

# COMMUNITIES

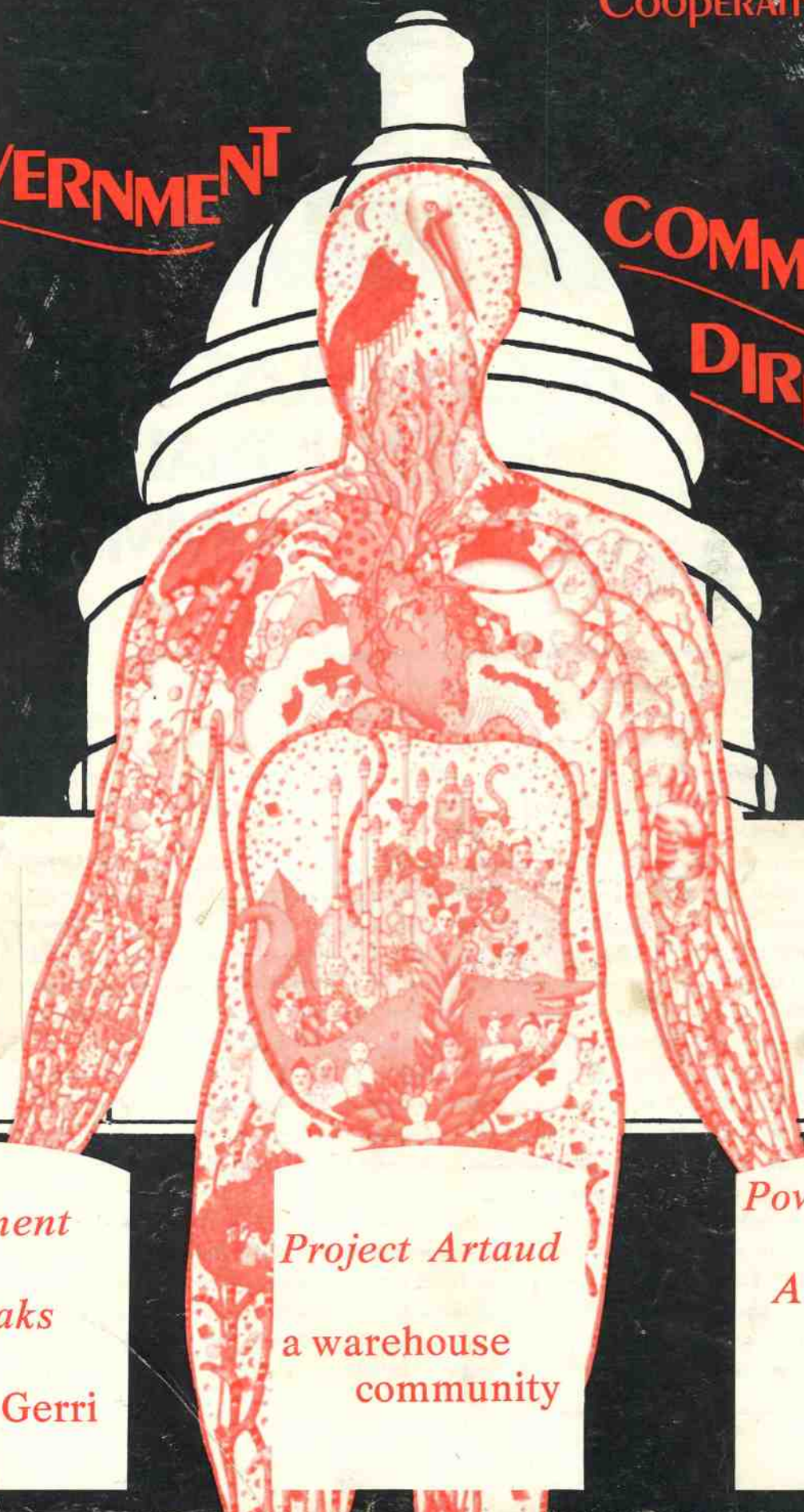
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COOPERATIVE LIVING

GOVERNMENT

NO. 18

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COMMUNITY  
DIRECTORY



Michael  
R.R.#  
Broad

*Government  
at  
Twin Oaks*

Gerri

*Project Artaud  
a warehouse  
community*

*Power & The  
Utopian  
Assumption*

Kat  
Kinkade



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# DIRECTORY of COMMUNES /INTENTIONAL GOVERNMENT COMMUNITIES

*I was working on the magazine and Malon was across the hall, installing doors for the private rooms in Fanshen, our new dorm building. He couldn't get one piece to fit right. He looked up and said, "Learn, learn, learn.... That's what we're here for isn't it?" Working on this issue of the magazine for the past several months has been an intense learning experience for me, something like working on 6 term papers all at once, on subjects that I'm really interested in. Everything is now very close to being finished, and I'm completely drained of energy. I won't be writing or editing any articles for at least a week.*

*I think I have some feeling now for the position of those who have kept Communities going for the past 3 years. It's a lot of difficult work, work that takes a great deal of creative energy. Deadlines, although necessary, provide tons of intense pressure. The quality of the magazine suffers because one runs out of time and energy, and then the result isn't as reinforcing as it might have been. There is this nagging feeling of "It could have been so much better."*

*At the same time, I see it as a very positive experience. Members of East Wind would come up to me and say, "I bet you're glad it's over and you don't have to do it again." But I don't feel that way at all. I'd like to do it again, using the knowledge we've gained to make it easier and better next time. Basically, I feel like Communities is worth the energy, the effort, and the tears. Those of us engaged in communal/cooperative lifestyles benefit in so many ways from information exchange at this level, just as we benefit from exchange on a regional and local basis, I have this fear that energy for Communities is on the downhill slope, just as things are getting together for many new groups all over the country. A year ago the idea of "guest editors" was formulated as an attempt to distribute the load of work and responsibility. Hopefully, this fresh input of energy will give the magazine new life.*

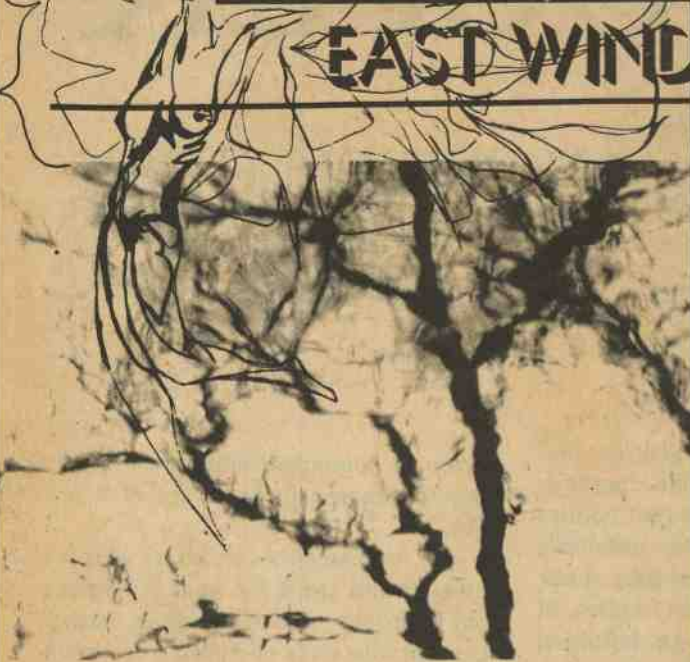
*I also have found my spirits lifted as a result of the small group of people at East Wind who shared the responsibility for this issue, for the most part on their own time. Lucius took total responsibility for editing the tape of a 3 hour long discussion on Government and Decision-making at East Wind. Liz typed the results and also provided valuable photographic advise. Minette typed for ages and kept track of the articles. Calvin Benita concocted another of her mouse cartoons. Together we got it all finished—without these people I fear I would be a raving maniac.*

*"Learn, learn, learn... That's what we're hear for, isn't it?... Right?"*

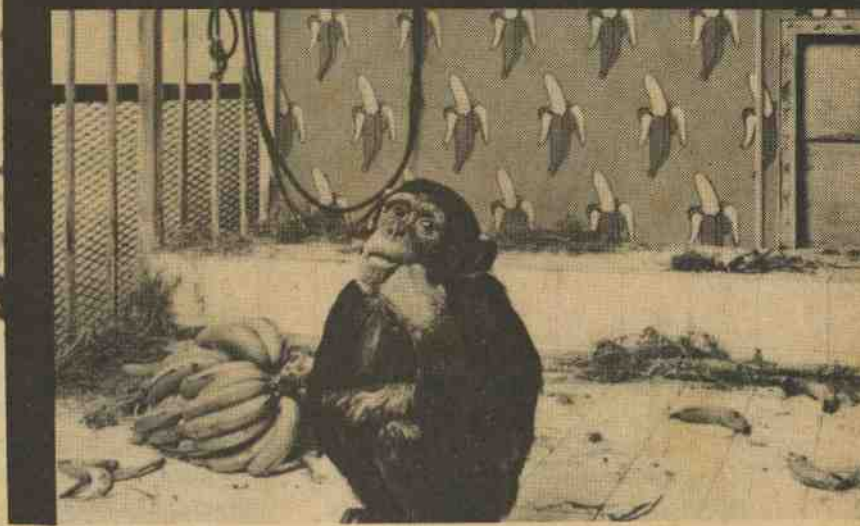
NIGHT  
AT



EAST WIND



THE 1976 COMMUNITY DIRECTOR



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\* co=he or him/her; cos=his/hers.  
(Twin Oaks, circa 1972) The perceptive reader will notice atleast four different ways of treating the generalized first person singular in this issue.

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Journal of Cooperative Living

No. 17 January/February, 1976

# 'POLITICS' & COOPERATION

## AN INTRODUCTION

Politics Isn't Just A Dirty Business . . . . bob east wind

Mary Dee came up to me, full of enthusiasm.

"What can I do to help with the magazine? she asked. I proceeded to give her the Magazine Rap, until we got to the part about editing articles on the topic.

"Oh, by the way, what's the topic?" I cringed (having been through this before; and somewhat defensively told her, "Government and Decision-Making." The enthusiasm dissipated into the Realms Beyond. "Oh, I don't think I can do anything with Government and Decision-Making," she says. Suddenly ideas about politics and government smelled more than faintly of dingy classrooms and sour civics professors mumbling about the Electoral College.

My reaction is that we've been conditioned to feel this way. Most of us bring to community a prejudice against "politics", "government", and "power". Governments are huge, coercive institutions— They render us helpless, disenfranchised. "Politicians" are the guys with the black hats and "politics" is the process that creates Watergates. More important, this whole activity is all happening "out there", zoomed in via the golden boob tube, the voice of Paul Harvey, or the *Daily Times*. Politics is a dirty business—it shouldn't be operating at East Wind, or at any other alternative community.

If the collection of articles that follow serve any function, perhaps they will make the point that politics in community is a process unfolding all around us, an integral part of our daily lives. This statement implies, of course, that I have my own definition of politics and other such value-laden terms. Politics in a communal/cooperative situation comes down to the entire process of people living and working together. Decision-making is basically choosing between certain alternatives. Do we build a building equipped for solar heating or spend \$2,000 less and use electric heat? What do we do if some members want to take vacation, buy material goods, and bring them back to the community as personal property? Should we advertise for new members? Also, decisions entail a great deal more than simply reaching an agreement at a weekly planner's meeting. It may involve an entire week of intense, although informal, debate among the entire membership. Or a decision might be based on weeks of research and thought by one member of the community.

In essence, cooperation is a very political process. Living at East Wind means accepting the fact that others make decisions which directly affect my life, my personal needs, and the environment which constantly molds my behavior. Each day we find new demands that must be dealt with. The important point is that politics is operating all the time, a constant, a

given in communal situations, whether we choose to be aware of it or not.

So, we can either be aware of this process and see it for what it is, put our energies into developing more comfortable ways of relating to each other, or we can let it happen in haphazard fashion, doing the best with whatever comes our way. This brings us to one of the big lessons I found in *Walden Two*: it makes sense to be conscious of the environment around you. One might consider such disparate situations as a small, urban group of five artists trying to get by on food stamps, or a spiritual community of 700 living on soybeans, yet this rule still seems to apply.

