Utopianism* is a handbook on the long-term urge felt by many diverse groups in America to find a closer, more satisfying communion than is possible in the larger society. Specifically, the book's value is that it collects the comments of communitarians or interested contemporary visitors on the successes and failures of a wide variety of communities from the eighteenth century to the present. The editor has searched and selected from the published sources commentary on about twenty communities, including most of the major and some minor groups from eighteenth-century Ephrata through the Shakers, New Harmony, Brook Farm, Fourierist attempts, Oneida, Amana, Brotherhood of the New Life, Helicon Hall, Llano, Koinonia, Ma-Na-Har, etc.

Each community and selection is briefly introduced—too briefly, some will feel. The introductions are sensible but seem to be compressed. The selections generally get to the core of a community—its central principles and practices—although sometimes added selections would clarify the group's image. Oneida, for example, is represented only by Noyes' defense of "male continence." Presumably the short

introductions and the relatively small number of selections (the interested reader will finish the book wishing there were twice as many) are both due to the accountants and prophets of Peacock Press.

But the defects of *American Utopianism* are minor and its promise of usefulness is considerable. It is only a promise, however, for it is based on the historical principle and assumes that former communitarians, most of them very dead and gone, have something to say to the present. Only a promise because there is a strong anti-historical movement in America nowadays, perhaps as strong among communitarians as anywhere. As the editor says in another context, "the utopian mind is not interested in past failures—only future successes." To be more interested in success than failure is no doubt appropriate for utopians, communitarians, or anyone else. But some questions as conclusions are inevitable: Is it possible that future (or contemporary) successes may be built on past failures, if their flaws are seen and avoided? Is it a mistake or arrogance or both to think of past communitarian experiments as failures? Most ended, but is duration the only criterion for success? By that standard straight society is successful. What did those communities do for their members, especially compared to what straight society had done or would have done for—or to—them? Is it possible, finally, that utopians might recognize that successes and failures come in a very mixed bag? Bob Fogarty's book won't necessarily answer all these questions, but it indicates what some communitarians in American history thought about these and other important matters.

— Bruce Curtis

Getting Back Together Robert Houriet (Coward, McCann & Geoghegan, 1972), \$7.95.

How can one write a book about something as changing as the contemporary commune scene? Certainly one can write it as a sociological study of a culture, or as a "how to" book studying the successes and failures of past communities, but a relevant presentation without such objectives might seem difficult. Houriet approaches the topic from the viewpoint of an individual's personal experiences in many of the important communes; in doing so he succeeds in creating an interesting, readable, and informative book for those who want an overview of what the present communal movement is about, without desiring up-to-date details on individual communities.

In *Getting Back Together* Houriet recounts his journey around the country in the form of autobiography, diary, and study, also adding interviews and correspondence. He divides his presentation into nine "books," each covering an individual community or a group of related communities. Though similar in form to Dick Fairfield's *Communes U.S.A.*, Houriet's work is organized and written with much more ability, giving the reader a much clearer view of the movement. This is largely due to the fact that Houriet has had considerable experience in journalism and uses it well; the journalistic attitude he takes generally comes over well, despite occasional lapses into an overly newspaper-like style.

After giving autobiographical information, Houriet opens by discussing several comparatively short-lived, more-or-less typical communes, giving a detailed discussion of the Oz

"family" in Meadville, Pennsylvania and Bryn Athyn in Vermont. Although he traces the history of some of these communes from birth to death, he unfortunately fails to give a follow-up on some that he mentions. Nevertheless, the descriptions of Oz and Bryn Athyn are very informative. The fate of these two communes is so typical of many others that anyone planning a commune without organization and an emphasis on "freedom" and spirituality should read this part of Houriet's book carefully. He covers the joy of living together without following the norms of the outside world, but he also tells of the problems when nobody wants to work to bring in the money, when the dishes sit around dirty, when the neighbors and the police hassle you because of your non-conformist ideas, and when a member dies because he doesn't believe in doctors but wanted to cure himself spiritually. (Houriet concludes of Bryn Athyn: "[It] was too tenuous, too shaky . . . as a writer I was looking for a stable commune to study.")

Houriet moved on to High Ridge Farm in Oregon (Book II), recommended to him by sociologist Benjamin Zablocki of the University of California at Berkeley. At the time that Houriet visited this community they were a group of eleven adults and six children living very much like a family. They were into astrology, yoga, and mysticism, but were not anti-technology and had less contempt for organization than less-successful communes. He proceeded from High Ridge Farm to other communes, notably the more highly mystical Morningstar of Lou Gottlieb, engaging the remarkable founder of this community in an interesting (if somewhat disquieting) theological discussion.

