

no. 12 1975 COMMUNITY DIRECTORY \$1.25

# COMMUNITIES

a journal of cooperative living



# about this issue

"Hey, you can't put that ridiculous thing on the cover! We've transcended hippieism."

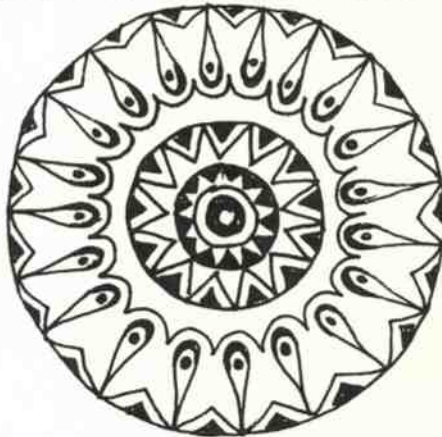
"Yeah, it's a family joke, right?"

"Let me explain! You don't catch all the symbology behind it."

Ah, symbology. Them hippies represent many things—an explanation. The past ten years have seen the development of many involvements that weren't a part of the early sixties. Throughout, though, the male ego has managed to pervade the alternative culture. There have been the rugged individualists going back to the land. . . . pointing to the West, being self-supporting by homesteading. There were the politicos waving flags and a red book while being cold and aloof. . . the North. There are the patriarchal spiritual involvements and seeking Nirvana by going inward. . . looking to the East for the direction. While the men have tried to remain detached and in the upper position, the women have turned thumbs down. Feminists have joined together in cooperation and are creating a feeling culture. . . the warmth of the South.

Along come our youngsters in search of Eutopia. "What path should we take?" Clearly, the direction should encompass everything; cooperation, being self-supporting, having a spiritual view combined with a political awareness, feeling concern for each other. We cannot continue on our separate paths. Eutopia is for everyone—a place of joy that we all can share.

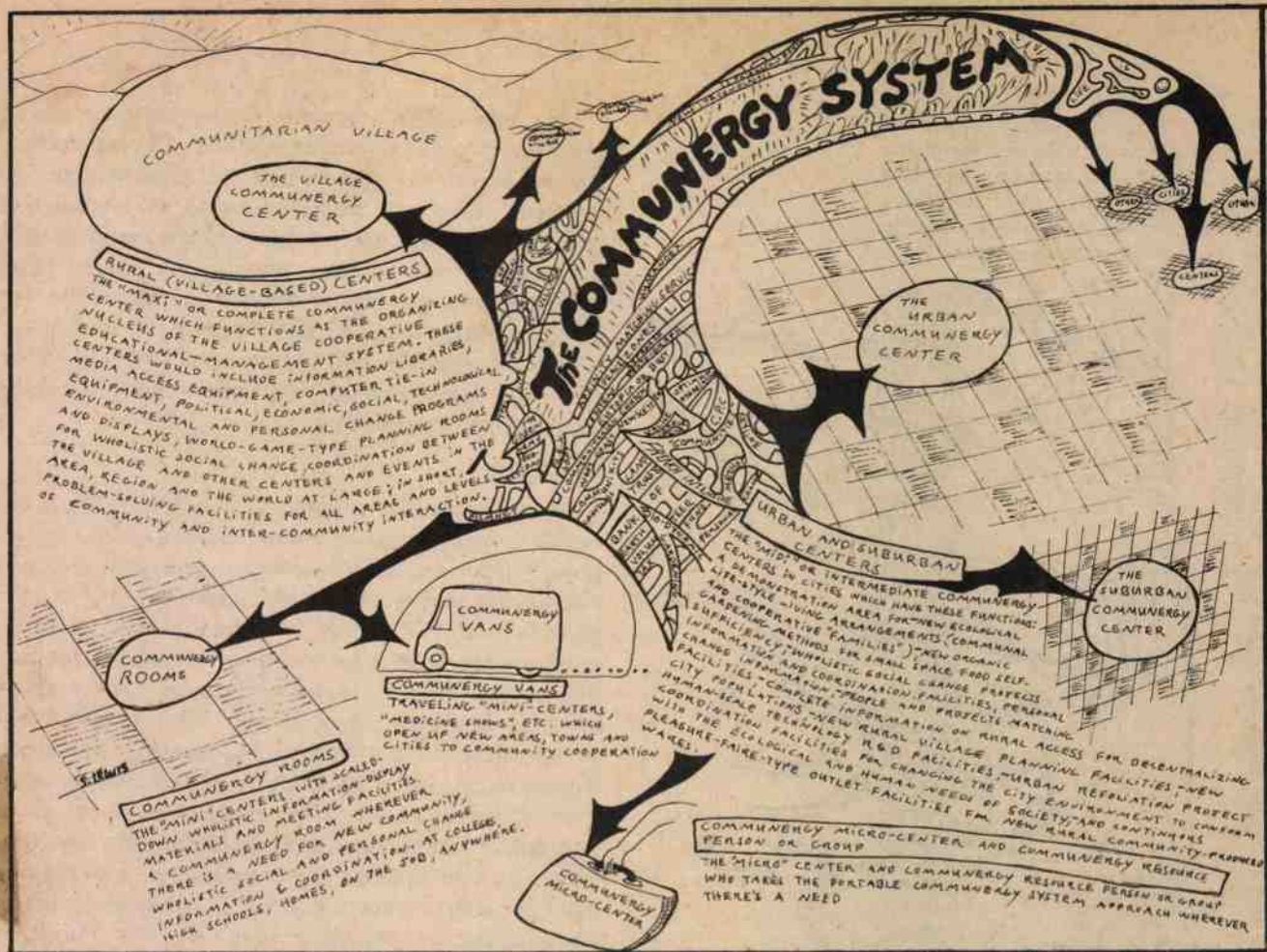
With this, we can consider ourselves retired hippies. Our emphasis is in creating a new, peaceful society, not in rejecting old ways. We need to appeal to a wider spectrum of people and see value in many paths. Those facing the North can join with the South, the East and the West.



That takes us to page one and a graphic proclaiming Communergergy. Communal energy has political consequences. In this issue we glance at ourselves and consider where we are going. "Reflections" is about this magazine and its value. "Transformation" looks at how a cooperative environment can effect youth in positive ways. View "Networking" as a helpful experiment that generated learning experience applicable for any geographical area. To understand ways in which a family may perceive community attempts as being alternatives, see "Impressions". And for some insights into how all these may be combined for personal/social change, "Directions" discusses an outline for unifying all this energy in building a new society. This article isn't typical of our magazine. It attempts to clarify our perspective and relate it to our daily existence. It is better to read it one section at a time, interspersing the reading with peeks at the directory.

The 1975 Community Directory lists a wide variety of alternatives that may lead to a new home or help in finding one. From there are our regular columns, introducing three new ones—all timely as a supplement to our co-features—Helpful Hints, Social Science and International.

We hope the magazine will be valuable as a resource and a forum for dialogue. Share it with a friend.



# COMMUNITIES

a journal of cooperative living

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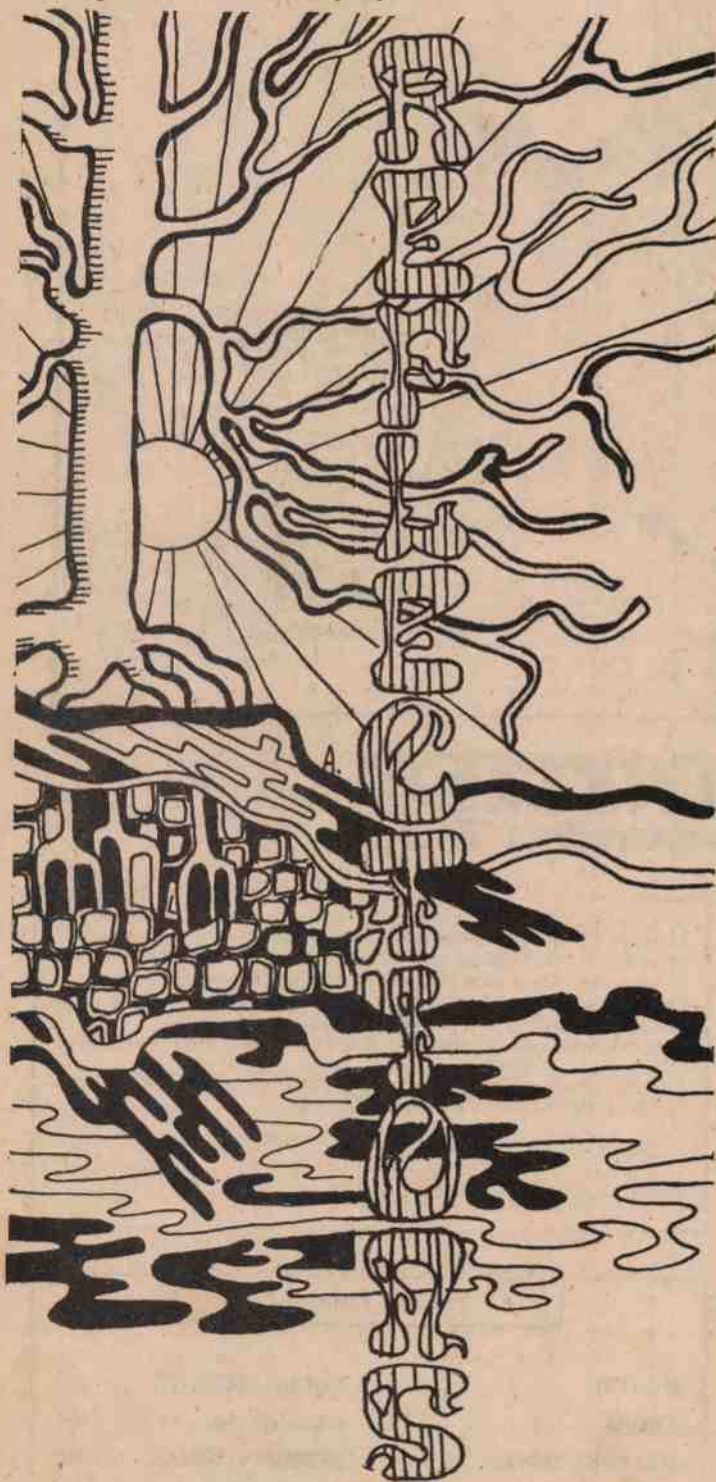
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Why not begin the year with some introspective glances at what this magazine is about and what transpired since last year's pessimistic note on the 'communal movement'? We need to look critically at our process and results anyway.



It's been over a year since we mentioned anything about the process of creating issues of **Communities**. And aside from our cursory notes as an introduction to last year's directory, we haven't reported too much of what is building within this country regarding a movement. Plus, we never have gotten around to an important medium for evaluating any situation: that being self-criticism. This is a three-in-one look at our journal, the people, and the process. It's to open the door and let everyone know there isn't anything mystical about publishing.

### The Story

Returning to the summer of '72, all those hopes for seeing a new magazine combining the efforts of six groups from around the country into one effective publication that would reach thousands, is quite removed from 1975. The individual efforts of these groups were to become a collective, unified product that would limit its subscriptions to twenty thousand, so as not to create another huge monster that would not relate to its too wide readership. As a publishing co-op, we were going to collect and disseminate through books even more literature about alternative lifestyles. And as an anti-profit organization, we would channel any extra monies into helping establish info centers in key cities, and open a fund for contributing to land trust schemes. The magazine would have wide appeal and be a flashy number with color covers and pretty paper and great graphics and photos. Plus, we would expand the cooperative as we became more stable and thereby help support more groups.

This would all lead to a real network of alternative communities and that pie-in-the-sky communal movement that we always would refer to when describing ourselves. As this mushroomed, we could foresee our place in the puzzle that was a picture of the changing times and the new society. **Communities** was a tool for social change, and we were to be the skilled craft-people that would help shape it.

### The Now Process

After what seemed countless months the first issue arrived; and now we are beginning our third year with this our third directory. During that time each of the original six groups has gone through various changes (moving, dissolving, losing interest and energy, and finally leaving LimeSaddle and Twin Oaks the only members in good faith of the Community Publications Cooperative (CPC.)

Now, LimeSaddle handles the national distribution, the typesetting, most of the editorial work and the connections with the printer: Twin Oaks handles

the promotion, the daily business mail, subscriptions, the bookkeeping matters and soon some editorial work. There hasn't been any need to be anti-profit since we ain't never made a penny, alleviating any worries about expanding, publishing books, opening info centers of any of the rest. There's about enough energy to continue and see that we are informative in each issue. We have finally established an identity with the magazine, and it has taken two full years of struggle to attain that not-so-lofty goal. Our process is becoming fixed, and we have found a balance finally in publishing an issue, this one, without any inconveniences over typesetting, editing, layout, or whatever was a nuisance in the past. We aren't stimulating the creation of a network either. It's time to take note of where our situation leaves us in the cooperative movement.

### Function of Communities

Basically, we are a journal of cooperative living. Nothing more. We are busy trying to solidify the mag, so that it can continue with two groups. We have been doing our share of promotional activity lately, and it looks as though Twin Oaks will be able to continue in CPC. That was dependent on their being paid for their energy expended—an indicator that the magazine was worth the effort devoted to it. LimeSaddle will be paid, too of course; their money situation is even worse..

We are in the media game, and we communicate info of topical value. To this end we will continue including all the feature columns and resource material at the back of each issue, because that's what the readership enjoys. To uphold our editorial egos we will continue writing and printing articles from other communitarians from around the world. In this way we will be able to satisfy our desires to have this mag be a tool for change by including ideas that connect cooperation with radical change for the individual and within society. In this way we view ourselves as being quite different from **Mother Earth News**, which is more a full-time educational device; we're part-time propagandists. We realize that decentralization, cooperation and community is essential for wide-scale transformation.

It doesn't seem feasible at this time to discuss our activity as possibly leading to much beyond our current involvement. There are supposedly enough funds and enough new subscriptions to support our current level of a two-group co-op. We continue to look for good guest editorial help and have recently sparked some interest in that regard. We'll focus on bringing our readership an exciting publication and see what transpires.

### People Process

Reviewing the first eleven issues is like reviewing the past of a stormy commune, when it comes to recalling the various feelings that went down over the exasperation of not seeing material included that was personally important, waiting impatiently for the mag to finally be typeset and sent to the printer, the unexpected lack of support from a floundering editorial group across the continent, the hassles with arguing about inclusion of certain material or about someone having their writing edited or the complaining about the drab, dull layout and graphics that don't seem to get better. BUT it's satisfying! With all this it isn't alienating labor because it's our artwork, our expressive force, our contribution to reaching toward a better world. We eat it up. Although something wasn't quite right with each of the first eleven (we had to do some travelling to typeset #9 & #11), we've maintained. And for that we have finally gotten to an issue that is flowing along without problems. The last few numbers have indicated to us that we are progressing as an editorial group, and we are finally feeling that the publication is of value on many levels.

We haven't viewed our involvement in the magazine as an alternative business adventure that was wise. It's a labor of love. Over the past two and half years the level of activity within our family has varied as people change and as interests change. In the beginning we all contributed quite a bit; then gradually, some lost interest because of the hassles and due to other communal pressures. As people changed, the involvement has become more specialized with a few now writing, a few typesetting, all those plus a couple more doing layout and a couple working on the graphics. Every now and then someone who hasn't been involved contributes a review or some layout work and things seem to flow along. At times some of the people in our family have questioned the journal as just another contribution to the great pile of papers in the bookstores and wondered why all the commitment for so little return. This isn't too heavy, and there is no animosity, just a critical eye. The gardener looks in on the editor and the editor smiles at the gardener; every now and then we change hats. Fortunately, we aren't starving, so the involvement continues; and each of enjoys a path toward expression in our community. Even so, it is a little discouraging knowing the magazine reaches so few people, when we believe it is so valuable. However, this isn't going to lead us to a big city press for a wide audience. We are feeling good about **Communities** and see it continuing.

Is this a vacuum business; do we really communicate or is it a dialogue that satisfies our egos and not much more? We sometimes don't regard our feedback with all that much seriousness. When we get those letters with sexual bias, religious bias or requests for fewer articles of a philosophical nature, we don't relate to them. Some complaints just do not mesh with our viewpoints. More important, though, is that we don't generate that much feedback. This might be a reflection of our low readership, but we seldom even get responses from other communitarians, who were getting the journal free. Are we raising anyone's consciousness with this publication? It's difficult to judge. Our Readback doesn't indicate that. So, we aren't doing enough somewhere; and we need more response to find where we can further improve. Also, we don't seem to be creating any sense of community with **Communities**. That's just as serious; there is lit-meaningful dialogue going on in the Readback column. This is different from attempting to encourage some vague intercommunal network, which we do not see as primary any more. We're talking about building a **people** network whereby we respond to one another's request for feedback. We need to discuss these issues. Even if we are a bi-monthly, as a national publication we are the link that needs to stimulate dialogue about community as a force for personal and social change. It would be good to see Readback expand and other areas of the magazine be reduced accordingly.

The way the cooperative was organized was a little haphazard, with little thought given to how the operation was going to be conducted. This was reflected in the editorial inconsistencies, the behind-schedule publishing, the poor graphics, the lack of promotion, effective distribution and general coordination. Now things are settled; but things are getting centralized also. We almost had no cooperative with Twin Oaks considering discontinuing. We have a long way to go to demonstrate our credibility as a functioning decentralized unit. We need to try some experimental approaches... we need some juice, as the expression goes. We need to better prepare our articles, so they consider many of the important factors regarding our lifestyles. We need to connect our lifestyles with the revolutionary potential of our everyday existence. We need to attract more writers and to include better written material. We need to stimulate more participation from our comrades in the cooperative movement. And we need to begin including more insight into city developments, government, family structure, age differences, living arrangements and a multitude of other concerns.

The part four issues have covered: individuality and intimacy; children in community; communal work; and land. Looking back over them, we can see many topics that we didn't cover, but might have. Since the key to the kind of magazine we want is reader participation, we'd like to suggest some of those topics on which readers might want to elaborate.

In the interpersonal area, there could be discussions of consciousness raising methods which can help cope with multiple relationships, loneliness, bi-sexuality in a hetero group, privacy, energy drains due to interpersonal hassles, and resolving conflicts.

The theme of children in community needs discussion of instilling nonviolent and cooperative values in children, working out child-parent dynamics when changing to a communal setting, the role of non-biological parents, and ways of flowing with the youngsters in the intense communal environment.

More needs to be said about dealing with people who have inadequate work attitudes, how methods like rotations and apprenticeships work as means of breaking role stereotypes, how work can be made a joyful, creative activity and not work at all.

We need better ideas on how to involve the people in land reform efforts, rather than relying on gimmicks like land trusts, and to show how this is connected to other reform movements and other aspects of community.

It's clear that we can't attain our ideals by ourselves. If the magazine and the cooperative are to grow and improve, we need support and participation from the readers. **Support is the key.** Let us hear from you.



Karum Community was introduced in the last issue with some interesting commentary on work ethics. This ethic influences their relationships to the young people who board with them. It is the primary means for inculcating the radical values of cooperation and honesty which are so much a part of communal existence.

# TRANSFORMATION - WORK AND COOPERATION

We here in the Karums Collective not only work with one another, but we also work with kids. All of the kids we work with have been busted; most of the kids we work with come from broken homes, and their parents are either very poor or non-existent. In 1974, the only way society can deal with these kids is to lock them up so they do not cause trouble. Once a kid's been locked up the first time, chances of the kid being locked up again are pretty good. When a kid's been locked up twice, the chances become greater that the kid will be locked up a third time. Some of these kids break laws; for some the only crime is being under 18 with shitty parents.

The big question is what to do with these kids. A lot of people who are in "kid business" believe that dealing with kids is just a matter of having proper facilities, properly trained people, and continuously growing funds from outside sources. Some people believe that handling kids is simply a matter of caring about kids enough to want to take care of them. We do not believe that either of these two outlooks is sufficient. Good intentions alone are very seldom successful in helping kids learn what they have to know to make it in the world.

The standards and criteria used to determine "qualified personnel," the type of facilities usually extended, and the source of money invariably leads to a situation that is not only non-productive in terms of working with youngsters, but is, in many cases, destructive. For example, a person with a Ph.D. working within an institutional setting costing millions of dollars of state and federal money, usually creates a situation of high de-humanization, insensitivity, and invariably breeds a big business atmosphere of dishonesty and distrust. Meanwhile, the question still persists—"What can be done with these kids?" Meanwhile the excuse remains: "Certainly what is being done is not the answer; however, it is better than nothing at all."

For those of us here at the Karum School, this answer is simply not good enough.



*UP FROM SECURITY RISK*



Kids usually come to the Karum School weighted down with labels of all sorts and descriptions. They are often times runaways from very undesirable circumstances. They come institutionalized—usually geared to tell us pretty much what they think we want to hear. Most of them have spent time on the streets and attempted to "get by" on what little they know with the help of what friends they thought they could rely on. For little boys this usually means eventually falling in with "rip-off" artists because at 15 they cannot get a job even if they had the skills. For little girls this usually means using their bodies as a means of staying alive. For this reason most of the little boys come to us with records. This means that they have been arrested, heard in a juvenile court, and found guilty of a crime of some sort—usually larceny or auto theft. Little girls usually come to us with diseases. They are usually picked up for incorrigibility or runaway and are involved in various forms of what are called sexual deviancies. By the time we get them, the little boys are usually pretty calloused, and the little girls are invariably in pretty poor health. They have been processed by institutions which are extremely sexist and which have taught the boys how to be "tough guys" in the classic Cagney tradition and the little girls that it is desirable to be "young ladies" much in the Ida Lupino tradition. Needless to say, the best that has been done to them is emotional homicide.

Kids who model themselves after the worst that society has to offer—kids with values that will keep them getting busted for the rest of their lives—kids who are sad, lonely, miserable, fucked-up and locked-up. These are the kids we work with in the Karum School.

## WORK IS LOVE MADE VISIBLE

The Karum School is run by people who are part of the Karums Collective. The Karums Collective is an organization of people who have managed to stay together for over four years on trust, determination, care, love, and a lot of hard work. We are addressing ourselves in this article to those people who share our concern for young people, particularly kids in trouble, and who are interested in the alternatives available for these kids. The collective and the school have been established as two separate legal entities. However, the same driving force and philosophy characteristic of the collective are integral parts of the Karum Group School. Much of this force is based on four basic philosophies:

1. Work as love made visible,
2. Experience as learning,
3. Honesty by example,
4. Alternative as a genuine life-style.

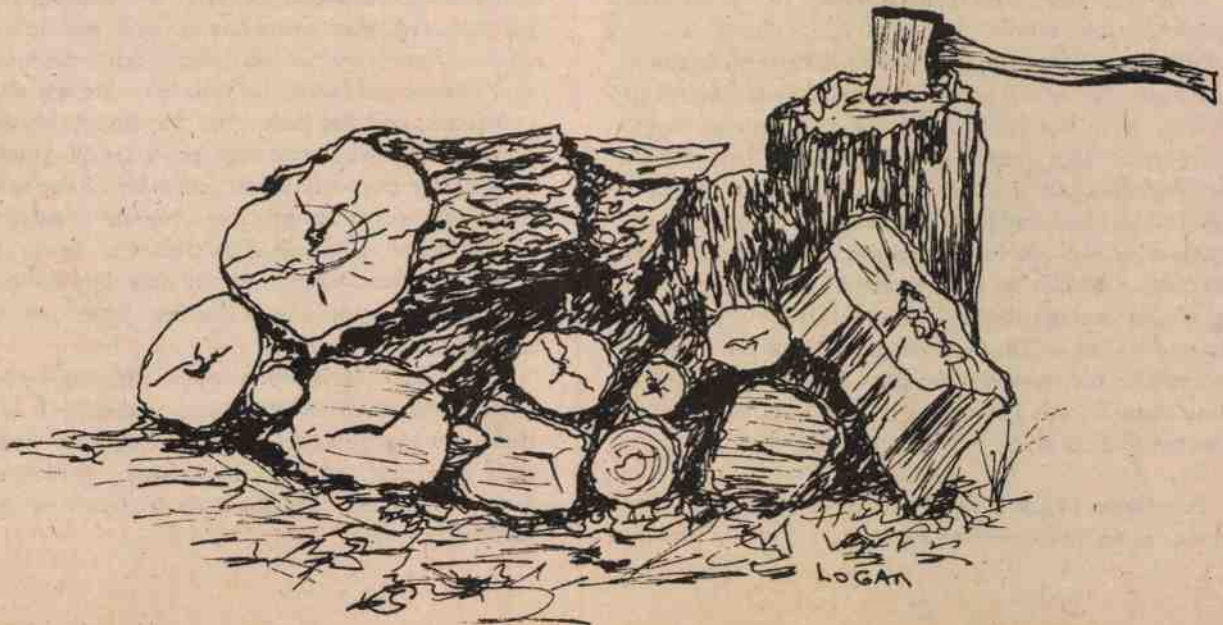
Let us explore each of these.

Work as love made visible is a genuine working phenomenon at Karums. Those non-residents who have participated in the Karums work experience are aware of the unique nature of work and how it is done here. Far from being the source of alienation, which is so commonly the case in Western society, work in the Karums Collective is a means of communicating, understanding, and building relationships with one another and our environment. Our experience of work is **not** that it brings us closer to God, but rather that it brings us closer to one another. Our experience of work is **not** that work is a means to salvation, but rather it is a process, an experience, and an end unto itself. For those who are literate enough to understand Calvinism, it is obvious that our

approach to work is certainly not Calvinistic. Those who are well read in Marxist philosophy, particularly early Marx, may find similarities there in what we are doing.

How do we relate this rather progressive and radical idea to kids? Kids, by and large, have politically very conservative values. Our peer group (aged 21-30) may appear to have more politically radical values, but the ability of our peer group to live these values and to implement genuine change through work is very limited. It is, perhaps, for this reason that *collective* as a living idea and a realistic alternative in the United States is all but dead. Kids, on the other hand, are much more flexible in terms of their ability to adjust both mentally and physically. Kids have a lot of energy; they can either expend that energy running around from cops or expend that energy building and learning skills.

This brings us to the classic cop-out most commonly used to justify the failure of liberal educators when confronted with the inability of radical teaching approaches to communicate alternative values and the implementation of an alternative life-style. The classic rationale is, "Children are individuals, entitled to the same rights as anyone else; and the fact that they can't realize radical values is simply the result of the fact that they are doing their own thing and no failure on our part. We have no right to interfere." This is pure bullshit. With regard to the rights of kids as individuals to "do their own thing," the choices legally and technically are ours and not theirs to make. This practical reality may come as quite a shock to old school liberals, but it is, nonetheless, the truth. Until the age eighteen, someone, somewhere, holds ownership papers on these kids; and we do not absolve ourselves from that responsibility by refusing to recognize that this is so. It makes little difference whether or not we see this as desirable; this is how things are.





We feel a tremendous amount of responsibility for youngsters in the Karum School. We feel the responsibility to teach them and to help them go through their growth changes. Youngsters have a lot of energy. In most cases they require only a little positive direction to pick things up. The youngsters in the Karum School learn quickly and work hard. The only security provision that we have is trust. We have no locked doors; we have no fences; we have no physical restraints normally associated with facilities that work with juvenile delinquents or kids in trouble. We maintain a non-intoxicant environment which makes us nice and legal and gives us a lot of integrity when we talk to kids.

Work as love made visible is realized in the Karum School by allowing youngsters the opportunity to experience the philosophy of work by following the examples lived by the staff. This provides youngsters in the school with the unique opportunity to participate and get involved in a genuine working collective. Thus, youngsters *learn by experience*, a highly desirable way to spend time working cooperatively with one another and with us. They learn to do jobs by listening to the information provided and following the example of those who how to perform the jobs. Our integrity as people and as staff members is always on the line. Honesty by example—do as we do. Youngsters internalize values when they experience them and see other people experiencing them—people enjoying work, enjoying one another, people building together from values that facilitate this process. A kid, like anyone else, wants to feel good, feel close, and feel good about what he/she is doing. This applies even to kids who the courts have decided are delinquents. Kids at the Karum School have been overheard to say, "I feel good and enjoy myself in spite of myself."

#### SOME PARTICULARS

This clarifies the implementation of the four basic philosophies of the Karum Group School. All that remains is to clear up some of the less obvious particulars. For example, the question is sometimes asked, "but what if a kid wants to go to college?" Although our personal opinion on this score (as most of us are college graduates) might quite honestly be, "why the hell would a kid want to go to college?" Some kids would rather read and talk to other kids that read than spend those same four years on an assembly line. Given this understanding, we see no reason why a youngster who wants to go to college should not be equipped to gain access to the college experience.

Therefore, we provide learning experiences that prepare youngsters for the arduous task of continued

education in our institutions of higher learning. As part of our academic approach, we administer a battery of standardized tests which are the same type the youngsters would have received had they not been thrown out of public schools. From there we prepare individualized learning formats to help them move through the standard educational hurdles at their own pace.

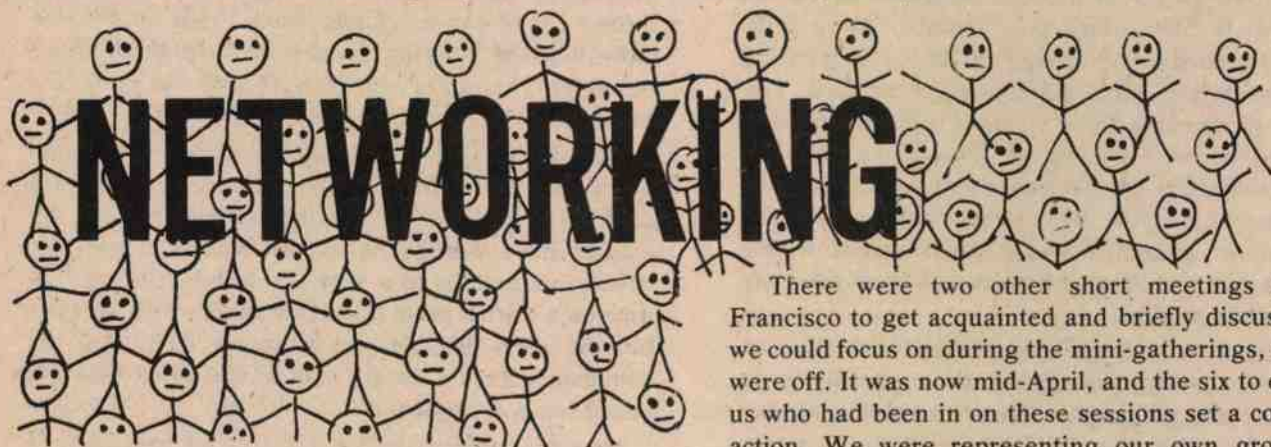
Another question often asked is, "What do kids do when they leave the school?" This depends a good deal on how old a kid is when he/she leaves. We usually have youngsters in the Karum School for about nine months to a year and a half. During that time they learn a great deal. Our job is a difficult one; but the most difficult task is to see to it that the youngsters have a decent shot at life when they get out of the Karum School.

If a youngster is still a juvenile, we mobilize our efforts to obtain a good foster home or alternative group home setting. If the youngster is old enough to get a job and society finally gives ownership papers, then the kid is "free" to be on his/her own. We help them get what they need and go where they want to go by providing them with such skills as how to rent an apartment, how to budget money, how to budget time, but most important, how to problem-solve, how to live with other people, and how to share creatively.

Youngsters learn how to make good friends because they know how to be good friends. They know how to earn enough to live on while they generate alternatives in their lives based on their personal experience. This is the example we have tried to set because what we, the staff of the Karum Group School, are doing is the result of our personal experience with the world and the form of alternative life style we have chosen. What life style these kids will ultimately choose will also be the result of their individual experiences with the world—not as "kids", but rather as young adults.

Our responsibility is to provide them with the skills and the tools they will need to cope in a changing world. This once again brings us to the question of values. We have had in our experience the somewhat humorous situation wherein we will find ourselves talking with individuals who have spent years in alternative situations. After so much time spent in conversation, the person will stop, stare, look confounded, and mutter out something to the effect of, "Why, shit, you're damned Communists." Who knows? What we do know is that when kids leave the Karum School, they know how to share; know how to care, know how to work hard, and know how to feel good by doing things for themselves and by cooperating with others.

**Networking** is building links through people's interests and sharing information and skills. This tells about some of the events that occurred in 1974 around an attempt to build a coalition of alternative groups in the Northern California (NorCal) area.



Last year in **Communities #7**, a cooperative venture in the Virginia area, Intercommunities, Inc., was described. We haven't heard much of their progress, failures, successes and joys since that article. After a number of gatherings to discuss their directions, they had exchanged info, purchased a bus for intercommunity usage, researched group insurance and had a couple of stenciled newsletters edited. From their lists of skills, materials and resources, certain trades were made for equipment use and a number of labor exchanges had occurred. There were more plans in the offing, but that was a year ago. Their general orientation was toward various exchanges and sharing without the passing of money, minimal bookkeeping and maximum good vibes.

#### *IN THE WEST*

Meanwhile, back on the west coast, after having failed to get a cooperative newspaper going for a similar group in the fall of '73, a discussion was set in early February '74 with certain outreach groups being invited. One of the LimeSaddle people had hoped to channel energy toward cooperative planning of a summer west coast conference on alternative lifestyles. The people meeting weren't interested, feeling that it was time for us to go inward and get a better sense of the outreach groups now functioning in the area. If we could establish some type of network, then we might hold a gala conference at summer's end. The main reason being that we were continually going outward without building any sense of commonality between ourselves...reached-out as they say. It was a good point, and so we began talking about what to do during the spring. We decided on trying small workshops for groups and resource people already involved in alternatives to share experiences and trade notes.

There were two other short meetings in San Francisco to get acquainted and briefly discuss what we could focus on during the mini-gatherings, and we were off. It was now mid-April, and the six to eight of us who had been in on these sessions set a course of action. We were representing our own groups as facilitators for the coalition. Now it was time to get the word to the other families and organizations in NorCal about what we hoped to do with these gatherings. Six other active groups that hadn't taken part in the initial stages were included in what was loosely referred to as a coalition: Northern California Coalition. We represented two city communes, three resource collectives working in the Bay area, a simple living project, a land trust group, a free university/suburban commune, two alternative business projects and two rural communities. All of us were in the "public eye" in that we were involved with outreach through instruction, the media, workshop organizing, retreat organizing, involvement in co-ops and facilitating for creating alternative projects.

We were hoping that these mini-gatherings would be working meetings for those groups or resource people who already were involved in on-going projects. We saw this as a first step in building a network of friends striving toward self-support through alternative institutions. This interlinking was to strengthen the involvement each of us had been pursuing and possibly bloom into a federation. The people in the city would be able to exchange with those in the country; we would be better acquainted with each others problems, struggles, needs and lifestyles so as to better support one another wherever touchpoints were likely. By sharing responsibilities for the gatherings, we wouldn't be overburdened with planning, and we also could build a trusting feeling. Seven weekend workshops were planned with one or two groups taking responsibility for organizing each. Mailing lists were gathered, and we limited involvement in each weekend to thirty people so as not to be overwhelmed with a conference. Each mini-gathering would occur in a different location to give everyone a chance to attend at least one, and the

fees, if any, were to be minimal. If information collecting were necessary, the three resource groups were to handle it, and the summer's end tentatively would be a celebration with everyone invited. The twice monthly workshops were to cover: food related concerns, consciousness raising (CR), urban communes, land related topics, alternative economics, alternative sources of energy (A.S.E.) and networking on a grand scale.