Jerry Spiegel and Linda Savage, consultants for the Lakeview Educational Association, in their book *On Becoming High*, suggest that

"A certain amount of linear planning and organization can guide a well-intentioned group through all of the early crises in developing a community. However, there should be built into linear structure a way to continue changing them as the needs of the community change. Nothing should remain fixed or absolute. Our basic organizational goal is transformation, which does not thrive on rigid linear structures. Transformation transforms and doesn't stop, it is the ongoing process of ever-changing change itself."\*

In other words, awareness of the sit-

uation will allow for a change in structure as needs and demands change. At this point, the process of government and decision-making find their proper perspective. A clear view of this process shows us that these constructs are only tools we use to work out certain situations. And the energy we put into this awareness will be well worth it, for there is nothing like a group of people working and living together, aware of each other's needs and dreams.

At the same time, governmental structures prove to be quite useful for many cooperative groups. Each group

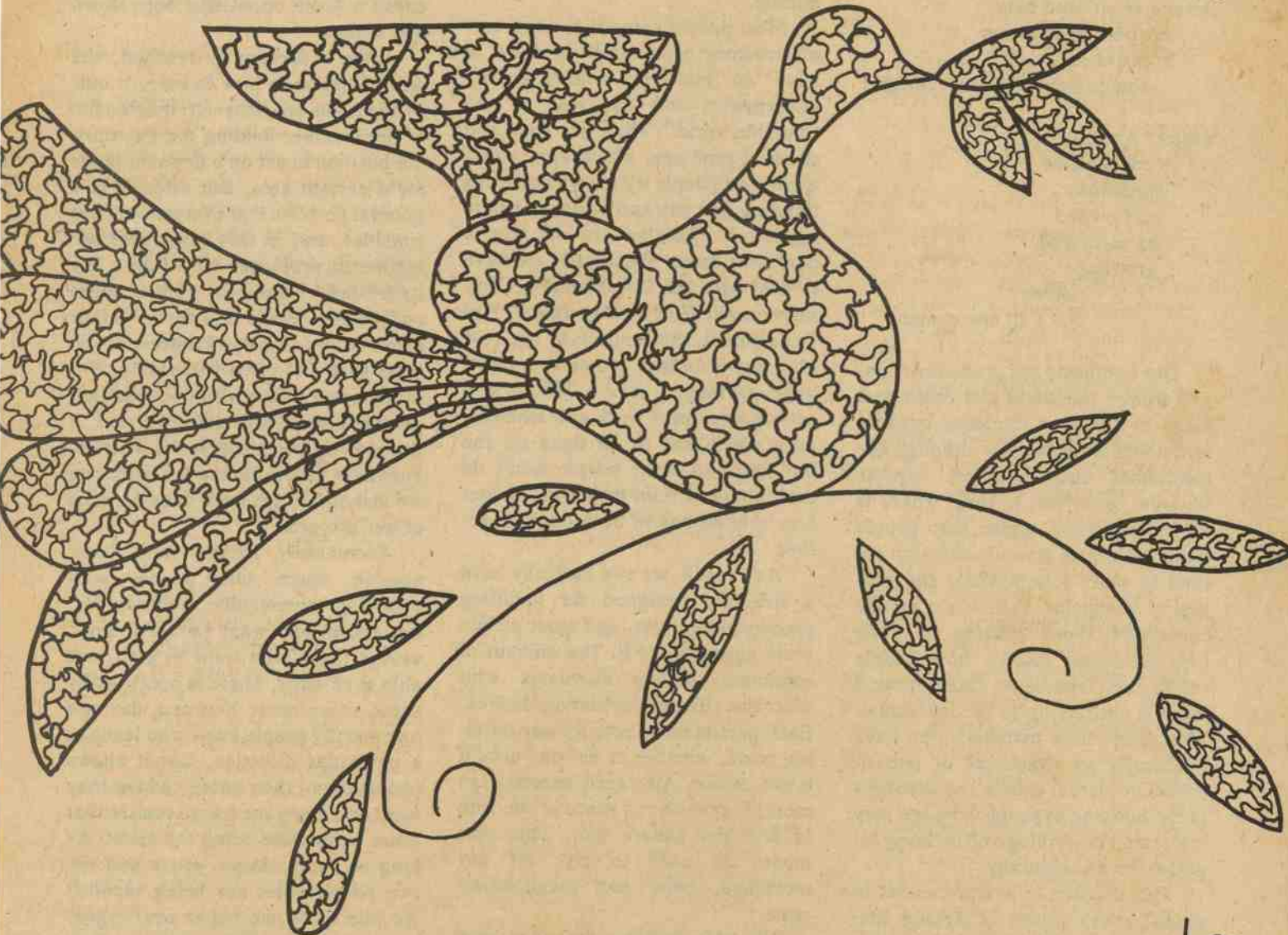
must choose the kind of structure which best fits its needs. In this way, no decision-making is right or wrong—what may be quite useful for one community would be disastrous for another. Some groups may feel like they have no need for decision-making structures, they get in the way of members dealing straight with each other. My feeling is that allowing things 'to flow,' which implies that members will take responsibility when the need arises for it, is as much a decision-making structure as a planner-manager system. Its just another way of getting things done,

and it still makes sense to be aware of that process.

The articles that follow form a collection of experiences with the process of government and decision-making in a wide range of collective environments. Hopefully they will provide some insight into the ways in which we can live and learn together. That's what communities are all about—can ya dig?

—Bob EastWind

*\*Savage & Spiegel, On Becoming High, Cottage Bookshop, San Raphael, CA, \$5.95.*



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EWC  
.75

# Project Artaud

stephen kelly & becky dominic

Project Artaud is an artistic urban village Creatively surviving through the use of available psychic and physical tools in San Francisco. Project Artaud is a three story high, block big warehouse which has been converted into artists' studios, open theatre space, craft workshops, an auto repair shop, small recycling service, garden, art gallery, etc. Project Artaud is a loosely-knit community of 125 people, who have lived and worked here since early 1971.

Artaud is ordered folly  
unconscious ecstasy  
creative anarchy  
sometimes...alittle...magic!

Project Artaud  
a cooperative  
warehouse  
self-owned  
open-spaced  
growing  
totem  
in city cement  
.sk

Our emphasis has gradually changed from a theatrical and communal focus to a current tendency towards individual studio work—although the communal and theatrical aspects blossom from time to time. There is no philosophical center that people build their lives around, although we tend to share a humanistic and ecological viewpoint. People are mainly concerned about working on their own creations. Exactly how people relate their spaces to those around them is entirely up to the individual. This varies from members who have practically no awareness or participation in current moods and activities of the building to people who are very interested in working and creating together as a community.

This division in attitude exists in almost every aspect of Artaud life: personal relations, social gatherings, building meetings, maintenance, and

4 building construction projects. This makes it very difficult to plan together as a group, much less to carry out any action. Politically we suffer from that conflict of whether we should keep it anarchistic or construct a framework with certain rules. Is it going to be a place which is totally unorganized and whose residents have no responsibility for anything beyond their own space or is it a tight community where each person has certain duties and takes an active part in building actions? Artaud floats somewhere in the middle.

Most people agree that some sort of structure must exist; we have to have an interface with the city government and the rest of the "outside world". There are legal and political problems which arise when a group of people try to own and run a building in a city and someone has to figure out what they are and how to deal with them. Specifically we have to deal with the City Planning Commission, the Health Department, Fire Department, city and state tax regulations, insurance companies, mortgage payments, etc.... There is a certain amount of work and maintenance which has to be done on the building and many people won't do their share of it on their own. Somehow this all has to be brought together.

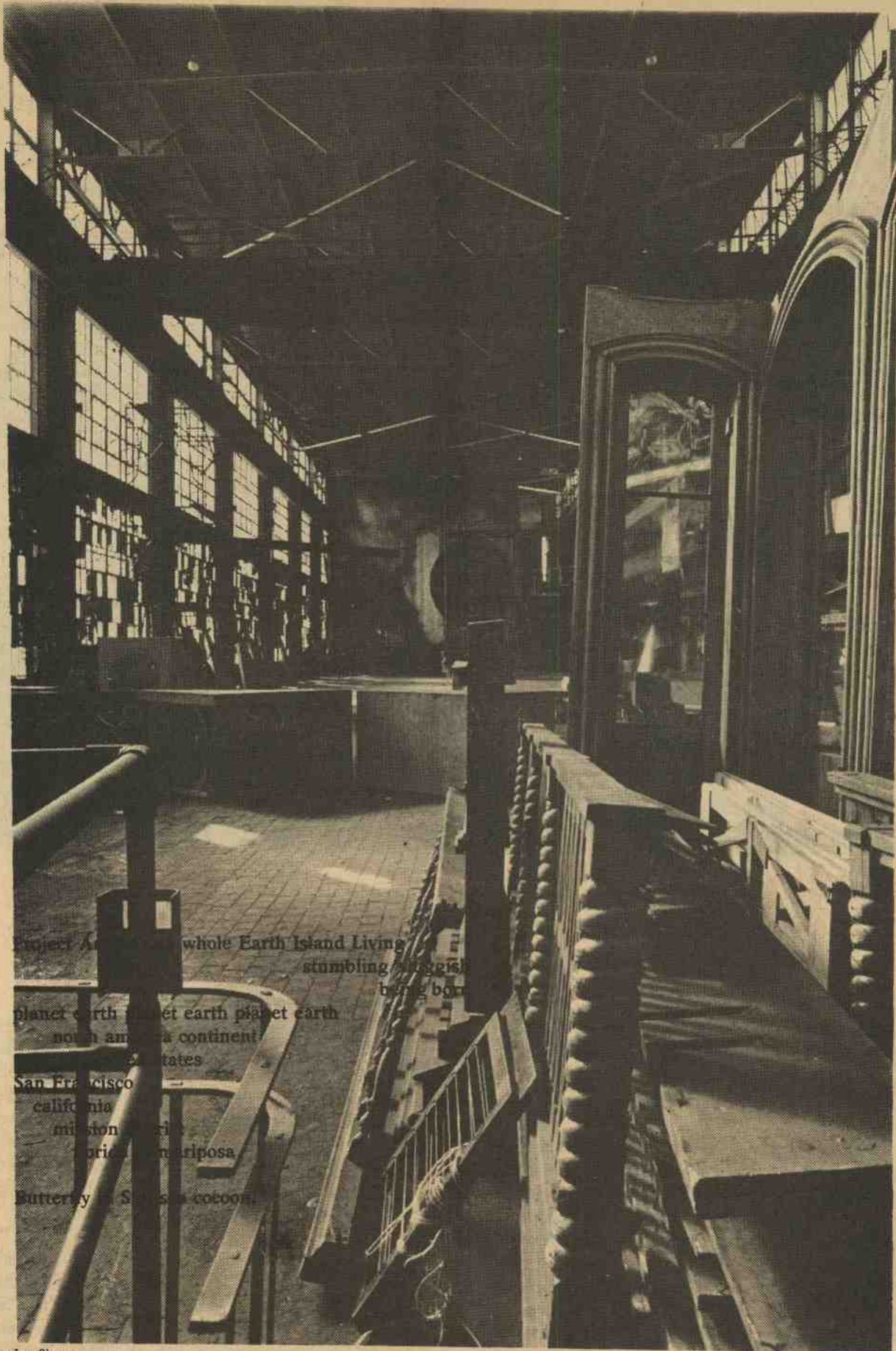
As a result, we now basically have a structure designed for handling practical situations, and most people seem agreeable to it. The amount of communal feeling fluctuates with what the current population desires. Each person has a vote for any building issue, whether or not one uses it is cos choice. Also each person pays monthly rent on cos space at the rate of \$.10 per square foot. This rent money is used to pay off our mortgage, bills, and maintenance costs.