In Book V, he describes Libre, a comparatively organized artist community, and gives his only detailed discussion of communitarian philosophy. He covers the impact of anti-technological philosophy, McLuhan, Fuller, and different viewpoints toward politics and government, giving a valuable discussion as to the reasons behind the widespread lack of trust for technology among communitarians and point out the few communities where alternate power sources and the like *are* being used. Furthermore, Houriet gives an analysis of the difference between "communes" and "communities" that is useful to any discussion of this movement. "Typically, communes were made up fairly uniformly of young people who identified with the hip subculture of drugs, rock, and voluntary poverty. Their structure was open-ended. Money was to manifest. Work was to do your own thing. . . Communes were established for any one purpose. . . By contrast the community embraced a greater diversity of people, not just the hip and young. . . communities leaned more heavily on definite structures. . . so communities were more specific in purpose." An important part of the community, as opposed to the commune, is its basis on a particular idea or philosophy; Houriet covered next the most successful examples of a community based on Robert Rimmer's *Harrad Experiment* and B. F. Skinner's *Walden Two*, in Books VI and VII.

Harrad West, true to its name, was a group of six people in group marriage living in the upper-class hills of Berkeley; Twin Oaks is a larger group working towards a community similar to the one Skinner outlines. Houriet describes both in detail, giving a good analysis of Harrad West's experiments in alternative sexuality; but he seems to miss a great deal of the point of a behaviorist community such as Twin Oaks, over-emphasizing the work-credit system while making very vague,

ambiguous criticisms of the concept of such a community. Near the end of his discussion of Twin Oaks he says "[Twin Oaks is] not 1984 or Goodyear Tire and Rubber Company," yet further down on the same page he compares himself to "another Winston Smith as he puttered around the woods . . . when he should have been at the drill press working for the collective good." It is surprising to find such a cynical reaction as Houriet's to organization in a community after he spends so much time demonstrating very convincingly how *lack of organization* can kill a community. He treats Harrad West with a great deal more understanding, both of their faults during their year and a half of marriage and the reasons for their failure. While his discussion of the group marriage is another very useful section of the book, his reaction to Twin Oaks is quite disappointing and is one of the few major criticisms one can make of *Getting Back Together*.

In the end, of course, Houriet's trip is not in vain; it is not just research for another reporting job. He is convinced that the straight world has no place for him, that the communitarians he met were right: that community *is* the solution. He decided to start his own community in Vermont, trying to follow what he learned from the ones he visited: if it is so disorganized as Oz or New Buffalo it can't survive — if it is as scientific and structured as Twin Oaks it is oppressive — if it is a group marriage, one must be careful of who one marries, because they all aren't Harrad College graduates. "Five months ago . . . Robert the Writer had sallied forth to observe the communes of America, to capture their quintessence. But throughout the trip, the communes, the people he'd met, the baptisms and rebirths he'd undergone. . . had forced Robert to put away his mental notebook. For the first time in too many years of deferred humanity, he had lived fully, immediately." Robert Houriet as a writer has succeeded well; as a communitarian we will have to wait to see.

— Jon

RECENT BOOKS WE'VE
RECEIVED FOR REVIEW. . .

Communes, USA: A Personal Tour, by Richard Fairfield (Penguin, New York, 1972), pb. \$3.50.

Communes, Europe, ed. by Richard Fairfield (Alternatives Foundation, P.O. Box 36604, Los Angeles, CA; 1972), pb. \$3.95.

Communes, Japan (see above), pb. \$2.95.

Utopia, USA, (see above), pb. \$3.95.

The Utopian Vision of Charles Fourier, ed. by Jonathan Beecher and Richard Bienvenu (Beacon, Boston, 1971), pb. \$3.95.

The Cotton Patch Evidence, by Dallas Lee (Harper and Row, New York, 1971), \$5.98. Detailing the history and life of Koinonia Farm, an inter-racial community near Americus, Georgia.

Free Schools, by Jonathan Kozol (Houghton-Mifflin, Burlington, Mass, 1972), \$4.95.

Build Your Own Low Cost Home, by L. O. Anderson and Harold F. Zorning (Dover, New York, 1972), pb. \$4.95.

Bury My Heart at Wounded Knee, by Dee Brown (Bantam, New York, 1971), pb. \$1.95.