#### WHAT TRANSPIRED

All the minis gathered in the country, even the two city oriented ones on urban communes and consciousness. The only scheduled event that didn't occur was the one on A.S.E., because the key people organizing it were members of a city commune that was experiencing daily setbacks with keeping together. The attendance was the expected size for each and info was exchanged and meals shared. The main benefits were related to meeting people with similar interests and gaining new contacts. One of the valuable things at the food workshop was the involvement of a farming collective that wanted to wholesale numerous organic fruits, vegetables and grains at huge savings to the communities attending. Next, the urban families were able to define all their interests, needs, skills and then match them in an exchange pool; they also compared notes on keeping city houses together and on intimate problems regarding the dynamics of city communal living. Unfortunately, there wasn't any report from the CR weekend, but they had difficulty with ideological concepts and got mired in verbal hassles—a truly consciousness raising commentary. The land weekend mainly revolved around land trusts and wasn't very effective due to lack of preparation by the coordinators and little sustained interest from people attending. The alternative economics event generated much discussion on nitty-gritty problems and on the function of alternative business. Two outcomes were continued meetings and the beginnings of a chamber of non-commerce to coordinate cooperative advertising. The networking mini became more of a social event amidst the pleasant surroundings; much of the talk tried to define networking and what we as facilitators of the weekend might cooperate on to continue the efforts...not much.

It was now early September and some of us reviewed the minis at the networking weekend and shared our feelings. There wasn't total agreement on the past few months activity and no real enthusiasm for continuing the workshops through the fall. From the various weekends an idea for listing classes in the city free university to be held at the rural communities

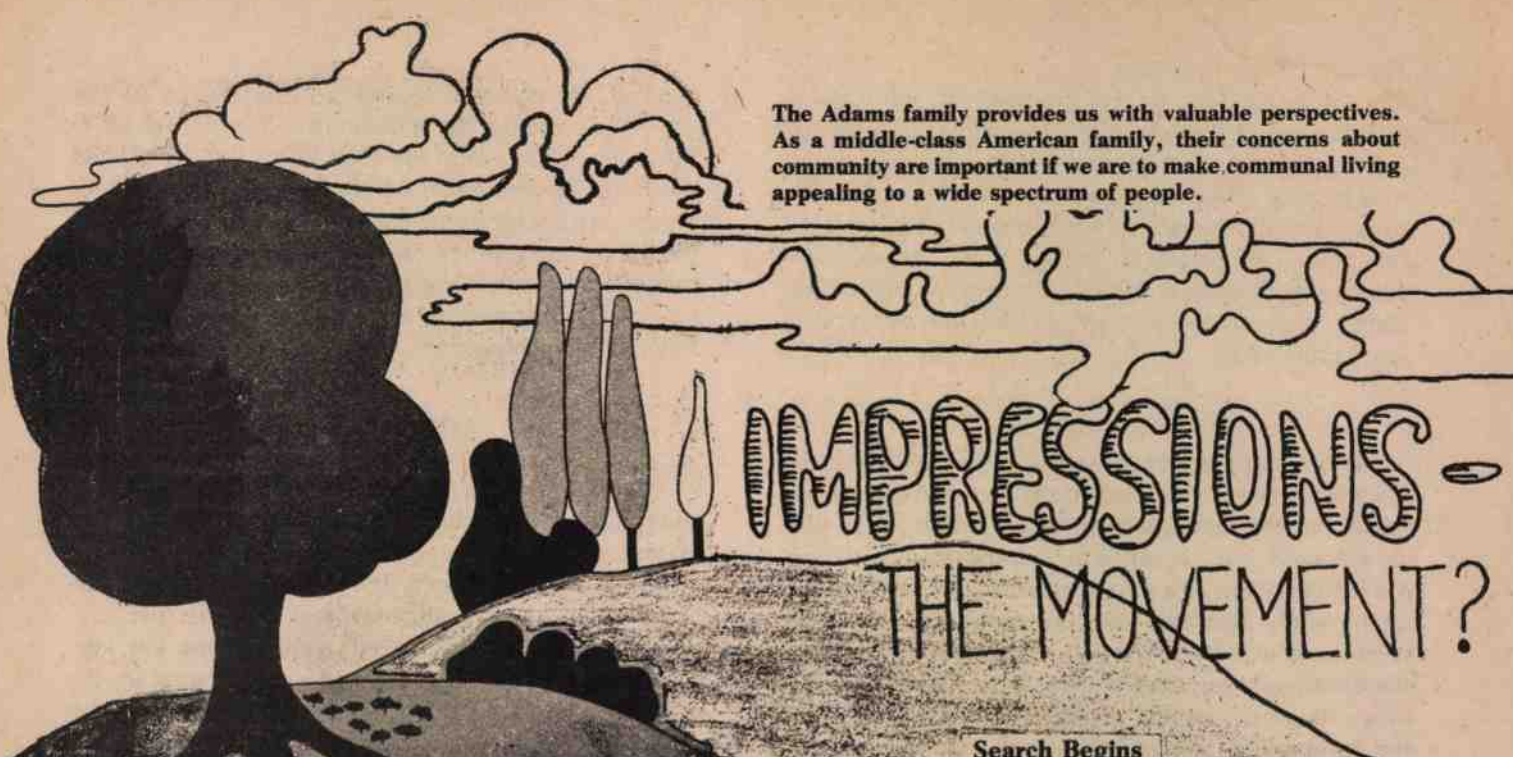
evolved; these classes turned into work crews for the city people visiting the community—a good exchange. From the urban group the continuing activity has led to a house finders guide for people searching for communes. And some of the city resource outreach groups are cooperating much more. The alternative economics clan is continuing their meetings with a facilitator organizing toward establishing a network interlinking the business collectives.

#### CONCLUSIONS

Building trusting networks take time just like everything else. When attending workshops of this nature, one usually realizes that the lasting benefit is in contacting new people. It's difficult to get much accomplished in a weekend without fantastic preparation, so it's best to keep any expectations low key. Some good things happened last year; certainly the facilitators got better acquainted. The city action groups seem to be cooperating closely. The country communities really found no common ground as the people had in Virginia the previous year; this in part was due to the relative fewer involved but also due to no sustained interest. The city people have the commonality of helping people in transition; the country people share the plight of maintaining the home base and consequently not as much opportunity to link—at least that was their conclusion.

It is noteworthy to point to the business people as those quite active in forming an on-going network. Their problems and needs are quite explicit (accounting, insurance, taxes, money games); their interest is intimately revolving around their survival base; and their immediate access to resources is endless relative to the country-folk. Also, geographically they have an advantage of greater density and ease of transportation for more frequent face-to-face communicating. Networking in rural areas seems best suited toward communities aiming at their neighbors and the immediate surrounding vicinity. For survival reasons this is obvious; for reasons of any radical consequence this may be difficult. But if rural communities are interested in reaching out and changing the ecological and social environment, it seems best to begin in their own back yard. This could mean developing direct action working programs in the countryside that relate to energy concerns, land ownership and usage, plus numerous cooperative ventures regarding food, child care, and cultural expression.

We haven't far to travel to improve communications or to establish self-help projects, in the urban areas or the countryside. Networking can begin in our neighborhood!



The Adams family provides us with valuable perspectives. As a middle-class American family, their concerns about community are important if we are to make communal living appealing to a wide spectrum of people.

# IMPRESSIONS- THE MOVEMENT?

## Search Begins

After having done a lot of reading about intentional community, we—with our two small children—decided to try it on in a very small way last summer. We felt that meeting people who were involved in community—getting a sense of them and of ourselves with them—would be very valuable for us. Rather than spend eight weeks in one community, virtually becoming members, we decided to visit as many as possible, getting, as a result, a greater flavor of the movement at the expense of an intimate understanding of day-to-day issues.

We selected ten communities across the country that looked, on paper, as though they were populated by people pretty much like us, and therefore got a first-hand look at only a very small segment of the movement. We visited no urban communes, no hippie crash pads and no open-land or strongly spiritually oriented communities. Having excluded those large chunks of the movement, however, we found ourselves faced with yet another incredible diversity, and among the communities that we did visit were one based on minimal subsistence farming, a large anarchist group, a community gearing itself up as a natural foods supplier, one intent on establishing a large-scale community, and others much more difficult to characterize.

What we will be doing in the following paragraphs will be an attempt to make generalizations about the movement on the basis of what we saw. It's a pretty dangerous thing to do, but we'll be helped in what we're about to do by what we've read, and helped even more by our experiences at the first stop on our trip — the Twin Oaks Conference.

For those interested in the seriously communitarian side of the communal movement, there can be no better place to begin to understand what's happening than at the Twin Oaks Conference. The 400 and more people who shared the community's grounds and hospitality with us represented almost a complete cross-section of the range of communal interests and possibilities. They introduced us to what became for us one of the most dominant aspects of the people in the movement — an openness about values, beliefs, goals, and problems that is seldom, if ever, matched in the larger society. Unfortunately, however, our experience suggests that that kind of honesty doesn't seem always to hold up as well under some of the more severe strains of the communal life, and often simply doesn't extend to the area of personal feelings — an area that is especially crucial if there is to be any stability in intentional community.

There were lots of workshops at the conference focusing on interpersonal relations, and a lot more questions about how to make it all work, but there were very few answers. We feel that this represents one of the most serious challenges for communitarians, for if specific intentional communities are to become relatively permanent units of American society, allowing present and future members to grow old in them, then communications mechanisms are going to have to be found and practiced. As it is, the communal movement seems to reflect and, in fact, exaggerate one of the most dominant characteristics of American society—physical mobility. That characteristic has obviously not enhanced community among members of the larger society, and it certainly won't do so within the movement.

### Sustaining Community

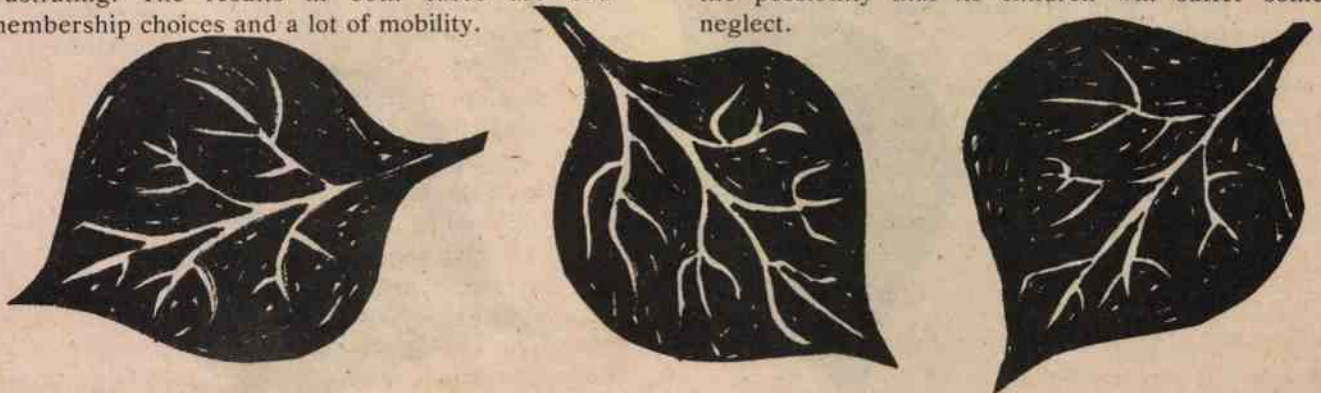
We had some very clear evidence on our trip of the transience within the movement. Of the communities which we had initially chosen to visit, two had entirely disappeared within the last year, one had had a complete changeover in both membership and purpose, another had had a turnover in membership that had severely affected its vitality, and others had rather persistent but not so crucial membership problems. Just two of the ten communities that we visited, in fact, seemed to show promise of long-term stability.

The reasons for this instability, of course, go much beyond a lack of effective communication mechanisms. Kanter [*Commitment and Community*], for example, has clearly shown the importance of the sorts of commitment mechanisms which most present communities don't have. We observed other factors, as well. One seems to be that many people come to intentional communities for help in solving problems which, for one reason or another, they could not find solutions for in the larger society. Ideally, many intentional communities should be particularly well suited for just such a role, but, in fact, very few are. What many people don't seem to have initially realized is that living in community, itself, or attempting to create it, tends to generate a lot of interpersonal and intrapersonal problems, and that the old problems often don't get solved. This tends to lead to dissatisfaction with the present community and a search for another, hopefully a more benign one. And the search goes on.

Another factor promoting instability is that both communities and potential communitarians have often been less than highly selective in their membership choices. Many communities have needed both the energies and the financial resources that new members could bring, in order to survive. And many potential members, dissatisfied with their present situations, have "needed community too much right now" to make a concerted search for the best place to be — a search which can be long, drawn-out, and frustrating. The results in both cases are bad membership choices and a lot of mobility.

There are many other important factors affecting the stability of intentional communities, most of them quite well known to communitarians, and we would like to touch on just one more of them. Although we have only a small bit of evidence to support this, a great deal of common sense seems to suggest that groups which have "community" before they have land have a much greater likelihood of being stable than do those which have access to land first and then attempt to generate community. "Back to the land" and "being together" sound enticing to a lot more people than will actually get to the weeds in the carrot patch. And the beautifully wooded hundred acres with stream and farm house aren't going to be the critical ingredients in the success of the group which gathers there. Relocation itself requires a great deal of adaptation, even for a group which is already "together." The odds seem to be much more strongly set against those who join budding communities which have land but few members. There seem to be a great many such communities, however, and they will probably continue to enhance the instability of the movement.

One of our most significant disappointments on the trip deals with the child-rearing process, and we admit here that our observations are very impressionistic. Ideally, intentional communities should be marvelous settings for children: the biological mother would not be so exclusively and often overwhelmingly responsible for the child-rearing process, for there would be a number of adults capable of giving love, paying attention, and helping the children learn in many diverse ways. What we have seen in communities with children, however, appears to be a tendency for community creating and maintaining to take precedence over child-rearing. Obviously, it takes a great deal of time and energy to create a community and to make it somewhat self-sustaining, and the voices of children are often heard last. Unless the community makes a concerted effort to focus on child-rearing, or unless it has already become cohesive and economically secure, there seems to be the possibility that its children will suffer some neglect.



### Any Future?

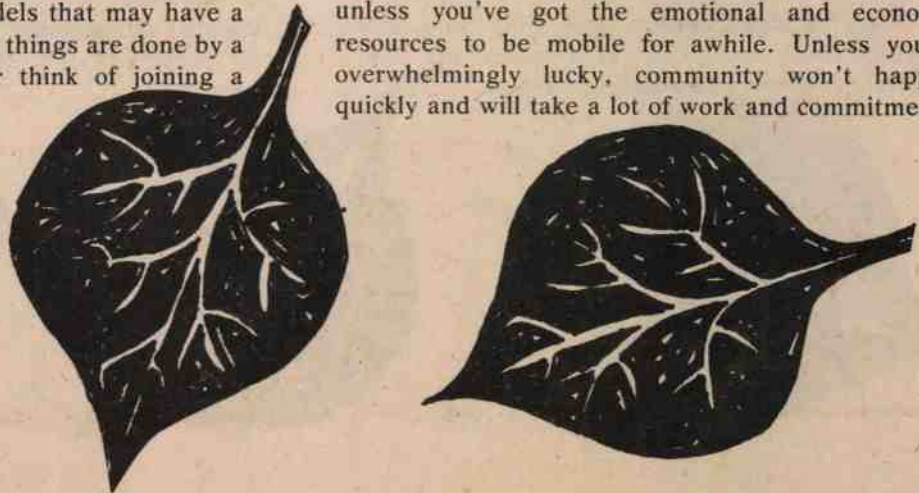
It is somewhat difficult to tell just what the long-range impact of the communal movement will be on its participants. The life-history of the movement isn't long enough even for those who have been keeping tabs on it, from within and without, to know with certainty whether the participation of those involved will generally be as short-lived as are many of the communities themselves. And another unanswered question is what will the children of the movement opt for when it comes time for them to choose? From the dedication that we sensed among so many of the people whom we met, however, it does appear as though the communal life is providing a great deal of meaning for a great many people, and will probably continue to do so for a long period of time. We heard over and over such statements as, "I never want to live any other way." Indeed, as long as the conditions in the larger society which encourage movement in the communal direction remain, as we think they will for quite some time, there will be a growing number of people who find community, with all of its difficulties, a more desirable state than the straight life.

To those who anticipate that the movement will provide instant utopia — and there seem to be quite a few such people around — involvement will probably be a disillusioning and embittering process. There seem to be an increasing number of people, however, who opt for community with a pretty clear idea of what it takes to create and sustain it, and for them there is the potential for a rewarding and long-term experience.

Looking at the impact that the movement is having, and will have on the larger society, it seems especially clear to us — regardless of those who insist that those in communes are copping out, are immoral, or are unfit to be Americans — that the communal movement is performing an absolutely essential function for the society. By exploring alternatives to the traditional family, to modes of interpersonal interaction, and to existing economic structures, those in communes are providing models that may have a considerable effect upon the way things are done by a lot more people than will ever think of joining a commune themselves.

We think that the movement, however, will never become a really dominant force in American society unless, as many communitarians anticipate, some sort of holocaust be visited upon us in the near future — one that will require a radical societal readjustment in favor of a decentralized economy and interpersonal cooperation. If such an occurrence does happen — communitarians, by the way, offering quite a number of different scenarios — then those in the communal movement who believe that they are in the vanguard of a truly revolutionary movement may, in fact, be right. Otherwise, the effects of the movement will reverberate through the society, having significant impact in some areas, but will not dominate it.

It seems clear to us that the movement will grow in strength in the near future, but that it will be a strong movement composed largely of weak units. Weak, that is, in terms of their limited life-spans and large turnover of members. (Our bias in favor of permanence is clear to all, and certainly will not be accepted as legitimate by many. It reflects our concern about the security that can be generated by the maintenance of community ties, and also our sense that the communal movement will be successful in providing alternative models for the larger society if and only if those models "prove out", i.e., show some potential for longevity.) There are, however, a number of communities with considerable potential for stability, and there is now enough collective expertise in creating communities that many more should be able to find their way into that category. In addition, the large-scale communities being proposed by groups on both the East and West Coast may become stable nuclei for the movement, as may cooperative ventures between different communities. One last thing. At the risk of being prematurely pontifical (a risk that we seem to have taken before), we offer these limited suggestions to potential communitarians: get in touch with yourself before you take the leap, and don't need community right now unless you've got the emotional and economic resources to be mobile for awhile. Unless you're overwhelmingly lucky, community won't happen quickly and will take a lot of work and commitment.



# bookshelf

Here are descriptions of four of the new books relating to the community movement carried on our bookshelf. Send for our free brochure for a complete listing of some 35 books on cooperative living.

*A Pilgrim's Guide to Planet Earth:*

Traveler's handbook and spiritual directory. Gives good information about practical and spiritual preparation for one's journey to spiritual centers all over the earth. The second half of the book has separate sections telling what each individual country has to offer to spiritual seekers. Contains addresses of thousands of centers. It's fun to read even if your trips never get beyond the fantasy stage. 287 pp./\$4.50.

*New Spiritual Community Guide 1975-76* with introduction by Ram Dass

The first third of the book consists of short passages from the writings of Satchidananda, Subramuniya, Tim Leary, Albert Einstein & others. Following that is an annotated listing of some '100 spiritual centers offering everything from macrobiotics to soul travel. The third section is a state-by-state listing of spiritual communities, bookstores, foodstores, restaurants and resources of interest to those traveling the spiritual path. The updating of the previous directory was published in July, 1974. 192 pp./\$3.50.

*Living Together in a World Falling Apart*/Dave and Neta Jackson

On their way to joining Reba Place Fellowship, a 17 year old Christian community of 150 souls, Dave and Neta travel to a number of Christian communities. They deal perceptively with the different conceptions of community which they encounter on their spiritual journey, as well as with the changes which they went through during their search for the "right" community. One appendix is an annotated listing of 26 Christian communities. 304 pp./\$1.95.

*Communes, Japan*/Richard Fairfield

This book is one of four written by Richard from 1971-73 in his Modern Utopian series on the worldwide communal movement. It remains up-to-date because of the stable, kibbutz-like nature of the Japanese communal scene. 134 pp/\$2.95.

## COMMUNITIES

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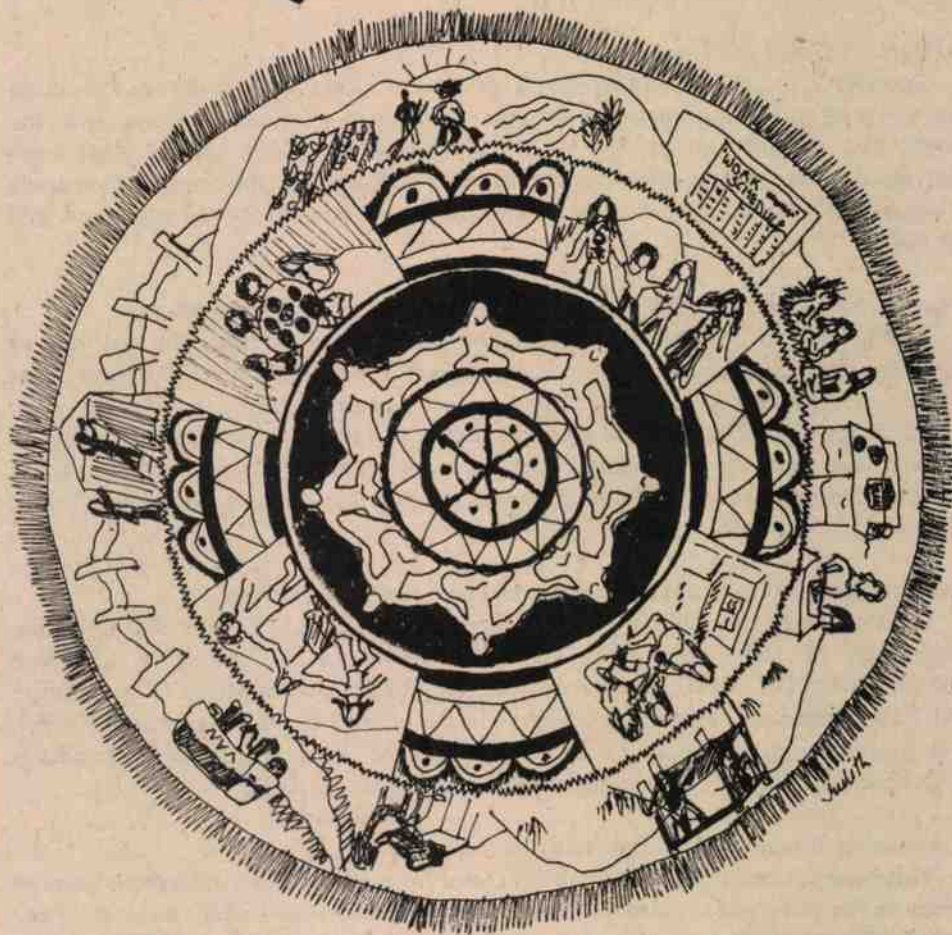
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This discussion is for anyone interested in the concept of change and how it may effect a new society. After having been involved in the reality of communal living and how it may bring about historical change for the last six years, I felt it was necessary to evaluate the situation within myself and on a broader scale within society.

# DIRECTIONS



We are all involved in the big picture...all interconnected and interdependent. At times though, we lose touch with each other and don't realize the oneness of the situation. Perhaps "we" is an individual not consciously directed but just floating through the various changes that follow from conditioning. Perhaps we are living in a somewhat confused but exciting communal arrangement, not having given much thought to the existence of other communal families, and how we might connect. Or, perhaps we are involved directly with the movement for social change on this continent, seeing communes as a part of a larger effort but not sure how they are related to that movement. "We" can be a variety of lifestyles. How these can complement one another, what they have in common and how they can interlink is important.

To begin reflecting on linking my daily involvement in living communally to some broader context led to my questioning the "why" of this type involvement and questioning the "how" of any communal environment being considered revolutionary relative to the accepted lifestyle. This led to looking at the commonality of human beings, to examining change, to considering goals.

These associations can give us a better understanding of our personal and collective worth. It is valuable to define a common goal tying these associations together, rather than reflecting on any ideological differences of opinion. With the following, I hope to clarify some points and spur continued discussion which hopefully will engender some unified action.



## TERMS

When we look at humanity and all life on the planet as one we will become concerned with the scope of social ecology and physical (planetary) ecology. By examining the interpersonal realm, we can begin to understand why no one is free until everyone is free. This universal feeling of oneness, this sense of morality and this agape love are crucial for creating peace. This world view is spiritual, encompassing all boundaries—and essentially linking spirituality and social change. Discovering this oneness predisposes us to function in collective situations rather than in authoritarian organizations. A spiritual person places working for the collective interest above working for the self; in fact, the person realizes that they are one and the same.

Change can be happening on many levels, both within the individual and within society. Personal and social change can be examined and linked to a model for action. Wide-ranging radical change can be a peaceful revolution, especially if there is commonality along transnational lines.

Personal change revolves around relationships—feelings about ourselves, our friends and the community at large. As we change, we begin to experience differences in the ways we interact and in the ways we pattern our lifestyles. This self-transformation is the initial step toward human freedom. It is the starting point before we truly can be effective in working for substantive social change, i.e., building revolutionary movements. Since it is the basis for all directed action, it is valuable to develop a model of the universal being, examine it, and consider whether it can be applied to each being

on this planet. Before we can create a universal model, we must be committed to living this model in our daily lives—the revolution begins within ourselves.

We need to examine our selves and become disciplined in our strategy for self change. Some of the factors that might be considered are the necessity of voluntary simplicity if the planet is going to survive the potential ecological breakdown; the need to daily examine our interactions with others; the need to be truthful and nonviolent without manipulating others through power plays; the need to despecialize our activities to get a broader vision of others' interests; the need to get beyond hierarchical or patriarchal relationships while acting as equals. By subverting any nihilism and sense of impotence, we will recognize the importance of everyday change. Realizing that each of us is a reconstructive ingredient that fits into a broad-based movement to transform society, we may begin to act in a manner that will allow us to be directed in a positive way with confidence and without hangups.

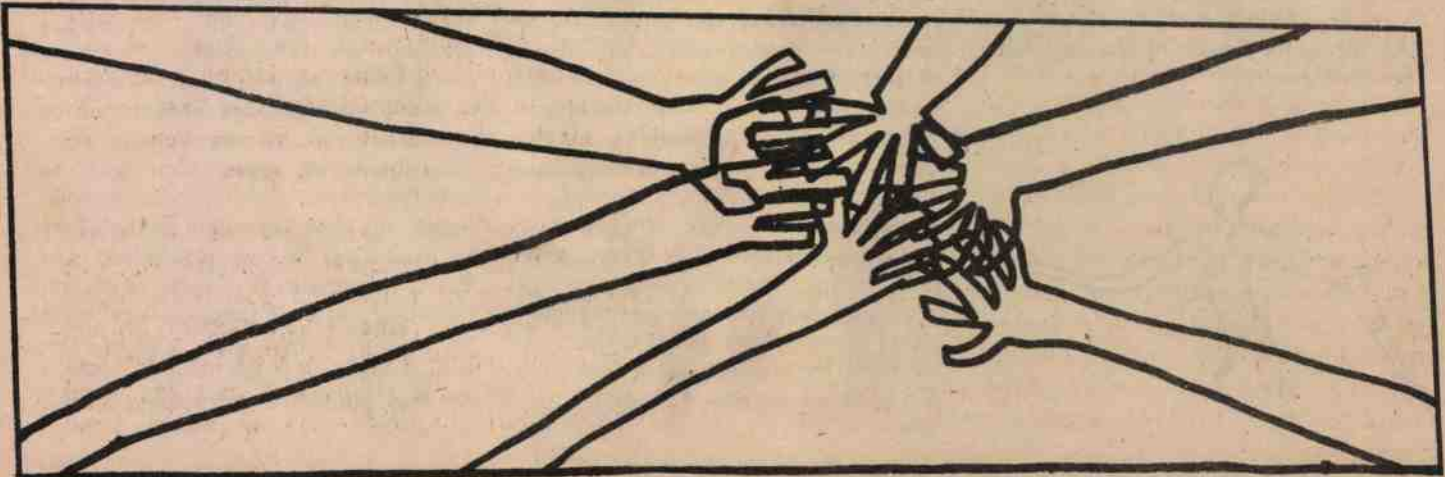
Personal change can lead to social change when we interact closely with others. As the individual begins the struggle with the self, the discarding of old ways and the affirming of new practices, that person begins to connect with the oppression of all and becomes politicized. Associating the difficulties in the personal struggle to a wider base will lead from self-centeredness to social consciousness. After becoming more in tune with the self and the need for freedom, a natural step toward group activity will evolve.

Social change, then, is the summation of personal change as it is directed toward a unifying principle that leads to differences in interaction between people

on an everyday level. Social change is nothing more than a modification of the attitudes and beliefs about our selves—our goals, our responsibilities and the meaning of our lives. Some of the considerations that ought to be recognized regarding directed social change are the understanding that alienation and exploitation will continue to exist until we are aware of the value of personal freedom; that we are users, not owners, of property; that we do not need centralized organization, but that we are self-administrators; that we must end both domination of nature and domination within social ecology; that we need to de-develop some aspects of our over-technological society; and that we need to create an aesthetic society through a feeling culture, one that is in tune with the needs of individuals and can flow with the changes that are necessary to meet those needs.

Various types of social change have been evolving rapidly in the last twenty years in this country and throughout the world. These changes are working towards the best interest of the whole society, not a specific group or nation. Substantive change may be directed at any aspect of society that is considered a problem, and uniting these many-sided changes within the world, we will begin to notice the unfoldment of a transnational revolutionary process.

Cooperating transnational movements are an essential aspect of this process, if we are to free everyone. As struggles arise around the globe, we will be able to understand that they are directed toward a common goal—that of satisfying our needs and allowing ourselves to respond in truly free forms. With this global cooperation we will be able to further our individual steps toward self-realization and unity.

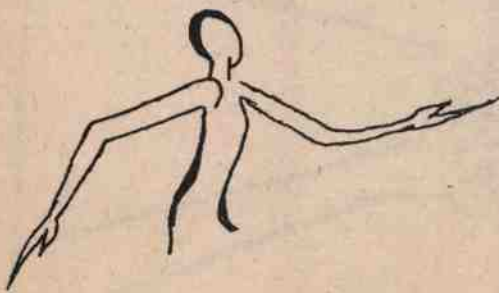


## CONCEPTS

Within the context of all this change, we ought to understand certain concepts and how they will continue to be important if we are to create a wholistic being. Some of these are individualism, affinity groups, decentralization and federation. These are related to the expressions of the self and the family-group within the society as we interact in building non-hierarchical structures.

The individual stands at the base of our paradigm; all of us will define our needs and wants. This is an individualistic concern that differs because of our conditioning, environment and innate uniqueness. However while doing this evaluating, we should be aware that we can directly effect the economic life of the community by altering our rate of consumption. As our consumption drops, the necessity for complex systems of production and distribution will be less. This daily modification in our lives can directly effect important change, but we have to initiate this step. Consciously recognizing our choices and trying to simplify will expedite the process of substantive change.

Individualism does not mean involvement with the ego as the embodiment of pleasure. Individualism is merely the reality of one's existence and how that existence is unique from any other. All of us can be individualistic while actively pursuing our life struggle within the confines of a group. As we are expanding our selves, we need reality checks to relate our personal change with others. We can benefit from small group contact for a contestation struggle base and for face-to-face therapy, which yields some security and much support. Not only does a group provide a check, but also it gives us a means for facilitating and expediting personal growth.



Groups that form around similar interests and goals are affinity groups. Affinity groups provide an indispensable context outside the framework of mass society, within which we can re-create our interdependence. They place us in touch with reconciling individual needs and social purpose. These various structured affinity groups take form as action groups, collectives, co-ops, communes and small-scale communities. In particular, the communal living situation, more than any other social unit, can provide an arena for breaking sexist divisions of labor and the role definitions within family life, while generally transforming social and authority relations. Learning these and other traits of the new, wholistic being will be possible when the individuals within each affinity group continue the daily struggle to realize the model for personal change.



The revolution must embody within itself the forms it seeks to realize in the reorganized society. Our means therefore necessitate a nonviolent, mass-based reconstruction that allows the individual to be aware of self while reaching to groups to provide the forum for a wider-based struggle. Revolutionary consciousness depends on building a sense of community in the people struggling for reforms within their daily lifestyles. Affinity groups constitute the organic basis of revolutionary power—a power connected to control of our daily existence—by affirming the creative, joyous, sensuous, and aesthetic aspects of cultural expression.



After we as individuals begin to work within affinity groups, we will realize the need to direct some energy toward functioning with other groups. At all times, this wider action must remain decentralized and not directed from above. Small groups are advantageous because they minimize the amount of time spent on internal organization. Once we get beyond a size where we cannot speak comfortably or discuss with one another on a face-to-face level, we become alienated and immersed in the mass. Human level communication is essential for us to remain in touch with the forces that influence our daily activity; so we should be conscious of our size and be concerned with decentralizing any organizational arrangements.

As the various groups begin functioning in a satisfying manner, and reach toward others, interlinking or federating occurs, establishing communication on regional, national and transnational levels. Federations will arise organically from need as each autonomous grouping realizes the importance of interlink as a final step. With the interlinking, expanded levels of coordination and organization will arise to facilitate resolving any economic or ecological difficulties on a global level. This organization is a revolutionary necessity and should not be viewed as an impediment to our freedom. The forms of organization will be developed as we grow, and can be modified at any time depending on the group or federation. As we understand and finally experience the concepts of decentralization and federation, we can grasp the nature of this fresh anarcho-communist approach to the living revolution: one that upholds the freedom and unity of all.

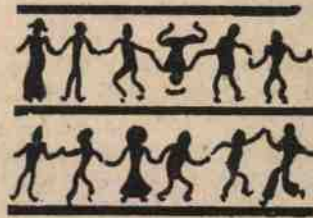


## STRATEGY

So far this discussion may seem rhetorical and quite removed from the personal problems that we seem to continually face. But, we should begin to consider what we are about and closely analyze our day and the society that so totally obscures our human condition. Our position in North American society is unique, since we now have all the existing technology and capability to provide a post-scarcity life. Yet, eutopia does not exist, partly due to inadequate distribution of wealth, partly due to the gross inequalities that prevail knowledge-wise and economically. Not only that, but even with all the abundance, we are faced with possible wide-sweeping depression that will further heighten the inequities within Western society. On a world level, the possible ecocatastrophes point to other failings with the various systems that control humanity. We need a strategy that will grow to eventually overcome all the injustices and better equalize the trends.

We should not look toward economic depression as an advantageous arena for promoting revolutionary conditions within this country. An economic crash will probably bring more clever bureaucratic reform similar to the state socialism of the New Deal in the thirties. The U.S. system probably will lose tremendous ground in the world race for domination and with the economic decline people in this country will suffer. Is socialism an answer? History indicates that Marxist socialism faced enormous defeats in the thirties in the U.S. and was not a factor during World War II. We need a new approach and should realize that it begins now.

The extensive movement activity that existed in this country in the last twenty years has not produced any wide-based revolutionary consciousness. Any movement that may have existed six years ago has slowly faded into the past. Even with the degeneration of that movement, we may recognize how the diverse rebellions spawned an ideological awakening to the emptiness of everyday American existence. This awakening has begun to erode the ideological basis of the U.S. superstructure and directed some of us toward alternatives. We are slowly enlarging our image of human liberation to dimensions that would have seemed ridiculously visionary in the past. Now, as we envision our human potential and begin to work within affinity groupings, we can better direct our energies to creating the new world with a strategy that is viable. Groups can function as catalysts in social situations, seeking to advance the consciousness and struggles of the larger communities in which they function.