We have building meetings once a month where everyone can come and bring up problems to discuss and

decide upon. There are board meetings once a week, attended by 3 officers, 3 subsistence-salaried job holders (manager, maintenance supervisor, treasurer), and 7 representatives, each of whom represents one of the wings or large geographical areas of the bulding. All building decisions are made at these meetings; sometimes it takes hours to reach an agreement but it happens eventually, perhaps weeks later. Historically, most major building decisions have been reached by large majority vote; close votes tend to be ineffective because a large opposition bogs down any action.

Once a decision is reached, the next question is how to carry it out. When items are clear-cut, it is the job of the member holding the appropriate position to act on a decision made for a certain area. But often it is a general problem that everyone should consider, and in this case there are big inertia problems. Hopefully a few interested volunteers with ideas outline the details and try to gather some others to help. Progress is usually slow and often frustrating. But at the same time it also happens that people unite their energies and it flows along productively for a while. Somehow in this fluctuation of feeling we manage to get work done on most of our projects.

Fortunately Artaud is a large enough space that people with opposing community philosophies, i.e. those who want to 'let it flow' versus those who want to plan, are able to co-exist. There is occasionally some resentment between the two and usually people know who leans in a particular direction. But it allows people to put their energy where they want and everyone has to realize that other people are doing the same. As long as the variation exists and the two philosophies are being blended we won't become either over-organized or too anarchistic; there's a balance in the combination and it's worked for us.



Project A whole Earth Island Living  
stumbling / gaggish  
being born  
planet earth planet earth planet earth  
north america continent  
states  
San Francisco  
california  
mission series  
tripos  
Butterfly in S... cocoon.

Photo by Jan Simon



I've been a member of Twin Oaks since May, 1970, and since that time have been slowly gaining a grasp on the decision-making processes we use. I have observed a balance between tradition and dynamic change—tradition in our values, change in our methods.

At Twin Oaks we have tried to create a society which supports a set of defined cultural values. We do this by designing an environment and using systems that encourage a non-exploitative, egalitarian society which provides a happy, protective, secure life for as many people as possible. It is an attempt at a government that serves the needs of the group and strives to maximize happiness and cooperation. A brief description of this process will provide a basis for understanding how decisions happen.

#### THE DECISION-MAKING PROCESS

The branches—Juniper, Merion and Tupelo—have flexibility in making decisions about the lifestyle they provide. Each branch receives a per-capita allowance to cover domestic expenses and makes its own decisions on issues such as diet, clothing, recreation, pets, and allowance. They also decide how large the branch will be, how to select members and distribute labor, and what kind of decision-making process will be used to reach those agreements.

There is a vast area left which falls under "community" jurisdiction. For those decisions, Twin Oaks has a planner-manager system, resembling the one described in *Walden Two*. There are over fifty managerial areas, such as farm, garden, auto, animals, hammock production, hammock sales, health, ac-



# GOVERNMENT AT TWIN OAKS

gerri

counting, bees and construction company. For each area, a manager or a crew of co-managers take responsibility for decision-making. Basically, they make the day-to-day decisions about our lives—what feed the animals get, how often we can afford to go to the dentist, what level of maintenance the cars get, whether the garden will be “organic.” Managers must also decide how to use the resources—money, labor, space, facilities—available to their areas, and must determine what kind of innovations are practical and reflect community values.

When an issue doesn't fit within the managerial system, it is handled by the community planners. They make decisions about long-range planning, appropriation of resources, and set ideological guidelines. The planners determine our overall labor and money needs, and then establish priorities. Often an issue arises that demands a decision on the basic values of Twin Oaks—these decisions are also made through the planner system. Recent issues of this type have been whether or not the child program should remain “community” rather than “branch,” how many people our land might accommodate, what kind of relationship branches will have to each other and to the community.

In that our culture was designed to foster equality and prevent exploitation, members in decision-making positions do not form an elite class. There are no privileges or benefits given to planners or managers beyond the intrinsic reward of taking responsibility and serving one's community; people active in the government get assigned labor, private rooms, allowance, and vacations in the same way as those who are not involved. A member's social status, while certainly influenced by the role he plays in the community, is probably more dependent on interpersonal factors.

## *CHECKS WITHIN THE SYSTEM*

Even though the power to make decisions which

affect the larger group is in the hands of individual members (managers and planner don't need group agreement or consensus before acting on a decision), there are basic checks within the system. Our most frequently used option is simply talking with the person who makes a decision that we feel uncomfortable with. For example, if I am upset that the auto manager has decided to no longer allow cars to be used for picking up visitors, I'd go talk to co. Talking about it is usually sufficient to reassure me that my concerns, in this case for the well-being of the visitors, have been considered. Generally, people are open to feedback and discussions. If I really want to see a change in managerial policy which the manager is unwilling to consider, I can appeal that decision to the planners. Should the planners make a decision I strongly disagree with, I can appeal to the membership with a petition. If  $\frac{2}{3}$  of the full membership agrees with me, then the decision is overruled.

In practice, it need not go to the point of overruling a decision. If a decision seems wrong to a number of people, further effort will go into working out a decision that will be more satisfactory. In making decisions, we try to take into consideration the opinions, preferences and desires of the membership.

## *MAJOR LESSONS*

Over the last eight and a half years of experimenting with our form of government, we've learned two major lessons: 1) it's essential that members feel like their desires are being heard and respected, and 2) both the planners and the rest of the membership must thoroughly understand the implications of any issue.

We've slowly learned that the process of decision-making and the values behind that process are as important to our ultimate development as are the actual decisions. We've found that when the process does not encourage people to express their thoughts, they feel alienated rather than respected. Resulting

resentment and hurt feelings simmer and eventually reappear in forms that create more conflict and more hurt feelings.

#### *TWIN OAKS: 1970*

When I arrived at Twin Oaks five years ago, the planners and a few other people involved in the decision-making process had a much stronger sense of "being the community." Trying to make the best possible decisions for Twin Oaks in the long run, they relied heavily on their own judgements and beliefs, for they trusted their own ideological commitment more than they trusted other members' opinions, which seemed to come from self-interest. Decisions were heavily weighted towards equality and the long-range cultural good of the community. Issues such as vacation, labor credits, personal growth, and education were discussed in terms of ideological implications, and behavior mod solutions to problems were often sought.

Those of us who weren't interested in theoretical discussions felt discouraged from expressing desires or preferences that reflected self-interest. The people who were not involved in making decisions, who rarely voiced their opinions at public meetings, felt that there was a power elite who plotted behind closed doors and were not interested in what "the people" wanted. When decisions were made that they didn't agree with, they left feeling more alienated and helpless. These members grumbled some, but that was the extent of their input. Their numbers grew, until it was an "underground" within the larger society, a group whose members got approval and support from each other, encouraging them to feel all the more righteous in their opposition to the power structure. Finally, in 1971, it all erupted with anger, accusations, and distrust.

#### *1971: GROWTH VS. CONSUMPTION*

The line was clearly drawn with the "Raise-the-standard-of-Living vs. Encourage-the-Growth-of-the-Community" debate. On the one side were Standard-of-Living people who, in addition to asking that more of our resources be put into consumption or a pleasanter working and living environment, wanted more civil rights, and a greater control over decisions about aspects of their own lives. The other side was people into Cultural Design, concerned about maintaining the Utopian path (i.e., to create a large Walden Two type community) Twin Oaks had set out upon. Most members were on one side or the other, and we had worked ourselves into the situation where we saw those two values as incompatible and conflicting. Standard-of-Living statements at meetings drew snorts of contempt, while growth statements in the dining room brought grimaces and sarcasm.

#### *THE TV ISSUE*

The disagreement came to a head with the TV issue. It started with a few people discovering a TV in

the storage barn. Finding that it still worked, they started watching, even though we had a "No TV" rule. Very quickly people who didn't even like TV became part of that underground movement, just out of identification with the oppressed. When one zealous Cultural Design member found out about the TV and pulled the tubes, the issue became public. The night of the planner's meeting, turnout was heavy. Arguments started, and the sides were clearly defined. After a lengthy debate, the planners decided against having TV. Although there was a compromise to soften the decision (people were encouraged to get more involved in working with Media so that we might find out if TV could be valuable to the community), it clearly seemed like one powerful group had won, and one group that had been trying to assert its power had lost. Over the next year, a good many people who had identified themselves as powerless left, yet the issue simmered on.

Now members continued to carry the torch against the status quo and bring up Standard-of-Living issues—"I need a \_\_\_\_\_ to make me happy and the community ought to supply it"; "I think we ought to be able to take extended leaves of absence without losing our membership"; "Being a therapist for another member should be a creditable activity"; "the quota should be lower—I don't want to work this hard to make the community grow"; "in fact, I don't think the community ought to grow."

At that time, we saw our political dissention and divided ranks not as information and coordination problems, but as interpersonal problems. Our experiments with feedback, encounter, group rap and various therapies brought group attention to the need for learning about how we relate to each other both in everyday situations and in our planners meetings. There was a lot of talk about being upfront, getting closer, expressing our needs and having them respected. Making decisions according to people's individual desires and expressed needs moved from a low priority consideration in the late 60's to a very major consideration by 1973. By that time, the planner system heavily reflected "what the people wanted."

#### *THE TUESDAY MEETING*

It all reached a climax at the Tuesday meeting in April of 1973. The Tuesday meeting was an insurrection of sorts. In a day-long series of small and large group meetings, the members tried to establish a set of priorities which they wanted the planners to implement. The group was able to reach consensus on one issue—work. It was agreed that we'd been working at too high a quota for too long and that we wanted to have more time for creative or interpersonal activities. Shortly thereafter, the quota was drastically lowered with the hope that when people did what they enjoyed doing, all the work that we wanted done would get done.

Those changes did not stop the mass exodus that

year; many of the people who left were ones who wanted our decision-making processes to reflect the immediate desires and needs of the people instead of placing such high emphasis on growth or ideology. With turnover high that year and with people still feeling alienated from our decision-making process, the government was in a rather confused state: making decisions simply on the basis of people's needs did not seem to be a sufficient criterion for good decisions.

### 1973: BROKE

At the end of 1973, we learned a sharp lesson on why decisions should be based on more than what feels right at the moment—we ran out of money. There it was, the end of December, with five months until any sizable income started again, and we had a plummeting bank balance. Our decisions to cut the quota the previous spring had been great for morale, but they had not been based on cash flow, winter expenses, and labor needs in our industries. The planners did a crash course in finances and economics and began thinking of our immediate dilemma as a consequence of our past decisions. The immediate need, to get cash fast, had an apparently simple solution—go back on Outside Work (sending people to the city to get any kind of job possible). But we knew that Outside Work alone would not get the group out of its long-term financial morass.

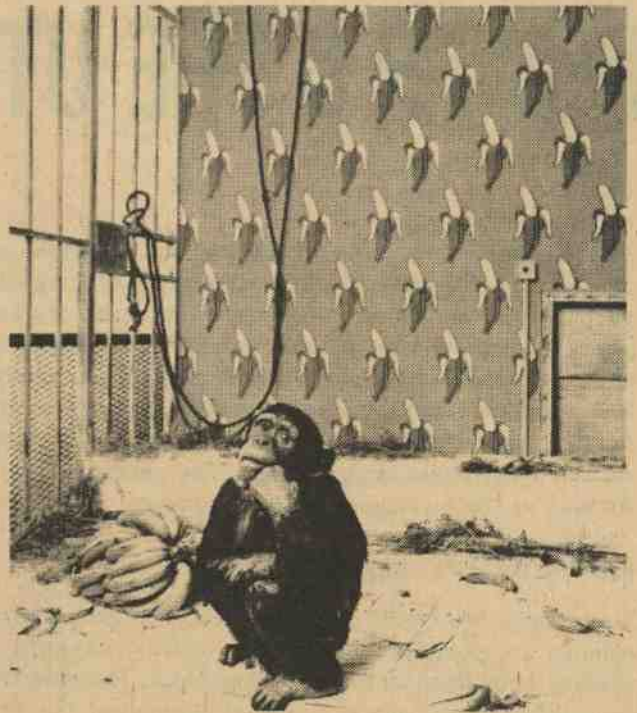
So, our solution was to thoroughly dissect the problem and weigh all our alternatives carefully before acting. We invested a lot of precious money-making energy into investigating the issue—planners interviewed managers about their areas, they interviewed each individual on what co was capable of contributing and what co was willing to do, and most of all, they spent hours with accountants analyzing cause and effect in our finances. With a good working knowledge of what was likely to occur under different circumstances, the planners presented all the information they had, distilling some of it into an understandable form with charts and graphs for the rest of the membership. Under such a state of emergency, it was conceivable that decision-makers could declare "martial law"—that is, tell people what they must do or must not do—but people had a sufficient understanding of the situation by that time to know how each of them could fit in, and they willingly volunteered for whatever served best the needs of the group. With long-range projections, we were able to understand what it would take to get our industries to support us again, and we had an idea of how long we would have to live with outside work before that started happening.