Counter Revolution and Revolt, by Herbert Marcuse (Beacon, Boston, 1972), pb. \$2.45.

Grow It, by Richard Langer (Saturday Review Press, New York, 1972), \$8.95.

Encyclopedia of Medicinal Herbs, by Joseph Kadans, MD (Arco, New York, 1972), pb. \$1.45.

Ain't Gonna Pay For War No More, by Robert Calvert (War Tax Resistance, 339 Lafayette Street, NYC; 1972), pb. \$1.00. *The handbook on tax resistance.*

Liberation Music, by Peace, Bread and Land Band (P. O. Box 12664, Seattle, WA 98111), \$2.

There are six songs on the album, three of original material and three songs adapted by the band. Their music speaks about things many of us are concerned with, yet although the songs are frequently political in nature, they do not come across didactic like John and Yoko do on their new album.

There are some interesting parallels between the two albums content-wise. Both Lennon/Ono and Peace, Bread and Land have a song about Angela; and Lennon/Ono do a song on their album entitled "We're All Water" and Peace, Bread and Land does a song called "Playing in the Water." Yet, for all their lyrical similarities, I find PB&L's music the more appealing of the two.

The band consists of Marycarol and Sid Brown. They now live on a farm near Seattle, and are more involved daily with working in their garden, tending their animals, and doing the chores; but they are still very much interested in playing music. They are looking for musicians to join them.

(Northwest Passage, 6/72)

Most people spend eight hours a day doing a job. Most people would like to see some changes in this country. Imagine if people spent those eight hours or more a day working for radical social change. Many people are, and you can too.

Our organization, Vocations for Social Change, is for people involved or wanting to be involved in working full-time for social change on the job in mainstream institutions, in communities, and creating alternatives. VSC is a collective serving as a national information clearinghouse. Our magazine, WorkForce, provides listings of job openings, articles on how to organize, how to start your own projects, etc., and a resource section of over 250 groups willing to answer questions about problems and processes in their fields. A \$5 donation is asked for 6 months since we are a non-profit corporation. \$10 for institutions for a year

VOCATIONS FOR SOCIAL CHANGE

BOX 13

CANYON, CA 94516

(415) 376-7743

Resources

We'll be listing various individuals, groups, organizations, collectives, and communes in this section to provide you with leads in categories spanning the spectrum of alternatives. (Not all of those listed have been screened for reliability or usefulness.) Also, we'll include exchange ads with other publications that we deem valuable.

Alternative Press Centre, Bag Service 2500, Postal Station E, Toronto, Ontario, Canada. The Centre is a collective that publishes the "Alternative Press Index," a sort of Reader's Guide to underground/alternative periodicals.

Country Place Farm, Greenville, New Hampshire, c/o New Community Projects, 302 Berkeley Street, Boston, MA. 02116; (617) 267-9330. To help facilitate communication between urban and rural communes, a resource information center is being developed at the farm. Particular attention is given to building a rural community cluster in the area. They are also in contact with groups in MA, NH, VT, and ME. A weekly Boston meeting explores rural contacts and fantasies.

Alternative Encounter, 200 Miller Road, North Windham, CT 06256; (203) 423-9617. Would like to meet communities who are considering the use of sensitivity sessions. Third-party assistance and sensitivity encounter techniques for individuals and groups frequently make more headway toward the satisfactions of those involved.

New Vocations Center, Box U-51, University of Connecticut, Storrs, CT 06268; (203) 486-3013. This serves as an information and resource place by increasing communication between people looking for socially meaningful work and organizations that may provide field work opportunity to gain valuable skills and experience.

Vocations for Social Change, 153-11 61st Road, Flushing, NY 11367; 539-9170. This VSC branch is working toward developing programs that involve the college campus in alliance with the community in an effort to collectively educate themselves on the nature of political and social change. They have contacts with many movement groups and their work. They are developing a "liberation library" and a newsletter.

CHANGE, Box 147, Boyds, MD 20720; (301) 349-5790. The newsletter is intended to present information on alternatives for people in the process of change. They publish how-to-do-it articles, sources of alternative activities, references for more info, and whatever you may send in.

Institute for the Study of Nonviolence, 667 Lytton Avenue, Palo Alto, CA 94301; (415) 328-0279. The people at the Institute live on land that has been put in a trust. This land will never again be bought or sold. They feel that some people would be willing to donate to a trust or donate/loan money to purchase land to be put in a trust. They are setting up a land trust to act as a conduit for such gifts. If you are interested in any of these alternatives, get in touch!