The focus for a revolutionary strategy is to build new groupings that can concurrently resist the injustices of the established order while creating parallel forms that can replace that order. Unfortunately, we have little to learn from the past regarding a strategy that might apply to the U.S.; plus, our new direction encompasses transnational revolution. We might look toward the Indian Gramdan movement as a method for building semi-autonomous villages with a goal of creating a new society. But is there any hope of applying an equivalent of the Gandhian conceptions of reconstruction in a country like ours? Even with the few ideal villages in India and the transformation, since 1959, of 100,000 villages to the public domain of their inhabitants for self-management, that country seems to be failing on a number of important levels in satisfying its population. It's not an adequate approach, simply because it does little to challenge the everyday nature of the government controlling Indian culture.

Presently, we have scattered communes and communities that have emerged in the countryside, numerous people sharing space in the cities, action groups in the cities challenging certain aspects of the structure, co-ops and collectives functioning around one or more concerns of daily life, special interest groups seeking to gain rights for their causes, populist groupings that are interested in ecological problems, a spiritual rebirth, and alternative media and caucus groups that provide a voice for the new consciousness. Need this action be directed? We have quite a challenge and unlimited fire power in our path. It seems only reasonable to consider methods for synergizing some of this activity in a way that will coalesce toward creating our new society.

Revolutionary thought, being concerned with forms of social management, should generate programs opening public discussion of the problems involved in creative development of these forms. From there it needs to lead to action that continually builds credibility throughout the society, in order to capture wide-based support. This continuous action-critique should be applied to every aspect of our daily lives and made clear to everyone where we are lacking on a day-to-day level. To do this will require affinity groups that operate throughout the economy. In this way we will begin to subvert the institutional contexts within which these groups have arisen, revealing the true origins of human purpose and activity.





The strategy must be three-fold, covering the short term, mid-range goals and the longer range, paralleling the self, the affinity group, and the society. In the beginning it must be able to meet the needs of those initially participating, by providing tangible benefits. Once these benefits accumulate, people can begin to focus their energy on long-term planning and be involved in interlinking their struggles. It should be obvious that this is no instant panacea to oppression; the revolution is on-going. At Twin Oaks, after seven years of existence, their priorities are still focused around immediate ventures within the community, with some concern for the larger struggle now possible.

The strategy begins with each individual's self-transformation. As we learn skills and become competent while functioning in affinity groups, there will be established social action programs. Well organized programs providing leadership for others will generate credibility for each group and for those not yet involved. Once this group cohesiveness and strength is attained, reaching out will involve propagandizing (like this magazine). From there discussion will lead to wider action and federation, and the next step toward economic and political noncooperation will evolve. This is where the on-going struggle with the mass forces will be heightened, and where we need to understand the effectiveness of nonviolent protest in further reaching greater numbers of

people in a positive way. Our society is grounded in nonviolence as a method for gaining wide-based support. (See Book Reviews.) This approach, then, will be the essence of our struggle.

Concurrently, there will be groups that will be building parallel institutions, and when there is adequate support there can be intervention into the superstructure. Intervention will be gradual and seem natural; it will be possible only through mass support stemming from wide appeal. As similar events arise throughout the planet and they are interlinked through cooperation, we will be well on our way toward a world in revolution, free from domination and oppression.

In the beginning we will be highly dispersed, atomized, face-to-face groupings attempting to build a movement and resume power in a centralized, bureaucratic superstructure. How does power dissolve from the picture and a new structure featuring decentralization reign? We need to view the positive aspect of power—that which puts us in touch with controlling our own lives. From there and through collective struggle, we will realize that power will dissolve as we expand to intervene with the on-going structure and dismantle it. Those holding power will be more likely to yield if we use nonviolence as a means while gaining broad-based support. Force is not necessary; greater dialogue and new forms are necessary.

For those of us directed toward communal living as our affinity, it may seem that there is some difficulty fitting into this picture. First, we need to examine our involvement and question whether there is any revolutionary basis for action. For those of us in the countryside, we may not see the likelihood of confrontation, struggle and demonstrations happening in our neighborhood. It should be evident that the struggle manifests itself in varying forms and possibly our contribution will take the form of leadership in pointing to the viability of decentralizing the economy via self-supporting units in the countryside. We can view ourselves as training grounds for those in the urban areas to learn cooperative living and self-reliance. Therefore, we are quite valuable as a credibility factor. This then does not necessitate any widespread communal movement linking all the diverse groupings across the continent. In fact, it seems better for us to build alliances with our immediate neighbors and begin to relate to them in a manner that will open them to the alternatives in cooperative living and to a world view that encompasses all the struggles that are on-going. Those of us within the communal "movement" can use this magazine for communication amongst ourselves and to the greater society. As we grow stronger within each family, other opportunities will arise, allowing us to provide support for a wider number of people.

## STRUGGLE

The aspect of struggle is a crucial one if we are to understand the nature of building a strategy. When people have a vested interest in the process and can feel and experience their own transformation and witness social change as a result of their everyday advancements, the quality of the struggle is more pure and real...more alive and in touch with reality. It is important that we not receive gifts nor directives from some other source, but fully participate. This is the essence of a total learning experience; one that is lasting and ingrained. This calls for much self-activity and an interest in functioning in a valuable manner with respect to work. The affinity group should provide support in connecting the privatized work experience with a social-based relationship.

What will be happening to us as individuals as we are involved in what seems like a bottomless pit of work-organizing-selfless devotion to a cause; how will the morale be maintained? From this alone the importance of the transcendent goals becomes crucial. We must connect continually with the oneness of society; we must be satisfied with our own growth and be mutually supported for our involvement with others; we must experience a joy and love when we are together.

We must also realize that we cannot imagine what all this will be like in its entirety but rather should approach the future by allowing space for constant creation and continued imagination. We will be pursuing struggle on various levels and experience different personal and group changes. The totality of these various experiences will form a new revolutionary culture and consciousness that will stimulate the creation of a micro-based political structure. This structure will not require a national revolutionary party or large scale cooperative efforts, but will be embodied in the struggles of everyday existence occurring within our immediate neighborhoods. As we grow, only then do we need to reach outward to activate the last steps in the strategy.

As part of our decentralizing focus, we can question any involvement with the superstructure at any level as we begin to build our parallel forms. This especially

leads us to the present dependence upon the socialized state for food stamps, welfare, medicare and child support. We ought to view these dependencies as inconsistent with our striving for a decentralized economy. As we become involved with self-supporting affinity groups and functioning within small communities, these alternative forms must provide us with basic needs while freeing us from bureaucratic involvements.

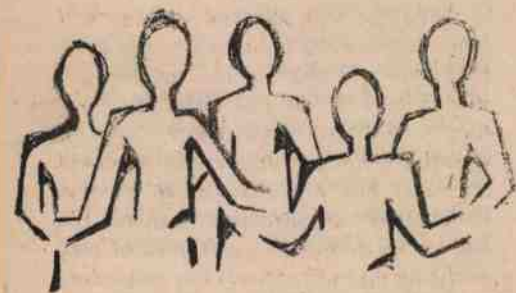


There are some other questions of importance that revolve around community and finding affinity groups, plus maintaining within a rural environment. Building the community feeling is essential within this discussion. Without this, one does not experience the feelings that will stimulate further action and support. Working towards this feeling is a conscious struggle that we need to continually face and analyze. We must learn to flow and find what are the needs of those within our group. As this happens and as the needs are satisfied, we will grow. Affinity groups present another difficulty that is not easily re-

solved. As we change personally, we will experience new realizations and begin to change our wants, possibly causing us to seek other groups that will be more personally rewarding. This calls for further re-evaluation. For instance, many within special interest groups—gays, feminists, ethnic, nationalists—are likely to begin identifying with people outside these groups as they begin to bridge the gap from confident self-identity to society.

Those of us living rurally, especially those attempting to build self-supporting villages, face challenges on a variety of levels. When realizing the scope of our task, we have what appears as an endless struggle. There's lack of money and variety, combined with inadequate physical arrangement; all lead to daily pressures. At times the countryside seems stultifying with its lack of cultural diversity; not only is there cultural deprivation, but also economic. By being aware of the importance of art and individual creativity, we can stimulate each other in our daily existence. New towns can initiate a rural renaissance, essential for forming a decentralized society. Being careful to build viable alternative industries will allow us to meet the physical needs of our families without trapping us in primitive communism. Finally, we should consider the question of size—what is a critical mass that will both provide the cultural and economic diversity without growing beyond a human level desirable for face-to-face communication. Much of this is resolved in the manner in which we choose to live in these villages. If we consider that any arrangement of this type can be a unit of affinity groups, then we have resolved many problems. To provide a check on this, we can always watch for bureaucratic tendencies that may be accruing. These would normally surface as multiplication of rules beyond a minimum desired, development of unquestioned routine, replacement of experimentation with superstition, self-perpetuating structures, and petrification of custom into law.

All this goes to state that we ought to be aware beings willing to question our own new forms. If the process is a good one, we will continue to meet the needs and evolve into a stimulating environment that will ensure on-going support.



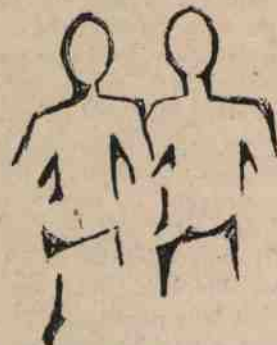
## CRITICISM

We can employ reality checks on what we are doing to gauge our accomplishments. These checks may occur on three levels: the self, the group and the movement. Effective methods for doing this will be in the context of self-analysis on a daily basis, frequent group meetings and through publications that are widely read. When analyzing our selves, we should question whether our trends are leading to revolutionary or reactionary consequences; we should investigate ways in which we are hampered by bourgeois or moral habits that may lead us to accepting authority rather than leading to self-management; and we should be in tune with nonviolence—thinking, feeling and expressing ourselves with as little hostility as possible. These evaluations should help to remind us of how we individually have advanced and thereby provide a comparison of the social being with the former ego-being, stimulating self-confidence.

To prepare ourselves for contributing to a collective situation we should evaluate some of our own attitudes that may lead to detrimental actions or less-than-committed involvement in the group struggle. Because of our conditioning in a mass society, many of us have habits which manifest as passive behavior, anti-work attitudes, sloppiness, frequency of feeling bored and little concern for preparation. To escape these attitudes and behaviors, we can use self-criticism; we can be more analytical and investigate what we want to accomplish and even understand the nature of our society. Through self-activity and involvement with a collective, we can begin to reconstruct our consciousness to better support our brothers and sisters.



On the level of the affinity group, it is good to identify the importance of meetings as a forum for criticizing our activity. This may be done frequently without getting into the trap of meeting just for the sake of getting together. When there is something to communicate, meet; have an agenda and allow everyone time to prepare. During meetings, make decisions efficiently so that everyone understands their responsibility, feel good about any decisions and feel good about each other as the discussion continues. To assure the group of this, each meeting can contain space for a criticism period. During this time individuals should be specific about any criticism, need to base it on the reality within the context of the meeting, should deliver it with some self-criticism, should deliver it in a balanced way, both pointing to an individual's or group's good and bad characteristics, should point to what can be done in the future to improve the situation, and should be able to discuss openly any aspect of life within the group or of the individual to better represent the total picture. Communicating directly at all times will lead to a more natural, on-going involvement with all members of the group, expediting the happiness of all individuals and improving the work of the collective thereby.



The action of the sixties didn't necessarily lead to an atmosphere that makes the struggle of the seventies easy; the dominant theme of the sixties led to an alternative culture commodity economy, a politics of disengagement or escape and the insulation from the societal hassles via the new awareness cults, that have now led to wide-based spiritual materialism wherein many are comfortable with their newfound ego struggles. What's more, the sixties action seemed to further indicate that we had not done a very good job of self-criticism or preparation for a long struggle wherein all aspects of our lifestyle needed to be examined.

We should be more aware this time and instead of following male superstars and movement heavies, look toward the stability of the small group to provide the spirit of the revolution. Within those confines we can be more in touch with our inadequacies and more quickly resolve them, preventing destruction of our base for mass action.

Within the communal scene many of us experienced countless setbacks as our dreams for instant revolution and eutopia were smashed in the midst of high turnovers that created instability, endless survival problems, continuing male domination, the lack of genuine mutual support, numerous uncommitted individuals seeking personal escape and, finally, the general atmosphere of self-centered change that pervaded. Hopefully, as we learn to perceive the contradictions within mass society, we will become less confused and better directed, allowing us to adequately support one another. From there we can further check our self-discipline and inward contradictions that we learned earlier. And always, we can envision our communal environment as a possibility for radical social change.

## GROWTH

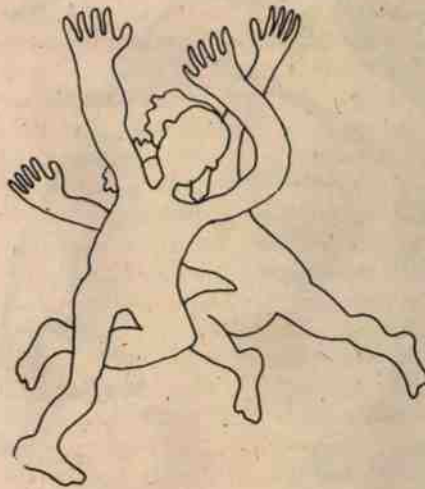
As groups begin to stabilize and function adequately, growth can be considered. This does not mean expanding the size of the group but extending the realm of the activity of the people involved. Priority should be given to local action, wherein we can unify the daily lifestyle while fragmenting the nature of the mass. By stressing local action we can remain decentralized and continue to control our everyday life. There is endless local action that can evolve from promoting cooperative involvement around shared travel and auto maintenance, child care facilities, growing food, beginning healing centers, creative education centers, forming repair shops, working on alternative sources of energy, and others.

As various affinity groups arise spontaneously, there will be an opportunity to center communities geographically. Eventually whole neighborhoods can be under the control of a collective community. These spontaneous structures will form organically, will be self-created and will be based on voluntarism stemming from people's needs. This spontaneity will be informed in nature, because it will arise after the affinity groups have evolved adequately to understand their role in the broader struggle. As commonalities are defined, mutual programs will arise that better satisfy a greater number of people. With our goal of being able to coexist with as many people as possible, all probable coalitions should be engaged as long as primary values are not sacrificed or unreasonably compromised. At any point where coalitions seem dysfunctional or incorrect, they can be halted. This means that autonomy and uniqueness will not be lost, and there will not be any unequal power situations where one group has more control or one coalition greater domain.



A key to facilitation of any growth is communication, including information/research/education/dialogue. Via these routes for intercommunication, affinity groups can effectively determine how they want to interlink through assemblies, action committees, and local, regional, national or transnational conferences. Since coalitions and networks are resilient, there won't be any threat of repression, because there is no defined center. At any time, anything can dissolve as its usage becomes obsolete—another aspect of the vitality of the living revolution.

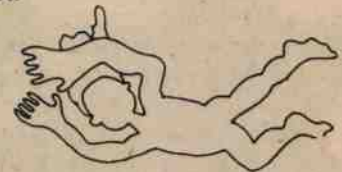
Finally, for those of us in community in the countryside, we can regard ourselves as laboratories that research A.S.E.; base camps that provide a retreat for those in the city struggles; research facilities for developing skills and materials; learning centers that share their training tools for personal/social change techniques; a teeming environment for existing cooperatively; and a place for transmitting the hard won lessons of organization and struggle in the realities of close-knit communal living. The approach is not to proceed inward as the numerous experiments of the nineteenth century did. Being open and instructive will be our main contribution to the masses in the urban environs.



## REVIEW

It begins with the self. As the self identifies with the common struggle from alienation and oppression, one engages in activity with like motivated people to form an affinity group. Our personal growth will not lead us to an ego-centered mentality but will allow us to become enlightened, participating people. We will be motivated by our values of love and truth that will embody our nonviolent spirit. Love will reveal itself as we connect with one another in joyous activity; truth will allow us to remain honest and open. There will arise a tension from the counterpoint between these values as we become active. This will necessitate our being both self-critical and group critical; and also, point to the importance of a transcendent aim which will be a bonding factor removing interpersonal hassles from center stage. The group will be our return to that cultural expression the team, which we experienced as youngsters. This time, it will be supportive and be therapeutic in helping us grow toward self-realization. As we blend together in collective activity, we will share decision-making responsibilities, rotating such roles as harmonizer, initiator, opinion-seeker, expediter.

As affinity groups gain strength and identify with similar struggles, federating begins and involvement with causes throughout the globe. Concurrently, a strategy is accepted and a direction is chosen; credibility is gained as organizational strength evolves. As parallel institutions arise and a wide base for support is apparent, intervention is possible. As domination and power dissolve, the country is transformed. As links to global struggle are connected, eventual world-wide transformation occurs. This is a revolutionary process that is on-going and starts and continues now. It may never end and probably should not.

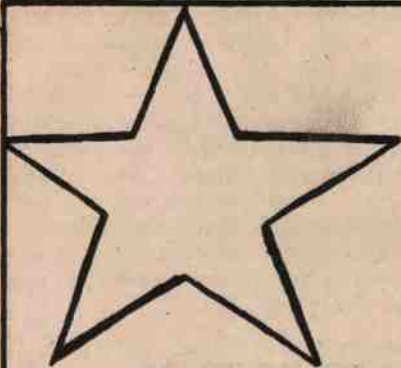


*Acknowledgement for the ideas and for the inspiration essential for following through on this wordy essay go to S. Aronowitz, M. Bookchin, B. Brown, Daniel, M. Jezer, G. Lakey, M.&M. Primack, P. Rayman, the Red Sunshine Gang, W. Reich, A.&L. Reymers, D. Shakow, R. Solomon, C. Steiner, V. Wirth Legion, L. del Vasto, The Augur, Issues in Radical Therapy, Liberation, Manas, the Northwest Passage, Win, numerous friends, the LimeSaddle family and the Twin Oaks folks. My regards.*

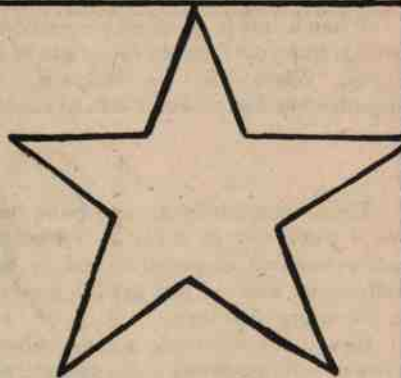
# 1975 COMMUNITY DIRECTORY







This directory has been compiled for the use of communities, communes, cooperatives, and collectives, and to help individuals who are moving toward a more cooperative lifestyle. We hope it will serve to increase communication and exchanges among communities, establishing informal networks of like-minded folks in given regions and across the continent.



If you are an individual who is now becoming interested in living cooperatively, you may want to use this guide to get in touch with groups who are already on the path toward such a lifestyle. We welcome you on this journey, and offer this advice:

**Remember that a community is not an institution, but the home of those who live there. Respect their home: if you are interested in visiting, write well in advance, including a self-addressed, stamped envelope, to see if and when a visit would be possible. Don't make them the crash pad for your cross-country trip, or the objects of a study for your college sociology course. If you do come to visit, expect to share their work, their play, and their expenses—freeloaders can make a group decide to close its doors to further strangers. [See Helpful Hints column about visiting.]**

A few words about the listings: this information was gathered in late 1974. Descriptions were either submitted by the group listed, or obtained from previously published information. Because they are listed, assume that groups are open to new people unless otherwise stated. The emphasis is on relatively stable groups, so the evolving scene of urban co-ops and collectives is largely ignored. Thousands of other groups are spread across this continent, but prefer not to be listed in a public directory. (See Social Science column.)

These groups may differ from each other in nearly every facet of lifestyle. They include spiritual ashrams, political collectives, Christian communities, anarchists, Walden II-ers, cooperative villages, small groups of homesteaders and sympathetic organizations. They may be urban or rural, range in size from a few individuals to over a thousand members, and have widely divergent standards of living. Some groups are just getting organized, others have been established for decades. Each group is/was a communal or cooperative living situation, or a resource center for such groups.

We hope that our directory will serve to increase cooperation among existing communities and will help in the establishing of new groups. If your group would like to be listed or if we can be of help in these activities, get in touch with us at the addresses below.

In sharing,  
the folks who do **Communities**

LimeSaddle  
Rt. 1, Box 191  
Oroville, CA 95965

Twin Oaks  
Box 426  
Louisa, VA 23093

When a date is given with a particular listing, that year denotes the origin of the group. When "R" is included, the organization has resource info available.

These community groups have been listed publicly in order to encourage intercommunal cooperation and to help individuals who are just getting involved in the alternative scene.

Please respect their homes. Always write or call first if you'd like to visit, and remember that there may be situations in which they don't have extra energy or time to put themselves out for strangers.

Most of these groups are not wealthy. Some receive dozens of letters weekly. If you write them, it would be thoughtful to enclose a stamped, self-addressed you-know-what!

When a number is included after a listing, see that issue of Communities for either an article or a Grapevine or Reach entry about that group.



**Alternative Lifestyles**, 2201 21st. Ave S. Mpls. MN 55404; 722-7950. (Est. 1972). 13 people in 2 houses focusing as resource center for communal lifestyles. Hold conferences, have library available. Aiming toward rural village on 200 acre farm. (See #8).

**Alternative to Alienation**, PO Box 46, Postal Sta. M, Toronto, Ontario M6S 4T2. 21 non-paired individuals living urbanly; also have farm. A therapeutic commune, developing well-centered selves, manifesting latent skills & talents, practicing deep, trustful relationships. Thru massage, yoga, psychoanalysis, free association, & studying Erich Fromm we try to get in touch with our minds & bodies. Room for many more. (See #11).

**Amana Society**, Amana, IA. Although no longer a fully communal society, the means of production are held in common. A visitor to Amana would appreciate their heritage. Write for free information. (See #4).

**Amazing Grace Family**, PO Box 369, Evanston, IL 60202 (Est. 1970). 1 woman, 5 men, 4 cats live in an apartment building (due to Belle Terre zoning hassles) which we recently purchased. We operate Amazing Grace, one of the best rooms for entertainment (music) in the country. We work hard, live cheap, and are trying to change our community by this example. We are not actively seeking new members unless they are rich. Interested independently wealthy humans write to us.

**Ananda Ashram**, The Yoga Society of New York, PO Box 212-C-1, Monroe, NY 10950. 60 acres, forest, lake, sauna. Yoga ashram emphasizing self-analysis, meditation, Sanskrit, and cultural integration. Yoga classes, week-end retreats, resident-study program.

**Ananda Cooperative Village**, 900 Allegany Star Rte, Nevada City, CA 95959; 916)265-5877 (Est. 1968). Yoga-oriented, 80 adults, 30 children on 650 acres. Disciples of Yogananda. Yoga instruction at year-round public retreat. Seminars, conferences on communities and simple living. Monastery. Organic gardens, dairy, apiary. Industries include macrame, natural foods, incense, flour mills, forest management. Publish books, records, tapes, yoga home-study course. Spiritual schools for children, including certified boarding high-school. Karma yoga work-study program. Interested in working with other groups (See #3).

**Ananda Marga [Path of Bliss]**, 854 Pearl St., Denver, CO 80203, is really one community with little families located in cities, towns and rural areas all around the world. We follow a universal spiritual practice given to us by our Guru, Shri Anandamurtiji, (Baba). The strength gained through our spiritual practice is channelled into the social mission of Ananda Marga: elevating society through service on the physical, mental and spiritual levels. (See #8).

**Andorra II**, 27 Wilson, Daly City, CA 94014; 992-1795. (Est. 1971). Commune that guides a free U in a suburban setting. Rural/urban interests. Interested in working toward cooperative network. Do counseling; co-op garage. (See #s3, 8, 11)

**Aquarian Research Foundation**, 5620 Morton St., Phila. PA 19144. -R- 215)-849-3237 or .1259. Group publishing newsletter focusing on alternative health, spirituality, astrological birth control, esoteric/occult topics. Literature packet available for those interested. Looking for persons to join in helping society overcome resistance to change. Prefer positive people who enjoy natural foods & are able to live at subsistence level. Need new independent research projects from astral travel to kirlian photography equipment. (See #8).

**Arbitrage International, Inc.**, PO Box 412, Exeter NH 03833. -R- Realization of Dr. Ralph Borsodi's experiments to establish inflation-resistant, monetary system backed by world trading commodities. Help small businesses.

**The Ark**, 70 Bellevue Ave, Springfield, MA 01108. Christian community of 2 couples, 1 baby, and several single men.

**Arunachala Ashram**, 324 E. 6th St., NYC, 10003 and 624 Central Ave., Glendale, CA 91203. Farm at RR 1, Bridgetown, Nova Scotia, Canada. (Est. 1972). Devotees follow teachings of Sri Ramana Maharshi. At 140 acre farm are residents who initially lived in urban ashrams. Send for booklet with further information.

**Ashburnham**, 62 Buckminster Rd., Brookline, MA 02146, a natural agricultural experimental station (Est. 1973). 550 acres in central Mass., 30 families, members of the One Peaceful World Society, experiments in cultivation of long rice, green soybean and corn for oil, production of miso, tamari, and tofu. Conducting seminar research in alternate farm technology for the intermediate farmer.

**Acorn Hill House**, Krumville, NY 12447. Into audio-visual cassettes to provide info on turning your life into an art form. Record music, building own recording studio.

**Active Acres**, Rt 1, Dodgeville, WI 53533; 608)935-2442. (Est. 1972). 7 member cooperative on 500 acre farm. Supply organic produce to Madison food conspiracy. Need hard working people. (See #5).

**Aloe Community**, Rte. 3, Box 80-B, Hillsborough, NC 27278. (Est. 1974) Walden Two community of 7 adults and 4 children, now completing main house and incorporating school. (See #12).

**The Atlanta Community**, 507 Atlanta Ave, Atlanta, GA 30315. (Est. 1971). About 17 people in a single household. Christian group emphasizing neighborhood involvement with alternative school, volunteer work, etc.



**Babaji Yoga Sangam**, 11305 Alondra Blvd., Norwalk, CA 90650. Spiritual camp where people lead yogic disciplined life practicing the five-fold path of Babaji's Kriya Yoga. Connected to other 50 international centers.

**Batavia Community**, 2086 Erion Rd., Batavia, OH 45403. 13 people moving to farm in land trust from current rented acreage; non-violent activist, simple living interested in being self-supporting. (See #8).

**Beaver Run Farm**, Box 192, RD 3, Bedford, PA 15522. 3 adults on 60 acres, make and sell driftwood clay-moulded candles. Hope to build community of crafts people.

**The Bee Farm**, 2255 Ashland Mine Rd., Ashland, OR 97520; 503)482-4231. The Bee Farm is a group of six looking for people to grow with. Interests include self-sufficiency, self-employment, organic gardening, vegetarianism, playing music, alt. ed., consciousness-raising. (See #10).

**Bethany Fellowship**, 6820 Auto Club Rd., Minn, MN 55438. (Est. 1945). Christian community with missionary training and bible institute, supported by Bethany Trailers industry. Combined staff and students number nearly 300.

**Bethesda Colony**, Gladstone, Manitoba, Canada; Ph 307 Ring 14. (Est 1967). Interracial Christian colony of 16 with Hutterian background. Publish magazine; do radio broadcasts; have free Bible school. Manufacture pottery.

**Bhoodan Center**, Sierra Rte, Oakhurst, CA 93644; 683-4976. (Est. 1934). 4 people on 40 acres. Newsletter discusses attempts to apply Gandhian approach to change in society. Visitors write in advance and indicate interests. (See #6).

**Big Springs Farm**, Rt 2, 807 Front, Cheney, WA 99004. This is a neo-Hutterite just forming, but not of Hutterite background. Inquiries are welcome. A college professor is the organizer. (See #4).

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

**Bird's Foot Farm**, Star Rte, Canton NY 13617. Group of four communes settled in the "North Country" of New York State to escape plastic populated parts of the state. (See #8).

**Black Bart Center**, 238 San Jose, SF, CA 94110 -R- 282-7856. (Est. 1973). Gathering spot for people seeking alternative lifestyles. Activities throughout the week. Want to work with other groups toward a cooperative network.

**Bonsilene**, c/o Comex, Unschool Corp., PO Box 753, New Haven, CT 06511. Feminist commune of 5 women discovering new ways of being. Supporting each other, struggling, evolving, breaking the oppressive roles and patterns, finding independence. (See #9).

**Brotherhood of the Sun**, 808 E. Cota, Santa Barbara, CA 93102. Spiritually centered family. Have food businesses, organic farming, restaurant-store, other work projects. Lifestyle at the farm yogic-oriented.

**Bryn Gweled Homesteads**, 900 Woods Rd., Southampton, Bucks County, PA 18966 (Est. 1941). Group of neighbors linked by common interest in land sharing & preservation, appreciation of people from diverse backgrounds.



**Camphill Village**, Copake, NY 12516 (Est 1961). Working community of nearly 200, half of whom are mentally retarded adults. Based on Rudolf Steiner's anthroposophical movement. 3 yr. training course in curative education. 16 houses, crafts, workshops, farm, gardens, community center, gift shop. (See #s 1, 8).

**Camphill Village-Beaver Run**, RD 1, Glenmoore, PA 19343. (Est. 1959) School for mentally retarded children, farm location, staff members work and live in school.

**Camphill Village-Kimberton Hills**, Box 155, Kimberton, PA 19422. (Est 1972). Newest of 3 Camphill settlements in US.

**Catholic Worker Farm**, Box 33, Tivoli, NY 12583. Est. 1964). Pacifist service commune. 50-70 permanent residents, 120 in summer. Newsletter.

**Cedarwood**, PO Box 545, Louisa, VA 23093. An intentional community of five people living in rented farmhouse. Educational center for technical and vocational skills and chartered as a private school. Plan to grow to a community of 200-500 patterned after the Israeli kibbutz. Currently have a construction company and intend to develop other industries geared toward filling people's basic needs. Members of the community are both teachers and students in the school. Can also take students interested in learning a skill, who may or may not be interested in joining the community. No drop-ins. (See #11).

**Celo Community**, Rt 5, Burnsville, NC 28714. (Est. 1937). Non-sectarian cooperative group in mountain area. 1400 acres shared. Operate summer camp, school, printing press. Visits on prescribed weekends: write ahead.

**Center for Family Experimentation**, Box 847, San Jose, CA 95106. Extended urban family emphasizing humanistic structuring to incorporate values like multiple parentage. (See #7).

**Center for the Next Step**, 976 Chalcedony San Diego, CA 92109. 7 adults, 2 children; all adults group facilitators at National Center for Exploration. Facilitate growth, new consciousness, openness, warmth, and self-understanding.

**Centers for Change**, 215 W. 94th St., NY, NY 10025. Collective of 39 workers (teachers, therapists, staff workers) providing free and low-cost educational and health services for working people.

**Changes**, c/o 4900 S. Ellis, Chicago, IL 60615 (Est. 1970). Therapeutic help/crisis phone. Community help group functioning as a resource for each other. Loose aggregate of people. (See #2).

**Children of God**, GPO Box 3141, San Juan, P.R. 00936. These people have several colonies scattered throughout the world, with around 2000 members. They are Christians; a part of the "Jesus People" movement. (See #4).

**Children of Light**, Star Rte. Box 39, Dateland, AZ 85333. Non-denominational Christian community.

**Christananda Adi Shakti Ashram**, 977 Asbury St., San Jose, CA 95126. Realization of Christ consciousness within selves. Seeks to establish centers where students can be educated in 8 fold path of yoga & proper spiritual, psychological, physical, and nutritional experiences can be taught.

**Christian World Liberation Front**, 2736 Dwight, Berkeley, CA 94704; 548-7947. New age Jesus commune. Publish paper and building a movement.

**Church of the Golden Rule**, PO Box 1404, San Jose, CA 95109; 797-5881. 12 people living unstructured lifestyle. Do counseling. Write in advance.

**Church of the Messiah**, 231 E. Grand Blvd., Det. MI 48207. Christian community experiencing charismatic renewal.

**Church of the Redeemer**, 4411 Dallas St., PO Box 18155, Houston, TX 77023. A church attended by about 1200 persons, of whom some 500 live in community, with about 50 ministering households.

**Circle Pines Center**, Delton, MI 49046. -R- (Est. 1938). Family cooperative camp on 284 acres near Kalamazoo. 350 members. Children's camp, conferences, retreats. Not a resident community.

\* **Common Ground**, 432 River Ave, Winnipeg, Manitoba, Canada. About a dozen people in a large city house. Publish newsletter.

**Community Associates Printing Collective**, 4722 Baltimore Ave., Phila. PA 19143. (Est. 1972). Small collective doing offset printing, serving movement oriented and related groups. Affiliated with Movement for New Society.

**Community Assoc.**, Lake Dorena, OR 97434; 942-4527 (Est. 1972) Planning cooperative town setting on 1400 acres with individual homes. Design ecologically oriented. Write for prospectus. Initial building this year. (See #s7 & 10).

**Community Exchange/Communal Newsletter**, c/o Paul Freundlich, 2 Chapel St., Milford, CT 06460. -R- Monthly publication and contact for a network of some 40 collective communal houses in New Haven area.

**The Community of the Simple Life**, 7430 Masonic, S.F., CA 94117. Group working together on spiritual tasks, daily meditation & services, ministry to the terminally ill, and neglected children. A rural center is proposed. Affiliated with the Humanist Institute and the retreat center in VA.

**Community of Zen**, Box 515, Sharon Springs, NY 13459. (Est. 1969). Center for work and training in Zen Buddhism. Openings now for people who can make financial contribution. Publish newsletter (See #5 & #8).

**Community Service, Inc.**, Box 243, Yellow Springs, OH 45387. -R- Published **International Community Handbook** and other literature on various aspects of community. (See #5).

**Concord**, PO Box 876, Snowflake, AZ 85937. 17 people on 240 acres in NE Arizona, many of whom were previously connected with **East West Journal** and related activities. (See #11).

**Country Women**, Box 51, Albion, CA 95410. -R- (Est. 1972). Collective of women, many living communally, which publishes bi-monthly magazine about aspects of living in rural environments. (See #6).



**Dandelion Hill**, RD 3, Newfield, NY 14867. (Est. 1972). 9 persons on 47 acres. Purposes: create alternatives to nuclear family, stereotyped roles, ecological abuse, excessive consumption, irreverence for life & slavery to the job; to work for the values we affirm thru non-violent social change.

**The Dawn Horse Communion** Star Rt 2, Middletown, CA 95461. A spiritual community devoted to the study and practice of the teachings of Buddha Free John (Franklin Jones). One hundred and fifty devotees live in San Francisco; fifty live at Persimmon, the ashram's rural retreat in northern Calif.

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

**Diakonia Farm**, Peacham Rd., Barnstead MA 03225. A growing community based on child care, spiritual growth and simple living. Working toward a cluster of group homes, combined with homesteading, shared resources, special education. Need responsible adults committed to life of service in a world of problems. Unwanted children, our present emphasis. 80 acres in rural NH. Overgrown farm, lots of work, possible funding for expanded residential facilities. (See #10).

**Divine Information Center**, 2802 Fountain Blvd., Tampa, Florida 33609; 813)870-1499. The purpose being to spread information about a divine thing, perfection, truth, or whatever you choose to call it. We have discussions or satsang about our brand of raja yoga each nite. Anybody practicing our meditation, who wants to can live in the center.

**Divine Light Mission**, Information Services DUO National Headquarters, PO Box 532, Denver, CO 80201. Has 180 spiritual communities in the US, involving a total of 50,000 followers and ranging in size from a handful to 2000 people, located on farms, in towns, and in many cities. Lifestyles, occupations, and extent of community involvement varies widely within each community. Larger urban communities have developed food co-ops, health clinics, childcare programs, and cooperative businesses. Members devote much of their time to the World Welfare Association, a subsidiary of Divine Light Mission. WWA is the largest self-supporting social service volunteer program in the United States. Members are devotees of Guru Maharaj Ji who meditate on the experience called "Knowledge" which he reveals, do selfless service; and organize free daily "satsang".