We had learned that using patch-up solutions to problems, solutions that might seem ideologically correct, expedient, or what the people want, created more problems in the long run. Our group morale seemed to have a rollercoaster course, with most

people going way up when something new and exciting happened, to way down when the consequences hit us later. Incomplete planning also created a lot of inefficiency and wasted labor, finding that after we had done something, it was in the wrong place or had to be done over again or didn't meet all the needs we had. From that period we learned to be more thorough in getting input, analyzing questions, using resources and sharing information with the whole group.

What we learned about our need for systematic planning and people needing to be heard had led us to make modifications in the planner-manager system, but whether or not these changes are adequate in developing the most responsive government possible remains to be seen. It will still be quite a while before we have any perspective on the present system. In the short term, however, many decisions get made more smoothly and there seems to be less disagreement, but we're not at Utopia yet. Turnover remains high and active interest in the government often seems low (rarely are there more than ten people at a planners meeting). While we are now refining that part of our government to be able to develop long and short range goals for the community that are realistic, acceptable to the whole group, and ideologically "Twin Oaks," there are probably other aspects of the way we make decisions to which we are still blind.

—Gerri





# POWER & THE UTOPIAN ASSUMPTION

KAT KINKADE

Power relationships between people are universal and inescapable. The fact is that there is a scarcity of things that people want and those who control the resources have power over those who do not. This is true whether the resources are tangible, like land and money, or intangible, like affection, attention, and prestige. Some scarcities (money, for instance) are artificial and can be done away with by good social design; others, like prestige, cannot. As long as there is scarcity, there is power.

## *CAN POWER BE DISTRIBUTED?*

For people who believe that perfect or near-perfect societies are possible and who are actively engaged in creating them, this fact is a stumbling block. The objective of a utopian community is universal happiness. The first

major step, obvious to most social designers, is to reduce conflict and envy by distributing goods and services equitably. In doing so, they do not become aware that envy and unhappiness are caused by unequal distribution of power and the attendant prestige, which is much harder to handle than equality in housing, clothing, vacations, and pocket money. Different kinds of communities differ in their ways of dealing with this problem. Some solve it by delegating it to a leader. Some try to distribute it among the entire group. But most common of all is the attempt to get rid of the problem by ignoring its existence, or by calling it unnecessary or evil.

## *BUILT-IN CONTROLS*

This illusion partially stems from the fact that planned communities have indeed rid themselves of several forms of power they didn't like in the outside world. Gone entirely, for example, is the threat of physical violence or imprisonment. The ultimate punishment in a planned

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community is expulsion, and Twin Oaks, for instance, has used it only once in its six-year history. Gone also is the contemptuous treatment of inferiors by people in authority—parents, teachers, policemen, border guards, insurance agents. The bullying ends when you step onto community premises. Gone also are the irrational rules—the rules meant for some other time and place, or invented for the silent majority. From the day you join the community, you belong to an organization that has no other purpose than making its members happy. At any time most of the group finds that a policy contravenes that purpose, it will throw out or redraw the policy in the light of new information. The conflicts that arise, then, are the inevitable conflicts between one person's happiness and another's, between this year's pleasure and multiplied pleasures a few years from now, between enjoyment for this generation and security for the generations to come. In other words, the community's government is not a class with interests of its own, ones which are contrary to the interests of the people. Its power position did not evolve out of anyone's personal desire to wield power. We at Twin Oaks have tried to avoid every kind of power and every use of power that we know to be harmful. From there it is an easy step for some people to assume that there is no desirable or necessary place for the concept at all.

There are a lot of things that society requires for its functioning that are not nice to think about. Sewage, for instance. If we live in groups, we have a group problem—getting rid of human waste. For many years, Americans have been accustomed to pretending in polite society that excretory functions do not exist. If we have to deal with feces at all, we hold our noses. The cost of that self-deception is now being reconed, both in pollution and sexual repression, and the counterculture takes some pride in rejecting this bit of American foolishness and facing the shit problem squarely and dealing with it honestly.

A similar phenomenon is occurring, however, in counterculture circles on the subject of political and personal power. By studiously pretending there is no such thing, or that it is not necessary, or that only bad people think about it, the community movement provides itself with a morally hygienic atmosphere in which to rear its children. The only trouble is that, like sewage, power really is right there under the surface, and unless it is properly controlled, channeled, and turned to good and fertile purposes, it will pollute. Self-deception pollutes, and the more self-deception, the more pollution.

### ONE WISE LEADER

Groups led by powerful religious teachers do not have to fool themselves on this subject, because they have an easy answer to the power problem. They place it all in one person. One group I have in mind in particular is The Farm, in Lewis County, Tennessee. The group is led (taught) by an extremely able man, named Stephen Gaskin, who rules by the love and respect his people feel for him. One member put it like this:

The first reason anybody has for being here is that they are in love with Stephen and want to be a student. To be a student you've got to make the agreement that you are going to change. The agreement that each of us makes in staying here is with Stephen.

There is no power struggle here. Either you want to be Stephen's student or you don't. The power relationship defines membership in the community. If you don't want Stephen to be in charge, if you don't want to be changed in ways acceptable to Stephen, you don't join The Farm.

Once this power question is settled (Stephen has it all), other resources can be divided equally and justly. Stephen does this with great sensitivity and common sense, always for the benefit of his people, and the general level of satisfaction on The Farm is very high. I visited them for a brief weekend last spring and noticed that there is almost no hierarchy needed to keep that large group (500 people) in line. They are very short of money, and I would have expected that when special goodies were purchased, for instance, they would need a committee to distribute them in order to prevent hoarding. That is not the case. The group's morality is so high that scarce items like fresh fruit can be left in open bins in the central store without an attendant, and with no more control than small signs telling members how much they should take as their fair share.

The stability of Stephen's little society (they are in their third year on the land) is remarkable and admirable, but his answer to the power problem is no universal solution. Teachers of Stephen's caliber are extremely rare. If they were common, the nation would be filled with groups of 500 people or so, and the power struggles would be between teachers—a situation which the world has seen before and to which it has no desire to return. Stephen's genius is limited to the people he can deal with personally, and he has probably already reached his limit.

Anyway, there are a lot of people who don't want to follow a religious leader or to be taught by a guru. A lot of us believe that stable communities can be built on secular foundations (and leave room for the religious folk within them). A good society is for everybody, and Stephen Gaskin's solutions won't do.

### CONSENSUS?

Still, the commonest approach within the counterculture to the problem of power is to treat it as something that should be done away with. Power is a dirty word. Virtually every young person who joins a planned community shares this opinion at some level. Naturally, this shunning of the concept and fact of power has an effect on the kind of government that young communes devise. An overwhelming majority of groups use a form of government they call "consensus." Every group has its own interpretation of "consensus" but in almost all cases it means at least the following: (1) that decisions are made in public

session with all members attending; (2) that great effort is made at those meetings to gain universal agreement on a course of action before pursuing it. The assumption is that disagreements are based on misunderstandings, which will be cleared up during the meeting, that there is indeed one best way to do anything, and that earnest effort on the part of the group will result in finding that way. It is jarring for such a group to face an issue on which no agreement can be reached. A genuine difference of opinion, representing a conflict of interest—a competition for a scarce resource in one way or another—makes consensus impossible and therefore government in its ideal form impossible. A healthy group at this point will adjust its governmental proceedings (consensus-minus-one;  $\frac{2}{3}$  majority rule; wait a week and try again for consensus; etc.). What often happens, however, is that the mystique surrounding the idea of consensus is too strong to be tampered with, so the actual decision making of the group takes place in ways other than at the meetings. Two influential members hoeing the garden together may well guide the community's direction as firmly as if they had been elected to office. This discrepancy between real and formal power usually causes trouble eventually, but it is perhaps no worse than the problems faced by groups that openly elect officers.

#### DECISION MAKING IS JUST A JOB

I have personally been connected only with groups in which decision-making power is formally delegated. Officers are appointed and put in charge of various areas of the community. Our approach has been to divide power as far as it can reasonably be divided. In doing so we have two different theories. One theory says baldly that power is a goody that should be shared, just as food and clothing and housing are shared, and that everybody should get a chance at it. The other theory is that the desire for personal power is detestable, and that managerial positions within the community are accepted only because they are *opportunities for service*. Some people are good at one thing, and some people are good at another. People who are good at management should offer this talent to the group, and the group should accept it, just as it accepts abilities that are not associated with leadership. According to prestige to such people is an anachronism. We take the idea of the public servant seriously—so seriously that our power positions are rewarded with nothing else. Our managers and planners have to work harder without extra compensation. In spite of these precautions we have had trouble arising from envy of power and prestige.

Oddly enough, town meeting governments, with simple majority rule on all major issues, are held in contempt by almost all communal groups. To me this kind of government, though clumsy and dangerous, seems preferable to "consensus," in that it is honest and its lines of influence are on the surface (get the vote). By having no powerful officers, it also avoids the prestige-envy of the planner system. However, it is rejected by the consensus element because it leads to party spirit, conflict, and cam-

paing, which they regard as symptoms of bad government, and planner-manager advocates reject it because it may lead to irrational decisions ("big groups don't really understand the issues and are easily swayed by rhetoric").

In practice, both planner-manager and consensual governments have made compromises which make them somewhat resemble each other. Consensus doesn't really work, and groups which survive in spite of that fact are really governed in some other way, probably by an informal majority rule and delegation of minor authority to individuals. Likewise, planners cannot really make decisions which the group finds unpalatable, and they are actually often guided by their sense of what the majority wants.

#### PLANNER GOVERNMENT

I have lived in three communal groups, and for one reason or another have been a planner (our equivalent of "director") in the early stages of each. In all cases the job of planner has been shared by three people, and their term of office has been no longer than 18 months. Our job was to oversee the general direction of the community, decide on fundamental policy, interpret the equality principle in special cases, appoint and remove managers, choose industries and other economic paths, and so forth. We did all this in weekly meetings which the general membership was invited to but not required to attend. The actual attendance by other than planners at such meetings has varied with the group, the year, and the issue, and has ranged from almost none (1968) to almost universal (1972). Currently there is a group of interested regulars, plus newcomers and visitors. Since we abandoned closed meetings in 1968, the format of most planners' meetings has been as follows: (1) the issues are presented by their proponents; (2) arguments and opinions are heard from everybody who wants to talk; and (3) the planners give their opinions, based to some extent on what they have heard at the meeting, and vote on the issue. The vote is final unless the group as a whole feels strongly enough to petition for a  $\frac{2}{3}$  overrule (never yet successfully attempted). Thus we have a clear and definite decision, which may and may not represent the majority group opinion, but certainly represents the best thinking that can be done by those people delegated to do that thinking.

Planner-manager government is no longer an oddity in the communal movement. More and more new groups, observing that some successful communities use it and that it is not an instrument of tyranny, are copying it. Its large advantage over consensual government is that decisions can be made swiftly, that everyone knows which way they went, and action can be taken on those decisions. The disadvantage is that it places some people in positions of envy.