Center for Conflict Resolution, 420 N. Lake Street, Madison, WI 53706; (608) 263-1747. Has sponsored a conference for communes. The collective of 12 people works on various projects: 1) research that will enable social activists to become more effective agents of social change, 2) beginning a library, 3) offers issue-oriented workshops and brings experiential learning techniques into the context of an educational environment, 4) facilitates in setting up peace/conflict courses and curriculum, 5) publishes a bi-monthly newsletter, and 6) involves the larger community in the search for resolution of social conflicts.

Richard Fairfield, P.O. Box 36604, Los Angeles, CA 90036. Former editor of "The Modern Utopian," now writing a twice-monthly journal featuring news related to communalism. Source for a variety of contacts and information.

Arch D. Hart, Route 1, Upper County Road, Dennisport, MA 02639; (617) 398-2793. Farmer by trade, interested in communal living, organic and subsistence agriculture, off-beat income.

Ed & Len DeBery, Atkins Bay Farms, Cox's Head Road, Phippsburg, ME; (207) 443-9141. Several years out of the system and living in loosely-formed community of farming families. Drop-ins always welcome.

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The collected *Leaves of Twin Oaks* is a chronical of Twin Oaks community's birth and growth covering the initial five years of this first of the Walden Two communities, beginning in 1966. Through the handy index to articles included, you can easily locate any topic that is of special interest to you, such as decision making, work distribution, interpersonal relations, or Twin Oaks and the larger movement. People who are interested in alternatives to present-day social institutions will want to read this *Journal of a Walden Two Commune (Vol. 1, Issues 1-15)*. 8½x11 softbound book, 136 pages, illustrated. Price: \$2.95.

Also, you can wait another five years until we publish volume two of the *Collected Leaves* OR you can get the news as it is happening by subscribing to the bi-monthly *Leaves of Twin Oaks* now. Price: \$3 for six issues; \$6 for six issues to libraries. (Single copies of back issues are also available for \$.50 each.)

The Modern Utopian, America's first periodical devoted to the communal movement, began in 1966. In 1971 *TMU* became a semi-annual book. The following are the four most recent editions:

- *In Search of Utopia* — A compilation of the major ideals and goals of modern utopian writers on community, communes, and personal growth. Includes Directory of Free Schools and Social Change and bibliography. 8½x11 softbound book, 196 pages, illustrated. Price: \$3.95.
- *Utopia USA* — Filled with the accumulated experiences of Americans in communes over the past five years. Many authors describe their lives in religious, hip, political, women's liberation, rural, and urban groups. 8½x11 softbound book, 232 pages, illustrated. Price: \$3.95.
- *Communes, Europe* — A report on the travels of Richard Fairfield and Consuelo Sandoval in over thirty European communes — England, Denmark, France, Germany, and Switzerland. List of European commune contacts. 8½x11 softbound book, 240 pages, illustrated. Price: \$3.95.
- *Communes, Japan* — The experiences of Fairfield, Sandoval, and others in a variety of Japanese communal life styles — tribal, technological, rural, and urban. Included is a special report on the Israeli kibbutzim today. List of Asian commune contacts. 8½x11 softbound book, 136 pages, illustrated. Price: \$2.95.

Alternatives Newsmagazine contains reports from communes seeking new members, from communes forming and from people hoping to involve themselves in an alternative life style. Each issue contains up-dated commune listings as well as information from people organizing courses and conferences on alternatives, and helpful suggestions from readers. Each issue also discusses various life styles, their problems and successes—child care, relationship with neighbors, income sources, spiritual development, decision making, etc. Back issues of *Alternatives newsmagazine* numbers 1 and 2 plus three newsletters (60 pages mimeo) and three booklets on "How to Buy Land," "How to Start a Commune," and "How to Make Money Living in the Country." All 8 for \$2 (a \$4 value).

Communitarian is a unique and attractive magazine describing and discussing collective living/working efforts based on a variety of theories and philosophies, to build a better world in which people lead peaceful, constructive lives. These myriad paths to utopia represent both individual and collective participation in a larger movement. The *Communitarian* attempts to present all proposed means to improve our world. The first issue contains only a random sampling of the material available—using technology, The Bruderhof, the kibbutz, and many North American alternative living styles are described and examined by those who are participating in them.

First issue available for \$1.