**Downhill Farm**, PA. 1 dog, 2 geese, 3 horses, 6 cats, 8 goats, 11 humans, 21 rabbits, and 35 chickens on 100 acres; unstructured with much individuality; large organic garden; blooming flowerpot industry as means of support.

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**Earthmind**, 26510 Josel, Saugus, CA 91350. -R- (Est. 1972). Group working ecologically on small farm. Did methane generator study and wrote brief report in booklet form. (See #9).

**Earthwonder Farm**, Blue Eye, MO 65611. 7 people on 100 acres in Missouri Ozarks. Distribute natural foods, have natural-food co-op. Vegetarian, natural lifestyle.

**East Ridge Community**, PO Box 398, Callicoon, NY 12723 (Est. 1964). Community which offers a home to those with problems of alcohol, drugs, & depression. Combines the "12 Steps" of Alcoholics Anonymous with various spiritual teachings. Publish 24 magazine.

**East River Community**, 35 E. River Rd., Guilford, CT 06437; 203)453-5598. A commune of families (Est. 1970), where there are also some couples and single people; 20 people, ranging in age from 5 to 50. We own 10 acres of land on edge of small New England town. We share expenses, not incomes. Most adults have outside jobs. Commune has no income-producing industry, but could have. Members make down-payment on share, assume balance of share-equity in commune's mortgage. We live together because we want to; prefer communal family to nuclear family living.

**East Wind**, Tecumseh, MO 65760 (Est. 1973). Community patterned after Twin Oaks, moved to MO in spring of '74. 40 members on 160 acres, no children at present. Planner-manager government, labor credit work system, major property and all income communal. Hammock industry and outside jobs presently support community. (See #10).

**Ellis Island**, 1204 W. 27th St., L.A. CA 90007. (Est. 1970). Have crash pad in the city and 80 acres in Washington. Work cooperatively with other groups in city. Political consciousness. Openings for more people with urban orientation. (See #2).

**Emerald City**, 6117 N. Winthrop, Chicago IL 60660 (Est. 1974). A middle class urban community of 5 gay men. (See #10).

**Entitas**, 16020 S. Virginia, Reno, NV 89502; 849-1037. (Est. 1968). Learning environment where people work with young addicts. Operate mineral spa on 70 acre ranch and manage a trailer court. Newcomers asked to try 6 month program based on concept of communal living.

**Entropy Acres**, Box 277, Barton, VT 05822. Part of Entropy Acres/Mullein Hill Farms. See description under Mullein.

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

**Eskdale Center**, Aaronic Order, PO Box 7095, Murray, Utah 84107.

**Everdale Place**, RR 1, Box 29, Hillsburgh Ont., Canada. School/farm commune of 7 years; have pottery shop, bakery, etc. Looking for people who have dreams but are not dreamers. 3 week trial period for memberships. Everyone earns part of the money and shares in the education of the children. (See #4).



**Fairview Mennonite House**, 1505 Fairview, Wichita, KS 67203. Four families and one single person who have undertaken voluntary service and community as a continuing lifestyle.

**Family of Friends**, PO Box 7302, N. Bergen, NJ 17047. -R- Seek ways to improve life of divorced, single widowed, and single marrieds by exploring cooperative alternatives. Publish **Getting Together** newsletter. (See #4).

**Family Synergy**, PO Box 30103, Terminal Annex, L.A. CA 90030. -R- (Est. 1971). Large social group interested in extended family, encounter sessions, workshops, outings. Have a people directory for members and a newsletter. (See #1).

**Fantasy Farm**, Box 207, Enderby, British Columbia, Canada. Four members on 160 acres building Walden II oriented community. Write about visiting.

**The Farm**, Rt 1 Box 197-A, Summertown, TN 38483. (Est. 1971). 800 people living the teachings of Stephen Gaskin. Raise most of food on 1700 acre farm. Publish Stephen's books **Monday Night Class** and **Caravan**. School, farming, print shop; spiritual community stressing honesty and sharing. (See #4).

**Fayerweather**, 39 Main St., Freeport, ME 04032. (Est. 1973). Democratic-socialist orientation with special interest in community industry, alternative energy sources, and feminism. Looking for members. (See #10).

**Featherfield Farm**, Box 1933, Albany, GA 31702. Large black co-op with 5700 acre farm, educational-training programs. In-to photography and printing. Land trust; alternative economy developing.

**Fellowship House Farm**, RD3, Pottstown, PA 19464. Interracial, inter-cultural conference center.

**Fellowship of Hope**, 1611 Compton, Elkhart, IN 46514. Community of about 30 persons, with origins in local Mennonite seminary.

**Felton Guild**, 5455 Highway 9, Felton, CA 95018. Small community living in the San Lorenzo Valley in the process of putting together a lifestyle based on trust and fair play moving towards love. Nineteen people ranging in age from ten to fifty-four. Family store contains a display room for our many crafts, a print shop and graphic arts studios, and a restaurant and book store.

**First Baptist Church**, Chula Vista, CA 92010. Christian community with about a dozen ministering households.

**First Street Fellowship**, 1414 So. 1st St., Louisville, KY 40208; 502)637-6163 (Est. 1973). Small Christian community looking for people who would like to share in our life. Own a house in an inner-city area. People work outside and bring in money to support the community. Goals are to develop a community of believers to minister to the people living around us and to aid each other by mutual accountability, affirmation, confession, and confrontation. (See #10).

**Forest River Community**, Fordville, ND 58231. Hutterian; farming and stockraising. Anabaptist. (See #6).

**Franciscan Fraternity**, 4617 N. Beacon, Chicago, IL 60640. Small community of men & women who strive to live the gospel according to the way of Francis of Assisi.

**Friendship House**, 1520 N. 12th St., Boise, ID 83702. (Est. 1972). Community of 5 couples involved in neighborhood services. Begun as a result of a Koinonia Partner's discipleship school.



**Garden of Joy Blues**, Rt 3, Birch Tree, MO 65438 (Est. 1972). Several families homesteading communally on 80 acres in the Ozarks. Non-sexist, simple handmade life. Shared belief in the grace and glory of nature. (See #5).

**Good Earth Communes**, 439 Cole St., S.F., CA 94117; 387-7310. (Est. 1970). About 18 communal houses loosely co-operating with food-work projects. Social action oriented. Begun by former political prisoners.

**Good Earth Homestead**, PO Box 15, Dobbins, CA 95935; 692-1798 (Est. 1971). Nine families; members own parcels in area. Close cooperative effort. (See #3).

**The Gorg Family**, Box 288, Keaau, Hawaii, 96479. 6 adults and 5 children on 101 leased acres, living as separate families but cooperating to work the land and operate a Summerhill-type school.

**Graniteville Commune**, 25 N. Main St., Graniteville, MA 01829 (Est. 1970). Six people in huge house on 4 acres. Organic garden. Two make living in wood & metal crafts at home. Need more people.

**Grateful Union/Earth Guild**, 15 Tudor St., Cambridge, MA 02139. (Est. 1969). 12 adults and 3 children, into "living your life as a craft." Run book store and crafts shop.

**The Greenhouse**, 761 Camino Pescadero, Goleta, CA 93017. Communal center for a group planning to obtain land for a cooperative living situation in the city. Have Utopia game prototypes. (See #5).



**Hamsa Community**, RR 1, Box 31A, Stewart, OH 45778. 5 adults, 1 child on 35 acres in Appalachian foothills. Meditation in action; trungpa & T.M.; gardening. Organic vegetarian restaurant in Athens. Interested in expanding community. (See #9).

**Harbin Hot Springs**, Box 82, Middletown, CA 95461; 707)987-3747. (Est. 1973). Loose aggregation of people restoring former health spa. Trying to form group to create working unit on 1000 acre ranch. Members need to cover expenses. (See #s 6 & 11).

**The Harrad Community**, Box 6864, San Francisco, CA 94101 (Est. 1969). An extended, intentional community, based loosely on the principles expounded by Robert Rimmer and Robert Heinlein in their various novels. Currently has approximately 150 members throughout the country. Not a "commune" in the sense that they do not live in a single household, or even a single community. More interaction between members than is normally found even among nuclear families. Located primarily in the S.F. Bay Area.

**Harrad West**, 2923 Derby St., Berkeley, CA 94705; 415)548-5960 (Est. 1963). An intentional family; typically urban, except that there are a bunch of us and we believe in multilateral relationships.

**Harwood House**, 6169 Harwood Ave., Oakland, CA 94618. Have as a personal goal to live as a communal family member. Share responsibility for building and maintaining the living environment. Share time together: evening, meals, house meetings, fun activities. Be willing to communicate with each other to obtain agreements and resolve conflicts. Work on our own personal growth. Invest resources (money) in the household facility.

**Havurat Shalom Community**, 113 College Ave., Somerville; MA 02144; 617)623-3376 (Est. 1968). Currently has 20 members living within walking distance of the communally owned house. The basic goal is to create a wholistic and creative Jewish communal lifestyle, including religious elements, study, and group activities such as meals, retreats, lectures and other programs to which non-members are invited. (See #8).

**Headlands-Amherst Island Organic Farms**, RR 3, Stella, Ontario KOH 250 (Est. 1972). 15 adults & three children living in 3 separate houses. Cattle, sheep, chickens, pigs and a horse on a 500-acre island in Lake Ontario. Into farm & garden for eventual self-sufficiency. Presently supported by outside work and grants for a methane digester/manure handling system and a greenhouse. Hope to begin utility installment for new community site in '75. Based on egalitarian, non-sexist principles. Have labour credit system requiring 42 hrs per wk. Responsibility shared thru planner-manager decision-making process.

**Healthy Happy Holy Organization (3HO)**, 1620 Preuss, L.A., CA 90035. Kundalini yoga people; practicing Sikhism. House in most large cities. Support through seminars, food businesses, restaurants. Have drug counseling program incorporating 3HO lifestyle.

**Hidden Springs**, Rt 3, Rockmart, GA 30153 (Est. 1970). Christian community of 8 adults, 6 children on 155 acres. Nursery, bakery, school. Life and spirit of Jesus is inspiration for learning to live together in harmony and love.

**Hidden Springs Community Land Trust**, South Acworth, NH 03607 (Est. 1969). Has 400 acres administered by three trustees for the purpose of providing a place where communities may grow. Grant leases to groups (preferably) and also to individuals and families. At present, 16 adults and 3 children. The trustees would welcome a variety of communal endeavors. Leaseholders pay towards the cost of land and maintenance. They may use existing structures while they build their own. A small sawmill and an auto repair shop are owned by the trust.

**Homer Morris Fund**, Box 37, Cheyney, PA 19319. -R- (Est. 1952). Provides low-interest loans of up to \$3,000 for 3 years to aid communities. Hopes to enlarge its role in assisting communities financially.

**Hop Brook Commune**, PO Box 723, Amherst, MA 01002. (Est. 1972). Community of 8 on 33 acres, plans to expand to 21 members. Homosexual, awareness, co-op economy, unstructured.

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

**Human Dancing Co.**, 31 S. 2nd St., Ashland, OR 97520. 4 permanent members of performing arts troupe working on strength, suppleness, sensitivity, spontaneity, communication & stage techniques. Classes & rehearsals held on the ground floor of their home. **For Humans Only** available for 30 cents. (See #s10 & 11).

**Hundred Mile Lodge**, PO Box 9, B.C. Canada VOK 2E0 (Est. 1954). Rural communal village. More than 80 persons from headquarters of Ontological Society in Canada. "Work is love made visible" is their attitude. Garden, dairy herd, beef cattle, orchard, apiary, health food store. (See #8).



**I AM ASHRAM**, RR 1, S. Gillies, Thunder Bay, Ontario Canada. Yoga community on 640 acres. Natural food and handicraft store, bakery, crafts shop.

**Ilarne**, 662 & 668 Alhambra St., Crockett, CA 94525. 9 adults, 3 children living collectively in 2 houses. Shared incomes, communal child care, vegetarian. (See #7).

**Inner Life Fellowship Community**, Rt 2, Box 277, Cambridge, WI 53523 (Est. 1974). Currently 4 adults and five children in rural house and four adults without children in city house. Both are open for new members and eventually desire to purchase some land for farming, arts and crafts, and retreat center for spiritual practices. Some members are devotees of Sathya Sai Baba, others have no specific spiritual leader.

**Institute Mountain West**, 2096 Emerson, Denver, CO 80205. Non-violent social activist group, striving for non-sexist lifestyle; living simply and cooperatively. and trust for 2 houses.

**Institute of Human Abilities**, 80 Hamilton Oakland, CA 94612. Own houses in many cities. Individual responsibility for income. Seminars on encounter techniques; newsletter. Profit oriented various businesses.

**Integral Yoga Institute**, 227 W. 13th St, NY, NY 10011. Followers of Swami Satchidananda operating a natural food store, office, and teaching center from the men's residence.

**Integral Yoga Institute**, 500 West End Ave., NY, NY 10024. Women's residence and teaching center for integral yoga.

**International Independence Institute**, West Road, Box 183, Ashby, MA 01431. R- Resource on establishing land trusts. Publish **Community Land Trust Guide**. See #4)

**International Sivananda Yoga Vedanta Centre**, 8th Ave, Val Morin, Quebec, Canada JOT 2R0. Yoga center founded by Swami Vishnu-Devananda.

**International Sivananda Yoga Vedanta Society**, 5178 St. Lawrence Blvd. Montreal, Quebec, Canada. Living center and teaching headquarters for the society.

**International Society for Krishna Consciousness [ISKCON]**, the Hare Krishna Movement, 439 Henry St., Brooklyn, NY 11231 212)596-9658 and 3764 Watseka Ave, L.A., CA 90034; 213)870-1713, is a cultural movement to bring peace of self to anyone. A. C. Bhaktivedanta Swami Prabhupada, spiritual master and founder, has expanded the society from one small storefront on the lower East Side of Manhattan in 1966 to more than seventy branches throughout the world. These urban ashrams, or spiritual communes, are a practical demonstration of an ancient science for a modern age. Festivals, feasts, lectures, and meditation are open to the public, especially on Sunday afternoons.

**Invitation Center**, PO Box 1195, Anna Maria FL 33501 (Est. 1974). Group of 4 working, studying, meditating. Daily activities sharing natural consciousness growth following Ken Keys' system of service & discipline to expand "energy, love, perceptiveness and inner peace". For info, contact 2-5:30 p.m. daily except Tuesdays. (See #10).

**Iris Mountain**, Unger, WV 25447; 304)258-3311 (Est. 1971). 10 adults and 13 children, ages 16 to infant on 17 acres of wooded mountain-side. Live as an extended family, moving slowly and deliberately toward communal organization and lifestyle. Humanistic in orientation, with individuals and sub-groups differing in their spiritual trips. Are heavily into children, personal growth, natural (as possible) foods and maximizing individual freedom while operating together. Not into drugs or casual sex; run our own school for our children and work at jobs outside in the local counties near-by. (See #9).

**Ithilien**, Rt 1, Box 263-B, Sheridan, OR 97378 (Est. 1969). Into farming and being a family, with origins in the non-violence and potentials movements. 14 members (11 adults, 3 children). Becoming self-sufficient along with becoming integrated into the community. Work voluntarily through consensus. Not looking for members, and presently no visitors as our main house burned down after a superb Halloween party. Ithilien resembles every other country commune—the joys and failures, continual learning, outside construction jobs, private cabins, ego hassles, auto junkyard, many projects, crafts, martyrs, prophets, cynics, angels and people.



**J'Ananda**, Box 1085, Elk, CA 95432 (Est. 1973). Small group operating summer growth center. Simple living in harmony with nature; yogic techniques used. (See #s 4 & 8).

**Jesus Name Lighthouse**, Rt 1, Box 28, Loleta, CA 95551; 443-6419 (Est. 1970). Large Jesus people commune on 7 acres overlooking ocean. Healing.

**Jonah House**, 1933 Park Ave, Baltimore, MD 21217. Resistance-oriented intentional community.

**Journey Family**, 700 6th Ave, NY, NY 10010; 212)989-3797 (Est. 1969). 30 members, produce pillow furniture, plexiglass planters and handmade greeting cards. Operate Journey Store on 6th Ave. Newsletter. (See #11).

**Jubilee Brotherhood**, 815 N. Royer, Colorado Springs, CO. 80903. Small Christian group involved in volunteer work primarily toward the aged and disabled, a semi-subsistence farming and gardening economy, and strategic social and political involvement.

**Julian Woods**, Box 92, Lemont, PA 16851. A group of 7 whose main objective is to enhance each individual's quality of life through social and economic cooperation. Inspired by Skinner's **Walden II** and use behavior principles to help solve problems and plan physical environment. Main focus this winter is making money to begin building in spring. We are especially interested in persons with skills in some home industry. (See #s 8, 10 & 12).



**Kailas Shugendo**, 2362 Pine, S.F., CA 94115; 922-5008 (Est. 1968). Buddhist sect living as communal family with a rural branch. Many spiritual rituals, like walking on fire. Integrate art and music with various enterprises.

**Karma Dzong**, 1453 Broadway, Boulder, CO 80302; 442-9489 (Est. 1971). Buddhist family using mountain retreat for seminars; arts-crafts, books, magazine.

**The Karum Group, Inc.**, PO Box 445, Bellingham, WA 98225; 592-4123 (Est. 1971). 10 people living in dome on 63 acres. Non-intoxicant, non-profit, tax-exempt work collective. Group spends much time together—learning, working, decision-making, planning, developing resources. School for youngsters referred by courts. (See #s 11 & 12).

**Katharsis**, 944 Alleghany Star Rt, Nevada City, CA 95959 (Est. 1971). Has been working towards establishing an alternative community, where people can live and work in an atmosphere of harmony and spiritual growth. Recently purchased 20 acres of beautiful forested land, beginning to build our community and research center. Publish and distribute the original **Solar Lunar Calendar** and other related items.

**Koinonia**, PO Box 5744, Baltimore, MD 21208 -R- 301)486-6262. Center for educational and spiritual growth offering community living experience. 42 acres, 25 staff & families. Seminars, arts & crafts, volunteer service in Baltimore. Terms begin Feb, June, Sept. (See #s 6 & 10).

**Kripalu Yoga Ashram**, 7 Walters Rd., Sumneytown, PA 18084; 215)234-4568. If you can't remember who you are, there's a place called Kripalu where 70 of us have stopped to discover - uncover - ourselves. That incredible journey has already been made by our Guru, Yogi Amrit Desai. Amritji teaches you how to find yourself, transferring the power of Shakti-Energy to transform your life. Suddenly you're AWAKE and ALIVE and you begin to remember who you are. It's like being struck by lightning. 55 acre country laboratory for those who are ready to experiment with the real experience.



**Laetare Partners**, 326 N. Avon, Rockford, IL 61103. Community of about 10 persons, interested in developing "a partnership with God and man" in their urban setting.

**Lake Village**, 7943 S. 25th St., Kalamazoo MI 49002. 20 members on 250 acres, many associated with Western Michigan Univ. or a local day care center. Individuals or families have private space, but share meals and work. Openings for more members. Write about visiting.

**Lama Foundation**, Box 444, San Cristobal NM 87564. (Est. 1968). Spiritual community practicing different paths. Seminars, programs for learning. Publish occasional book; fantastic dome structures.

**Lanark Hills Community**, RR 4, Perth, Ontario, Canada K7H 3C6. 10 members on a 100-acre farm whose educational center is a site for weekend gatherings and group seminars. Hoping to develop community based on Krishnamurti's teachings. Income from non-competitive games, herbs & candy, as well as educational activities.

**Landlovers**, 9220 S.E. Pardee, Portland, OR 97266. 200 acre farm in coastal mountains near Portland, with shared orchard, barn, animals, tools, etc. Property partially individual, partly communal. Need families artistically and/or intellectually oriented, cooperatively and organically minded. Write for more info.

**Leslie Community**, Rte 2, Box 50-A, Leslie, AR 72645. Spiritual, survival-oriented commune into yoga, astrology, ESP, Cayce, teachings of Christ, organic living and survival. Room for more folks.

**Life Center**, 1006 S. 46th St., Phila, PA 19143. (Est. 1971). Community of 80 persons, all ages, living in a dozen small communities in W. Philadelphia. Commitment to fundamental non-violent social change. Details of monthly orientation workshop upon request.

**Lifestyle Associates, Richland Farm**, 4730 Sheppard Lane, Ellicott City, MD 29043; 301)988-9319. Group of 7 living cooperatively on 7 rented acres. Qualified human relations trainers & adult educators provide consultations & workshops on alternative lifestyles, group process, & organization development in communes for existing & forming communities.

**LimeSaddle**, Rt 1, Box 191, Oroville, CA 95965. (Est. 1972). 14 people cooperating on project to create diverse village of communes and individuals on large parcel of land. Soyburger business, edit this magazine. Working toward cooperative network of communities. (See #3 & 7)

**Lindisfarne**, PO Box 1395, Southampton, NY 11968. Community located on 11 beachfront acres, seeking transformation of consciousness thru esoteric teachings, universal religions, yoga, and Tai Chi. Conduct summer seminars.



**Madhava Family**, 7509 N. County Line St. Longmont, CO 80501. Community of about a dozen on 10 acres outside Boulder. Income from honey, outside jobs.

**Madison Community Co-op**, 1011 University Ave. Madison, WI 53715 (Est. 1971). 130 member co-op to provide low-cost cooperative housing. Owns 2 houses, has info on area co-ops.

**Madison Sustaining Fund**, PO Box 1187, Madison, WI 53700 (Est. 1971). Association of some 20 cooperative groups in Madison. Working toward alternative economy; self-support in the city.

**Magic Animal Farm, Rock Creek**, PO Box 107, Gateway, CO 81522. Non-profit experimental farm and school, 4 permanent members, 398 acres. (See #8).

**The Main Street Gathering**, 5124 N. Cleveland Ave, Portland, OR 97211 281-0448 (Est 1972). Community of households (communal and otherwise scattered throughout the city, which enjoy monthly celebrations, weekly soccer games, and a newsletter. Project include 2 fledgling economic collective (Sunflower Recycling Center and Willow Press); a property-land trust (New Society Garden); a farm collective, nonviolent training; and 2 new action groups—nuclear energy and B-1 bomber groups.

**Maple Tree Farm**, Lanesville, NY 12450 -R- Video systems, tapes for distribution. No drop-ins. Send for list of tapes.

**Maplevalle Farm**, Cross Creek, New Brunswick, Canada; 367-2370 (Est. 1970). Resource center for New Homesteaders Summer Earthskills Workshops. Researching energy conservation & recycling in subsistence farming. Apprenticeships (room & board arrangement available all seasons).

**Matagiri**, Mt. Tremper, NY 12457. Small community (10 adults) among whose members there has arisen the necessity of a true common life which is not based merely upon altogether material circumstances. A method followed is the Integral Yoga of Sri Aurobindo and the Mother. Serves as a center for information and research on Sri Aurobindo's teaching and Ashram, and on Auroville, the new city now rising in India.

**Maui Zendo**, Rt 1, Box 220, Hwy 40, Haiku, HI 96708; 572-8163. Zen oriented living style; gardening, crafts.

**May Valley Co-op Community**, 10218 147th S.E., Renton, WA 98055; 206)255-3563 (Est. 1956). Sub-rural housing co-operative 30 minutes from Seattle. Nine families are now resident in modest single family homes with room for more. Group is active in environmental and co-op affairs. (See #6).

**Meeting School**, Rindge, NH 03461 (Est. 1957). Grades 10-12. 40 students and 8 faculty families live in and share house chores, farm work, decisions by consensus.

**Messiah's World Crusade**, PO Box 704, Berkeley, CA 94704; 848-9613 (Est. 1968). About 70 people living in a few houses, working for a one world family. Operate bakery, natural foods business. Publish book outlining philosophy; music groups; art, newsletters. Spiritual lifestyle of total sharing.



**Morningside**, 1108 S. 29th St., Birmingham, AL 35205. Urban community (6 men, 4 women now) representing a number of diverse but harmonious beliefs. Many members support themselves with their own paint company and others have other professions. Most intend to move toward a more rural setting. Have ties with The Farm in Tennessee and many Virginia communities.

**Morningstar Family**, G.D., Smartville, CA 95977. Reborn Christian group of 75 living in large house with others ministering in urban areas. Active in nearby town with coffee house, health food store, prayer meetings.

**Mt. Grove**, Glendale, OR 97442; 503)832-2211. 400 acres, 17 folks ages 4-67. 3 merging streams of energy... education, meditation, and healing. We have a garden, animals, sauna, orchard, greenhouse, study Krishnamurti and Hatha Yoga. Classes, storytelling and daily assembly in Quiet House. (See #12).

**Movement for a New Society**, 4722 Baltimore Ave, Phila. PA 19143. -R-215)SA8-1464. Organizing and training for non-violent social change. (See #8).

**Mulberry Family**, 2701-2703 W. Grace St., Richmond, VA 23220; 804)355-6341. (Est. 1972). An urban community of 20 adults committed to personal growth and living lives based on direct and open communication with each other; support and appreciation of our uniqueness as individual persons; and open expression of love, affection, care and concern for those we share our lives with. Not seeking new members and will gladly respond to people interested in knowing more about our family.

**Mullein Hill**, Box 63-A, West Glover, VT 05876 (Est. 1970). Now 20 adults and 5 children. A community formed to demonstrate that small decentralized groups can live in ecological harmony with the universe. Consensus rule, self-sufficient food and power, strong outercommunity ties with food-farming and trucking co-ops. (See #12).



**Namaste**, Box 44, Careywood, ID 83809. 80 acres, gardens, chickens, cow, community house, private sleeping units, no electricity, wood heat. School for "problem" children & occasional outside work. Each searches in cos own mode (astrology, meditation) for spiritual growth, expanded consciousness, and shares thru day-to-day encounters.

**NASCO**, 1500 Gilbert Court, Ann Arbor, MI 48105; 313)663-0889 (Est. 1971). Dedicated to encouraging co-ops as alternative to capitalism.

**Naturalism**, Box 3621, 1443 Coronado, L.A., CA 90058; 213)487-2332 (Est. 1966). Religious community seeking spiritual refinement. Aims to aid anyone any time. Operate drug rescue centers and provide emergency babysitting.

**Nethers Community School**, Box 41, Woodville, VA 22749; 703)987-8917 (Est. 1969). 15 people on 27 rolling acres. A few of us are tuition paying boarding students; we'd like more. School basically Summerhillian, for age 12 and up. A future Village Project just getting started. (A radical model town for inner city people. (We always seem to need a good math/science teacher. New construction here has given us room to grow. (See #12).

**New Community Projects**, 32 Rutland St., Boston, MA 02118.-R- 617)262-3740. Clearinghouse with referral service, newsletter, weekly meetings, research projects, conferences and speakers all oriented to communal living. Some NCP staff live collectively. (See #s 5, 6, & 7).

**New Creation Fellowship**, 409 West 11th St., Newton, KS 67114. (Est. 1971) Small Christian group dedicated "to concentrate their resources for the work of peacemaking and care for their families at the same time."

**New Hamburger**, Plainfield, VT 05667. About 12 Adults and 4 children on 80 acres. Complete income sharing. Bio-dynamic garden, goats, chickens. Individuals into teaching construction, food co-ops, music, theatre, ASE. Interested in sharing skills and experiences, but, please no uninvited guests.

**New Vrindaban Community**, RD 3, Moundsville, W VA 26041; 304)845-2790 (Est. 1968). Community of 125 on 1,000 acres building transcendental village with self-sufficient economy based on dairy farming and cow protection. Part of the Hare Krishna, Bhakti-yoga movement, but everyone welcome. Produce incense and marble temple carvings.

**New York Switchboard**, 133 W. 4th St., NY, NY 10012; -R- 212)533-3186. 10 person collective, with info on NYC alternatives. Monthly commune meetings, reading room, food co-ops, peoples' organic food warehouse, videotapes, renovating two apartment buildings, publish NY Peoples' Yellow Pages.

**North Mountain Community**, Rt 2, Box 207, Lexington, VA 24450; 703)463-7095 (Est. 1972). 12 member intentional community living on a 130 acre farm. Influenced by **Walden II**, behavioral science and other viewpoints. Focus on being self-sufficient, ecological and organic. Not accepting children in the community at this time. Allow no drugs. (See #s 5, 6 & 10).



**Oak Valley Herb Farm**, Star Rte., Camptonville, CA 95922. Family of 12 renting farm; herb business; simple living centered on spiritual paths and music.

**Ohana Aloha**, 41-665 Kumuhau, Waimanalo, HI 96795; 808)259-5248 (Est. 1971). A few people experimenting in creation of ideal society stressing creative, self-fulfilling activities. Living on 1 acre; buildings could house 12 people. Visitors call in advance to make arrangements; two weeks stay cost \$50. (See #s 2 & 7).

**Ontological Society**, PO Box 328 Loveland CO 80537 (Est. 1932) Includes centers throughout the world. In 1946 the international headquarters was established at Sunrise Ranch near Loveland, CO. The ranch presently occupies 350 acres of choice land in Eden Valley and is populated by 130 people interested in nothing more than expressing integrity to the highest of their vision in every daily activity. (See #9).

**OPEN** 1615 NE 63rd, Seattle, WA 98115. -R- A cooperative switchboard for alternative groups in WA, OR, BC, and Idaho. A collective/family group of nine makes up the core staff. Currently working on the Seattle Peoples' Yellow Pages, alternatives workshops and classes, and sponsoring projects in intentional communities, alternative sources of energy, and rural schools. Also have farm. (See #5).

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



**Padma Jong**, PO Box 2384, Berkeley, CA; 525-5157. (Est. 1974). Buddhist community of 274 acres, incorporating art center, therapeutic area and meditation seminars. Followers of Trungpa Rinpoche.

**Peacemaker Land Trust**, 4818 Florence Ave, Phila. PA 19143. -R- Information on establishing land trusts.

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

**People's Temple**, 7600 East Box 214, Redwood Valley, CA 95470; 707/485-7219 Interracial spiritual community practicing Christian socialism. Own school and healing center.

**Philadelphia Fellowship**, 4929 Morris St. Phila. PA 19144. About 15 people (mostly families) of varying Christian backgrounds most of whom have recently moved in close proximity to one another.

**Pine Creek Colony**, Austin, Manitoba, Canada. New progressive Hutterite Colony, actively interested in new members. All property held in common. Christian. (See #4).

**Plow Creek Fellowship**, Rt 2, Box 1-C, Tiskilwa, IL 61368; 815/646-7242. Followers of Jesus Christ living out the Kingdom of God on Earth. Share financially, chastity/monogamy commitments, consensus decisions. Ties with 15th & 16th century Anabaptists. Share covenant with 2 other communities having similar visions of the church as recorded in Acts. Reba Place Fellowship, & Fellowship of Hope. (See #8).

**Post-American Community**, PO Box 132, Deerfield, IL 60015 (Est. 1971). Community-based coalition of ministers. Economic sharing among members. Publish the **Post-American**, a monthly tabloid/journal of Christian radicalism. Involved in educational/consciousness raising activities. Involved in various ministries & activities in Chicago. (See #8).

**Prajna Family** PO Box 224, Ojai, CA 93023. -R- 714/465-3504 (Est. 1972). Creating national merchandising co-op to distribute goods cheaply to cooperative groups. Want to work with other families on the co-op. (See #7).

**Prema Dharmasala**, PO Box 6251, Virginia Beach, VA 23456. Founded by Vasudevadas and Devaki and inspired by their Guru Paramahansa Yogananda. A yoga ashram and community of devotees dedicated to serving through harmonizing for the modern western seeker ancient Vedic traditions and pujas, satsangs and kirtans, and the mystical sciences. Conducting pioneering work in the application of the pure Montessori Method of Education for normal and exceptional children; the esoteric healing arts; and nutrition. In addition to having a Temple of Cosmic Religion for the worship of all faiths. Also offer satsangs, retreats; educational classes, workshops, intensive training sessions; religious training and ritual; and publications and cassette tapes on all phases of its work.

**Project Artaud**, 449 Alabama, S.F., CA 94110 (Est. 1969). One of the cooperative living environments housed in former warehouses. People engaged in variety of pursuits share many living expenses. (See #7).

**Project One**, 1380 Howard, S.F., CA 94103; 415/864-8663 or 9426 (Est. 1970). Many people living in co-operative 5-story warehouse community. Interested in sharing skills/services with other groups/projects. Computer group, alternative high school, art magazine, film processing, crafts. Workshops (clay, wood, metal, textiles). (See #s2, 3).

**The Purple Submarine**, PO Box 1174, S.F., CA 94101; 415/752-0773 (Est. 1970). 4 people, openings for 20 more. Experiencing the "rightous" high, a natural one. Transcending jealousy, possessiveness, monogamy, anger, depression. Now city-based with plans to acquire country facility for our utopian community. Cooperative federation, the Artist's Kibbutz. Diverse people come together in workshops and events...potlucks, volleyball, theater parties, film making and a school for the children. We'd like to see the whole thing grow, including our group if we meet people whose vibes and ideas match ours. Trying to do SOMETHING cooperatively that will influence the lifestyle of America in time to beat the ecological deadline. Lots of ideas, some of which are already activated, like to meet other people who could bring new energy and ideas to this cause, and cooperate on any level, from good trading relationships to actually living together. (See #11).



**Reba Place**, 810 Reba Place, Evanston, IL 60202 (Est. 1957). A residential church community where Christians join together because of their desire to give their lives totally to Jesus. Currently there are over 200 people living in 11 extended family households & a few nuclear family apartments, all within a 3 block area. Share all money & possessions & believe that serving one another is a chance to serve Christ himself. Most work at outside jobs; some work within the community. Learning of the power & gifts of the Holy Spirit has been important and has made us more willing to submit to Christ's authority as expressed thru the Body, has brought healing to the troubled & sick among us, & has inspired us for ministry.

**The Red Rockers**, PO Box 3, Farisita, CO 81037. Family doing some work with alternative sources of energy, wind power. Write weeks in advance for a visit.

**Re-education Foundation**, 44 Page, S.F., CA 94102; 861-2641 (Est. 1968). Interracial, spiritually oriented family. Operate own educational program for adults; printing business, various industries. Plan for an ideal village near the city. Many living groups in the area. (See #6).

**Roandoak of God Christian Commune**, 455A Chorro Creek Rd., Morro Bay, CA 93442; 772-9985 (Est. 1972). Located in rural setting on 3 acres. Members made up primarily of people who were hitching along the highway, spent the night, then decided to stay. Common goal of members is to preach the gospel of good news while learning to be ministers of God. Learning to work is a principal emphasis. Work as a means of deliverance from alcohol and/or drugs. Finances for operation & expansion come from members working on outside jobs & donations from outside sources. (See #10).

**Rochdale Co-op** 361 Elm St., New Haven, CT 06511. Loose-knit coed group of 20 students and working people living in four-story building owned by members. Communal dinners.

**Rochester Ashram**, 93 Spruce Ave., Rochester, NY 14611 (Est. 1972). 7 adults and 1 child live in a big house in the city of Rochester. All practice meditation but are not only into one way. Open to all ways and all teachers. Supported by teaching yoga and meditation classes throughout the area.



Only a fraction of the existing groups are in our files. [see Social Science column, this issue]. You can help by letting us know of newly-formed groups or others that we might not know about.

Communal groups submitting articles or material for Grapevine are entitled to free subscriptions to Communities. Other communal groups may have subscriptions for \$3, half the regular rate.

"Openings", a guide to communities which have openings for new members, is available from Twin Oaks, Rt. 4 Box 169, Louisa, VA 23093. Cost is 50 cents, if you have it.