#### PRESTIGE-ENVY

Envy of people in power positions can arise from three dif-

*"...like sewage, power really is right there under the surface, and unless it is properly controlled and turned to good and fertile purposes, it will pollute."*



ferent sources: (1) desire to be thought highly of by the other members; (2) desire to exercise power for its own sake, to feel powerful; (3) desire to influence the community's directions. Personally, I have learned to recognize the presence of the first two emotions in my own enjoyment of power positions, but the third motive is the only one I consider respectable. In other words, a person who says "I want to be a planner because I think I can do it as well as anyone else" but has no concrete ideas about changes to be made through governmental channels has in my opinion no business pursuing public office. The *job* of being a planner is directing the community. People not interested in the *job* but only in its emotional payoffs do not belong in power positions.

This opinion of mine is shared by most people in the communities in which I have lived, and it is usually carried a step further. Not only is it considered an unworthy motive to desire prestige or power for their own sake, admitting that one enjoys these things is frowned upon, and as a result no planner other than myself has ever said aloud "I enjoy being a planner." In fact, the job is shunned by certain very able people because they do not feel able to handle their personal feelings about power and do not want to subject themselves to temptation. In general, the community members feel safer and better when the people in office make an attempt to *avoid* power, when they simply *reflect* majority opinion. The acceptable attitude for a planner is that power is admittedly an evil, but it is a necessary one in that decisions have to be made. A computer could probably do it better, but we can't afford a computer, so we planners are shamefacedly taking on this task because somebody has to. (Do plumbers and sewer technicians have this apologetic attitude, I wonder?)

#### **PERSONAL POWER FORCES COMPROMISE**

During my six years with Twin Oaks Community, our government went through several changes—not in form but in spirit. In the beginning, the three of us elected to office were passionate advocates of professional government. Our aim with regard to power could be expressed as

"Always make the right decision." By "right" we meant that which is sound social theory in the long run: the decisions that would be made in the ideal society. It was a high ideal, but it ran into problems, and they were power problems.

Not all power lies with the group's delegated officers. We were faced with questions like, "What do you do when a member won't turn over his paycheck?" In the ideal long-established community we would have had no paychecks to worry about. If we had, all our members would be so happy with our lifestyle that they would turn them over without question. Or if they were unregenerate selfish pigs and kept their paychecks, we would expel them for theft. Simple. In our case, however, the member in question was not happy with the system, did have a job and a paycheck, and refused to turn it over. Moreover, we could not expel him because we had only 8 members altogether, and he was our mechanic, electrician, and farmer. In other words, he held power. He had something we needed (skill), and so we were unable to make the "right" decision. He kept his paycheck, and professional government began to deal with political reality. (It is interesting to note here that as we knuckled under to him and other members during this shaky period of community history, we felt ourselves and our principles badly corrupted.)

We struggled with issues of this kind during the first two years that it took us to establish ourselves as a serious permanent community. Members who ignored the equality principle and took large privileges for themselves could not be disciplined because we needed their skills too badly. This power situation changed when we began to grow large enough to have a greater number of skilled people, and no one person was really indispensable any more. At that point, the power to expel became real, and at the same time the group began to accumulate money and knowledge—resources which had to be allocated. Decision making became an important function, and the stature of the board of planners increased accordingly.

As it increased, envy intensified. In the early years, **13**

envy of power positions was indulged in only by dissident people whom nobody wanted in office. In 1970, however, good members began to be angry about the government. The emphasis was all on prestige. No one said: "I want to see the Community different in the following ways"—for avenues of change were open to them and always had been. What they said was, "I'm tired of seeing the same people in office. I feel alienated. I feel disenfranchised."

### GOVERNMENT BY NICE PEOPLE

In response to this movement, the government changed. We began to put people in office who were well liked and trusted, without regard to their stands on current issues or their basic political orientation. We could not do otherwise. No matter how ill-founded the discontent may have been, it was very real and disruptive. At this point it was preferable to put untried people into office than to hold out against a popular movement, the success of which, at some cost to the then-leaders, would improve general morale.

During the next couple of years the planners functioned primarily as intuitive polling machines. They made decisions according to the preponderance of opinion they heard at meetings. They occasionally voted against their own convictions in order to give the group what it wanted. It was representative government in the best sense.

Nevertheless, in addition to the old rumblings from the prestige-hungry, which were now being ignored, there were people who were not content. People who remembered the ideals of professional government were annoyed by the wishy-washiness of the planners *qua* consensus-readers method. They wanted a return to "good" decisions, regardless of occasional public protest, believing that this meant a return to long-view politics, with the ultimate good of the community in mind. But it was the other side who were more powerful this time, and what they wanted was a weak planner government and decisions based on group feeling.

### FEEDBACK: UNACKNOWLEDGED POWER

During this same period another institution had grown up. It was called Feedback. Feedback had been originated with the full cooperation of the planners, with hopes that it would become an effective arm of community control. Its format was simply a group gathering to offer and receive criticism—personal, political, moral, or whatever. All topics were legitimate, provided they dealt with feelings, not policy making. Here, if anywhere, we could criticize individual members for laziness, selfishness, or bad manners. Here we could even deal with the occasional extremes—stealing, drug addiction, rape. The accused might be anybody, and the jury was the group as a whole. Nobody imposed any penalties, but the opinion of the group was important to the people who came to the sessions, and nearly everyone did. Here, if anywhere, consensus was obtained, minds changed, feelings swayed.

about what YOU feel and nothing else." Whereas at a planners' meeting, ideas had to make some sense before they would be listened to, at Feedback ideas were in bad favor, and a feeling had only to be a feeling to be respected. As soon as this atmosphere was established, people who had been unsuccessful at persuading others to accept their *ideas* found they could accomplish the same thing by eliciting sympathy for their *problems*. Thus, if the planners had made a tough decision in which the individual was hurt, that individual could use Feedback to tell the group how serious the hurt was. In a short time people were saying, in effect, "I FEEL the planners' decision was a bad one," without having to use those words.

Unfortunately for the community's political development, very few people recognized that Feedback was being used as a means to power. The people who gained power by this means were the people who in theory abhorred power, detested power trips, and refused to hold office in the planner system, even when the positions were offered to them. They did not envy the planners their jobs, and they did not want prestige. They just wanted certain communal directions. What they invariably believed was that there was a "group head" to which they were attuned and to which for some reason the planners were oblivious; and when planners' decisions were reversed on account of heavy emotional pressure coming from Feedback sessions, they felt that the People had somehow won against the Bureaucracy.

### AGREEMENT ISN'T POSSIBLE

My bias is evident in my account of the Feedback Revolution. It was principles I believed in that lost power during the period, and my indignation at the means by which this was accomplished is unquestionably influenced by that loss of power. Nevertheless, there is something distressing to me about the lack of consciousness in this process. The people who gained power did not know they wanted it and did not know they were getting it. The counterculture assumption that power is a bad thing has influenced them to the extent that they don't even recognize it when they have it. This worries me because it has no built-in controls. It is a way of changing government without owning responsibility for the effects.

The truth of the matter is that it is not possible to make decisions that please all of the people all of the time. It is not even possible to have a secular nondogmatic community that has a pervasive agreement that will make everyone comfortable with all decisions that are based on them. If you have \$5000, you can spend it on land or on machinery or on an improved standard of living, but you cannot do all three at once on a very grand scale. You cannot both maintain community labor priorities *and* leave every member free to invent new work projects that involve the group's labor. You especially cannot do both of those and at the same time cut back the work quota and give everyone more leisure time. You cannot both have marijuana and not have it. No group agrees on everything. The job of



government is to make careful decisions, tiptoeing among the alternatives and trying to hurt as few people as possible. People who deny the necessity of power are essentially denying that there are any decisions of this sort to be made. When that is pointed out, they usually say that they would prefer a community with greater "agreement." What they always mean is agreement with *their ideas*.

### OTHER FORMS OF POWER

Governmental systems are by no means the only source of power in a community, and Feedback is by no means the only check on delegated power. There are larger forces operating, here as elsewhere. I have already mentioned the power of the indispensable person. The growth of a community to a large extent mutes that power, but to some extent it will always be there. There are people in our community whom we go out of our way not to upset, perhaps not consciously on a planner level but from day to day in other ways. The economic life of Twin Oaks rests heavily on the energy and knowledge of a handful of people, and we are just barely able to replace them when they leave. Our pleasant social life depends largely on the presence of vital, attractive, loving people who form our social core, and their departure would do damage. In addition there are the social chains—if Harry left, Bea would leave, and George would go if Bea did, and both Leona and Emma are dependent upon George. Since nearly every member of the community is needed for one thing or another, every member has a little bit of power that would arise from the statement "If this condition continues, I will leave." Nevertheless, the social norm against making this statement is so strong that it amounts almost to a taboo. No one would dare say it, because someone would be sure to say, in a gentle, indirect way, "Then go. We won't stand for being threatened."

### COMMUNITY NORMS

The biggest power source in a community comes not from any individual but from a nebulous thing called a community norm. We all know there are such things, shared behaviors that do not have the punitive force of a rule but do have the approval or disapproval of the community behind them. Most Twin Oaks norms are really just local versions of counterculture philosophy or old liberal socialist fantasies. In our community environment these things can be actually lived out. Take the notion of free sexuality. For years liberals have talked of freeing love from the bonds of monogamy and making possible a society in which people attracted to each other can express their attraction sexually without ruining their lives or hurting their loved ones. In our community, we have actually tried to make that work. Three or four thoughtful, attractive people started acting as if such a society existed and the next thing we knew we had a "norm" of free sexuality. This didn't mean that everybody participated in untrammeled sexual behavior. It did mean that everybody ap-

proved of it, or kept quiet if they didn't. The same is true of our overpowering norm of equality of the sexes. Male chauvinist remarks are met with heavy verbal punishment, and changes in the desired direction are freely rewarded.

Twin Oaks has norms in favor of quiet speech, of direct confrontation about small interpersonal hassles, of quick apology and universal effort to make daily life smooth and pleasant, of willingness to listen to criticism, of cheerful sharing of the scarce bathroom facilities, of sleeping in the same bed without committing oneself to sexual activity, and a hundred other things of which I'm probably not even conscious. Many of these are quite different from our behaviors before we joined the community. None of them are written in the rules. Where do they come from?

We're not sure. They control us, and we're happy about that. But can we control them? In this respect we are political adolescents. We have never known very clearly how norms get started, or how to start a desirable one. Once the word "norm" became part of our vocabulary, various people have attempted to change our culture in desirable ways by saying in some public forum: "Let's have a norm that..." Fortunately or unfortunately, it doesn't work that way. Though norms may originate as suggestions, they are maintained by their payoff, and unless social architects can predict or provide that payoff, norms will continue to be established by accident.

### PLANNER GOVERNMENT MATURES

As Twin Oaks has matured, it has become more relaxed about the concept of power. Various individuals have discovered when they become planners that they were forced by logic and circumstance to make the same kinds of decisions that former boards had made, and this enlightenment has served to calm the fervor that once stirred against the government. Also, in a group of 50 among whom live more than a dozen ex-planners, under the control, theoretically, of people younger and less wise than themselves, it is difficult to stir up much excitement about changing the power structure. Some ex-planners, in fact, have as much power out of office as they did in office, their influence having been based on good judgment and persuasiveness in the first place, and these characteristics remain at the service of the group, with or without portfolio.

Nevertheless, I feel a certain urgency in getting my fellow communitarians to see the phenomenon of power as I see it—universal, permanent, and necessary. Our job is not to escape it but to control it. Wherever we delegate power, we must watch that it does not get out of hand, whether that be with planners or in Feedback sessions, individuals or groups, or even good old Community Norm. We have to learn to deal with political power without holding our noses.



# THE 1976 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.

This year's directory issue is somewhat different from the three previous issues. We have relied almost entirely on entries submitted by the groups themselves which resulted in fewer listings but it also means that we have allotted greater space to each group for a more complete description of themselves. Also, the listed groups have realized that they are asking for contacts and have agreed to answer inquiries so the chances of receiving a response from these groups are much improved, when and if you contact them.