Communitas is a forum, clearinghouse, and catalyst for the changing emphasis from commune to community. New communities are being created to fulfill essential human needs that have been long neglected. The emphasis in *Communitas* is on newer communities, but with accounts of older, relevant groups. Also there is a particular interest in groups with fifteen adults and children. The July issue contains reports on communities in Oregon, Virginia, Pennsylvania, and West Virginia, philosophical discussions, letters from readers, a conversation with Jud Jerome, and a contact section for individuals and groups. The September/October issue has reports from the summer conferences, information on groups in Arkansas, New York, and New Hampshire, and an interview with Arthur Morgan.

The July and September issues are available for \$1 each.

(continued from inside front cover...)

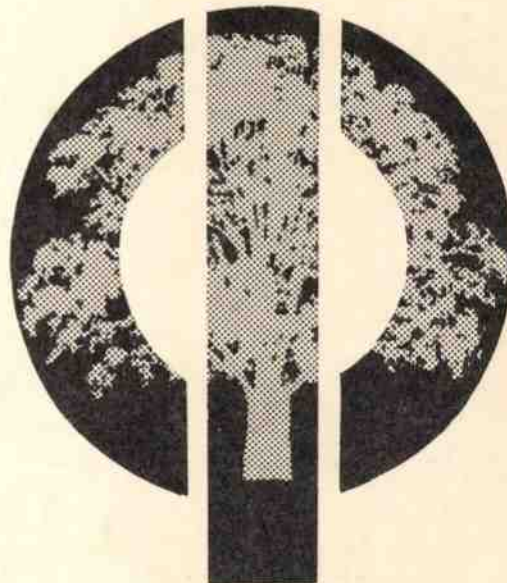
format that will be highly informative and entertaining. In future issues we plan to include interviews, increased coverage of various communal and cooperative groups, and discussions in areas of child care, family structure, economic bases, interpersonal relations, government, sex roles, age differences, and living arrangements. We will continue the sections for promoting contacts between individuals and groups, for listings of resources, and for review of relevant literature. And we will continue the special feature section like this issue's commune directory. In the next few issues we are considering material on 1) legal problems of new communities, 2) land use and its availability, 3) cooperatives, and 4) news from abroad—Israel, Japan, Europe. We feel that you, the reader, will find this new journal of interest. As a special bonus to our members, we will provide a copy of the new Community Market catalog for 1973, which will contain listings of products and goods available from communal groups. (See back cover for subscription information.)

NOPE

During the same conference at Twin Oaks last summer, the representatives from the various collectives also agreed to form the Community Publications Cooperative. The member collectives hope to provide a service to as wide a readership as possible. From there, we optimistically look toward building a network involving city and country collectives, co-ops, communes, and communities in the hope that a viable movement can evolve, leading to an open society that encompasses cooperation and peace. To accomplish this, we see ourselves as an anti-profit group that will consciously allocate monies to the broader community through various programs that will be our guidelines for the future.

This cooperative will have a number of goals to accomplish. We want to:

- 1) establish an alternative distribution network on this continent that will successfully provide the maximum amount of literature about various lifestyles to the people;
- 2) publish a relevant bimonthly magazine to report on the communal movement;
- 3) establish a publishing house to give others a chance to disseminate their ideas;
- 4) involve other collectives (cooperatives) in the operation, thereby providing support for as many people in the movement as possible;
- 5) provide capital for other collectives to borrow on a no-interest or low-interest basis;
- 6) establish a land trust fund to provide farm land for needy groups;
- 7) encourage the formation of centers around the country that can channel people to viable alternatives. Also, we would like to sponsor conferences like those at Twin Oaks to give people a chance to meet others of similar attitudes in their respective regions of the continent.



That's quite an ambitious list to implement, but we have a vision and many people to work on these projects. Our objective is to provide many alternatives to many people. In this way we feel we can effect change in the society. At an August meeting we defined ways for others to be involved in these projects and better established ourselves. If you have ideas or responses and if you would like to be a part, please contact our midwest office at:

Communitas
121 West College Center Street
Yellow Springs, Ohio 45387

Introducing:

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This first issue of *Communities* represents the result of an exciting and successful merge of several community-oriented publications. With expanded resources and cooperation we can now provide even better coverage of the whole panorama of alternatives being explored today. But we also need *your* help. We have no huge publisher pouring money into our venture (we're actually running in the red). Nor can we afford a massive advertising campaign. So if you like *Communities*, subscribe; tell others about it. If you don't like it, please tell us why. Or, if you're into something good yourself, tell us about it—we'll be glad to look at your articles, photos, artwork, or what-have-you. If you want to distribute *Communities* or see it in your bookstore or library, let us know. With your help, we *all* can make it!

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