For a more complete guide to spiritual groups in North America, write to Spiritual Community, Box 1080, San Rafael, CA 94902. [\$3.50/copy]



**Sabbathday Lake Shaker Colony**, Poland Spring, ME 04274. One of two functioning Shaker Colonies still operating. The colony is small. Visitors are welcome. Celibate. (See #4).

**Safespace Island**, c/o 681 Market, Ste. 50, S.F., CA 94105. This 10 acre community project is situated off the coast of Spanish Honduras, Central America. Foundation integrating technology into cooperative living. Experimenting with alternatives of energy harnessing, aquaculture, water sports, exploring Mayan ruins, boat building. Communicating thru radio and film is planned. Soon to launch educational research expedition to track Sasquatch. (See #11)

**St. Gregory's Abbey**, Rte 3, Box 330, Three Rivers, MI 49093. 20 Benedictine monks on a farming community which also serves as a retreat center.

**Salem Communal Brotherhood**, RR 1, Rock City, IL 61070. A large Christian communal experiment with many young people. Free information is available upon request. Visitors are welcome; write in advance. (See #4).

**Sant Bani Ashram**, Franklin, NH 03235. Part of Ruhani Satsang Movement; disciples of Kirpal Singh. Publish books and literature.

**Sassafras**, Ponca, AR 72670. Sassafras is just a bud... seeds of a community have been sown. Need more folks to help build community on 520 acres of fine Ozark hill land. Forming land trust to take land out of private ownership. Gardening, crafts, pottery & woodworking all possible trips.

**Satchidananda Ashram**, Box 108 Pomfret Center, CT 06259 (Est. 1973). Under guidance of Swami Satchidanandaji. Yogic retreat and monastery. Community of 40 on 58 acres. Yoga classes, music lessons, publish magazine; organic garden, furniture refinishing and repair, clothesmaking, tutoring.

**Savitria**, 2405 Ruscombe Lane, Baltimore, MD 21209; 301)664-6959 or 644-5442 (Est. 1969). Spiritual community, an outgrowth of group light meditations; about 15 adults and 6 children on 3½ acres of wooded land, organic garden and honey bees. Dedicated to the externalization of the Fatherhood of God and brotherhood of man, and help to prepare people for the New Age through our continued light meditations, as well as the AUM Esoteric Study Center, Meditation Program, the Savitria Press, and preparation (Esoteric Americana) for America's Bicentennial.

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

**Scientists and Engineers for Social and Political Action [SESPA]**. -R- 9 Walden St., Jamaica Plains, MA 02130, or Box 4161, Berkeley, CA 94720. Seeks to radicalize and organize scientific and technical workers. Generates and disseminates scientific information from a socially conscious viewpoint. Publish *Science for the People*.

**Shalom Community**, 123 McIver St., Greensboro, NC 27403. An intentional Christian service community with seven lifetime covenant members, seven children & some inquiring members & project associates. Currently urban, working toward rural center. Dedicated to love, personal growth & service. Into an existential and contemporary kind of Christianity, not to be confused with "Jesus" people. Currently focused in two households which share economically. Contain a broad variety of academic & practical skills, use different growth techniques. Into lifetime, unhurried commitment to building community, based on deep human sharing & responsible caring.

**Shannon Farm**, PO Box 1345, Charlottesville, VA 22906. Presently number 50 adults & children, 25 of whom live within an hour's drive of their 490-acre farm, comprising three distinct groups: Macabee Farm, the High Rock Collective and a group living near the land. Skills & interests include; editing of both *Communities* & *ASE* mags, feminist work, teaching education and daycare, forestry & organic farming & husbandry, working with mentally ill & retarded, blacksmithing, meditation, rural self-sufficiency, political efforts locally and a belief in the ultimate value of communal living. Envision a larger, diverse community/village with more than 100 but less than 500. Have a land trust. (See #10).

**Shasta Abbey**, Zen Mission Society, Rte 1, Box 578-A-1, Mt. Shasta, CA 96067. (Est. 1970). Seminary which trains Zen Buddhist priests, publishes **Journal of the Zen Mission** monthly.

**Shree Gurudev Siddha Yoga Ashram**, 251 W. 95th St. Apt. 2-5, NY, NY 10025. Followers of Swami Muktananda.

**Sivanda Yoga, Camp-Retreat-Poconos**, RD 3, Stroudsburg, PA 18360; 717)629-0481. 34 acre Yoga farm founded by Swami Devi; stresses simplicity and practical experience rather than esoteric practices. (See #3).

**Skyview Acres**, Pomona, NY 10970 (Est. 1946). 45 members living in individual homes on 110 acres.

**Society of Brothers**, Woodcrest, Rifton, NY 12471, about 300 people; New Meadow Run, Farmington, PA 15437, about 320 people; Evergreen, Norfolk, CT 06058, about 320 people; Darvell, Robertsbridge, Sussex, England TN32 5DR, about 100 people. The basis of life together is discipleship to Jesus. Try to live after the spirit and manner of the first church in Jerusalem. Live in small family apartments or in rooms for single people. Work together and have most meals together. Operate a small publishing house—The Plough Publishing House. Print and bind our own books. We welcome contact with others seeking a brotherly life and seeking a more complete way of following Jesus.

**Source Collective**, PO Box 21066, Washington, DC 20009; 202)387-1145 (Est. 1970). Produce catalogs for community organizers. 5 member living/working collective committed to radical change movement.

**Southern Rainbow**, 717 S. Crescent Av, Cincinnati, OH 45229; 513)751-4596 (Est. 1974). Urban group of 3 men, 3 women, 2 youngsters. Into peace work, education, psychology & philosophy. The Cincinnati Vocations for Social Change office is here, & it serves as a clearing house for people interested in communal living.

**Springtree Community**, Rte 2, Box 50A-1, Scottsville, VA 24590. 13 adults and 10 children on a 120 acre farm in the Virginia foothills. Organic farming, vineyard, bees, draft horses, dairy cow, chickens, garden. Run a free school for children and a college for a small number of students, construct own buildings and work actively at better ways of living together. House is full now but may be adding members in the future, and are always recruiting college students for the next semester. (See #9).

**Sri Ram Ashram**, PO Box AR, Benson, AZ 85602; 596-2575. Seminars, printing, yoga instruction, art, crafts, American styled ashram. Write for schedule detailing programs for visiting students. See #4 for info about some of their legal hassles.

**Sunflower Life Center**, 418 W. 10th So., Newton, KS 67114. A commune of social nonviolent activists seeking to provide alternatives to militarism and the present political institutions.

**Sunrise Communal Farm, Inc., Full to the Brim**, Ewart, MI, (Est. 1971). 14 adults and 2 children living and working on 120 acres in northern lower Michigan: Thrive on being centered, high with energy, at peace with the Universe, while creatively expressing talents, responsibilities. Make leather goods and candles to support the never-ending kaleidoscopic experience and wholesale and retail these handmade goods. Getting into organic farming, herbs and directing the Whole Energy towards self-sufficiency.

**Sunrise Community Land Trust**, c/o Clear Light Farms, East Machias, ME 04630 (Est. 1971). Community of about 35 with 2 parcels in trust totaling 850 acres. Diverse group working to maximize personal independence, live in harmony with each other and nature. Raise organic blueberries.

**Sunrise Farm**, PO Box 247, Bath, NY 14810. Five people on 170 acres in the finger lakes region of New York State. Some interests are: woodworking, weaving, farming, gardening, bee keeping, working with children, and interpersonal and spiritual growth.

**Sunshower Farm**, Contact thru CPC. (Est. 1971). 6 member producer co-op raising food for selves, inner-city poor. Into homesteading, ecological land use on 80 acre organic fruit farm. Affiliate group in Chicago.

**Suruban Partners**, PO Box 2842, Durham NC 27705 (Est. 1970). Community of 20 in transitional neighborhood, working to demonstrate peace, brotherhood and sharing. Craft store, woodworking industry, Christian discipleship conferences.

**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.



**Tail of the Tiger**, Star Rt., Barnet, VT 05821; 802)633-9389 (Est. 1970). Buddhist ashram, established by Chogyam Trungpa Rinpoche. Seminars, lectures, magazine.

**Tanguy Homesteads**, RFD 1, Box 174, Glen Mills, PA 19342 (Est. 1945). Suburban, non-sectarian, cooperative neighborhood with individual family dwellings.

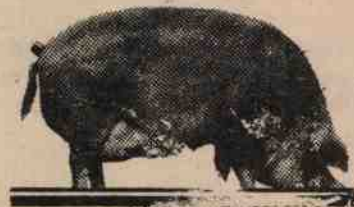
**Together**, 217 Sherman Canal, Venice, CA 90291; 213)396-0108 (Est. 1973). Collective attempting to function as resource center for community groups on the coast. (See #5).

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

**Twin Oaks**, Rt 4 Box 169, Louisa, VA 23093 (Est. 1967). 60 adults, 4 children on 2 farms (210 acres). Designing non-competitive, egalitarian social structure. No private income, property held in common. Labor credits, planner-manager govt. Hammock & construction industries, printing press. Help publish **Communities**. Newsletter. Working toward cooperative network. (See #s 1, 7, 11, 12).



**U & I Ranch**, PO Box 1011, Lebanon, MO 65536; 417)286-3735. 6 permanent homesteaders on over 1000 acres held in a land trust. Rent 1 acre campsites in summer, large variety of farm animals, literature available on co-op homesteading & communal living. (Send at least 50 cents to receive info). Would like to host mid-America conference & co-operate in information exchange & co-operative efforts with other groups. (See #s 9, 10).



**The Vale**, Rt 1, Box 275, Yellow Springs, OH 45387 (Est 1940). 14 adults, 19 children. Non-sectarian, pacifist, religious, neighborhood group. Land in common. School thru 3rd grade. (See #4).

**Valley Cooperative School**, RR 2, Box 518, Dundee, IL 60118; 312)428-5973 (Est. 1969). Operate a free school, which at one time had as many as 25 children attending. Now, only the 5 kids and 7 adults who live here communally, have a learning exchange open to the wider community. Now putting more energy into expanding into a self-sufficient organic farm. New people would be expected to share in lots of farm and household jobs, and pay \$90/month/adult from outside work and offer enthusiasm and energy with kids. Live in a beautiful old mansion, a cottage on 10 acres with barn and stream.

**Valley of Peace**, Squires, MO 65755. A fully communal Christian colony made up mostly of young people. Visitors are always made welcome. (See #4).

**Vega Institute**, PO Box 426, Oroville, CA 95965; 916)533-5466. Non-profit, tax-exempt corporation with macrobiotic communal school. Focusing on awareness & spiritual development & practice, Oriental healing & medicine, Sen-do, Do-in, meditation, chanting, awareness. Interested in someone with amateur radio knowledge, experience & if possible, equipment.

**Vivekananda Monastery and Retreat**, Box 254, Rt 2, 122 Ave, Ganges Township, Fennville, MI 49408; 616)543-4545. 81 acre farm, book store. Early stage of development. Teach Universal Religion in general, Vedanta in particular.

**Vocations for Social Change**, 5951 Canning St., Oakland, CA 94609 -R-376-7743. (Est. 1967). Social activist collective. Publish bimonthly magazine filled with references for alternative living/working situations. (See #7).

**Vocations for Social Change/East**, 353 Broadway, Cambridge, MA 02139. -R-617)661-1570 (Est. 1970). Collective of 3 women, 2 men, providing info on alternative institutions, peace action, child care groups, food co-ops, tenant org., etc. Publish **People's Yellow Pages**, help others to prepare similar directories.

**Vadavan Yoga Farm**, PO Box 795, Escondido Valley, CA 95945. Spiritual retreat seminars during summer. About 20 people involved. Gardening.



**Walden III**, Annex Sta., Box 967, Providence, RI 02901; 401)461-7291. 3 permanent, 2 provisional members. Computerized typesetting, scientific method, behavioral engineering. Looking for members similarly oriented.

**Weed Mine Farm**, RD Copake, NY 12516; 518)329-2355. Established rural commune seeking help in first season of organic farming & beyond. Have 400 acre farm on long lease. Hope to grow organic vegetables on fairly large scale & raise hay & forage corn as cash crops. Hope to establish free school & crafts center. Based on the doctrine of "live & let live". (See #8).

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

**The Wisconsin Family**, 2105 N. Booth St., Milwaukee, WI 53212. Mix of ex-addicts living and working with drug people in therapeutic environment designed to change addict's life style.

**Wiscoy Organic Farm Community**, RR3, Winona, MN 55987; 534-3795 (Est. 1973). 10 people on 360 acres of mixed land. Organic farming, macrobiotics, Montessori education. Complete sharing of finances & possessions. (See #7).

**Wooden Shoe**, Canaan, NH 03741. Ecological existence, simple lifestyle. (See #2).

**Word of God**, 500 Packard St., Ann Arbor, MI 48104. Large interdenominational Christian community (largely Catholic in origin) of about 600 persons. Members scattered throughout the city, but now building pastoral households and developing a more solid structure of community life.

**Workshare Farm**, RR 1, Lumby, BC, Canada. Socialistically oriented group with cottage industries; vegetarian. Labor quota system. Write about joining.

**Woolman Hill**, Deerfield, MA 01342 (Est. 1954). A quaker trust for educational & spiritual purposes. Current program includes a winter conference for groups working toward social change, a summer work camp for teenagers, and an ongoing residential educational venture for teenagers, now in its 4th year. Thirty people on 110 acres, mainly wooded, with animals & vegetables. (See #8).



**Xanadu**, c/o 7425 Franklin, L.A., CA 90045; 876-0198 (Est. 1972). Have 100 acre ranch in mountains. Attempting to operate school. Technologically oriented, use Reichian approaches in everyday life. (See #4).



**Yahara**, 420 N. Lake, Madison, WI 53706 -R- 608)263-1747. A cooperative land trust designed as a mechanism to facilitate group ownership of houses with vision to build a neighborhood of collectives. Communes involved are members of land trust.

**Yasodhara Ashram**, Kootenay Bay, B.C., Canada VOB1X0; 604)227-9220. Spiritual community on Kootenay Lake, B.C., founded by Swami Sivananda Radha. There is no single discipline on path which one must follow. 10 "permanent" residents (pledged to stay for 2 years, some longer). Give courses in Yoga, awareness & communication and techniques for spiritual development. Offer 3 month Yoga teachers course in winter. Principal form of spiritual practice is Karma Yoga. Used as a means towards self-purification. Operate print shop, recording studio, and bookstore; publish a journal, **Ascent**, 3 times a year. Recently held conference on spiritual communities. (See #s 4 & 8).



**Zen Center**, 7 Arnold Park, Rochester, NY 14607. Center organized by Ven. Philip Kapleau, Roshi. Publish **Zen Box** quarterly.

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

**Zion's Order**, Rt 2, Mansfield, MO 65704; 417)924-3307 (Est. 1952). Christian, interracial colony of 40 people on 1720 acre ranch, connected with Bethesda Colony; simple lifestyle influenced by former Hutterian background. New members welcomed. (See #4).

# reach



## THE SHAKERTOWN PLEDGE

Recognizing that the earth and the fullness thereof is a gift from God, and that we are called to cherish, nurture, and provide loving stewardship for the earth's resources,

And recognizing that life itself is a gift, and a call to responsibility, joy, and celebration,

I make the following declarations:

- 1) I declare myself to be a world citizen.
- 2) I commit myself to lead an ecologically sound life.
- 3) I commit myself to occupational responsibility. I will seek to avoid the creation of products which work others harm.
- 4) I commit myself to personal renewal through meditation, prayer and reflection
- 5) I affirm the gift that is my body, and pledge that I will attend to its proper nourishment and physical fitness.
- 6) I pledge myself to examine continually my relations with others, and to attempt to relate honestly, morally, and lovingly to those around me.
- 7) I commit myself to responsible participation in a community of faith.
- 8) I commit myself to leading a life of creative simplicity and to sharing my wealth with the world's poor.
- 9) I pledge myself to join with others in the reshaping of institutions in order to bring about a more just global society in which each person has full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.

### PEOPLE LOOKING FOR PEOPLE

After 2½ years as a communal living group, we are searching for people who might be able to help us with funding or land; also, we are looking for already established groups—collectives or communes—that feel we may be able to merge energies. Our immediate wants are to relocate to a larger parcel that would support at least 100 individuals and to create a cooperative village, eventually becoming self-supporting. For this we need suitable land, resources and other people.

As of now, we are 18 people, ranging from 4 to 32 years, sharing our twenty acre parcel. We are busy with a goat herd, biodynamic gardening, manufacturing of a frozen-food soyburger, publishing *Communities* magazine, a typesetting business. We are interested in educating our youngsters; our variety of personal involvements include art, crafts, martial arts, yoga, massage and music for centering and relaxation; we give space for improving interpersonal relationships as well. We hope to incorporate these interests into an ongoing School of Living, a retreat, a personal/social change environment.

We are open to relocating nearly anywhere in the continental U.S. by summer solstice. Please write **LimeSaddle, Rt 1, Box 191; Oroville, CA 95965**



I am a 25 year old feminist woman looking for a small rural commune in California, preferably near Cal State Sonoma.

I would like to be involved in organic gardening. I would also like to learn carpentry and other basic practical skills. I am now getting involved in a food co-op and would want a self-supporting group.

It is important that the community I am involved in is non-sexist and non-religious. I also need privacy although I believe in sharing. I have had many hiking and camping experiences and know what rural life is like. I believe a Walden II arrangement could work and would like to see it in action.

I am interested in a small, well-established group (15-20 people) or would like to start one. I don't have much money but am healthy and willing to work hard. I very much need a supportive, creative, open, honest, sincere atmosphere where people of all ages can grow and work and be equal.

If there's anyone out there who can clue me in as to where I can find such a place and/or people who want to start such a place, please write: **Sue Hecht, 2020 Preuss Road, c/o S. Ross, Los Angeles, CA 90034**

We (Mountain, 25 and Sharon, 18) are seeking a situation where we can own a few acres of land within a cooperative community. It is important to us that we have a few acres of our own land on which we can pursue and fulfill our individual goals, while also having access to and responsibility for projects requiring and involving the energy of many people.

We want to live in a lightly populated mountainous or hilly region of northeastern North America where the winters are snowy, yet the average yearly temperature is warm enough to support some fruit trees. Our preference is the eastern Canadian provinces.

Tell us about yourselves if your group wants and needs more people. We'll tell you about ourselves in our reply. **Mountain & Sharon, c/o Weller, 664 Elm Street, Bally, PA 19503**



After returning from Israel, where we lived on 2 kibbutzim, we settled in Lewisburg, PA, where there are still untouched farm areas. Roger works at Walnut Acres, an organic farm & mail order business for natural foods. He loves his job and we love the area.

We are looking to buy some land in the area and have two friends who are interested. Our idea is more like a moshav, that is, co-op living, but private dwellings & some private ownership of land, perhaps an acre around each family or unit's house. We'd like to buy a farm with a farmhouse already on it that we can use for central services; meetings, recreation and a cottage industry.

Each family or unit would buy a small trailer to sleep in, or maybe build a small cabin or dome near the main house.

Roger & I have 2 children (9 & 11) and one of our interested friends has 2 children (3 & 1½). We are creeping vegetarians, believe in natural foods, co-operative living, "free" education, and happiness. Both of us & our 2 friends are college graduates with a love of working outdoors or with our hands, although these areas are relatively new to us. **Ellen Spivack, 1000 Market St., Lewisburg, PA 17837, 717)524-4508.**

I am 31 years old. Worked as gas-man for utility companies for 7 years. Welding, pipe fitting, gas flow and regulation, truck driver, cathodic protection, operator of logging equipment. 1 year as line apprentice. Basic elec. and wiring.

Worked part time at Ice Cream sales, auction house, hotel management.

Schools: high school, mech. course, air cond. course, building and trades course, real estate, income tax, H & R Block (worked one season).

Was raised on a farm; chickens, hogs, cattle, ducks, turkeys, corn, beans, oats, wheat.

I think with my experience, would be of great benefits to a group. I also have some financial resources to help get going. No drugs. Want a farm based commune. **John E. Brown 16802 N. 18th St, Phoenix, AZ 85022**



I am a 29 year old male who would like to join in a community of beautiful people in a rural setting that are willing to love, work, play, and experience together. I am not interested in any religious commune. Would like to locate on either Vancouver Island B.C., Washington or Oregon. Would be pleased to hear from communes from there that would be willing to accept me as a part of them. **Ron Kozura, 3402 2nd St. NW, Calgary, Alberta, Canada**

#### COMMUNES FORMING

I would like to contact individuals who are interested in forming a yogic commune for the primary purpose of enhancing spiritual growth. Living together in an harmonious atmosphere, we would develop meaningful relationships based on love and mutual respect. Our life style would be simple, natural and of course vegetarian. We would raise organically most of our food. Service to the large community as yoga teachers, healers, astrologers, etc., would be part of our existence. I hope we can acquire a fair amount of land with a large house preferably near water in a moderate climate. Currently, I am administering and teaching yoga at the Yoga Society which is part of the Kripalu Yoga Fellowship. **Sid Ackerman c/o Kripalu Yoga Fellowship, 4508 Blakiston St. Phila. PA 19136.**



Why an intentional community for ex-prisoners? Or, to put it another way, is it practicable to conceive of an intentional community, having as its primary goal the reintegration of ex-prisoner into a successful life-style? The answer can be found in the fact that prisons don't prepare ex-prisoners to lead a successful life (50 to 75 % of ex-prisoners find themselves doing time again). The half-way house idea has been tried, and, while it does a better job than \$50 and a bus ticket, in most cases half-way houses go just about that far in giving an ex-prisoner something to work with.

With the help of many fine people in the alternatives movement, and some good folks working with prisoner projects, I, and a few other prisoners have studied and researched into the formation and goals, the problems and (sometimes) solutions, and the accomplishments of: intentional communities, social change groups, educational alternatives people, land reform projects, and prisoner self-help groups.

Having applied the findings, I propose a viable alternative to prison, NOW! An intentional community that would go all-the-way in reintegrating an ex-prisoner with him/her-self.

With a rural setting and a system of residences, family, single, and/or group; a farm and gardens; cottage industries and other economic endeavors; and work-shop activities which would include participation in group therapy, which, as a treatment for prisoners while incarcerated, has proven unsuccessful, but as an ongoing project in experiential situations in a non-prison environment, would be a feasible expedient.

I've been circulating an outline of this idea and have been getting very positive input. What's needed now is a pilot group of ex-prisoners who are and have been "making it;" people experienced in living and working in and with the intentional community; and an effort to establish a communication network to being interested people together into a working group.

Anyone interested? I will be glad to discuss this further, by bringing you up to date on what I and others are DOING to make this idea become a reality. **Earl Cochran 41072, Box 711 Menard, ILL 62259**

We are starting a healing arts community in Oregon. My work is in reflexology or zone therapy, Swedish massage, polarity, and Shiatsu. We are looking for people with some knowledge or at least interest in this field, and love living in the country. We are trying to bridge the gap between the head and body, after all, you are your body. **David Booth, 5380 NW Skyline, Portland, OR 97229 [503] 297-2048**



Our community is in the formative stages. We are actively seeking energetic people who are into alternative learning and developing a meaningful, supportive community, in a rural setting on 140 wooded acres in a beautiful area of Michigan's Upper Peninsula with an old 7 bedroom farmhouse, 10 bedroom lodge & barn. Interested in hearing from others with experience who would be well to share with us their ideas and suggestions from their communities. We hope to set up a cooperative living situation with individual dwellings, where people come together for some meals, meetings, celebrations. Hoping to become more self sustaining with alternative power, greater food production & cottage crafts. For the past four summers we have operated an alternative camp, and an outdoor Ed program for children from urban schools. An organic garden, animal raising and land management programs are under way. Friends, may we hear from you? Visitors welcome if they write first & will contribute to the food budget. **Sundance Ranch, Box 51 Gaastra, MI 49927**



We are looking for people interested in joining us to form a rural new-age community. Although we envision considerable diversity within this community, we are looking for agreement in the following areas: enlightenment, ecology, education.


We are also interested in the possibility of a number of different groups—each independently into its own vision of life—cooperating to obtain land, forming a "neighborhood" of communities, and leaving open the possibility of growing eventually into a greater community. So if you're already into an idea, and are interested, you may contact us as well. **Andrea R. Boone 2058 N. Lake Ave. #9 Altadena, CA 91001, 213/797-2731**

Are you ready to work in building, logging, car repairs, gardening, or cooking, etc.? We are open for prospective members who would work full-time for subsistence plus equity investment in our community. Teramanto is semi-rural, partly surrounded by pastures, woods, a mountain near Seattle. We are building on 1½ acres and have access to 24 more adjoining acres in woods, play area, organic garden. Our age range—6 months to 61 years.

One of our several households is living at our site now. Two will be living and working in the spring. Other temporary housing can be available then, when we hope to start a dome for a residence/community building. We plan to start a residence building with six apartments. It is expected to incorporate solar water heating, heat pump space heating, and perhaps a clivus. Large adjacent lots are available in May Valley Co-op Community for those wanting single family houses. Occasionally an existing house becomes available. In '76 we expect to start our main communal building. It will house kitchen/dining, recreation, school, mutual growth sessions, group meditation, and our full-time enterprises.

Member personal growth and societal improvement are our goals. Our current external emphasis is environmental. A Pacific Group is our parent/sponsor. Our internal code is simply: try to serve the needs of the community and its residents while satisfying your own.

We'll be very happy to send you our literature and answer your questions. **Visiting is very welcome**, but only by **advance arrangements**, confirmed. **Teramanto, 10218 147th S.E., Renton, WA 98055. [206]255-3563.**



Very small commune—two of us—looking for members. We try not to be fanatic about anything. We're omnivorous; don't smoke but do drink and hope to start a vineyard.

We're interested in music, all sorts of crafts: metal & woodworking (have started a machine shop), and alternative sources of energy.

Have 20 acres of rolling hill land in southeastern Ohio 20 minute from Athens home of Ohio University.

We believe in a combination of organized activities (food getting, income, etc.) and individuality (ie separate housing). We do not believe in rigidity, mysticism, heavy drugs, etc. We are attempting organic self-support. **Entwood, RR#1 Amesville, Ohio 45711**

We are Carolyn (30), Mitch (32) Becca (4) and Katy (2) and we're looking for people who'd like to form an intentional community with us somewhere in the S.E.

We'd like to hear from anyone who shares our ideals of love, brotherhood, and a reverence for land. We prefer folks with kids and we envision a time in the future when a Summerhillian type of school would be feasible for the kids.

Anyone interested would have to initially bring along a cash outlay to share in the purchase of a piece of land.

The tribe we envision would be a close, supportive one, non-religious, non-sexist. We think that initially some outside work would be necessary to support the group but hope that we could eventually become self-sufficient with organic farming and perhaps some type of cottage industry.

If you'd like to be a part of a natural, free life-style we'd love to hear from you and talk about our ideas. **Carolyn Diamond 200 Cliffview Dr Rt3 Knightdale NC 27545.**



Writing this in early January, barely a month had passed since we "came out" nationally in **Communities #11**. We've a few things to add to our new people invitation before we hopefully get together a more thorough report for you in #13. First, there seems to be a lot of energy going toward permanently maintaining at least one urban center of our community. This will give us a city base for activism, as well as vacations from, demotivation for, and contact/communication with the rural center (which will be coming together in 75/76). Also, this may provide the alternative for a number of people who love all of our ideas/lifestyle except "permanent exile to the pasture".

Secondly, though #11 just recently hit the mailboxes of the world, we've had no response from existing empathetic communes. We'd really like to hear from you: feedback, criticism, support, biography, "hi, we're here", whatever.

Last, and least, if people who write us could spare one of those stamped self-addressed envelopes we would appreciate it. The basic message is still... anyone interested in feminism, social change, communal bisexuality, and organic living, get in touch! **Jimmy, VSC, 5951 Canning St., Oakland, CA 94609**

Our common purpose is to establish 1) a small synergetic society of 6 to 12 adults plus a number of children, 2) ecological self-sufficiency through organic gardening a la Helen and Scott Nearing and through sun, wind, water, and tree power, 3) "The Imaginary School," the life-style of people who together daily explore gardening, fine arts and folk arts, states of consciousness, and open and honest human relationships. Presently we (Mead and Tom) own 27 acres of land near Sunnysbrook, Kentucky, where we have built a cabin and compost privy and begun organic gardening. We are looking for people of all ages who share our enthusiasm, imagination, and determination. Write: **Fors Ecommunity Corporation, 2625 N. Stowell St. Milwaukee, WI 53211**



We call on brothers and sisters of good will who wish to start a spiritual community on the idea of the Fatherhood of God and the brotherhood of man. We would not adhere to any, one master or religion, but see all as derived from the same Light, and recognize the universality of the Father in all His works.

A community that would be primarily agrarian, so that we would not have to live off the fat of others. Some of our surplus food, organically grown, would be sold or bartered for other necessities for the community—beyond that all surplus food would be distributed to the poor and needy. The land will be communally shared. We will try to purchase a reasonable priced piece of land, suitable for our needs, to insure the feasibility of equitable contributions from each member towards its purchase, and to avoid financial hassling and debts.

Members will share equally in all communal work without regard to sex. Thus women will take turns in the orchards and fields, and men will take turns with childcare and other domestic work. Members would be encouraged to develop all their creative abilities, painting, writing, crafts, music, etc. out of love and not for profit. Ideally we will establish a school for our children.

Skills such as healing, which are gifts from the Father, will be developed and used freely wherever needed. Healing will be given to all out of love and not for profit. **Brotherhood of the Good Shepherd c/o Teitelman 1087 Euclid Ave Berkeley, CA 94708 415)526-2339**



My partner and I bought, with heavy work & savings, twenty acres of absolutely splendid land in the Rocky Mountains of B.C. Canada. We are a family but, ideally, we would like to start the land communally; so, this is an invitation from who?

Couple, mid and early thirties, two teenage boys, 13 and 15. Ex-"politicos" (French CP, anarchist involvement, '68 student-worker rebellion in Paris) turned world bums now converted to simple land living.

ASSETS: we already have lived out there a year on welfare i.e. we know people, land, resources, how to get by with very little. We are both solid as a couple (6½ years together) and open. We want to adopt a baby girl & raise her free on the farm. The land is paid for, we'll have \$10,000 saved in June '75. We have seen, experienced & suffered a lot. We have good job qualifications if we need to raise dough in a pinch.

#### TO WHOM?

Age, sex, race, colour, nationality and creed don't matter; neither does marital status or gay/straight. What matters a hell of a lot is REALISM i.e. to know what you can expect of yourself in terms of facing hardships (long, snow-bound winters, nearest movie house 50 miles away, no TV) to have some means of self-support at least to cover the first year, and, if you are on a special trip, not to push it heavily on others; what matters, too, is commitment; nobody knows how it'll work out, but a sincere desire to try and last, not to run because the land is harsh and the winters cold and the money scarce, are necessary elements. **Gerard Prunier 1902 Featherston Ottawa K1H-6P5 Ontario, Canada 613|731-2931**



#### CONFERENCES

If you are planning a conference or workshop on cooperative living/working, **Communities** would like to help you publicize it. We hope to publish a listing of this year's conferences in the spring.

Send us a description of your planned gathering, together with dates, cost, and registration info, and we'll include it in our "Reach" section. No charge, of course. If you'd prefer, a quarter-page ad costs \$25.

By the way, our lead time for publishing is often as great as 3 months. So rather than waiting for all your plans to be finalized, let us know about your project as soon as you have approximate dates and an address folks can contact for further info.



In 1975, Twin Oaks will hold its fifth Fourth of July Conference, for people who are interested in joining existing intentional communities or starting new intentional communities. As usual, there will be two and a half days of workshops and meetings, to share information, know-how, and problems. Space for your vehicles and tents will be available from Thursday evening, July 3rd, until Sunday evening, July 6th. Twin Oaks will provide meals, organization and facilitators, as well as printing and childcare facilities.

The charge for the entire conference will be \$18 per adult if you register before June 9, 1975 (\$20 each for late registrations). For children pay half as much. We define children as people who are old enough to walk and who are not able to participate in workshops and conference work.

Register now by sending us an \$8 deposit per adult and a \$4 deposit per child. Mail to **Twin Oaks, Louisa, VA 23093**

This summer, Twin Oaks will sponsor a new, one-week-long experiment in communal living to be held at its Juniper branch. With considerable advance organization by Twin Oaks members, fifteen to twenty-five of you are invited to participate in interpreting Skinner's **Walden II** into daily living. You will form your own planner-manager system, start your own communal treasury, decide on your own **Walden II** Code, set up your own norms and "rules", practice using positive reinforcement, and allocate work by means of a labor-credit system.

The week is planned especially for the benefit of those of you who want to start or join a **Walden II**-type commune. Those interested in **Walden II** as part of your college work may also find **Walden II** Week, (W II W), worthwhile. To get the most from the experience of starting a new commune, plan to bring, in addition to your tent or camper, tools, lanterns, dishes, musical instruments and other recreational equipment, and as much more as you are willing to share with other communitarians.

No children this time at W II W, but maybe the group will decide to plan and build children's facilities for the next W II W. Suggestion: parents could decide that one will participate in the W II W, and the other follow later with the children, to get together at Twin Oaks for the July Fourth Conference.

For **Walden II** Week registration, please mail a \$15 deposit per person, before June 2nd, and plan to put \$30 more in the communal treasury upon arrival. Early registration helps reduce both costs and organization time, and will be refunded IN FULL if you cancel by June 15th. We will send you more information, including a preference sheet for assigning work and managerships, after we receive your registration. Mail to: **W II W, Twin Oaks, Louisa, VA 23093.**



#### LAND SITES

**Hidden Springs**, begun in 1969, has 400 acres administered by three trustees for the purpose of providing a place where communities may grow. We grant leases to groups (preferable) and also to individuals and families. At present, sixteen adults and three children are here. A few month's lease gives everyone a chance to discover whether a more serious commitment makes sense. This is not a place for those who are merely drifting or searching. There is nothing to join, no leader or organization to direct you. The trustees would welcome a variety of communal endeavors. Leaseholders pay towards the cost of land and maintenance. They may use existing structures while they build their own. A small sawmill and an auto repair shop are owned by the trust. Our land is in a sparsely settled, hilly area of New Hampshire, about 20 miles from Keene or Claremont. **Hidden Springs, Community Land Trust South Acworth, NH 03607**

Farm for sale: 15 acres in Northern VA, ½ wooded, ½ cleared, small cottage w/kitchen, elec.; another larger bldg for add'l living quarters. Also garage, 2 large barns (1 wood, 1 concrete), sauna, and several storage bldgs. \$26,600, possible to take over mortgage payments. Contact **The Source Collective, PO Box 21066, Washington, DC 20009**

## COMMUNES LOOKING FOR PEOPLE

**POPULATION:** Currently 30 adults and growing fast. We intend to be a large, diverse community of some 750 people eventually as housing and finances permit. Sorry, no children yet. No other age restrictions.

**CURRENT FACILITIES:** Stone farmhouse, barn, garage-shop, a few small outbuildings, chicken-house. Some folks living in tents. Our first building, a ten-room residence, is nearby and nearly finished. Shower house is in operation.

**ECONOMIC SITUATION:** We have just begun outside work out of a house in Springfield, Missouri, working in two-month shifts. This will probably continue for a couple of years until our own industries can support us, but no one will be required to work for more than four months out of a year at an outside job, unless an emergency occurs. We put \$10,000 down on the land this spring and will be making payments of \$415.00 a month for 11 years. We currently have \$4,000 in loan money set aside for investment in an industry, probable rope hammocks, this winter.

**AGRICULTURE SITUATION:** We intend to be self-sufficient, but right now we have to buy 90 per cent of our food. We have a dairy cow, two pigs, three rabbits, ten chickens, plenty of wild fruit and nuts, herbs and teas, and a small organic garden and orchard, which we'll be expanding greatly in the future.