These groups may differ from each other in nearly every facet of lifestyle. They include spiritual ashrams, political collectives, Christian com-

munities, 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 listing is 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**

<b>Communities/West</b>	<b>Communities/East.</b>
PO Box 117	Box 426
McMinnville, OR 97128	Louisa, VA 23093

## HOW TO USE THIS DIRECTORY

The listings are divided into two main sections:  
**Communities/Communes**  
**Resources**

Although some groups could fit into both sections, they are listed in the section most appropriate to their orientation although some groups are cross-listed. For those of you interested in groups in a particular area, we have provided a listing by states which includes all groups (the resource groups are listed alphabetically and the references following some of the listings refer to previous issues of **Communities** that contain additional information about that group. The dates in parentheses denote the year of origin of a group.



### Arkansas

New Beginnings (Ozark Regional Land Trust) Pettigrew

### California

Ananda Cooperative Village, Nevada City  
 Black Bart Center (R), San Francisco  
 Communal Living Clearing Center (R), Sherman Oaks  
 Community of the Simple Life, San Francisco  
 Dawn Horse Communion, Middletown  
 Earthmind, Saugus  
 Family Synergy (R), Los Angeles  
 Harbin Hot Springs, Middletown  
 Healthy Happy Holy Organization, Los Angeles  
 Lakeview Educational Association (R), Novato  
 Oak Valley Herb Farm, Camptonville  
 Storefront Classroom Family, San Francisco  
 Sweetwater Community, Guerneville  
 Together (R), Venice  
 Vega Institute (R), Oroville  
 Vocations for Social Change (R), Oakland  
 White Lotus Study Center, El Cajon

### Colorado

Ananda Marga, Denver  
 Appletree Co-op House / Commune, Boulder  
 Divine Light Mission, Denver  
 Emissary Communities, Loveland  
 Karma Dzong, Boulder

### Connecticut

Community Exchange/Communal News-

letter (R), Milford  
 East River, Guilford  
 Satchidananda Ashram, Pomfret Center

### District of Columbia

Source Collective (R)

### Florida

Mikosukee Land Co-op, Tallahassee

### Illinois

Changes (R), Chicago  
 Reba Place Fellowship, Evanston  
 Valley Coop School, Dundee

### Kansas

Children Kansas, Florence

### Maine

Fayerweather, Freeport

### Massachusetts

Hop Brook Commune, Amherst  
 International Independence Institute, (R) Ashby  
 New Community Projects, (R) Boston  
 People's yellow Pages (R), Cambridge  
 Renaissance Community, Turners Falls  
 Scientists and Engineers for Social and Political Action (R), Jamaica Plain

### Michigan

NASCO, (R), Ann Arbor

### Minnesota

Alternative Lifestyles, Minneapolis

### Missouri

East Wind Community, Tecumseh  
 Stoney Mountain Farms, Fremont  
 United & Individual Community (Ozark Regional Land Trust), Eldridge

### New Jersey

Family of Friends (R), N. Bergen

### New York

Centers for Change, (R), NYC  
 Matagiri, Mt. Tremper  
 New York Switchboard (R), NYC

### North Carolina

Aloe Community, Cedar Grove  
 Shalom Community, Brown Summit

### Ohio

Community Service, Inc. (R), Yellow Springs  
 Southern Rainbow (R), Cincinnati

### Pennsylvania

Bryn Gweled Homesteads, Southampton  
 Church of the Divine Birth, Harrisburg  
 Community Educational Service Council, (R), Cheyney  
 Competitive Ratification Office (R), Southampton  
 Fellowship of Intentional Communities (R), Cheyney  
 Global Guide (R), Southampton  
 Julian Woods, Julian  
 Kripalu Yoga Ashram, Sumneytown  
 Movement for a New Society, Phila.  
 Peacemaker Land Trust (R), Philadelphia  
 Philadelphia Life Center (R), Philadelphia (see MNS)

### Rhode Island

Providence Zen Center, Providence

### Tennessee

Agape Community, Liberty

### Virginia

Cedarwood, Louisa  
 Intercommunities (R), Louisa  
 Nethers Community School, Woodville  
 North Mountain Community, Lexington  
 Prema Dharmasala, Bedford  
 Shannon Farm, Charlottesville  
 Springtree Community, Scottsville  
 Twin Oaks Community, Louisa

### Washington

A Pacific Group (R), Seattle  
 Karum Group, Bellingham  
 May Valley Co-op Community, Renton  
 ComNet, Seattle  
 Sun at Midday, Olalla  
 Terramanto, Renton

### West Virginia

Iris Mountain Community, Unger  
 New Vrindaban Community, Moundsville

### Canada

Our listing for Canada may be incomplete due to a mail strike. If we receive additional listings after the strike, they will be published in future issues of **Communities**

Alternatives to Alienation, Toronto  
 Clearing House (R), Vancouver, BC  
 Dandelion Community, Enterprise, Ontario

Fantasy Farm, Enderby, BC  
 Integrity, BC

Lanark Hills Community, Perth, Ontario  
 Maplevale Organic Farm (R), Cross Creek, New Brunswick

Yasodhara Ashram, Kootenay Bay, BC

## Listing

**Agape Community**, Rt. #1, Box 171A, Liberty, TN 37095; (615) 536-5239. We are an open, extended family spiritually centered in Christ Jesus and materially centered on a 300 acre mountain site 60 mi. SE of Nashville. Our centering in Christ is nourished by the fullness of the Church (the Body of Christ), by the Holy Scriptures, and by the Sacraments given for our growth and unity with Him. It is our intent and desire that life in Him be manifested in a unified life of worship, of work in harmony with his Creation, and of loving service to each other and others in trust, openness, realization of our potentials, and interdependence.

This commitment leads us here to a relatively simple life on the land, primitive by urban standards but affluent by those of genuine poverty. We attempt to supply directly by our own labor (and by serious scavenging) as many of our needs as possible without reliance on external economic systems. While eventual total "self-sufficiency" seems desirable, our progress toward it is slow.

Agape is open to many forms of association—a growing community of absolute sharing here; the settlement here of associated communities or families; associational relationships functioning at a distance. An occasional newsletter is published (free, but contributions are welcome). (see **Communities** #13, p 30, 62)

**Aloe Community**, Rt. 1, Box 100, Cedar Grove, NC 27231. (Est. 1974). We are an intentional community largely based on the concepts in B.F. Skinner's **Walden Two**. We have a planner-manager system of government and a labor-credit system to allocate and distribute the work of the community. We presently have 11 adults and 3 children; we are taking new members and hope to expand soon. We have not yet decided how large Aloe will grow to be once we move to our farm; now we are thinking in terms of 100-300 people.

We have a children's program, a childcare manager, and even a childcare board. Our program allows members (including parents) to decide how much time they would like to spend with the children. Some may have little or no contact with the children, while others may decide to be involved in many aspects of the program. We are working towards providing separate children's facilities to give us greater control over the children's physical and social environment.

Aloe presently has two locations. We have 2 acres of land 10 miles from Chapel

## By

Hill and we have recently acquired a 230-acre farm 20 miles north of our original location. The farm has 90 acres of land cleared, with 40 currently in soybeans and corn. The rest is wooded with 2 small streams and a 7-acre pond site. There are several buildings, but only minimal provisions for water and sewage. Right now we are working on a large solar heated house on the 2-acre parcel and have just recently moved to the farm. Our economic base is currently dependent on the outside work of some of our members, but we are developing industries which we hope will support the community in the near future and provide a diversity of work opportunities for members on the farm.

If you are interested in learning more about Aloe or would like to plan a visit, please write or call. Sorry, but we can't accept collect calls. We ask that visitors who want to be here longer stay for 2 weeks, so that you will have enough time to get to know us. We ask visitors to contribute \$2 per day and help with the work of the community. Remember when you come that Aloe does not allow illegal drugs of any kind. Although we seldom have alcohol around, we don't object to people drinking in moderate amounts. None of our members smoke, and if you do smoke you will be asked to be considerate of nonsmokers. Please do not bring pets. We have found our facilities for visiting children inadequate so do not bring your children initially. If you like your initial visit, we can arrange another visit with your children.

One of our major goals is building a culture we like through nonpunishment and techniques of positive reinforcement. We are working to establish norms which support an egalitarian, cooperative, and ecologically sound way of life—moving away from denying individual differences, toward affirming and utilizing each person's skill, experience, and conditioning. We've made a lot of progress towards these goals in the last 6 months. We try to take tiny steps and sometimes end up with Great Leaps Forward. It isn't as if we haven't any problems, but we've found that we progress faster and more easily if, rather than attending to failures, we attend to the things we like—our successes! (see **Communities** #12, p.24, 40; #13, p.55; #14, p.56; #16, p.10)

**Alternative Lifestyles**, 2201 21st Ave S, Mpls, MN 55404; (612) 722-7950. (Est. 1972). 13 people in 2 houses functioning

## Group

as resource center for communal lifestyles. Hold conferences, have library available. Aiming toward rural village on 200-acre farm. (see **Communities** #7, p.52; #8, p.48).

**Alternatives to Alienation**, PO Box 46, Postal Station 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, practising 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 **Communities** #11, p.50).

**Ananda Cooperative Village**, 900 Alleghany Star Route, 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 **Communities** #2, p.52; #3, p.6; #7, p.41, 57; #9, p.13; #12, p.24, 54; #13, p.41; #16, p.16).

**Ananda Marga** (Path of Bliss), 854 Pearl St., Denver, CO 80203. AM 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.

**Appletree Co-op House/Commune**, 2104 Columbine Ave., Boulder, CO 80302; (303) 443-2817. (Est. 1974) **Co-op House**: Bill (22, potter, rafting), Jon (21, eastern religions, philosophy), Linda (20, Re-Evaluation Counseling, Movement for New Society), Pam (26, healing, massage), also 4 others (see Commune, below). Goals: simple, co-operative living; communication (to increase closeness, resolve conflicts). **Commune** evol-

ing from co-op, eventually approx. 12 persons. Focus: family; balance between flow (fun) and structure (guide lines). Financial power over each other minimized. "Outside" society (friends, communes, schools, money, law, politics) of secondary importance. Eclectic: decisions flowing from philosophical middle ground. To re-locate in Boulder county. So far 2 adults, 2 children; enjoy being together. Established co-op house, net worth \$23,000. Searching for kindred spirits. Seeking communal adoption of children; non-monogamous group marriage (reducing couple-ism); open communication (up-frontness, ultimately no secrets, ultimately nothing to hide, scheduled meetings structured for fun, business, emotional release); communal ownership of all major property; transfer assets gradually to commune; communal sharing of earnings; perhaps collective business; flexible orderliness (labor credits); health foods. Ulee (35, artist, sidereal astrologer, member retail craft co-op), Vim (41, physicist, learning to let go, co-op theories), Sonja, Nico (9, 7 free school students, dance, piano, cooking). Write us.

**Bryn Gweled Homesteads**, % John R. Ewbank, 1150 Woods Rd, Southampton, PA 18966. (Est. 1941). Includes 77 families in homes on 2-acre tracts in a 240 acre oasis in suburban Philadelphia. Neighborliness, honesty, and tolerance are among the values considered when an applicant visits each of the 77 families in small groups. More applicants reject BGH by abandoning the membership procedure than are rejected by the requirement for 80% vote in secret balloting. Status as land leasee and status as member synonymous. Qualified applicants can buy a home for sale simultaneous with signing lease, and buying \$1,600 debenture paying no interest. Soccer fields, tennis courts, swimming pools, self-service gasoline pump, etc. are fringe benefits from \$12 per month rent for land. (see **Communities** #12, p.25)

**Cedarwood**, PO Box 545, Louisa, VA 23093; (703) 967-0053. Cedarwood is an intentional community located in Central Virginia. We are an educational center for technical and vocational skills and are chartered as a private school. We plan to grow to a community of 200-500 patterned after the Israeli kibbutz. Like the kibbutz, we have a collective economy where all members share the means and

results of production. We 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. We can also take students interested in learning a skill, who may or may not be interested in joining the community.

We are now 6 people living in a rented farmhouse. We have recently purchased 100 acres of land in Louisa County and are ready to start building. Our first buildings will be a shop and a combination dormitory-kitchen-dining-office building. We expect to be able to move in the spring of 1976.

We don't have children yet. When we do they will be raised collectively, using the experience of the kibbutz and others as a guide.

If you are interested write or call for more information or to make arrangements to visit. No drop-ins. (see **Communities** #7, p.52; #11, p.53; #12, p.25; #13, p.49; #15, p.40)

**Children Kansas**, Rt. 1, Box 18, Florence, KS 66851. Based on spiritual growth and education, vegetarian, decisions by consensus, seeking increased self-sufficiency and own school. On 160 acre farm, cooperative households, bakery and other incomes are shared.

**Church of the Divine Birth, Inc.**, PO Box 5070, Harrisburg, PA 17110; (717) 232-3844. We are a collective of Divine Birth Christian families living in communities. Our "church without walls" lives within the heart of each individual, making our "religion" the relationship of man's soul to the Soul of God, a unique living experience. The singular purpose of each member of this church is to live and spread the truths of our Heavenly Father. These truths are brought to light in the **True Gospel Revealed Anew by Jesus**, which we have found to be a truthful and applicable revelation of Jesus' teachings. These teachings are centered on the potential of the soul of man to receive Divine Love: the Creator's unending love for His children. This love has the power to literally transform the soul into one possessed of the Father's nature of Love, and blessed with the principles of happiness and wisdom. Thus the spiritual thrust of the members is to activate this Christ Potential and manifest its realization in every aspect of day-to-day life together.

The Harrisburg Community in Pennsylvania manifests their love through the following projects: a pre-school, the Wee School of Hands, Heads & Hearts; a grammar school, the James School of Dual Knowledge; a center for training ministers, teachers and healers, Jeshua ben Josef School of Religion and Institute for Neuropsychic Studies; a restaurant, the Affinity Tea Room; and the Work Center, where woodworking, gardening and other "earthy" projects are carried on. We also have part of our "family" in the Santa Cruz, California area and their energies are presently devoted to their Neuropsychic Healing Office, a Motivational Guidance counselling program and projected "three-quarter way house". Soon we will also have a "family" in Kansas City, Kansas. We welcome interested visitors at all locations.

**Community of the Simple Life**, 1430 Masonic Avenue, San Francisco, CA 94117; (415) 626-0544. We are a small non-denominational congregation which takes from both Eastern and Western spiritual traditions. We share the mystic's respect for the unfathomable and unknowable nature of the Divine. We accept individual poverty and simplicity as a way of life. There is an intensive period of initial formation followed by a life long commitment to be "a beginner among beginners" on the spiritual path.

The activities and ministries of the Community include:

- staffing the Humanist Institute. A spiritual center for people who are questing for more wholeness in their lives. We look for bridges between Eastern and Western spirituality and between contemporary psychology and ancient wisdom. There are many groups and also a full time Resident Program. A catalog is available.
- The Friends of St. Nicholas. Providing full time care for neglected and abused children. Also special short term projects for larger numbers of children at Christmas time.
- Individual Retreats and Spiritual Direction.
- Ministry to the Terminally Ill. Especially young people without traditional religious beliefs.

Although presently located in San Francisco, we are in the process of obtaining a Country Home. We welcome inquiries from those who are considering this direction in their lives. We do not presently have the resources to respond to casual or academic inquiries. There is a

more detailed flyer on the Community available without charge. (We would appreciate a stamped, self-addressed envelope, however.) Write to Sister Marti. (see **Communities** #12, p.26; #13, p.49)

**Dandelion Community**, RR 1, Enterprise, Ontario, K0K 1Z0, Canada; (613) 358-2304. Dandelion is utopia under construction. We're a Walden Two—inspired community of five adults living on a 50 acre farm in southeastern Ontario, near Kingston. We came together at Twin Oaks' Labor Day Conference in 1974 and moved onto the land in June 1975. We are organized around a planner-manager government and Twin Oaks-style labor credit system which distributes work as equitably as possible, and generates between 40 and 50 hours of work per person per week. We have communal sharing of income and property and plan to raise our children communally, although we will not be having children for a while. We're still dependant on outside work, but are developing industries which we hope will eventually support the community.

Dandelion is ready to grow. We're looking for people—who want a life based on cooperation and equality;—who are interested, as we are, in understanding and changing their behavior, with the help of behavioral science, and particularly the technique of positive reinforcement.

If you would like to visit, please write or call in advance. We like visitors to stay a week, preferably two, so we have time to get to know each other. We ask you to contribute \$1.50/day and help with the work. We don't allow illegal drugs of any kind, and smoking is restricted in public areas.

What can you expect to find at Dandelion? A lot of building, organic gardening (inside and out), delicious vegetarian food, lively discussions, music and laughter. Want to find out more? We publish a bi-monthly newsletter—\$3/yr. (see **Communities** #12, p.40; #16, p.19)

**The Dawn Horse Communion**, Star Route 2, Middletown, CA 95461; (707) 928-5277 We are the spiritual community of devotees of Bubba Free John, the American **Siddha-Guru** recognized by Alan Watts as "an Avatar"—an incarnation of Real God.

The community has two main centers: San Francisco and Persimmon, a rural retreat in Northern California, and is organized in household units of ten people or more with the practical aspects of life

being implemented on a communal basis. All members of the community recognize Bubba Free John as Teacher and are required to follow certain basic life conditions concerning work, diet, sex, study, meditation and service.

The purpose of The Dawn Horse Communion is to preserve and disseminate the Teaching of Bubba Free John, and to serve the conscious transformation of its members into the prior Condition of Divine Reality. (see **Communities** #12, p.26; #13, p.21)

**Divine Light Mission, Information Services DUO National Headquarters**, PO Box 532, Denver, CO 80201. Has 180 spiritual communities in the U.S., involving a total of 50,000 followers and ranging in size from a handful to 2,000 people, located on farms, in towns, and in many cities. Life-styles, 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".

**Earthmind**, Saugus, CA 91350; (805) 251-3053. (Est. 1972). Earthmind is a public non-profit corporation for research and education. It is also a small community of but a handful of people, looking to relocate on a larger rural site in Northern California, where we can set up our wind-electric and solar heating devices to provide most of our energy, and grow most of our food. Our financial support is derived solely from sales of our publications, including **Wind and Windspinners: A nuts 'n' bolts approach to wind-electric systems**, **Newsletter One**, and **The Homebuilt, Wind-Generated Electricity Handbook**. The unique information in these books comes from our own work in the field and has established our reputation in it as well as provided us with the experience and much of the hardware to realistically tackle our goals.

We are most in need of people with experience in the many facets of life-support technologies, as well as publication, administration and cultural functions. If you would like more information

on our work and our situation, please send \$.50 for our publications list, and an additional \$.50 for our "People Letter" if you'd like to find out how you might fit in. (see **Communities** #7, p.60; #9, p.54; #11, p.62; #12, p.26; #13, p.58)

**East River Community**, 35 East River Road, Guilford, CT 06437; (203) 453-5541 (Est. 1970). We are a group of 17 people whose ages range from 8 into the 50's. We are located in a small town on the Connecticut shoreline.

We own ten acres of land with a large colonial house, three smaller dwellings, a barn, and several outbuildings. The land is mostly wooded, contains a garden, animal enclosures, some fruit trees and borders on a salt marsh and tidal river.

We have chickens, ducks, geese and goats. Chickens supply us with meat and eggs, and goats with milk.

Although we respect individual needs for privacy, we value our shared fun together. This can range from a group reading of short stories, to a community building or maintenance project, to an afternoon swim in the East River.

Our work patterns vary. Kitchen work is shared equally and is well organized. Maintenance work is less well organized, and is done according to individual interest and initiative, although moderated by community needs. Larger projects usually involve the entire community.

Basic decisions, such as admittance of new members, are decided by consensus, but a general feeling of trust allows numerous decisions to be made by personal initiative.

The children in our community have strong relationships with most adults. A special relationship with their parents is respected and maintained.

Most members are either self-employed or work in New Haven, about fifteen miles away. Monthly expenses of mortgage, taxes, utilities, and food are shared by all members. Personal incomes are not shared.

We are interested in a family, couple, or person(s) who might be interested in joining us. (Twenty-four members is probably our maximum.) We have had temporary members, but we feel than an intended commitment to growing with us is more conducive to the community that we seek. The process of joining is a gradual one.

Please call or write to arrange a visit. (see **Communities** #8, p.31; #12, p.36; #14, p.57; #16, p.51)

**East Wind Community**, Box 6B2, Tecumseh, MO 65760; (417) 679-4460. (Est. 1973). The members of East Wind are now building a community of 750 people in the southern Missouri Ozarks. We hope to develop a culture that allows a wide range of personal values & interests. From this diversity, East Wind will profit from the economic, social, & political advantages of a large population with many different talents & experiences. At the same time, it's clear that certain basic agreements are necessary for us to live together. Our culture is egalitarian, nonsexist, & noncompetitive. We share our financial resources & expenses in communal fashion, altho members may keep some goods, such as clothes & books, in their private possession. We are committed to the idea of a planned community that will keep its standard of living low enough to allow for as rapid a growth rate as possible. Beyond these agreements, we simply plan to live together in a nonviolent, peaceful way.

East Wind is located on 160 acres of beautiful Ozark countryside (about 75% wooded) in Ozark County, MO. Last summer was a time of great activity as a 21-room dorm building & kitchen-dining complex took shape. Sunnyside (a 10-room residence) a farmhouse, music room, shop, bathhouse, community clothes building, barn, greenhouse, & several small living shelters complete the list of structures on the property. Our plans are to complete at least 2 construction projects each summer until we can house & support 750.

Work has already begun towards creating a lifestyle that is as self-sufficient as possible. Our agricultural program now includes 2 dairy cows (& 1 heifer), rabbits, chickens, pigs, & a growing garden. The bathhouse & kitchen-dining complex have been designed for solar heating, our first moves towards reducing our dependence on nonrenewable fuel resources.

Our major industry, weaving hammocks under a contractual arrangement with Twin Oaks Community in Virginia, has been quite successful. A part of the community used to work at jobs in 3 different cities in order to support us. This past fall, because of the success of hammock sales, outside work on a major scale has ended.

Both our decision-making structure and our labor system originated from the novel **Walden Two** by B.F. Skinner. We have a planner-manager system of

government. There are managers in charge of every facet of community life, such as auto maintenance, kitchen, garden, &c. Managerial decisions may be overruled by the planners if there is a complaint by any member. Our labor-credit system is designed to guarantee that each member shares in an equal amount of the work load. At present, we are working 40-45 hours per week.

East Wind is now seeking members who feel comfortable with our agreements & lifestyle. People interested in membership may join after a 2-week visit if there is no serious objection by the members. Basically we are willing to accept anyone who will work with us in building East Wind to the goal of 750 & with whom we feel reasonably comfortable. Visitors who are seriously interested in joining soon are welcome. We would appreciate written notice of your arrival if that is possible. Visitors are asked to contribute a \$2-per-day visitor fee. If you're interested in joining, write or call. (see **Communities** #8, p.52; #10, p.8; #12, p.27, 40, 44; #13, p.15)

**Emmissary Communities**, PO Box 328, Loveland, Colorado 80537 (Est. 1932) Includes rural and urban communal centers throughout the world but particularly in the United States and Canada. The emphasis is on right expression in daily living. No exercises, diets, rituals, belief systems, or other techniques are used. Farming, homemaking, business, construction, publishing, music, drawing, dancing, sports, teaching and many other patterns of activity serve as settings in which to practice the art of living. Each center is characterized by harmony, creative achievement, and the true joy of being. (see **Communities** #9, p.61; #12, p.31).