**GENERAL LIFE-STYLE AND GOALS:** We are a Walden-Two community, similar to Twin Oaks in Virginia, of which we were originally an offshoot. We are a community of property except for personal items. Assets have to be made available to the community as a loan after a year's membership. Planner-manager government and labor-credit system almost identical to Twin Oaks. We are not rigid, however, and will consider all sound ideas. Anyone who joins can make a difference. We want to build a large, diverse community and live as sanely, ecologically, sharingly and lovingly as possible.

**VISITING AND JOINING:** Visit us for two weeks. If we're compatible, you're in. If not, we'll tell you so. We need to schedule visits so write or call (417)679-4460 and we'll set up dates. We ask visitors to contribute \$2 a day during their stay, but we can waive the fee. Bring sleeping-bag, tent, trailer, what have you. Sorry, no tourists or paper-writers, just people seriously interested in community living. East Wind: Tecumseh, Mo 65760

Julian Woods is a group of 7, whose main objective is to enhance each individual's quality of life through social and economic cooperation. We were inspired by Skinner's **Walden Two**, and we use behavior principles to help us solve problems and plan our physical environment.

Our 148 acres of woodland in Julian, PA are still waiting for us. We've been very busy lately planning our structures and outdoor facilities. Three Penn State architecture students are working very closely with us to design our living spaces in accordance with the land and our present and future needs.

This winter our main focus is making money in order to have the funds necessary to begin building in the spring. Our "outside" jobs are in construction and auto repair and maintenance. However, we are a flexible group of people.

Anyone who shares our interests is encouraged to contact us to arrange for a short visit. We are especially interested in persons with skills in some home industry or a source of income to assist us in our building progress. **Julian Woods, Box 92, Lemont, PA 16851.**



Dandelion is an intentional community inspired by B.F. Skinner's **Walden Two**. We came together at Twin Oak's 1974 Labor Day Conference and hope to move onto a farm in Ontario in the spring of 1975. We're looking for people committed to building community. Some of the things that are important to us are: 1) egalitarianism; 2) communal property; 3) communal child rearing; 4) some kind of structure, (specifically we want to try a planner-manager government and labor credit system); 5) a lifestyle that is as non-consumerist, cooperative, ecological and self-sufficient as possible; 6) learning to use behavioral engineering to shape an environment where people can be happy.

Right now we're all vegetarians and we don't want to raise or buy meat communally, but we're not opposed to meat-eating members.

If you're interested, please write for more information or about visiting. **Dandelion C.P. 138, Mont Tremblant, Quebec, Canada, JOT IZO.**

Aloe is an intentional community of 8 adults and 4 children based on **Walden II**. We are working with positive reinforcement to create an egalitarian community in which we and our children can be happy, healthy, and grow to our fullest potential. We are temporarily living on two acres of land in North Carolina; we have begun our initial land search and would like to be on 100-250 acres by the spring of 1976. Soon we will have our main house finished, giving us room for more members. We welcome visitors, but we must have advance notice because our space is severely limited. Visitors are asked to help with the work of the community and pay \$2 per day to help cover their costs. If you write to us and want a reply, please send a stamped, self-addressed envelope with your letter. **Aloe, Rt 3, Box 80-B, Hillsborough, NC 27278.**

We take great pleasure in announcing the establishment of the permanent country retreat in the Heart of the Annapolis Valley of Peace in Bridgetown, Nova Scotia, Canada, for the devoted and dedicated followers of Bhagavan Sri Ramana Maharshi who are eager and earnest to follow the **Path of Practice of Self-Enquiry of WHO AM I**. By the Infinite Grace and Mercy of Sri Bhagavan the country residential Ashrama has been established on a 140 acre farm. The country Ashrama location is amidst picturesque surroundings of meadows, streams, brooks and springs. The Centre is to propagate Sri Bhagavan's teachings and practice meditation and chants morning and evening. During the day the communal work of farm living is attended to by all the members, friends and visitors. The first batch of dedicated devotees and disciples of Bhagavan Sri Ramana Maharshi are living in the Nova Scotia country Ashrama and are raising the banner of the **path of Self-Enquiry of WHO AM I?** in their **Heart's** cavity with all devotion, dedication, faith, fortitude, love, affection and the complete and total self-submission and self-surrender.

Those desirous of joining the country Ashrama in Nova Scotia, Canada, shall have first to join the New York Ashrama for practice and thereby qualify themselves according to their own capacity. The total and complete devotion and dedication to this life of hard work and practice is the **MUST** for all aspirants. All persons must be either single or legally married, have short hair and free from the use of any kind of intoxicants. **Arunachala Ashrama, Bhagavan Sri Ramana Maharshi Center, Inc., 342 East 6th, NYC 10003 212)477-4060**

## HOMESTEADING

Frequently, we get letters from people who would like to learn the skills needed to farm or homestead: raising and storing food, construction, working with animals, use of basic tools, etc. We would like to know of any families, communes, or other learning centers which are wil-

ling to teach these things to interested people, in exchange for work, money, or whatever. If you offer such a service, or know someone who does, please write to Will, c/o COMMUNITIES, Box 426, Louisa, VA 23093.



At present, we have heard from four groups who are set up to help folks learn

homesteading skills. We haven't heard from all of them recently, so be sure to contact them (include a stamped, self-addressed envelope) if you want current information: Christian Homesteading Movement, RO 2, Oxford NY 13820; Maplevale Organic Farms, Cross Creek, New Brunswick, Canada; Merryweather Farm, c/o Ted & Joy Keiser, Henniker, NH 03242; Sharing Farm, Harrison, Maine 04040.

## COMMUNE TO COMMUNE

**Many communities are faced with complicated or unique situations in filing their tax returns. The following letter may be of help to communities as they consider how to file in 1975, or to new groups which are trying to decide how to establish themselves as legal entities. The letter was written by a member of Twin Oaks who is responsible for filing the community's tax returns, in response to questions from a New England commune.**

It is perfectly legal for commune members to claim each other as deductions. We have done so for years, and the practice passed thru an audit 3 years ago. It is true, however, that the rules are somewhat more restrictive for unrelated than for related persons, and that you have to go thru a certain rigamarole. See pp. 15-20 of **Your Federal Income Tax**, (1974 edition, available at your district office for \$1 if you don't have it already); a slightly fuller treatment is given in IRS Publication 501, **Your Exemptions and Exemptions for Dependents**, which is free.

What it boils down to is this (figures are for 1973 taxes): you must find a group of persons who occupied the same household for the entire taxable year, one of whom earned less than \$750, and the others of whom collectively contributed more than half cos support. Then **any one** of the people who contributed more than 10% of the dependent's support may claim the whole exemption for that dependent, provided that all the others fill out Form 2120, in which they waive that exemption for that year.

Note that this procedure has nothing to do with the way your commune is legally organized, but depends only on the fact that the individuals supported each other financially & lived in the same household. Its use therefore is not a precedent with regard to the legal status of communes. It is possible, in principle, to incorporate a commune in such a way as to secure other tax advantages, but that is a much tougher row to hoe, and tho we have talked about it, we haven't done anything yet. The main possibility is to secure tax-exempt status under Sec. 501(c)—as a religious, charitable, scientific, satellite corporation. Contributions to it, whether by members or outsiders, are then deductible by the contributor. The trouble is that you then have to spend the money in a way that the IRS recognizes as religious or whatever. But the technique is cumbersome, & not very valuable unless there are rich people waiting around to give you money. Someday that may happen, and every ambitious commune should write its corporate charter & bylaws so as to include the magic words that will permit it to apply for such exemption. (Exemption can also get you out of **sales tax**, but that is another subject.)

T.O. at present files under Sec.501(d), intended for monasteries & convents—the only cubbyhole the IRS office could find for us, and, it turns out, a rather convenient one to be. The corporation itself pays no taxes, but files as if it were a partnership, dividing its net income equally among the members, who declare it as dividends. (We once tried to divide it unequally, to cancel out differences in private income, but the IRS wouldn't let us.)

By far the best way to slough off individual taxable income is to see that it never reaches the individual at all. Wherever possible, have the "employer" contract with the community as a whole to supply a member's labor, rather than hire the member. Governments & some big businesses may have no procedure for doing this, and other employers may have to be protected from the knowledge that they are hiring a communist; but any halfway friendly small employer will be grateful for the opportunity because it saves paperwork—the employer-employee relationship being a can of worms. The money then gets divided equally among the members whether you file under 501(d) or as an actual partnership. (Anyone can be a partnership. You don't even need a written agreement; the mere intent to benefit from pooled resources creates a legal partnership.) Once most of the income is channeled thru the community as a whole, either by the above means or by making it in your own businesses, your income-tax problems are minimal, since few communes are rich enough for their **average** income to be in the taxable range. The exceptional cases can easily be taken care of with multiple-support declarations, as above.

# legal



*Two single parents share a house with their children so they can afford decent housing and a healthy environment for themselves and their children. Five people rent a house so they can live together with their friends. These people are now living illegally in parts of this country. Three elderly people move in together for financial and physical security. Two families share a house because neither family can afford a smaller house individually. All these people are also living illegally. Seven people live in a house for ex-mental hospital patients. A widow rents out two rooms in her house. Yes, this is illegal as well.*

People's fundamental right to live how and where they choose is being legislated away in communities across the country where laws are being proposed and passed restricting and/or prohibiting unrelated people from living together. On April 1st, 1974, the Supreme Court upheld the right of a community to define the family for zoning purposes. People who shared a house sued the Village of Belle Terre for denying them beach privileges under the pretext that they were not legal residents. Belle Terre, an exclusive wealthy community of 200 houses is zoned completely for "one family dwellings." Family is defined as any number of people related by blood, adoption or marriage, exclusive of household servants, and no more than two unrelated persons. This definition for use in zoning was challenged as unconstitutional and discriminatory. The suit was successful until the Supreme Court over-ruled the lower court decision by a 7-2 vote. Justice Douglas apparently defected from the ranks of civil liberties advocates when he signed the majority opinion which indicated that it was within the legitimate police powers of a community to define the family as such to protect the nature and quality of the one family community.

Whether or not the justices intended for their decision to be a mandate for every community to pass a similar law, it has become just that. On April 2nd, the Town of Hempstead, the largest town in the country with over 800,000 people in the suburbs of New York City, proposed and later passed the exact same definition of the family. The intent of the Belle Terre

law is clear—to keep Belle Terre an exclusive sanctuary for the rich. The intent in Hempstead is essentially the same only that Hempstead is a large, somewhat diversified community and people would have to be removed to recreate or imitate Belle Terre. This is exactly the kind of reputation the aspiring politicians in Hempstead are trying to build—the guardians of the suburbs. They do not gloss over the issues when they find a friendly crowd, they make it clear they will do what they can to keep out Black and Latin people or at least keep them contained in the suburban slums. Now, senior citizens, young people, many low and middle income people, and anyone else who does not fit into the suburban white middle class world is to be excluded.

The question commonly asked is "Why did they pass this law?" The public position of the town council is that they are ".....protecting the single family home owner." This law does not address itself to real problems of home-owners or anyone in the community such as property taxes, health standards, over-crowding, and absentee landlords. Instead, this law has created a scapegoat so that many people's frustrations can be exorcised by getting rid of the scapegoat. Even though it is estimated that 40% of the Black population would have to move if the law was enforced to the letter, it is equally a class issue. People of low and middle incomes often need to share housing to get decent housing at all. It is these people, regardless of race, that the more affluent people are trying to restrict. Many people struggled hard and long to get out of the city and have their tiny piece of suburban

pie, and it hurts to see some neighbors getting the same slice by sharing a house as a group or by renting out rooms. Many people have responded to house sharing as if it was the problem, and the politicians have capitalized on this misdirected energy rather than deal with the real problems of over-crowding and a severe shortage of adequate affordable housing. The people's consciousness is slowly rising to see that the bulk of people are being priced out of the housing market, but for now, the pressure is off the politicians.

Who gains from this law—who profits? First of all, the politicians have profited on two levels. Symbolically, they have conquered another threat to the homogeneity of the suburbs. Practically, they have subjugated the very groups of people who compose a substantial part of their political opposition to a form of legal harassment. Some people are choosing to move out of town or to stay very quiet so they will not be evicted. In fact, this last alternative was explicitly suggested by the Town Supervisor who advised the people not to raise a stink or they might just get thrown out of their homes.

The realtors and landlords make out pretty well too. Forcing people to split up into single family and one person units will flood the already tight housing market pushing prices up and out of sight. People will have to accept and be thankful for what they can get. Those people who were lucky enough to leave the urban and suburban slums will be forced back into them.

There is another issue which is certainly tied to economics but is more commonly discussed as a choice of lifestyle. Many people live in groups because they see collective living as a positive thing in itself

with unlimited political, economic, and social ramifications. Most simply but most essentially, this law is a victory for the capitalist system which depends on the division of the people into tiny economic groups which is necessary to maintain the waste and duplication in production that our modern capitalist economy depends on to keep "solvent."

This anti-group living law has so much to offer those people in control of our communities that it is being proposed throughout the country in places as diverse as Albany N.Y. and Morgantown, W.Va. The implications are ominous. In the name of property rights people are being forced to split up and stop living in ways that are economically and socially desirable and necessary. The class struggle in this country has opened up a new front.

There is an active resistance movement against this law. In Hempstead, Long Islanders for Residential Rights has been working and organizing since April 2nd to fight the Belle Terre ordinance. Mass vocal opposition was not enough to prevent the law from being passed. The fight is continuing on several fronts including a repeal effort, preparation for a legal test case, and developing state legislation to prevent such laws. The fact that so many communities are considering and passing similar legislation makes the struggle in Hempstead take on national significance. Long Islanders for Residential Rights firmly believes that unless this kind of law is defeated in its early stages, the Belle Terre law and all it represents will become as institutionalized as racism and sexism. For more information write or call: Long Islanders for Residential Rights, 130 Jerusalem Avenue, Hicksville NY 11801, 516-938-5532.

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Another continuing column! This one will attempt to provide helpful hints and insights about various aspects of communal living. Areas that newcomers can consider while getting involved. Our initial contribution from Bob of East Wind in Missouri shares his recent first-hand perspectives gained from visiting communal families.

# HELPFUL HINTS



It's an evening at East Wind after another great meal, and the telephone rings. Otis answers it, and no one is there. He hangs up, and the phone rings again and again with the same result. The answer to the mystery—the caller must be at the only pay phone (which is broken) in Gainesville. . . Will comes up with the brilliant remedy to our dilemma: tell the other party that if they want to be picked up in Gainesville to let the phone ring three times and hang up. And it works! In seconds a carload of communards joyfully take off to welcome a new face, new experiences, new energy.

## THE MISSOURI MERGE

And it happens in other ways. Several members heard about us at a Twin Oaks conference. Some just drop by, hitching or riding bikes or driving broken down cars or Camaros. But with very few exceptions, we have all been visitors at East Wind at one time or another; we have all made that first expectant step through the front door.

Visiting is undoubtedly an important facet of community life. My deep commitment to the idea of community is based largely on the view that alternative life styles are effective instruments of social change, that people will "turn onto" more sensible and fulfilling ways of life. Positive change seems possible only through spreading the word, through increased awareness of alternatives to the eight-to-five doldrums of the outside world. The visiting experience is a vital element in this process. It is the means by which established communities replenish their membership or expand, and it can be an important factor in the fostering of interest (and the faith that it *can be done*) in the formation of new communities. One can read about Twin Oaks, North Mountain, Springtree, or East Wind in *Communities* (I found this new life with the first issue I picked up), but I can only know if I want to make one of these places my home if I actually go there and live it for awhile. And so, in conjunction with the community directory in this issue, here are some ideas concerning the special relationship between visitors and community members.

A positive relationship between visitors and members requires a great deal of energy and understanding on the part of all concerned—awareness of each other's problems is very important. Conditions in the communities I've seen have not been ideal for either party, as members feel they need to channel their entire energies into work and interpersonal relationships within the group, while visitors want to feel a part of things, want to experience the people and their activities. Head states which are most troublesome usually follow the lines of visitors feeling left out and unimportant, while members feel dumped on, too much is expected of them. Creative and tolerant solutions are the only answer. There are definitely two sides of this question that people need to be aware of, and I'd like to take a brief look at both of them.

## VISITOR SIDE

One of the visitors attending a conference at Springtree Community this summer brought several games which the children there proceeded to play with vigor. The question of whether these games should be played (they could be considered competitive in nature, the object of one was to "conquer the world") came up, and one of the members made an interesting point: visitors are very much a part of the "process" during their stay. In other words, newcomers have a great influence on the relationships which surround them; they are a part of the total scheme of interdependence which characterizes community life. Awareness of this factor is very important—it implies a responsibility and a great significance to their interaction with community members. Visitors' actions *do count*. They can contribute greatly to the positive energy that flows from the people there, or they can literally bring a community down. I can remember a period of several days at East Wind when one visitor completely disrupted the normal interrelationships of the entire community.

As a visitor I found the most productive attitude to be one that allows for the community to be experienced with as few expectations as possible. Try to live as the members live—this way an understanding of where peoples' heads are at will be much easier. Give the community a fair chance by merging with the vibrations of the land and people, and then see if they are satisfying. I tried this method, and it worked out really well—spend the first several days trying to acclimate yourself to a new place, then after awhile see if you can fit the things you like to do (I was mainly interested in how much reading I could get done) with the other things going on around you. If high expectations accompany that first step through the door, it is unlikely that a clear view of what the community is like will be possible.

The most difficult part of the visiting trail for me was dealing with the desire to be included, be "a part of things," but instead feeling left out and unimportant. This had a lot to do with the problem of expectations, and oftentimes I was not fully aware of a member's problems and needs. Relating to people takes a lot of time and energy, and after a day's work it's hard enough for members to relate to each other. Many times a lack of communication seemed to be a basic problem. I found that when I took the initiative and asked questions, people were more than willing to be helpful. And many times my expectations were placed in a better perspective when I remembered that I had been invited to share the personal life of people who knew virtually nothing about me, something that happens rarely in American culture.

As a visitor I also found it important to realize that many things had happened at a community before I arrived. Oftentimes I had great suggestions for community members that had already been tried or discussed. This factor may lead to difficulties, especially in the interpersonal sphere. I can remember one instance at a community I visited when two members who did not relate well finally started getting down to it, expressing just the way they felt, trying to deal with the difficulty they had in understanding and living with each other. One of the visitors spoke up in the middle of it all and said one member wasn't being fair, and that member left the room, so nothing was resolved. I felt it would have been better to let the members work it out. After all, they have to live intimately with each other, day after day, month after month.

### GETTING INVOLVED

Work at a community is a really important activity. My experience as a visitor was that getting into simple projects served a twofold purpose: it

helped me to become familiar with the place and the people, and it gave me a good feeling about being there. A little positive energy can provide the motivation for getting things done, even for something as simple as dinner dishes!

The community directory in this issue is very beneficial for both visitors and members in an important way. At many places facilities are limited, and *planning visits through correspondence really helps out a lot*. It gives a good feeling to be expected. I tried writing twice to the communities I planned to visit: once, several months early to find out about the community and suggest possible dates that I might be able to come, and following their reply, I wrote again around a month early detailing my specific plans. It worked out really well.

### GAINING PERSPECTIVE

The reaction of community members to visitors varies between two extremes, either pure excitement over a new face and new energy, or "oh, no, another visitor." Many times the energy to relate to a new face just doesn't seem to be there. In my experience visiting communities, however, I found that it took very little extra energy on the part of members to make me feel welcome. It is really surprising how just a few extra "hellos" or "how ya doins" make such a big difference. In a letter I received from Mulberry House in Richmond, Virginia, I was invited to visit and was told that visitors would be considered a part of the family for the duration of their stay. Also, I was told of a community project I could help them with. When I arrived, my head was in a good place, and things turned out well.

At times as a visitor, it was very hard to deal with the fact that I was a "visitor"; somehow categorized and separated from everything that was going on around me. There were even instances when I felt valuable energy being directed toward me reminding me of my lowly status. These remarks never seemed intentional (in fact, I see them as a creation of my own thoughts). But oftentimes I felt that members were not fully aware of the difficulties of traveling to a new culture and dealing with the excitement, energy, and the very different social relationships one finds there.

And so, awareness seems to be the essential ingredient. Awareness that leads to an understanding of different perspectives and experiences, different problems. I know that the visiting experience can be a positive and productive activity. It is the way I found a new life and a new home which I enjoy so much. And I've seen the same things happen for many others. As Otis says, "Either you do it, or you don't." My only advice to potential visitors is that you do it.

# readback

In **Communities #11**, page 47, Health suggests that it is possible and practical to build a compost privy. After working with one for 2½ years, I have a few thoughts and some questions to share.

Twin Oaks built a 2 chamber privy in June, 1972. Each chamber was approximately 4'x6'x6' (5+ cubic yards). We have turned it, watered it, prayed over it, and even checked its temperature.

First thought: sawdust looks good on paper—carbon/nitrogen ratio of about 500 to one—so a little bit goes a long way when mixed with excreta. Unfortunately, the carbon is tightly bound in the wood fibers and doesn't release quickly, which means that your c/n ratio will not (in the short term) be what you think, and composting will not occur as rapidly as necessary.

Second thought and first question: Speedy composting is necessary for temperature buildup. Temperature is necessary to kill certain very harmful bacteria (see the World Health Organization book on composting by H.B. Gotass). Compost, I believe, can be formed without reaching any particular temperature, but the harmful bacteria can't be killed. The question is, what temperature is reached in your compost pile? The W.H.O. book has some suggestions for time and temperature necessary to kill harmful bacteria and each includes some time above 140 degrees F. I would really like to see some hard data and descriptive info from anyone who has done this.

Third thought: Use the compost with considerable discretion—not on your strawberries and sweet potatoes etc. Land that may be used for hay or pasture at a later date and fruit trees too young to bear are good places for it.

Final thought: Compost privies are probably not a good idea for large groups or groups with a large number of transients. With small tight groups, it would be much easier to educate everyone in the proper use and care of the privy and the compost.

And a final question: Do you know the symptoms of the diseases (dysentery, typhoid, hepatitis, etc.) likely to be transmitted by unsanitary handling, storage, or composting of excreta?

Needless to say, our compost privy hasn't been a great success. We are about to go back and do all the basic research ourselves for lack of hard written facts. I believe it is possible to determine the types of bacteria likely to be present and to determine what time and temperature combination is necessary to kill the worst of them. From that point I will try to construct a compost pile that produces the proper temperature over the desired time. In the meantime, I'll use the best info available—which is 140 degrees for as long as possible (4+ days), then a long waiting spell (6 months) and then use the compost on places where it doesn't matter what bacteria live in it.

If any readers have compost privy knowledge to share, please let me know.

Henry  
Twin Oaks  
Louisa, VA, 23093



Just filled out the questionnaire in **Communities #10**. I am left restless, like I've tossed out some fragments. I'm not sure how meaningful they can be. I think you could have been more careful in designing the questions: What will it tell you for me or anyone else to tell you yes or no whether co's happy or at peace. Why not ask me how I'm feeling about what I'm doing now! How about how does **Communities** mag relate to that? That's a lot more like what I want to tell you. So after several years of just Mac and me on the farm it became absolutely urgent to share this experience, all the joys and trials, with people day to day, in a caring way. So then come the problems of how to do that when you're rusty and very shy and scared from being alone so long. (2 alone can become so much like 1 alone); but also full of new skills, wisdom, confidence, all to be tested.

Just read a quote from good ol' Stewart Brand: "It's become clear what is the prime survival tool for hard times: Friends. Good friends."

Well, I believe that, have known it all along, but to my great amazement and astonishment it's becoming actually true. In most unexpected ways. When you go out on a limb and take the big risks, the changes start happening thick and fast.

Just want you to know how much it helps me to feel good friends with people who've gone out on a limb with a magazine to share their changes and adventures. Hope you can continue. Down south where it seems like everybody is doing a community thing you probably can't appreciate how encouraging you are to us up here in the provinces.

Kate McNeely      Albert, N.B.  
RR 2                      Canada

I dug your article about the hassle and frustration of putting out the November issue on **work**. You're right: your article had more meaningful material about how work does/doesn't get done than all the rest of the magazine.

While I was disappointed in the feature articles, I hope in the not too distant future you do another feature on "work" with broader and more detailed treatment of these issues:

- 1) Who assigns work in Community?
- 2) How and when are annual plans developed?
- 3) How are hassles about work and responsibility solved?
- 4) What is the process of decision-making and how is the entire community involved in active participation and contribution of ideas?
- 5) The need, whether temporary or long term, for some members to work outside in wage jobs, faces every community. Who is selected, how are they selected, and how does that person get co's needs met while outside the community?
- 6) The operation of a community, whether urban or rural, requires basic skills in administration, financial planning and accounting, long term planning, etc. How have the various communities identified their deficiencies in these areas and then obtained the necessary training or experience?



I would really like to see an article or articles on the planning process within a community and then an examination of their success & experience in implementing the plan and the modifications necessary to accommodate the needs of individuals and the needs of the group.

Ventilate your feelings as often as you want. It is a human reaction and I look for that in all your articles.

**Jim Kay**  
Carmichael, CA

The issue #10 editorial really brought to light what I believe to be a major problem in the organization and maintenance of many communities. It seems that people of our age group become confused as to what the purpose of a community is. Of course, when a community is being formed there are many ideas, promises, and energies but when it comes to the nitty-gritty, there are few who are responsible enough to do what they should without being reminded or coerced.

When it comes right down to it there is a great degree of hedonism in all of us, but it is rather foolish to think that this aspect of our personalities could possibly dominate in a communal setting without the thing causing great hardships on a few or the complete demise of the project. Of course it's more pleasant to swim than shovel dirt or take a walk than wash the dishes, but isn't that just part of life—a very essential part, I might add.

In the communities I have been a part of I have often seen great injustices done to some individuals in the name of personal freedom and the all-encompassing mellowness that seems to be a byword of our age group. Sooner or later we will all have to realize that "There's no such thing as a free lunch", and if the people who live together in a community don't care about each other enough to get their own work done so as not to put the ones they supposedly love and live with thru unnecessary hardship, then they don't belong in such a setting.

It seems incredible to me that the same people who expect to be served are the ones who expound great platitudes about how this generation will change the world—well, to change the world will take more hard work (physical, mental and spiritual) than the most hard-working of us has ever seen in our lives. So if we can't cut it now, there's no point in wasting words about the future.

**Laura Ruggieri**  
24 Emery Avenue  
Albany, NY 12205

I read Pammy's (Twin Oaks) article about art in community in **Communities** #10 and thought it would be nice to respond to the suggestion to let you know where I am at. I enjoyed reading the article.

To tell you my philosophy of art and how we function here as a community of artists would be a lengthy subject to delve into, but I'll try to give you an introduction to it and us. I believe a primary purpose of art is to beautify the artist...in other words, the best or highest art is art done not to satisfy any external expectations or to cause a certain response on the part of the audience/viewers/recipients of the art, but art, as the saying goes, for art's sake. The actual creative process the artist becomes involved in is what gives her/him the greatest reward, and this joyousness is reflected in her/his becoming a richer, more gracious and sensitive person. (Richer, of course, not in material terms). The means and the end in this type of art merge into one; there is nothing at the end of the path that is more desired than what happens along the way.

That's the first part of my thinking on art. Now you might wonder how that could fit into a community in practical terms, where there is much work to be done and many people with different interests. In the Purple Submarine there are four of us now, and we live in the city and work at publishing, primarily. This might be somewhat different than a scene with lots more people and a farm trip going on, but I can't see why the principles involved in our nucleus group working as it does shouldn't also work for larger groups of people. The only prerequisite would be that the people would all have to have an equal commitment to the scene and agreement on how they wanted to operate before actually joining together to do it. This is

the situation with us, and we do our work this way: first there is the voluntary labor that people choose to do. This includes all the aspects of our publishing, financial managing, cooking, letter writing, and a number of other tasks. These are not scheduled, because we have all opted to cover these areas, some of which are very creative, others of which are more like benchwork. Then there are some things we call duty labor: things that no one volunteers to do but have to get done.

With duty labor we take turns at the task rotationally, or do it all together as a team. This system works very well for us. It leaves plenty of leeway to get into those areas that really appeal to one's artistic taste while still getting things done that have to be done. A lot of things get done voluntarily that will not necessarily be a person's art form...like for instance, I do the books for our non-profit corporation, a thing I enjoy not because it's particularly challenging or creative for me, but because I know it's one of the essential things in our existence that needs to be taken care of, and I treat it as a way of connecting into awareness of reality...and the responsibilities that have a positive feedback. I am also a visual artist and writer, and I do a good deal of writing, comics, drawings, painting and calligraphy for our various publications, or just for fun, unrelated to any future use. There is plenty of room for me to do these things. We do not think that labor should be evaluated on a point scale; actually, I wouldn't know how to do it. One person's art form might be another person's calamity. Of course, I recognize there are some things that require little thought and are basically repetitive, mechanical, muscle using tasks, that no one particularly likes, but these things are then just divided up in an egalitarian way.

P.O. Box 1174

Even Eve  
San Francisco

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# book reviews



## WHERE ARE WE GOING?

**Post-Scarcity Anarchism** by Murray Bookchin (Ramparts Press, S.F., 1971) \$2.95, pb., 288 pp.

**Strategy for a Living Revolution** by George Lakey (W.H. Freeman, S.F., 1973) \$2.95, pb., 234 pp.

I didn't begin Bookchin's book with an open mind; after hearing many comments, I was anticipating finally being in touch with the gospel, the chosen words for the communitarians of the seventies. Quite a disappointment. The book is a collection of essays written between '65 and '70 and is presented in an order without being chapters being connected, and the order isn't necessarily obvious either. It presents a disjointed dialogue; chapter connectors would have helped.

Bookchin's style is laborious at points when he's using every word available. His consciousness is the sixties confrontation, male oriented, let-me-make-my-point. This brings some unpleasant memories—the intellectual getting the last word to win the argument. In this case Murray devotes a fair amount of space to history, pointing to the failure of the Russian revolution and the outdated Marxist analysis of society. For people unfamiliar with Marxist viewpoints and their narrowness, these analyses are a good introduction. But for those of us interested in creating the post-scarcity anarchic society, the book becomes one-sided with negative critique and intellectual battles at the expense of alternative patterns. I found myself asking if Bookchin was in touch with the new consciousness he mentioned or was only referring to it from an ivory tower vantage point.

**Post Scarcity Anarchism**, then, is pointing to the futility of Marxist theory and Leninist tactics in an age of electronic technology and overcentralization and a planet facing ecological suicide, while pushing a new orientation to society as being decentralized by functioning well through microminiature tooling. This technological emphasis is a further weakness. Bookchin's mind set is plagued with the great electronic gadgets that finally free us to pursue post scarcity utopia via human-sized communities. People will be able to view the farm and the factory within the boundaries of the community, the farm will be thoroughly mechanized so people won't be enslaved to dull work; the factory will have many of the wonderful gadgets, microminiature circuitry with multi-capability, controlling all the manufacturing processes. Question: who in the communities of the future will be satisfied pushing buttons? Do we want to be detached from the processes? Do we want more sophisticated technology and the total push button routine? Somehow Murray feels this'll free us to become whole beings in tune with nature and ecologically right. I'm doubtful; plus I wasn't convinced while reading his visions of the new communities that they were my dream.

This vision is empty. Although Bookchin points to the sensuous being interested in art and good craftsmanship as opposed to the Marxist objectified and satisfied working class dullard, his "whole being" lacks spirituality. Spirituality (and soulfulness) seems an important aspect of our new consciousness being, happy within our new age communities.

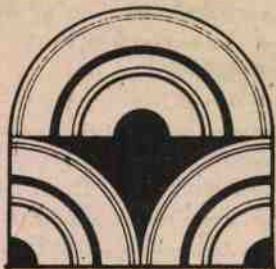
Bookchin does a thorough job of

smashing Marxist thought for 21st century humanity and makes a fair case for the post-scarcity anarchist orientation as being necessary, but his vision is short. He doesn't examine the new being thoroughly. He does get involved with answering the important question "How can North America be decentralized into small communities given our level of technology?" His answer is good; some reasonable thought is presented. Obviously, he's serious. It's of interest to communitarians to consider essential questions of this nature because many people are concerned about this.

Yet Murray doesn't go into strategy at all concerning the means of getting to the new society. He recognizes the intense individualism of American youth but doesn't attempt to explain how this will lead to the essential cooperative attitude necessary to build a communistic society. Further, there's not too much covered regarding how communities will evolve and become stable. There's nothing about how the current imperialist state melts into the self-managing new age community governing small portions of earth. Nor how the labor-intensive countries like China will grow to enjoy a "means of life without the need for grinding, day-to-day toil."

Bookchin may point to the potentialities of our time with his utopian emphasis, but will he win many of the current day communitarians? I get the feeling that we present communitarians are primitive communists who wouldn't fit into those nicely automated farm-factory oases. Some toil is fine. Total liberation in daily life does not preclude manual labor; after the "final revolution" we may want to continue chopping wood and digging compost privies.

It's important to have a rational discussion of organization within a new age society and a fresh orientation that American anarchists can feel more in common with than Marxism, but the dialogue doesn't go far enough.



George Lakey discusses similar questions, but with a completely different orientation which emphasizes the need for revolution—world-wide. In **Strategy for a Living Revolution**, unlike Bookchin, who tries to present a new analysis, George attempts to develop a new strategy—one that will lead to protracted nonviolent struggle in this country. "Why world-wide revolution" and especially "Why nonviolence" are the areas for the discussion. This book then deals with the need for here and now organization with an eye toward a path to world-wide liberation for humanity.

Using an adequate historical perspective of violent and nonviolent struggles, Lakey outlines five key building blocks necessary in developing programs for ongoing radical action. Within each of the areas of action are examples of ways in which nonviolent methods have been used by militants in other parts of the world and within our own civil rights and suffrage movements. George emphasizes nonviolent struggle (NVS) as opposed to violence and pacifism. This new NVS features human-sized teams or affinity groups that live and act-out together. In the past all struggles, nonviolent or violent, have featured the charismatic, male figure dominating every scene: good guy Gandhi, horrible Hitler, savage Stalin on down. The new age consciousness emphasizes teamwork with a non-sexist makeup, rotation of decision-making and knowledge-gathering, committees of concern for recommending direction, decentralization and transnational organization.

The book is easy reading and conveys an attitude of concern for humanity, a realization that human-sized community is the focal point for the whole being—a person in tune with the spirit of the people and in tune with nature throughout the planet. George obviously has experienced the intensity of living

communally, the nature of the need for strategy, the reality of working class America and the difficulty of nonviolent techniques. From this background he mixes an optimism for the future struggle with an open mind about how the struggle will develop. He talks about how small reform is ok within the context of a revolutionary program; he mentions the electoral process as a tool if the people realize the connection with the centralized, bureaucratic nature behind elections; he continually points to the eventual lengthy process before peoples action groups begin assuming control of their lives and he rightly indicates that the revolution never ends—it is alive as long as there are suffering and pockets of ignorance anywhere on earth.

This discussion is a positive refresher after **Post Scarcity Anarchism**. In a way the two books complement one another, with Bookchin providing the new analysis for technological society and Lakey providing the strategy necessary before people assume control world-wide. Both see affinity groups as the ground level unit for building an environment where all humanity can enjoy the opportunity to focus on self-realization without struggling to survive and without unjust inequalities. George's topic is closer to the "here and now" and better touches the means—a gentle strength—that are consistent with the ends. His nonviolent attitudes flow from the pages through his presentation.

One important concern that George mentions that doesn't follow Bookchin's mind set is that we need to de-develop. Small is beautiful and some of this society is over-technologized. He points out that even with our high technology culture there exists a knowledge gap between the farm worker and the university-trained upper class equivalent to the gap between a tribesperson and the ruling class in Saudi Arabia, with its low technology culture. We need to equalize these human differences within each culture and not think of technology as the great equalizer. From that he continues to point to a Gandhian village-based (eco-aware technology) society with human-level technology and equality. The continuing revolution for life should lead toward the nationless society without the necessity of a factory civilization to meet the needs of all the people.

It's very important and timely that Lakey discusses strategy. If this country is on the verge of mass revolutionary consciousness, we need direction. Anarchy does not mean lack of direction or organization, that's chaos; it does mean

commitment to a humanist organization wherein the individual is allowed wide control over the environment and where society is decentralized. Yes, enlightened beings need organization; the world needs directives where recommendations with a unified strategy and guidelines lead to eco-oriented programs for conserving life. These are not dogmatic, top-down orders but flexible programs. The situation in the world is ripe for new age solutions with Bookchin's technology and Lakey's evolving consciousness.

Within this strategy, George points to communal experiments as being on-going cells of revolutionary development. He further notes, though, that these experiments usually become inward directed to the point of being elitist and of minimal value. When the experiment is not based within a revolutionary organization or without revolutionary ideology, it drifts into a nice example of the-way-it-ought-to-be. Unfortunately, this approach is muted by the tolerance of the state; hence there is no struggle and no wide-reaching expansion of consciousness based on a struggle. The experiment fades into the big picture alongside the five cent bubble gum ball.

But community is key to the strategy. It may not begin with intense communal experiments where communist ideals abound, but it gradually builds to human sized affinity groups based in support of its members emotionally, spiritually and materially. These new age teams—non-violent revolutionary groups, NRGs or 'Energies'—are the units of action and the future atoms of the new age society. Their strategy entails: cultural preparation, building organizational strength, propaganda of the deed, political and economic non-cooperation and finally intervention and parallel institutions. These are not clear cut areas; just as there is no clear cut "final revolution", there is overlap. Concurrently those of us living communally in the country are involved in cultural preparation and minimally in economic non-cooperation; publishing this magazine is fangentially propaganda of the deed, and working within parallel institutions; living in an intentional communal environment is building organizational strength; however, there has not been community-wide political non-cooperation and of course no intervention.

This struggle is a long revolution. We need to have that realization; we need a world view, to see our brothers and sisters within every living being; we need transnational ties. We are just beginning; Seize the moment!

**"How to Grow More Vegetables Than You Ever Thought Possible on Less Land Than You Can Imagine."** by John Jeavons. Ecology Action of the Midpeninsula. \$4.



You can raise a lot of vegetables and restore your soil simultaneously by following the wealth of information in this book. The methods presented will expand your knowledge of plants, the environment, and yourself. Jeavons book is rooted in the experience gained from the Common Ground Garden. This garden has shown that it is possible to successfully raise vegetables in barren soil. The soil of the Common Ground Garden is clay that can compact so hard that one can barely drive a pick into it. By applying the principles of biodynamic and French intensive horticulture, this soil was replenished and the garden provided high yields of vegetables.

This book is about paying attention to the needs of plants and the ways of nature. You'll learn about the specific preferences of the different vegetables, from which vegetables love calcium, to which enjoy being together. Successful organic gardening depends on rich compost teeming with micro-organisms and a loose soil that allows for root penetration and aeration; you'll find out how to achieve both. You'll learn to plant in such a way that the moon's forces burst the seeds shells, and to place your seeds so carefully that a few ounces of seeds can cover your garden with vegetables, herbs, and flowers.

By following these methods you can produce more vegetables per acre than a farmer who uses machinery and chemicals. Subsoiling and composting, two of the main ideas advocated, are a large part of the solution to the world's food production problems; the application of these concepts can restore the topsoil and get us out of our dependence on the world's depleted oil reserves. (Fertilizer production requires large amounts of energy.) Any one of you who follows these methods will be actively participating in agrarian reform, because you'll be producing vegetables in a way that restores rather than depletes the topsoil.

(This book is available from Ecology Action's Common Ground Store, 2225 El Camino Real, Palo Alto, CA 94302.)

**Ujamaa: Essays on Socialism**, by Julius K. Nyerere. Oxford University Press, London, 1968; 186pp, pb, \$1.75.

This easy-reading collection of speeches and writings by the popular head of Tanzania, the East African state, is an introduction to the ideology behind African Socialism. It's surprising in some ways, considering that ten years ago the government was speaking for women's emancipation and the creation of a village-based society. Quite in line with our feelings on the need for a village-based decentralist movement in North America with liberated men and women.

Nyerere, Oxford educated and a Christian, seems to be a force in guiding the Tanzanians into a natural flow to communitarian socialism. In 1967 he urged the people to form rural villages, to build the countryside and forget about the bourgeois dreams of city life, with its ego-centered individualism. "Create the communal farms!" Gradually, though, he cautions by suggesting steps involving increasing levels of cooperation. (A good behaviorist.)

The knockout is the spiritual approach to socialism with a plea for open-mindedness, noting that there are various paths to Communism. This makes Nyerere a living blend of Gandhi and Marx—quite a duet. Along the way he gives a general critique of bureaucratic educational systems and stresses the outlook of the communal farm as a school for building the whole being. This was enough to make me stand and cheer, "Long live Julius' ideas!"

Tanzanians recognized that land is the basis of human life. From this a national land trust was formed. And from there the groundwork for the new society was laid; one depending on self-reliance. Without stressing foreign aid, Nyerere outlined that the people must rely on: land and agriculture, one another, socialism, and good leadership. At the root of development is hard work. Without rejecting tradition but realizing its inadequacies—exploitation of women and pervasive poverty—African socialism is based in the ujamaa family—the tribe. This means that relationships are on a human-equal level without employers and employees but with brothers and sisters. And it means that development of the new state takes much time, while

always stressing rural communities and oneness of humanity. So even those in power, like Nyerere, with political or technical skills must be at one with the masses.

**"The essence of rural socialism revolves around the critical fact; that an ujamaa village must be governed by the members themselves, equally."**

Nyerere seems like the closest thing to an inoffensive socialist leader. Reading the book gives one a feeling that some leaders might be trusted. That's dangerous for us good ol hippie anarchists! Don't worry, though, because Tanzanian socialism isn't applicable to North America today. We aren't based on any long standing traditional society, and we never had tribal communal ownership. Furthermore, we're nearly at the opposite pole from their 4% of the people in towns. The book is exciting anyway, just to know that Tanzania is on a good path. Unfortunately, it's been difficult finding many worthwhile reports on the current Ujamaa development. Anyone brushing up on their Swahili may want to travel and let us know.

## ENCOURAGING WOODS

New England has provided us with three fine resources on heating with wood:

**How to Sharpen and Use an Axe, and Get the Most out of Fuel Wood**, by J.A. Elliot. A man who has been chopping wood 20 years explains why he never sharpens his axe on a grinder, tells you to sharpen the cheeks of the axe rather than the blade, and gives tips on putting in a new handle. This 6-page booklet is one of two dozen "Have More Plan" publications, available for only \$.50 from Garden Way Publishing, Charlotte, VT 05445.

"Care and Use of Your Chainsaw", an article by Charles Page. Charlie packs an impressive amount of information into 3 pages of **Farmstead magazine**, a new Maine periodical designed for the small farmer and home gardener. Ask for the Fall/Winter 1974 issue, which also contains articles on food storage, building with stone, making cider wine, and managing woodlots. You needn't live in Maine to enjoy it. Copies \$1.00 from Farmstead Press, Box 392, Blue Hill, ME 04614.

**The Woodburner's handbook**, by David Havens, 107 page paperback, \$2.50. Tells how to select, fell, season and burn wood, as well as how to choose a good used wood stove and then cook on it. For the ambitiously self-sufficient, chapters explain how to build your own wood stove, chimney, or fireplace. Write Sam Ely Community Land Trust, P.O. Box 116, Brunswick, ME 04011.

**Utopian Eyes**, by Purple Submarine. (Quarterly, V.I, No. 1, 12/74, S.F., CA, 46 pp., newsprint, \$1.00.

The first definition given by the American Heritage Dictionary of The English Language for 'utopia' is "Any condition, place or situation of social or political perfection." That is definitely the theme of the magazine **Utopian Eyes**. It is the first issue of a journal written by the members of the Purple Submarine Commune in San Francisco, and basically explains their Philosophies of Utopian Community. Their rap is very rational and explicit. The content is literate as well as forceful.

Upon first glance, one is struck by the neatness and beauty of the magazine's layout. The graphics are inspiring and artistic and blend well within the pages; overall very pleasant to look at and read.

The ideas put forth provoked a lot of thought on my part. A lot was said about Utopia and how it will look in these four people's eyes. In fact they see their life as pretty close to Utopia. Several articles were actual masterplans for Utopia. I like their optimism.

I agree with some of the ideals and premises set forth. Some I question. Some I feel are totally off-the-wall. The humanness in the articles "Friendship", "Anatomy of a Laugh" and "Where have all the Hippies Gone" warmed my heart. In another article they list 38 Human Instincts as the basis of Utopian Psychology, to be nurtured to the exclusion of negative habits (like anger, greed, etc.) Even though I wouldn't call anger a completely negative habit nor do I think all the qualities on their list are instincts, they have completely rational arguments for their conclusions. They think they have it all figured out. That will immediately make many people skeptical (including myself). Aren't there growing pains? Is the road to Utopia always a "righteous high?" Maybe. At any rate, **Utopian Eyes** is interesting reading. Just think, for only a dollar one can find out how to build a "Utopian Superfamily."

**Small Is Beautiful. Economics As If People Mattered** by E. F. Schumacher (Harper Torchbook, 1973, \$3.75)

Small is beautiful and so is this book. One of the reasons is, as Theodore Roszak says in the Introduction, its intention to "subvert 'economic science' by calling its every assumption into question, right down to its psychological and metaphysical foundations."

Schumacher's credentials as an economist are impeccable. On the orthodox side he has been, for example, the top economist and head of planning of the British Coal Board. On the less orthodox side, he has been the president of the Soil Association, one of Britain's oldest organic farming organizations, and the founder and chairperson of a group whose aim is to adapt tools and small-scale machines for use by developing countries.

The foundation of his economic philosophy is that economics is either useless or downright dangerous if not imbued with a human philosophy, a moral or ethical system, a point of view that considers interests other than production, profits, and efficiency as being good for people.

This philosophy along with observations of present economic practices leads Schumacher to what seem inescapable, and to readers of this magazine, familiar conclusions: the present economic policies and practices of most nations are ecologically disastrous, humanly alienating and cruel, and socially stupid; they are incapable of being perpetuated for much longer; and they are antagonistic to a world of peace.

Several chapters in the book provide a detailed analysis of one or another of existing economic problems and the policies being pursued to cope with them. For example, in his chapter entitled "The Problem of Production" he shows with great clarity that contrary to the conventional wisdom the problem of production has not been solved, even by the so-called advanced industrialized nations. In terms apparently designed to reach people who normally think along orthodox business or economic lines, he points out that a business would not be considered viable and profitable if it were using up its capital assets and not replacing them. But that is exactly what

businesses in the aggregate and nations are doing when they use up irreplaceable natural resources. This and other chapters on growth, efficiency, size, and so on are well worth reading for their clarity and force in countering orthodox economic ideas.

But the book is by no means one of merely critical negativity. In place of the orthodox, he offers what he refers to as "Buddhist Economics." Its essence is given in what he defines as the function of work from a Buddhist point of view: "to give a man [person] a chance to utilize and develop his [or her] faculties; to enable [her or] him to overcome [her or] his ego-centredness by joining with other people in a common task; and to bring forth the goods and services needed for a becoming existence." This conception leads to an economic system of small units, decentralized control, respect for nature and other human beings, and public accountability.

Finally, Schumacher presents a speculative plan of how the structure of large scale firms could be reformed. The essential feature of the plan is that taxes on profits would be eliminated and instead a public entity would be issued 50 percent of the company's stocks or other certificates of ownership. The public entity would not be the central government, or even the established local government. Rather, it would be composed of representatives from trade unions, local employers' organizations, local professional associations, and local residents. Its function would be to use its 50 percent of the profits for vital social needs of the local community. Anyone who has been critical of capitalism but scared off from socialism by the specter of centralization should find the last two chapters of this book a stimulating and rewarding reading and thinking experience.

I will add a melancholy note of my own. Just as the Scott Bader Co. is an existing, viable alternative to the dominant mode of private ownership but is at the same time ignored and not emulated, so too in all likelihood will Schumacher's proposals remain beautiful, sensible, workable, humane ideas; but only potentially, for they will be ignored and not adopted.

—Terry Davis

[Ed. Note: The Bader Co. was a successful business transformed to employee ownership, creating a real community of workers.]

# research and theory

# social science

*In this first column on Social Science I want to tell you a little about how the column came to be, and about the functions we think it can have. Then, I'll present some statistics on communal stability that we've gathered as a by-product of our contacting groups annually for our Community Directory.*

*A few months ago, Larry Constantine [co-director of the Center for Family Change] responded to our issue on "Children in Community" [#9] and sent along a paper [not for publication] called "Treasures of the Island", a report on research involving the children of non-traditional families [group marriages, communes, communities]. The social scientist in me [I was a social psychologist before dropping out and joining community] saw value in Larry's work and felt that many readers would dig seeing a non-technical interpretation of it. I wrote him and asked if I could 'interpret' it in an article for Communities, and he enthusiastically agreed.*

*With that headset, I began looking back at a lot of stuff that had come across our desk, and I realized that we had unwittingly become a central conduit for the flow of a lot of good information. Unfortunately, the flow of academic-type information was stopping here, causing our files and waste baskets to bulge. It dawned on me that were we to expend a little energy in the proper directions we could not only insure that information would come in less randomly, but we could also channel it back out to you.*

*In this column, then, we'll try to 1) present relevant research in non-academic language, and 2) serve as an information exchange for researchers. We hope not only to deal with research [and theoretical discussions] concerning the problems of living in community, but also to look closely at the place of the community movement within larger societal change. We currently have enough material for two or three columns. Whether we continue with this section after that depends on both on reader response and on the amount of information that researchers send to us.*

*If you are engaged in research which would be of interest either to our general readership or to other researchers, please let us know about it. Write: David, Communities, Box 426, Louisa, VA 23093.*

## Report on Communal Stability

We currently have in our file 512 active groups and 134 groups which have become defunct over the past three years. Nearly 61% of the active groups are rural and about 40% classify themselves as "spiritual." We believe that both urban groups and spiritual communities are grossly under-represented. (in Boston, New Community Projects has about 300 groups on file, a fraction of those in existence. We're in correspondence with only 6 of those groups. Of the 552 groups claimed by Ananda Marga, 3HO, Divine Light and the Hutterites, we maintain contact with

34). Of course, our rural listings are incomplete also. A recent visitor from a Vermont community added 9 Vermont groups to our file. Previously, we'd had only 5 active groups in that state. Our files are made up of groups which 1) have become famous or notorious, 2) have contacted us in an effort to establish ties with the larger movement, 3) have been chanced upon by us or our friends in our travels. Our sample, then, is probably over-represented by more out-going, attention-seeking groups. How they would differ from the more reclusive groups on the below measures is anyone's guess. Perhaps other researchers have data on that.

One observation about contemporary communes that one finds often in the popular literature is that they are very unstable and extremely short-lived. We've decided to use the data at our disposal to look more closely at this question.

First, we looked at a couple of old directories for some rough figures. The 1969 Carlton College Directory of Communes had a total of 135 listings. Of these we know that 93 were definitely communal (i.e. had 5 or more people living together with the *intention* of being a commune or community.) Twenty-seven of the listed groups were, and have remained, unknown to us. Of the 93 known groups, however, 47 (50.5%) are still active.

Doing the same thing with Richard Fairfield's 1971 Directory, we found that 54% of the 106 known groups are still active. We then went to our own files and found that we were able to date the beginning of 63% of the active groups. Of this 63%, 47% are four years or older, and 80% are 2 years or older.

The results overwhelmingly confirmed our hunches on three of the four comparisons. After two years, groups of 20 or more people are more likely to be still active than smaller ones;\* spiritual groups more likely than secular;\*\* and anarcho-hippie groups much less likely to be still going than non-anarcho-hippie communities.\*\*\* (For the non-statistically minded, those footnotes say that there's less than one chance in a thousand that these results could have occurred by chance.)

The fourth comparison, that between Traditional-Spiritual vs. Aquarian-Spiritual, turned out to be non-significant. We had expected that our data would show the former to be more stable. Over a two year period, at least, both groups proved to be quite stable.

Another comparison of stability between urban and rural groups turned out not to be statistically significant. Since we're less sure of the representative nature of our urban sample, however, we ran all of the above comparisons using data from rural groups alone. The results all held at the .001 level.

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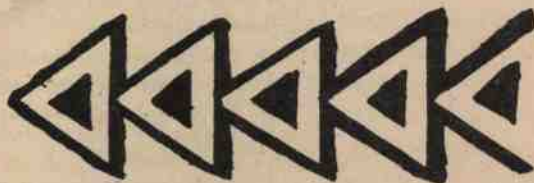
**“After two years, groups of 20 or more people are more likely to be still active than smaller ones; spiritual groups more likely than secular; and anarcho—hippie groups much less likely to be still going than non-anarcho—hippie communities.”**

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Contrary to the popular conception, then, communal ventures aren't all destined to fold after a year or two. Groups seem to have about a 50-50 chance of making it for at least 4 years. (This says nothing about any individual's stay in the commune, of course.)

In order to test some hypotheses about the nature of those groups which survive vs. those that don't, we put the 212 two-year or older active groups and the 77 defunct groups about which we have enough information into a number of polar categories: Small (fewer than 20 members) vs. Large, Spiritual vs. Secular, Traditional-Spiritual vs. Aquarian-Spiritual, and Anarcho-Hippie vs. Non-Anarcho-Hippie. (Traditional-Spiritual are largely Christian communities; Aquarian-Spiritual are Eastern, mystical, occult. Anarcho-Hippie groups are relatively structureless, open-land, drug using advocates of now-traditional sexual experimentation, in other words, the stereotypical 1969-70 commune.)

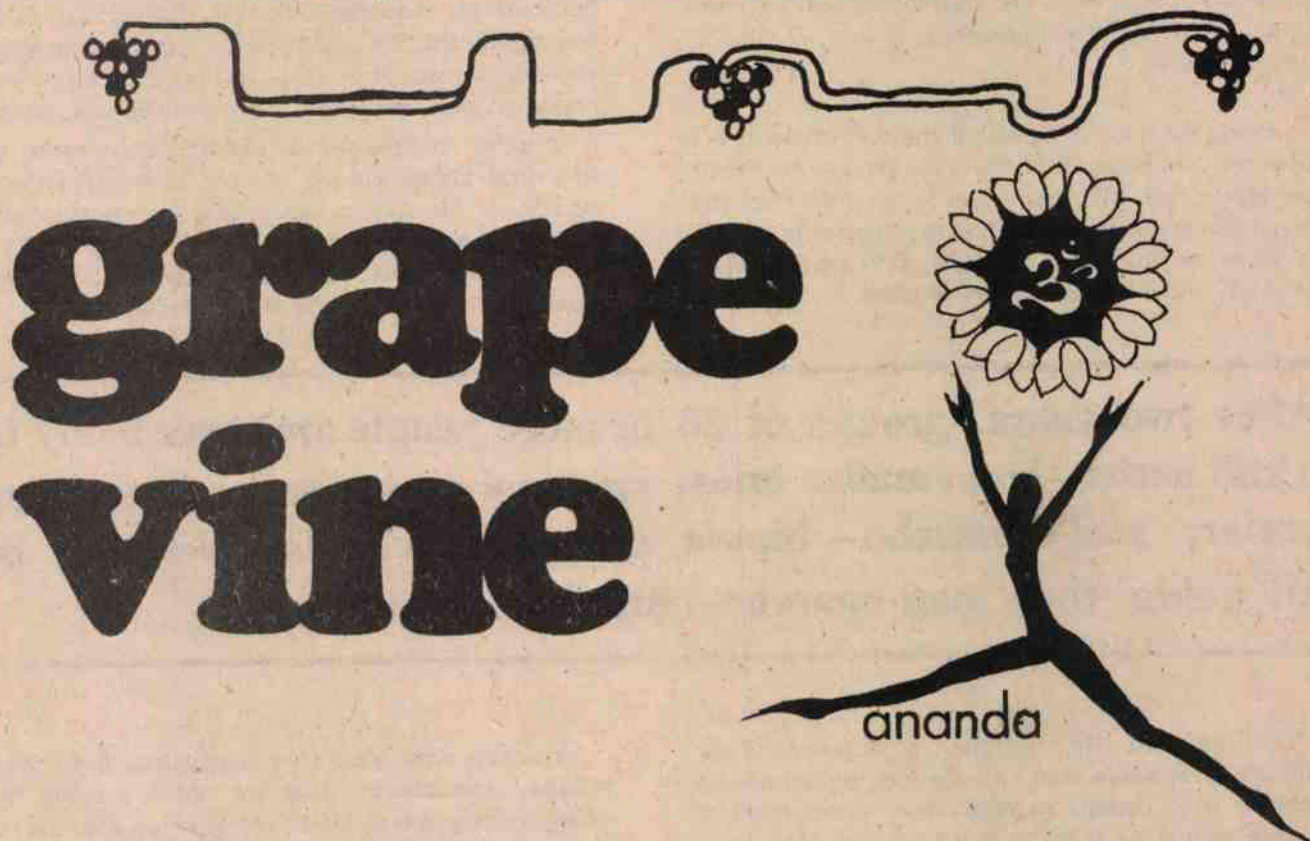
You can draw your own conclusions from these results, remembering that we didn't employ five objective judges to do all the categorizing and that our data was not collected systematically. One conclusion might be that if you are interested in joining a group and if you want to play it safe by joining one which is likely to be around in a couple of years, then try to find a large, spiritual, structured community, and avoid “hippies” like the plague. If, however, you like excitement and change, join a small, secular, unstructured group of fun-loving hippies.



\*X = 19.08, p less than .001, using Yates' correction.  
\*\*X = 22.67, p less than .001  
\*\*\*X = 22.19, p less than .001, using Yates' correction.

As it seems for the communities movement as a whole, this last year has been one of growth and consolidation for Ananda. Though not without its pains, the consensus here is that this growth has been qualitative as well as quantitative, for individuals and the community.

A record influx of about 25 new members brings our total membership to around 110, as well as doubling the number of children, now about 30 little ones. Through this, we've had to put much energy inward—taking more time to get to know and integrate the new people and taking more steps in the evolution of a child-raising philosophy, in conjunction with the practical work of starting a preschool (already with 15 resident and neighboring youngsters), building an addition to the preschool, finally "just about finishing" our elementary schoolhouse after 5 years building, starting the rudiments of a junior high program, and expanding the high school. The garden also has had its biggest year of growth, as yet more California red clay surrenders to the forces of cultivation and compost.



So many new residents have meant a housing crunch in a year that Nevada County has put a freeze on our building until they have approved the Master Plan we have drawn (this was mentioned in **Communities #11**). In the last few months we have been getting into some of the "nitty-gritty" aspects of having the plan approved. It's been a long and hard job! One of the main difficulties is that the Planning Commission is not sure how to classify us—we don't fit into standard categories. They would like to call us a subdivision. This does not seem an accurate description of the community, and it would involve meeting requirements that would cost us many thousands of dollars—the most expensive and unnecessary being the need to pave all our roads. We have a lawyer helping us, and we hope to be able to straighten out this difficulty.

Our proposals for using innovative and ecological methods in the area of sanitation (the compost privy) and water (dependence on cisterns) were not greeted favorably by the Health Department. We are now writing the plan to be according to codes and hope to set up an experimental project with the Health Dept. to see if the compost privy can demonstrate that it can meet County health standards. Perseverance furthers!

This last year has also brought with it many new ways of sharing with the rest of the world and a deeper realization that our way of life has an importance above and beyond a particular community. It represents a vital and important movement which is just being born, and of which Ananda is just one exponent.



Last July, Ananda hosted its first (annual) communities conference. Some of those who came said it was a tremendous success—flattering indeed. On our part, there was some last minute sweating—(“can we do the printing on time?”...“did we order too much food?”...)—then folks started arriving, and it all seemed to happen by itself. About 140 people came and, for 2½ days attended workshops on everything from land hunting and growing food to children in community and how to survive the next ten years; from food co-ops and shelter to government and financial structure, planning, and energy sources. Workshops were led by Ananda folks, folks from other communities and several people working with alternatives and cooperation in the city. Enthusiastic response was given Swami Kriyananda’s talk on the cooperative community movement and a charming presentation by members of Findhorn community in Scotland, as well as the morning group meditations and yoga posture sessions that were offered. But the thing that people seemed most absorbed by was the food. Some even stayed on to eat for a few more days. We learned lots of tips for next time—allow more time for workshops, more ways to meet each other, look for more ways to cut unnecessary expenses, etc. We will do it again in 1975, we are thinking about July 4th weekend—let us know if you are interested.

In 1974, a number of people spent their summer at Ananda, working with us and paying only for their meals, under an arrangement we called the Karma Yoga Program. It was a really meaningful exchange for them and for the Ananda members they worked with; so we’re offering the program again this summer. The Program is a way that we are able to welcome some of the many sincere seekers who want to be more a part of Ananda for the summer but cannot afford or do not wish to be a regular retreatant. To feel comfortable here, Karma Yogis should already be following some kind of spiritual path, practice meditation, and like a quiet environment. The schedule is a tight but rewarding one of group sadhana and 6-7 hours work 5 days a week, wherever the person’s skills are needed in the community.

Work is usually with other Karma Yogis and Ananda members. Work does not start until your second week here; the first week is spent tuning into yourself and the vibrations here. We are especially looking for people with particular skills—carpentry (or any construction oriented skills—preferably with your own tools), gardening or farming, dairywork, mechanical or general repairing skills, typing, bookkeeping, printshop experience, graphics, kitchen management, anything else? You would bring your own tent and sleeping bag. Cost for meals and utilities is \$55/month. Minimum stay is 2 months, though 1 month may be accepted in some cases. Program officially starts May 15 (as camping weather begins around then), with some new people accepted near the 15th of every month until October 31, when the program ends for most people. People have asked us about our Apprentice Gardener Program. This year we are having to limit it to people who are considering joining Ananda, in order to build up your garden crew.

Sensing an urgency in the air, we have started leading weekend seminars in cities (presently every 2 weeks in northern California) entitled “Freedom Through Simplicity”, focusing on learning to deal evenmindedly and intelligently with inflation, shortages, depression, and learning to prepare inwardly and outwardly for hard times. Some of the topics discussed are: an overview of economic and governmental forces at play; are hard times inevitable?; the world food situation and small scale food production, storage, and use; practical steps toward cooperative living; how to simplify your life (diet, shelter, entertainment, etc); communities; how to develop your inner resources; personal change and service to others. Please contact us for more information on these seminars.

For application form to the Karma Yoga Program and further information, please write: Keshava, c/o Ananda Cooperative Village, 900 Alleghany Star Rt. Nevada City, CA 95959. 916)265-5877.



Nine of us left the Maple Hill Commune in the spring of '70 to form what we hoped would be a more complete demonstration of a communal farming family. We represented only half of the group originally located on Maple

Hill overlooking Goddard College in Plainfield, VT. Within a month the Mullein Hill crew numbered over twenty. Our 130 acres, more or less, had no house or buildings of any sort so we decided to rent for the first winter and build the coming spring. No such luck. We laid the foundation Oct 12 of that year and moved in Dec 8 on the wings of a snow storm. The first winter took its toll. We lost over half the original members by spring, some say due to the worst winter in history. Life on the hill goes on today. We now number 20 adults and 5 children, more or less. During the winter months many of us head out for warmer weather and new projects to return for spring planting. Over the years we have built four more houses which are owned by the community but built for nuclear families. The land is owned in common, by a corporation which we all govern. The land is held in perpetuity for the benefit of all mankind.

Entropy Acres joined Mullein Hill two years ago as another farm within the same community. Formerly owned by close friends of the Mulleinoids, Entropy is now becoming an agricultural farm. Once a rather large dairy farm, the old house and barn are being turned into the community farm center. Of the 120 acres that make up the land mass at Entropy, 100 is tillable and has been kept clear by grazing and haying. A sharp contrast to Mullein with 12 acres clear and over 100 in brush.

We have no real rules within the community social fabric. New people are taken in during our quarterly meetings on the equinox and solstice. Folks come to one meeting, state their intentions and wait til the next for the communities judgment on whether they can stay. To date we have not excluded anyone. We have various committees which see to it that things get done or undone. For instance, the land use committee, has taken on the task of mapping out the land according to the various uses we project will be implemented. Human dwellings, animal habitat, agricultural lands, water shed, wildlife, woodland, reserve lands... The committees are formed and dissolved during the quarterly gatherings. Other committees are garden and farm, road, finances, house conservation and whatever comes up...

**Living Situations.** Mullein has a large central house which we call the communal house. It was built the first fall—60 x 24—two stories and houses, at present, three families. The winter capabilities hover around 8. There are three other living buildings on the land. All house couples with and without children. A fourth house is in the makings and may be ready for winter 74-75. Entropy has one living house which accommodates six this winter. As it seems, we are going toward a community made up of couples, communal folk, and anarchists. They said it couldn't be done and we say that at times—but it is still going. Most of us envision a community of many ways and paths.

**Future Dreams and Fantasies.** We would like to have a school sometime for our children—they now go to public and mostly like it. We want to expand the farming scene to more animals—presently we have 10 goats, eight sows, assorted pigs, and a boar, chickens galore, and wintering 30 heifers for a neighbor. We lost a ewe to a bear this fall and that brings us down to two ewes and two rams. Cooperative industry such as a saw mill will eventually happen. Basically we live for the day and roll with the northern Vermont punches.

To those of you who want to visit you are invited; only please let us know in advance. Write: **Mullein Hill & Entropy Acres, Box 63A West Glover, VT**

## MOUNTAIN GROVE



Mountain Grove has moved into another cycle. New people have brought fresh enthusiasm for our activities and purpose. And each of us, whether aged 4 or 67 or somewhere in between, ever learns and grows, and is blessed by our valley and its atmosphere—a thing of beauty and a joy for all who come here.

To meet the needs of our resident children and of other young people living with us, we have a program with organized classes which meet on week days from nine till twelve, followed by assembling together in the Quiet House for significant stories, poems, music, or drama, and silence together. The stories are chosen because of their inherent truth portrayed in a manner meaningful to our children—for example, some of Tolstoy's short stories and incidents from the life of Buddha.

The aim of the school program is to equip each student so that he or she may function with clarity and efficiency in today's world, and to provide an environment in which he or she may develop fully with initiative and love.

Our life together as a community is itself an education with its pleasure and pain—a great opportunity for self-understanding. Classes offer freedom to learn needed skills and responsibilities. Each student is very much a part of setting up cos schedule and seeing that it is relevant. One high school student is now involved with: philosophy, literature, native American history, group dynamics, folk dance, ecology, art and survival. Other resource people available have knowledge in: animal care and health, arts and crafts, Hatha Yoga, creative dance, nutrition, writing, construction, gardening, farming and home economics.

Many potentials await development: clay is in our stream bed and there is much interest in pottery; we are planning on a kiln. Many herbs live in the valley; we expect to expand their present use for healing.

The young children are tutored in necessary elementary academic skills in a comparatively short period of the day, allowing much time for relationship to people, play, work, the forest, the animals, the wild flowers and the unseen, yet very real, life which shares with us our beloved valley.

Now we are starting a program for young people who have finished with high school and who need a year to look at themselves and face the realities of nature.

People in our community, in any community, see themselves and what they are doing with much hope and beauty prevailing when asked to give an accounting. Where does it go? How to make real the times of tension... your mind climbing its own super-structure... unvoiced fury at screaming, tyrannical kids... inability to meet the eye of one who lives here with you. All this is here, too... times of being trapped in troubled relationship... complete impotence in dealing with the rudiments of people conflict. These exist, are coped with or not, and lend our lovely, though at times unreal, community image depth and resonance. We are growing. **Mountain Grove Glendale, OR 97442**



Once upon a time, a man named Nr Yancy build a house on the shoulder of a Blue Ridge foothill called Slaughter Mountain. He lived there, he died there, and he haunts there now—or so we like to think.

Imagine yourself driving in the Blue Ridge. Turn off on the dirt road which circles Mr. Yancy's house. It's a nice big house, white with green shutters. Perched up on the top of its hill, it lords it over the few outbuildings placed at respectful distances around it. There are goats, dogs, chickens, people all over. Could Mr. Yancy have known how important his house would be to so many people? People have laughed in it and sung in it and argued, cried, talked late into the night, run, played, learned, raised animals and plants, read, wrote, and struggled to find themselves and each other in it. People have fought to come here and then fought to leave again.

This, our fourth school year, has been an important one. Many changes... The nature of the job of director has changed so much that we gave it a new name: coordinator. Carla handed that area of responsibility over to Jan. Paul took the kitchen managership over from Helene, Barbara the book-keeping from Rachel. With so much re-shuffling, the flavor of the school is bound to have changed. But that's nothing new—it has been a different place each different year.

We've been experimenting with our meetings, our government, our enforcement procedures—or lack of them. We have achieved our original goal of ten boarding students. We have reduced our daily payment of 75 cents per person to 50 cents. The end, self-sufficiency, may be in sight.

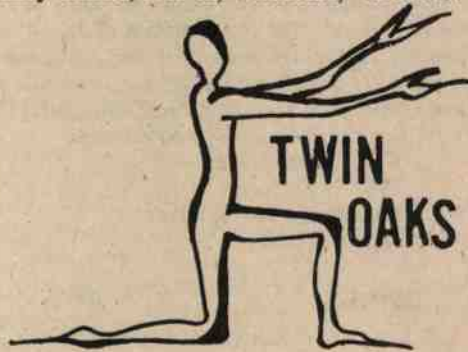
Making a school, being a school, is hard work. There are classes to create, houses to build, and people to love, teach, and care for. Nethers is four years old—already twice as old as the national average for free schools. We are amazed at how much we have achieved, and awed at how much is still to be done.

We're building a house that's going to be heated by the sun! Here's how it'll work.

The house faces south up on a hill. A bit farther down the hill will be this big "solar collector"—nine feet high and wider than the house itself. The sun pouring through this box will hit a layer of metal turnings (such as a lathe produces) all painted black. They'll get very hot, and the heated air all around will rise with a good deal of force. The hot air can't leave the way the sunlight came in (the front of the collector will be plastic or plexiglass), so it will push its way through tunnels to the house. First it will warm the dirt underneath the house, because that hot dirt is what we rely on to keep the house warm at night (and even through several cloudy days, so it's predicted). The still-warm air then circulates from vents in the rear wall to other vents

near the front, and finally re-enters the collector. Thus the house and collector together will comprise a closed air system, with the sun causing circulation by convection.

The house, with its tunnels and vents, is practically finished now. The collector itself, which will require some fancy concrete work, and something to keep stray animals from "dropping in", is our main project. **Nethers Community School, Box 41, Woodville, VA 22749.**



**Priority Planning.** Before taking another step into planning what we were actually going to do, we reminded ourselves of the two basic assumptions of planning: 1) All planning is aimed towards insuring survival and maximizing happiness; and 2) We cannot please everyone. At that point we exercised our fledgling planning skills by attempting a priority list to analyze where the community presently is physically and culturally, what sort of things are important to the community, and toward what goals we would like to be heading.

A list of eight general categories that are basic and essential to the continued existence of T.O. and the happiness of its members was examined as to what functions they served for the group and ordered in a priority list that reflected our short range (six months to a year) needs. First came **more leisure time**, a quota that would not exceed 24, in order to give us somewhat of a rest after last summer's huge push. Next was **industry**, for our economy still needs to grow before we can be secure in its stability. After that, still very high on our priority list, were **safety** and **maintenance**, areas which we had habitually overlooked until situations reached critical points. The next two areas, **self-sufficiency** and **expansion**, were both important for survival and happiness; we could not easily distinguish which was the more important of the two, but growth in both areas could go hand in hand. Very close in importance were the next two areas, **creature comforts** ("standard of living" was too ambiguous a title) and **the community movement**, both of which were important to happiness and so to security.

Our intentions with this list were to make big steps with those areas that were high priority, and progressively smaller steps, but always some steps, with areas further down the list. The actual list of intended projects for the next six months is: a jointer for the hammock industry, a backhoe trailer and tire, a phase convertor for the machine shop, repairing a typewriter that is basic to one of our industries, the long-promised table saw, a shop building, an organic substance that kills pests in the orchard, a new tractor, mower and rake, and money to support five new members of the proposed Acorn II. If any of those projects should fall through, we have other projects that could move up onto the list. **Twin Oaks Rt 4 Box 17 Louisa, VA 23093**

# international

Since **Communities** first began publication, we have received occasional news of cooperative ventures overseas. We considered putting together an "international" issue, but have instead decided to try including such a section in each number. Moshe Matsuba's article on the kibbutz movement in Israel and Japan is our first effort to include overseas developments as a regular feature. For more news of communities overseas, see issue #6.

The Israeli kibbutz is well-known to many of our readers, but virtually nothing has been published in this country about the kibbutz-like communities of Japan. Moshe, who lived on an Israeli kibbutz until moving to a Japanese community, currently works with the Japanese Commune Movement (formerly the Japan Kibbutz Association). So, he is uniquely qualified to write a comparison of the community movement in those two cultures. His article, as it appears here, has been shortened considerably. Further information is available from:

Japanese Commune Movement  
Kikko Kyoda Noen  
1962 Suginosawa  
Imaichi-shi Tochigi-ken  
Japan 321-12

## ORIGINS

The Israeli kibbutz was founded above all for one overriding purpose—the Zionist one. It was created quite pragmatically as the best socio-agricultural instrument for reclaiming and rebuilding the ancient land of Zion. Individualist farming could not possibly succeed among swamps, rocky mountains and a very uncertain water supply—all in dangerous conditions of insecurity from Arab attack. "Unity is strength." The only thing to do was to combine in groups. (One must remember that "kibbutz" simply means "group.") So they did.

Although most settlers had revolted against their old-fashioned religion, there was a quasi-religious visionary drive behind their Zionism: to reconstruct the Jewish nation in its ancient homeland at all costs. In addition, there was a good deal of socialist idealism: the Marxist influence was very strong in Eastern and Central Europe, where most of the original settlers came from. Most of the intensiveness of egalitarian kibbutz democracy comes from this source. And lastly, though much less important, there was an old Jewish tradition of close social cooperation handed down from the mediaeval ghetto surrounded by hostile Gentiles (Christian or Moslem). Something of this atmosphere prevailed even after the 19th century Enlightenment when the Jews started to mingle freely in the Western world, and still does today. So it was not strange for the Jews to live together in cooperative groups.

Jewish nationalism, Zionism, pervaded most of the Jewish people all over the world, and although most were not pre-

pared to emigrate to difficult Israel themselves, they contributed enormous sums of money to help the comparatively few who did. This provided the essential capital for rapid development, and the kibbutzim and moshavim received a good deal of this.

Not a single one of these factors applies in the case of the Japanese communes. There is no Japanese Zionism: the Japanese have lived quite securely in their own land and fortunately have no need to resuscitate it from decay under foreign rule. The well-watered land is in part quite amenable to individualist farming, although this is increasingly unsuitable in modern conditions and would be vastly improved on by cooperation in any case. Socialist consciousness is still very limited in Japan, a modern country outstanding for its lack of social services and with only slight student opposition to the boss system of society. There is no doubt as much village-live cooperation as elsewhere in the world, but presumably not more, and certainly not much in town. Capital is hardly available for rural groups at all. They must either "pull themselves up by their own boot-strings" as the Chinese have been doing since the withdrawal of Russian aid, or not even try to develop in conditions of such a long and painful process.

So how did the Japanese communes originate for all that? Let us have a look at the chief ones.

Itto-En, the first, was founded in 1905, five years before the first Israeli kibbutz, Degania. Although not specifically religious, it was based on a kind of religious motive with a Buddhist background. Yamatoyama, following in 1920, although perfectly tolerant, is openly religious on the Shinto side (its own brand). Shinkyo,

a remarkable case of four ostracized families, owed its foundation to a religious quarrel, while being non-religious in basis itself. Atarashikimura and Oyamoto were both examples of communities built up by and around powerful-personality leaders.

Returned Manchurian farmers who learned to be friends together abroad are to be found at the interesting Kimpu Farm, which later became the Japanese center of the Service Civile Internationale.

The Yamagishi-kai communal association is based on a service way of life, but has a much less strict regimen than Itto-en.

The two Communist communes of Hokuto and Maemoriyama embody a direct political interest, but are moshavim by no means living the truly communist life of the Israeli kibbutz. The prosperously-led Higashiyama-Sangyo, also far from the intense communality of the kibbutz, heads the fairly new Zenkyoren association of communes, seeking to challenge Yamagishi-kai with an interesting reaction in the direction of maximum individual freedom. Many small communes have been created recently, including urban ones, sometimes more or less following the pattern of American and Western European student communes.

So we see that the Japanese communes have much more varied origins than the kibbutzim of Israel. In Japan, we had first the religious communes, then the Communist pair, followed by the striking phenomenon of Yamagishi-kai in the late 1950's, the new challenge of Higashiyama-Sangyo in the mid 1960's, and the various small communes begun since.

## SOCIAL STRUCTURE

The social structure of the Israeli kibbutz is basically very simple. The members share everything in life in approximate equality, with the exceptions of the private family life, which remains entirely private in their own rooms, and of personal interests, ranging from work to hobbies and every aspect of individual culture. So, while a member remains a free individual, he is linked with the others in a kind of over-all family which includes all the private ones. And this in a very practical sense: they have a common dining-room, laundry, clothes-store, children's houses, club-room, and cultural activities. There is only one inclusive income-and-expenditure account for the whole kibbutz. Members do not have to handle any money at all, except for their pocket-money.

This is a classless society indeed: everyone is of equal social status. Even so, there is naturally an intellectual elite as in every society, and the original founding members probably remain prominent in managerial positions for many years. These two groups form a kind of leadership nucleus, but they cannot form a bureaucratic layer, for they can be outvoted at any time and have no higher living standard or privileges than others.

Apart from the kibbutzim, Israel has many moshavim, which are simply more or less cooperative villages, and, more interestingly in the present connection, a few moshavim shitufim. "Moshav shitufi" means "settlement cooperative," and

simply implies that the members work together on their joint farm (and perhaps industry), but live in separate family homes. Each family has its own budget, and will have to buy its own clothes, furniture and food, although the village store provides this more cheaply than in town. So they are not cut off from the money system; they have to do their own laundry, look after their own children, and so on. But they will have frequent general meetings of members, just like the kibbutz, to arrange their village affairs, and the members will be elected annually to various committees, quite in the kibbutz manner. Moreover, the ultimate power of decision will rest in the general meeting by majority vote, the basis of kibbutz democracy, the most complete in the modern world.

Now, the interesting thing about the Japanese communes is that they mostly follow the style of the moshav shitufi and not that of the kibbutz. (The outstanding exception is the Yamagishi-kai federation which is run on lines very close to the Israeli kibbutz model. [see Reach])

Because the social structure is not much changed from regular private-house living, it is easier for many Japanese to accept the moshav shitufi pattern of life than to change over to the total inclusive cooperation of the kibbutz, in spite of the latter's great economic and cultural advantages.

For themselves, the Israelis usually feel the moshav shitufi are too much

half-and-half, neither this nor that, unsatisfactory because half public, half private. But their agricultural experts, working in advice and guidance fields in African and Asian countries have always found that the moshav shitufi idea exports more easily than the much more complete, but at first rather more difficult, kibbutz idea.

One can look in vain for socialist spirit in the Japanese communes. The members are rarely politically interested; nor do they regard the commune as having any responsibility to guide Japan in the direction of more socialism. As for national spirit, they hardly worry about it at all. So we are left with the pure cooperative spirit. And in Japan, we see it blossoming really remarkably. Owing to the mentality of the people, they do not have many of the difficulties the highly individualistic Westerners have in regard to it, so they forge ahead really strikingly.

Only in the case of the religious communes is there an extra spirit: everyone is oriented in a worshipful frame of mind. And here, at last, we have a meeting-place with the Israeli kibbutzim, but only with the very few religious ones in Israel. For they, too, have this binding, worshipful attitude. It is a small point of contact, though. On the whole, the spirit, the atmospheric feeling, of Israeli kibbutz or of Japanese commune society, are poles apart. Nevertheless, do not let us say they have no connection. They are both close human communities.

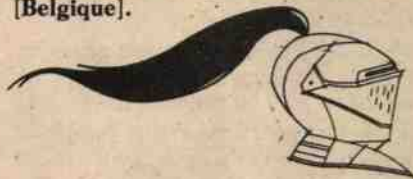
### Two letters from friends overseas give us a chance to begin transnational ties.

Our "Centre Communautaire" has been in existence since 1965. We publish several periodicals, and we have organized a Documentation Center concerning the phenomenon of new communities. We are eager to obtain more information on the communes and communities in your country.

The purpose of the present letter is to ask if you could possibly send us: 1) a brief description of your group association; 2) a recent brochure or prospectus describing your life and activities, and one or a few copies of your own periodical, if any:

Please note the two following requests: 1) Do you allow us to translate into French and to publish any information we shall receive about your own group? 2) Would you agree to send us your publications against ours, on an exchange basis?

Our aim is to establish more efficient exchanges between communes from all countries, and to give significant information to everybody closely or remotely interested in USA and Canadian communities. In doing so, we wish to contribute to intercommunal research, in order to promote an alternative collective destined to replace our present society. We thank you most heartily and wish you every peace and joy. **J. Dussart. Centre communautaire International 76, avenue de l'Hippodrome, B-1050 Bruxelles [Belgique].**



This is Yamagishi Kai, one of the communes in Japan. I think you already know something about our commune since it was introduced to your country a few years ago in *The Modern Utopian*. (See Book Shelf).

Nowadays, we are having more and more visitors from abroad to our communes. And there is at least one participant from abroad to every "Tokko." (A week-long orientation meeting for ideas and practices of Yamagishi Kai.)

This kind of cultural exchange and mutual understanding is very important for a world-wide communal movement.

We have decided to send some of our staff to the communes in America. And at the same time, we want to accept some American people who are deeply involved in the communal movement in America, if they wish. This kind of mutual exchange and cooperation would open a new facet to our movement towards a new society.

For this purpose, we want to get information about communes in America. What kind of communes are there? Is it possible to visit and live there together for awhile? And so on. **Someya Yasumasa Yamagishi Kai Home Center, 555 Kawahigashi, Iga cho, Iyama gun, Mie ken, Japan**

# resources

## RESOURCES INTERNATIONAL

The following are groups which publish periodicals or serve as contact points for communal activities in their country. Remember that international postage is expensive! If you write requesting an answer, enclose money or an international postal coupon.

**ISRAEL:** A central resource group for Israeli kibbutzim. Address: **Brit HaI'hvah Hakkibbutzi, Bet Hamerkaz Hachaklai, Shaul Hamelech 8, Tel Aviv, Israel.**

To get help in arranging work-visits by Americans to various kibbutzim in Israel, write: **Kibbutz Allya Desk, 574 Sixth Ave., New York, NY 10011.**

**JAPAN:** The Japanese Commune Movement is in touch with some 40 communes in that country, and is also interested in maintaining contact with communities overseas. They publish a newsletter in English: **Japanese Commune Movement, Nikko Kyodo Noen, 1962 Suginosawa, Imaichi-shi, Tochigi-ken, Japan 321-12**

**MEXICO:** A community now getting underway in Mexico City has offered to serve as a clearinghouse for communal activities in that country. Write: **Juan Parent, Apdo. 29-236, Mexico 1, D.F., Mexico**

**NEW ZEALAND:** **Mushroom** is a new publication on alternative lifestyles planned by a communal group in New Zealand. Contact: **Barbara Grey/Alan Admore, c/o Chippenham Community, 51 Browns Rd., Christchurch 1, N. Z.**

**SOUTH AFRICA:** A magazine on cooperative activities and spiritual stirrings is put out by: **Children of Atlantis, PO Box 11438, Capetown, South Africa**

**SWEDEN:** We haven't yet made contact with these folks: **Kollektivcentrum, Blomma Brebol, 64023 Valla, Sweden**

**SWITZERLAND:** We're told a list of Swiss communes is available from: **Kollektivcentrum, Shoegg, Postfach 14, 141 A, 8820 Waedenswill, Switzerland**

**BELGIUM:** **La Gazette des Communautes** is a French-language newsletter recently initiated by the Centre Communautaire International, an urban center for research into community matters. CCI was

established in 1965, and is an outgrowth of a rural community of some 30 people. **La Gazette des Communautes, Boite Postal 94, B-1050, Bruxelles, Belgium**

**CANADA:** **Alternatives to Alienation** is a bi-monthly newspaper published by an urban commune. It features their commentary on communal living as the answer to the frustration and fragmentation that pervades Western society. Contact: **Alternatives to Alienation, Box 46, Sta. M, Toronto, Ontario M6S FT2**

**ENGLAND:** **BIT** is a publication and resource center with a magazine containing news of the alternatives currents in England. **BIT, 146 Great Western Rd., London W 11, England**

One of the finest communal magazines we've seen is **Communes Journal**. It is filled with beautiful graphics & relevant articles. Correspondence to: **Commune Movement, c/o Richard Secombe, Sect., 3 Longfellow Av. Bath, Somerset, England**

**FRANCE:** **C Comme C** is a new French-language publication of the Communal movement. Address: **C Comme C, c/o Michel Dubedat, Rue Belgrand 29, 75020 Paris, France**

**Nouvelles de L'Arche** is a monthly newsletter published in French by L'Arche, a community dedicated to Gandhian non-violent social change. Write: **L'Arche, La Borie Noble, F-34 Le Bosquet d'Orb, France**

**Nature et Progres**, a French quarterly on organic agriculture and natural living, is published by a 10 year-old community of 21 people near Paris. Write: **Nature et Progres, 3 Chemin de la Bergerie, 91700 Ste Genevieve-des-Bois, France**

**GERMANY:** An agricultural commune which publishes the newspaper **Pang** can be reached at: **Gartnerekommune, 8531 Jobstgrueth 17, Post Linden, W Germany**

**Erdenlog** (in English: **Earthlog**) is a new resource book about to be published by Connexions, a commune of 9 in Bavaria. It is planned to be similar to the **Whole Earth Catalog**. For details: **Erdenlog, c/o Connexions, N-8161 Hundham, Germany**

## MISCELLANEOUS

Community related activity available from other families and organizations.

**EVERGREEN LAND TRUST:** PO Box 303, Clear Lake, WA 98235. Have land to support a couple of small groups. Are formally promoting land trusts in the NW and are interested in having individuals contact them to work on publicity, grant writing, promotion, general organizational tasks. Contact them about caretaking any land.

**GOMF:** 1544 Oak St., Oroville, CA 95965. The aim is to spread the teachings of the Unifying Principle and its practical application in daily life, through publications, lectures, and meetings on Oriental philosophy and related subjects. Publish **The Macrobiotic** magazine plus many books. (See Vega Institute in the Directory).

**LIFESTYLES ASSOCIATES,** Richland Farm: 4730 Sheppard Lane, Ellicott City, MD 21403. Offer consultation on interpersonal, group and organization matters, and conduct workshops on such topics as group behavior, communication, decision-making, working for love and trust. Willing to travel to communes if expenses can be met; accept bartering, exchanging their services for goods.

**SHARING:** 3354 Biscayne, Arnold, MO 63010. A quarterly mimeoed pamphlet discussing community considerations. The initial number, 20 pages, contains news on East Wind plus some resource stuff and articles on forming communal ventures. 50 cents/copy.

**SPRINGTREE COMMUNITY COLLEGE:** Rt. 2 Box 50-A-1, Scottsville, VA 24590; 804)286-3466. An experience in communal living with opportunities for both academic and practical learning. Affiliated with Campus Free College; tuition, room and board based on semester basis.

## PUBLICATIONS FROM THE COLLECTIVE MIND

Many of the following groups are communal and all are collective organizations that edit material relevant to the alternative movement. See the Directory for more info on most of them.

**THE CONNECTION:** Box 224J, Ojai, CA 93023. National collective buying service and communication network. Catalogue available.

**EARTHMIND:** 26510 Josel Dr., Saugus, CA 91350. Alternative sources of energy publications, so far methane and wind have been featured.

**EDCENTRIC:** PO Box 10085, Eugene, OR 97401. Quarterly mag linking the education liberation movement with other liberation movements.

**THE FARM:** Summertown, TN 38483. Village publishes books on their lifestyle and produces record albums.

**FREESTONE COLLECTIVE:** Box 357, Albion, CA 95410. Useful, clear, honest spiritually-expanding books on education

**ISSUES IN RADICAL THERAPY:** PO Box 23533, Oakland, CA 94623. Practical journal which covers issues close to cooperative lifestyles.

**LAMA:** Box 444, San Cristobal, NM 87564. Spiritual messages recorded in various forms on albums, in books, photos, flags, stories, drawings.

**NEW ALCHEMISTS:** PO Box 432, Woods Hole, MA 02543. Info related to ecological and social transformation of society focusing on energy.

**NEW SCHOOLS EXCHANGE:** Pettigrew AR 72752; 501)677-2300. National newsletter in touch with alternative schools and teachers; good guide. Primary purpose is to continue and expand communications/organization among individuals and schools at all levels. Only annual directory of Alternative Education. Bi-weekly.

**PEER:** PO Box 27, Simpsonville, MD 21150; 301)531-5154. Publish radical newspaper focusing on feminist, socialist revolution.

**PURPLE SUBMARINE:** PO Box 1174, S.F., CA 94101; 415)752-0733. Variety of info on Utopian Psychology for building joy now.

**RFD:** PO Box 161, Grinnell, IA 50112. Mag written, drawn and danced by rural gay men. Consciousness-raising forum for everybody.

**SCHOOL OF LIVING:** Rt. 1 Box 129, Freeland, MD 21503. Mag about home-steading and decentralization thru alternative economy.

**TOWN FORUM:** 724 Whiteaker St. Cottage Grove, OR 97424; 503)942-7720. Mag, book and newsletter explaining the struggles in planning a village in rural Oregon.

**TWIN OAKS:** Rt. 4 Box 169, Louisa, VA 23093. Have brochure detailing a set of articles and bylaws for communal family; also book and newsletter.

**UTOPIA,** c/o The Greenhouse: 761 Camino Pescadero, Isla Vista, CA 93017. Games designed to explore the major issues of communal life.

**WIN:** Box 547, Rifton, NY 12471. Weekly mag dedicated to nonviolent struggle of transforming society; topical news and current views.

**WORKFORCE,** c/o VSC: 5951 Canning St., Oakland, CA 94609; 415)653-6535. Quarterly resource guide to alternative work in America, plus bi-monthly mag with issues related to the work experience.

## REGIONAL INFORMATION CENTERS

These groups have information on communal ventures in their area and have access to a variety of resources and contacts on a wider scale.

**ALTERNATIVE LIFESTYLES:** 2201 21st Av So., Minn. MN 55404; 612)722-7950. See Community Directory.

**ANDORRA II:** 27 Wilson St., Daly City, CA 94014. A collective sponsoring a learning center where creative energy from all people can be shared; working closely with others in S.F. toward furthering communal situations and cooperatives in their neighborhoods.

**THE COMMUNAL LIVING CLEARING CENTER:** c/o Family Synergy, PO Box 798, Manhattan Bch, CA 90266. A service provided for people interested in living with others. Its goal is to arrange an opportunity for these people to meet each other and plan their communal venture during regular meetings at the center.

**COMMUNITARIAN CONSULTANTS:** 236 San Jose Ave., S.F., CA 94110. Folks with a communal family helping city people with contacts for alternative culture matters. Counselling and workshops on communal search, building community, men and women together; plus weekend retreats and related activity for expediting transitions.

**NEW COMMUNITY PROJECTS:** 32 Rutland St., Boston, MA 02118. See Community Directory.

**OPEN:** Box 692, Port Townsend, WA See Community Directory.

## INFORMATION ORGANIZATIONS

These groups and organizations have valuable info on wide reaching matters.

**ANANDA COOPERATIVE VILLAGE:** 900 Alleghany Star Rt., Nevada City, CA 95965; 916)265-5877. See Community Directory.

**CENTER FOR CONFLICT RESOLUTION** 420 N Lake St., Madison, WI 53706. Bi-monthly newsletter details their activity in building networks, sharing problem-solving skills and living more integrated lives within the living-working community. Helped form land trust, have college course on non-violent methods along with a peace/conflict studies program and a resource center.

**COMMUNITY SERVICE:** Box 243, Yellow Springs, OH 45387; 767-2161. See Community Directory.

**INTERNATIONAL INDEPENDENCE INSTITUTE:** West Rd. Box 183, Ashby, MA 01431. See Community Directory.

**MOVEMENT FOR A NEW SOCIETY:** 1006 S. 46th St. Phila. PA 19143. A far-reaching network of small groups working nonviolently for fundamental social change. MNS is developing an analysis of the present society with a program for change rooted in community, struggle and alternative institutions. Seminars, literature, newsletter, urban resource centers, training programs are available.

**NASCO:** Box 1301, Ann Arbor, MI 48106. Manage student co-op housing on the continent; publish **The New Harbinger**, a forum for discussion and inquiry into the contemporary cooperative movement.

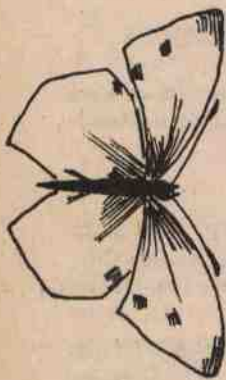
# farm and garden

## INSECT CONTROL REVISITED

Our first Farm and Garden column (issue #10) has stirred several interesting responses on the issue of controlling harmful insects. I'd like to share portions of two letters we received on the subject.

The first is from Treebeard, who lives in a cooperative community east of the Cascades in Washington State. Here's his description of their unusual agricultural situation:

*I dry farm everything from cereal grain to tomatoes [this means I do not water]. I live in a high desert situation with less than 10" rainfall—intense. I do minimal weeding using say purslane [a natural carpet mulch] and camomile for tomatoes. My farming and garden techniques would most likely sound very foreign to you. I use, for instance, bull snakes for gopher control. I don't have any serious bug problems. You know, I think it's because I do not water. I sure get psychedelic flavors; like my environment—intense.*



The portion of his letter which relates to insect pests follows. It does not suggest specific remedies for individual pests (see recommended books for this), but rather offers a deeper look at the whole question of plant ecology, emphasizing the "individual activity" of each plant.

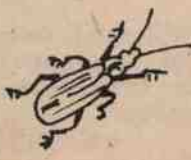
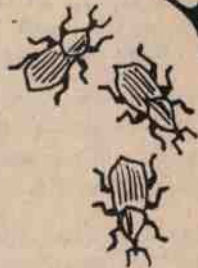
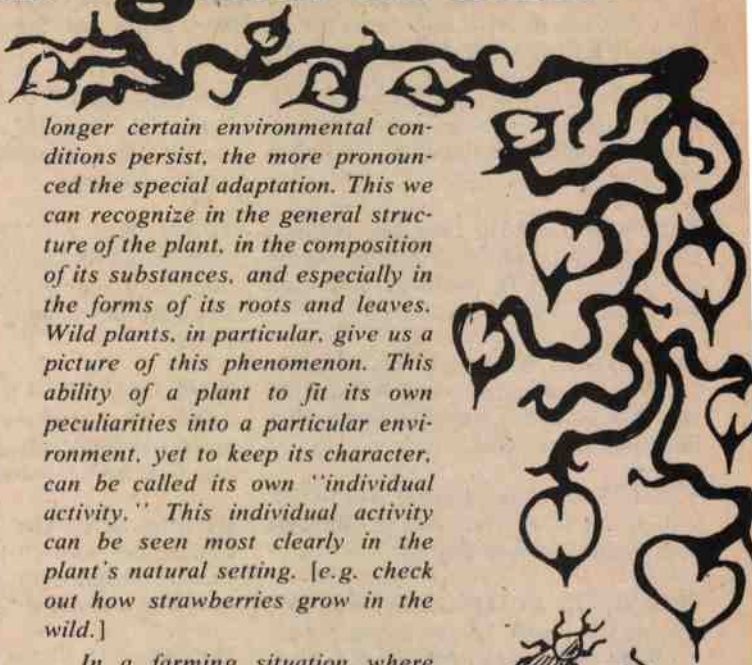
*Brother Will,*

*Maybe this will help with your pest problem. First let's look at the natural environment and the native "wild" plants. A wild plant expresses in its growth not only its own species, but also the connection with its environment. The plant as a whole responds to the entirety of the constantly-changing life conditions of a particular location. Growing in one place for several generations, it will develop a "type" under the influence of all the particularities of that location. This type reflects the surroundings—especially the soil conditions. The*

*longer certain environmental conditions persist, the more pronounced the special adaptation. This we can recognize in the general structure of the plant, in the composition of its substances, and especially in the forms of its roots and leaves. Wild plants, in particular, give us a picture of this phenomenon. This ability of a plant to fit its own peculiarities into a particular environment, yet to keep its character, can be called its own "individual activity." This individual activity can be seen most clearly in the plant's natural setting. [e.g. check out how strawberries grow in the wild.]*

*In a farming situation where mineral fertilizers are used, on the other hand, the roots of a plant find greater amounts of water-soluble salts, and they will absorb these passively. The plant will then grow and grow, developing great bulk, but it will compare unfavorably in form and substance to the "natural plant type." As a result it becomes more susceptible to sickness and harmful insects. This plant is also of reduced nutritional quality. Of course, we can grow plants in artificially fertilized soil, but then they lose their essential ability to maintain their own "individual activity." These debilitating qualities are then passed on generation after generation through the seeds. [Grow your own seed, for your particular location.]*

*Signs of degeneration point to one of the most common problems of present-day agriculture: Many of our modern practices of cultivating the soil and plants hinder and prevent the plants from developing their extraordinary ability to adapt to their surroundings while still maintaining their own individual activity.*





Remember you are working with nature—what in other words we call "natural:" the way it exists, regardless of people—and our "knowledge."

If you consider this, then you can realize what actually builds a plant. There are lots of activities which can be in or out of balance and which influence the total reality of a plant: bad vibes, working with indifference, singing, birds singing, bees buzzing, etc. There's a lot to consider beyond just the mineral content.

Feel the consciousness of each plant as your own consciousness. So, leaving aside concern for self, become each plant. This consciousness exists as Life, and nothing else exists. This consciousness is the spirit of guidance of each one. Be this one.

Expand consciousness as an alternative to the destruction of Life.

Life is what was given.

Bless it.

Treebeard.

The second letter is from Jeff Cox, Associate Editor of *Organic Gardening & Farming*. He, too, stresses the importance of the over-all plant environment and gives some insect pest tips, plus an encouraging offer of help on specific problems we may encounter in the future.

Dear Will:

Good to hear from you. I enjoyed reading your publication. Sure sounds like you have bug problems. You must realize that we print actual garden experiences of organic growers. If they find that wood ashes work for a specific bug, then for them, at least, it has worked. It isn't theory—it's the result of practice that we print.

Before you write off companion planting, et al., you should take care that you have implemented the

organic method properly. That is, your soil should be cooking with a few years of decaying mulch, manure, etc. The pH should be  $3\frac{1}{2}$  and rising. Organic plant protection, when it works, is a whole system. What happens, and this is actually verified by farmers and gardeners, is that nature slowly—under natural care—establishes within the cropping ecosystem a series of checks and balances. When the homestead, farm, or whatever has been brought to this state by environmentally aware husbandry, results start coming in.

But you can't expect to be insect free. Insects are part of it and will take a certain percentage of your crop—maybe a low percentage. You have to decide what is tolerable damage and what is intolerable. For the checks and balances to grow to maturity, there needs to be a mixture of beneficial and injurious bugs. The pests are necessary so that the beneficials have something to eat. Keep this in mind when using biological controls. We've written articles lately about the inadvisability of using ladybugs from commercial sources, since these often come from the Sierras of California and often fail to establish themselves in the garden.

*Bacillus thuringiensis* is sure death for caterpillars, however. Aphids are controlled by washing them off plants with a hose. Squash bugs and vine borers are tough little nuts to crack. Rotenone works well, but it disrupts the balances. Still, I use it sparingly and have great success.

Let me suggest that you refer specific pest problems to me when they arise in the future and I'll try to give you the latest info. Also, allow me to encourage you to develop that mellow gentility with respect to the growing area that will eventually allow nature to develop her checks and balances more completely. In other words, don't cop out.

Sincerely,  
Jeff Cox

## Books on Insect Control

**Getting the Bugs Out of Organic Gardening**, by the staff of Organic Gardening and Farming, 114 pages. This \$2.95 paperback pulls together information on most aspects of pest control: basics of biological control, companion planting, resistant varieties, organic sprays, and homemade insect traps. It includes a pest-by-pest breakdown of "specific alternatives to insecticides," addresses of sources for natural insect controls, and a thorough index. Rodale Press, Emmaus, Pa. 18049.

**Insect Pests**, by George S. Fichter, 161 pages, paperback. This unassuming "Golden Nature Guide" cost \$1.25 in 1966. If still available, it's the best inexpensive guide we've seen for identifying insects by their appearance and habits. The book is loaded with accurate color drawings. Golden Press, New York, N.Y.

**Vegetable Gardening**, by The Progressive Farmer/Southern Living Magazine, 171 pages, \$3.95. A hardcover introduction to growing vegetables and fruits in Southern climates, this book is not oriented toward organic practices. The last 13 pages, however, contain 30 excellent color photographs of harmful insects, 10 of beneficial species, and 40 of the common vegetable diseases. The detailed color shots of such diseases as fusarium wilt, anthracnose, powdery mildew, and mosaic were especially helpful to us. Southern Living Books, Box 2463, Birmingham, Alabama 35202.

**Handbook on Biological Control of Plant Pests**, by the Brooklyn Botanic Garden, 96 pages, \$1.25. A special reprint of the Botanic Garden's quarterly magazine, this booklet is appropriate for serious students of biological control. Articles cover recent research in the use of natural parasites and predators, application of microbial diseases, and sterilization of male species of insect pests. The articles on lady beetles and preying mantises both offer realistic notes cautioning the reader not to expect most purchased predators of these species to take up permanent residence in your garden. Brooklyn Botanic Garden, 1000 Washington Ave, Brooklyn, N.Y. 11225.

## General Gardening Books

Rodale Press publishes many books of interest to folks who garden organically. The most useful is **How to Grow Fruits & Vegetables by the Organic Method**, a 900 page volume packed with easily-understood information of use to beginner and veteran alike. A main drawback in the case of large communes, however, is the lack of material on growing vegetables on a large scale. We're still looking for a good book about raising vegetable crops on a commercial scale without using the techniques of present commercial agriculture.

Rodale's **Organic Calendar** dedicates a chapter to each month, and outlines work to be done in the vegetable garden, ornamental garden, orchard, and under glass. Essentially a summary of similar articles in their magazine, the book does not contain new or detailed "how to" instructions, but serves as a useful reminder of projects which can easily be forgotten during a busy growing season.

We know of three paperbacks which provide a good, inexpensive introduction to organic gardening:

Leonard Wickenden, a scientist and organic gardener, has written an introduction to growing vegetables, fruits, and flowers which is enjoyable and easy to read. Of particular note is his chapter on saving your own seed—something many of us will want to learn in order to save money and select strains that do well in our particular soil and climate.

**Gardening With Nature**, Fawcett Publications, Greenwich, Conn. 06830. 1954, reprinted in paperback, 1972. \$.95

The **basic Book of Organic Gardening**, a relatively new Rodale publication, is easily read and packed with information. It includes 50 pages on "alternatives to insecticides," and good tips for saving seed.

Edna Blair's **The Food Garden** was written during World War II when Victory Gardens were being planted and folks were still in touch with old-time methods. Marty Jezer has revised it to include new organic techniques for an "ecologically-aware public." Of special value are the dozens of hand-drawn illustrations which greatly enhance the printed text.

For information write Jezer c/o WIN magazine, Box 546, Rifton, NY, 12471

### APOLOGIA

Acknowledgment to Allan Solares for contributing the article in *Communities* #10 on "Short Green".

Acknowledgement to Ms. Landemann for the photo on the inside back cover of #10

Acknowledgement to Michael and Ray for their photos of Ananda farm pictured in *Communities* #s 10 & 11 on pp. 1, 9, 11, & 6, 7, 19.

# about this magazine

Our vision of the job of editing this magazine is to function as a clearinghouse: to collect material, select what's most relevant for the folks who read **Communities**, and take charge of the production and distribution tasks.

This means we don't want to be writing all the articles, taking all the photos, and preparing all the graphics for each issue. We hope this material will come from the people who see this publication as a tool or resource which is available to them, especially to those living cooperatively. Send us whatever you are doing or thinking: cartoons, articles, a letter you wrote to friends, black and white photographs, news for reach and Grapevine. See "Reflections" in this issue for some suggestions regarding future articles and contributing. Material can be sent to CPC, Rt. 1, Box 191, Oroville, CA 95965.

We were forced to increase our newsstand price because we want to pay ourselves \$2.00/hr for our labor and because the cost of publishing continues to increase. We have finally received a wage for our labor after two years. This means that we should continue as a bi-monthly in '75.

#### Deadlines:

- |                      |          |
|----------------------|----------|
| #14 "Therapy"        | April 15 |
| #15 "Homesteading"   | June 10  |
| #16 "Urban Communes" | August 5 |

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The rates start at \$4.00/hr. for small jobs where the client is a collective or communal group. This is for justified or unjustified copy in 7, 9, 10, 12, 14, 18, 20, and 24 point sizes, bold, medium, or italic. Communities contains examples of most of our type sizes and styles. Other sizes and styles are available, but they cost more.

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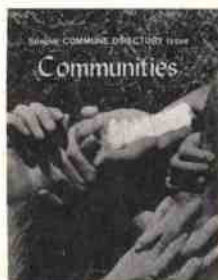
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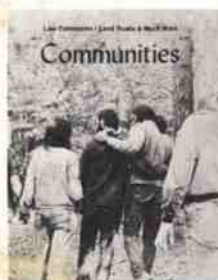
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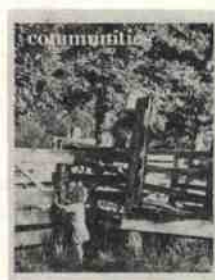
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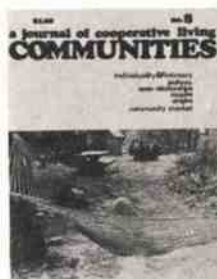
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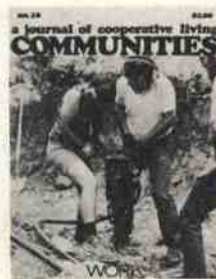
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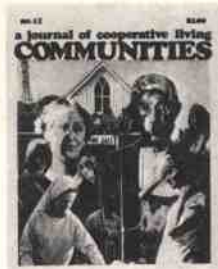
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#10 Joyful Work



#11 Land Reform



#12 Community Directory

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