**Fantasy Farm**, Box 207, Enderby, British Columbia, Canada. Four members on 160 acres building Walden II oriented community. Write about visiting. (see **Communities** #13, p.54)

**Fayerweather**, 39 Main St., Freeport, ME 04032. (Est. 1973). Democratic-socialist orientation with special interest in community industry, alternative energy sources and feminism. Lookinf for members. (see **Communities** #7, p.6, 52; #10, p.53).

**Harbin Hot Springs**, PO Box 82, Middletown, CA 95461; (707) 987-3747. (Est. 1973). Harbin Hot Springs is, by its na-

ture, a place of healing and communion. An intentional community for aware individuals is a logical use of this site, to provide mutual support, reinforcement, understanding and growth among its members; where ideas and feelings can be freely exchanged. We believe in the freedom to pursue and determine one's own path on the road to higher consciousness in a balanced and happy manner. (from our statement of principles).

**Nitty Gritty**: Requirements are \$75.00 per month per adult to pay mortgage and other expenses, this amount to be reduced and eliminated as we get successful community industry going. We are young and decentralized: new members may share deciding the character we form instead of having to adjust to an existing system; much diversity exists, which is fortunate in some ways and unfortunate in others. Members provide own food—cooperative community dinners now exist. We have 1,000 hilly acres, streams, hot baths, vegetable gardens, quiet, smog free air, two hours from Bay Bridge, varied work, much freedom, and presently space for more people, especially with licences in healing or therapy. We have no required trip, yet expect dedication to some worthy process to be manifested. No dogs.

(see **Communities** #9, p.58; #11, p.58; #12, p.28; #15, p.35)

**Hop Brook Commune**, PO Box 723, Amherst, MA 01002. (Est. 1972). We are a gay community in the country, a human being commune. We live on a farm near Amherst, Mass., about 15 miles from the University of Massachusetts, Amherst College and Hampshire college. We are recruiting now for gay men, mainly (next openings are in Sept., 1976).

We have a large farmhouse on 31 acres and we are converting a substantial barn into another dwelling. Also we are building a geodesic dome with yurts around. This spring we broke new ground for a large garden and started the plants in our greenhouse.

Our community is new, only a few years old. We have a lot of growing to do. Most of us have to work at jobs in town at least some of the time. Someday we hope to be more self-sufficient; perhaps we will become a free school or an herb farm or a half-way house for gay run-aways.

Who are we? This means we have to define what people are "in" the community and which ones are "not in". We recognize from the start that all divisions

are false. There is in reality no "inside" and "outside". Yet for practical purposes we make divisions. The harm that comes from making divisions is in forgetting that the divisions are unreal and are of our own making. People discriminate and we are no exception. Who said: "There are two kinds of people in this world: those who divide the world up into two kinds and those who don't"? Through individual growth in the commune we try to see the falseness of our discriminations but we are all unconsciously conditioned. So we discriminate first and get in touch with it at our own pace instead of living with people we're not ready to live with, fighting it out. Understanding through the "inner" work of awareness, not through confused conflict.

The way this works is that we only live with people who we get off on (provided the feeling is mutual). If one of us objects to a newcomer intending to live with us, he usually says so and the newcomer remains only a visitor. But once someone is accepted by all, personal problems that arise are regarded as simply personal problems and support is at hand.

To sum this up, we are as much or as little "guilty" of ageism, ugliness, fatism, "ismism" as you who read this. But we are aware of it and are getting in touch with it individually in our own sweet way—simultaneously feeling good about all the rest of us here and keeping aware of the ugly problems of conditioning.

The etiquette of joining a commune that has already happened is to get an invitation to visit. Stay only a few hours. Don't expect to be entertained. If someone asks you to stay a few days, accept and leave after those few days. If the commune wants you, you will soon get an invitation back. Don't play with yourself (sic) the rejection game. If they don't want to live with you that's their affair; it's probably because of a lack of positive feeling rather than because of the presence of a negative feeling. Don't push it.

Here we favor gentle, quiet, long-haired ecologic earth people, not too lazy but not too ambitious or manipulative. Most of us are vegetarians and most of us are homo-erotic and/or homo-hetero-erotic, even pan-erotic, but not all. We share most of the values that you would expect from an alternative society—steering clear of commercialism, consumerism, TV, AM, competition, affectation, intellectualized bullshit, egoism, role-playing, meritocracy and the rest of that

bourgeois. We are multi-uni-racial. We recognize not less than one sex among human beings.

Rules. We have no rules. If we were to draw up a rule it would be that no one will objectify another (which is also to be objectified). We don't want this commune to be a crash pad—a homosexual motel—a place to bring the individual and collective falseness of "self"-hate and of "self"-love of either the major cultures or of the gay subcultures. But we have no fixed structures or systems for ourselves. We trust in the loving consideration of one another from moment to moment and this is our guide. From time to time we "encounter" one another and regard this as healthy for we want to live in open relationship and in free communication. Sometimes we have guests who seem unloving or inconsiderate or unloving-in-their-considerateness or inconsiderate-in-their-loving. They also get encountered. But out of this no rules emerge and no resentments (we hope) nurtured. We simply grok what's happening and speak our mind, giving and taking in a clearer perception of truth.

**Integrity**, Box 9, 100 Mile House, British Columbia, Canada, V0K 2E0. "Integrity" is a group of people worldwide who believe that through the practice and exemplification of true spiritual values such as integrity and personal responsibility, a basis for true world brotherhood here and now is established. A monthly newsletter is available and sample copies will be gladly sent. The newsletter is also available in Spanish, French and German as well as English. There is also a cassette tape mailing service. A group of approximately 100 people live at the headquarters. (see **Communities** #8, p.45; #12, p.28; #16, p.47).

**Iris Mountain Community**, Unger, WV 25447. (Est. 1971). We are currently seven adult/parent types and eleven offspring/children types who share four buildings, some gardens and several wooded acres in the hills of West Virginia. We passed our fourth birthday and have evolved to an income sharing financial system, a modified management system for the work and are principally into personal growth and individual responsibility as a way of life.

We value diversity of belief to the extent that we can live together without serious dysfunctionality. Iris Mountain was founded by an extended family of four adults and five children as a means

of living out values previously professed but not carefully acted upon. We "educate" our children at home in a non-compulsory setting. We are raising the children under common "parenting" and financial responsibility. We have some written material on Iris Mountain Community and school available by request and \$.50 for cost and postage.

We welcome visitors at certain pre-arranged times. Please do not come without writing us something about yourself and setting a date so that you can fit into our plans and projects and be assured of some attention from us. (see **Communities** #2, p.53; #8, p.47; #9, p.7; #10, p.63; #12, p.29)

**Julian Woods**, R.D., Julian, PA 16844 (814) 355-5755. Julian Woods is a Walden Two type community with 148 acres nestled in the foothills of the Allegheny Mountains in central Pennsylvania 30 minutes from Penn. State University. Although our history goes back 8 years, we (six folks) have only been living and working on the land since June 1975. Having started without any existing buildings or utilities, we now have a drilled well, sewage system, electricity, three temporary trailers, and completed two story shop this fall. We are following a two-phase policy of construction and income production. In keeping with that policy, we desire members with backgrounds in construction, business development, organic gardening, and auto mechanics. We would especially like to hear from women with these backgrounds to balance out our population more. Other goals are sane technology with ecological use of the land, egalitarian, non-discriminative society with emphasis on individual growth in a group stimulus. We are also into communal child rearing, progressive self-sufficiency with emphasis on alternative non-exploitative subsistence. We are temporarily asking for two thousand dollars per person (construction costs) after 3 months trial membership to be worked out with the group to suit each individual.

(see **Communities** #8, p.48; #10, p.55; #12, p.29, 40; #16, p.31, 60).

**Karma Dzong**, 1111 Pearl Street, Boulder, CO 80302. (Est. 1971). We are a Buddhist community in Boulder, Colorado founded by Chogyam Trungpa, Rinpoche. There are currently 400 members of the community. Karma Dzong facilities include offices and a large shrine room and two townhouses in Boulder, and 345



acres of mountain land in northern Colorado known as the Rocky Mountain Dharma Center.

There are three scheduled sittings daily in the shrine room, plus an all-day sitting every Sunday, and every other Friday evening and Saturday. Other activities include study groups every fall and spring taught by some of Trungpa's older students, theatre groups, and seminars and community talks given by Trungpa Rinpoche.

The Rocky Mountain Dharma Center (RMDC) is the rural meditative center of Karma Dzong. Programs are held there ten months out of the year, and include dathuns (month-long group sittings), study dathuns, intensive training sessions conducted by Trungpa Rinpoche, meditation-in-action programs, and occasional guest programs. Another important function of RMDC is providing solitary retreat space for Karma Dzong members. (see **Communities** #12, p.29).

**The Karum Group, Inc.**, PO Box 445, Bellingham, WA 98225. (Est. 1970). We are a non-profit, tax-exempt corporation and a work oriented, non-intoxicant collective. Highly stable collective engaged in numerous projects including a boarding school for juveniles, an egg business, a commercial auto shop, agricultural and livestock enterprises, dog-raising, etc. Have had marginal success in effecting positive social change in the areas of child care and group living modes. Occupy a large geodesic structure and several other buildings on 63 acres; some wooded, some under agricultural production. Environmentally oriented lifestyle. Non-political, non-sectarian. Well liked and supported by rural neighbors and dairy farmers. Guests welcome Friday nights after 7:30 p.m. Individuals interested in more information can write. We have collective opportunities available to serious-minded, humble individuals interested in learning, changing, and working together with other people. Potential gurus need not apply—we are not looking to modify our lifestyle from without. Change comes from within. (see **Communities** #11, p.54; #12, p.5, 29).

**Kripalu Yoga Ashram**, 7 Walters Road, Sumneytown, PA 18084; (215) 234-4569. Established in 1970 by Yogi Amrit Desai, Kripalu Yoga Ashram, a federally non-profit, tax-exempt charitable organization, is a spiritual retreat and a dynamic, growing community of men, women and children. The Ashram rests

on fifty-five wooded acres in the heart of the beautiful and rural Perkiomen Valley, just thirty-five miles northwest of Philadelphia. Taking its name from Yogi Desai's Guru, His Holiness Swami Shri Kripalvanandji, Kripalu Ashram is a unique experiment—an experiment that applies to every aspect of life.

The teachings of Yogi Desai, on which Ashram life is based, result from twenty-seven years of experience, study, and practical application of the ancient sciences of Hatha and Shaktipat Kundalini Yogas. His fifteen years of Western teaching experience have given his approach a subtle balance between the Eastern teachings of yoga and the Western way of life.

Under Yogi Desai's close and experienced guidance, guests and residents alike discover in Kripalu Yoga Ashram an environment that thoroughly nurtures and supports thru spiritual unfoldment. With the recent acquisition of a second two hundred forty acre Ashram property near Summit Station, Pa., expanded Ashram facilities provide ample space for sincere aspirants who wish to experiment with Yogic living by making their home with us for both limited and extended periods. Visitors are always welcome. (see **Communities** #3, p.29; #12, p.30).

**Lanark Hills Community**, RR4, Perth, Ontario, Canada. Our community consists of three families living on a 100 acre farm. We have come together to live a daily life of sharing and harmony.

We share community planning work, meals, discussions, and celebrations. Decision-making is by consensus. Some meals and times are set aside as "family times".

We aim to do meaningful work, in a spirit of fellowship and co-operation. Our economic basis is the making of the "Family Pastimes" games, which we sell by mail order. These are co-operatively-played games, for children and adults. We share other community tasks such as: gardening, care of animals, construction, child care, teaching in our school, meal preparation. We are working on developing the farm as an educational centre, and distributing books, recordings, and other materials.

For our children, we have established a small school, which also involves children of neighboring families. We teach the children the basic skills in a loving, caring environment.

We do not follow any religious or secular doctrine or ideology. In this way, the

work of J. Krishnamurti is of relevance to us. We have found his words very helpful to us, as he states very clearly the many human problems, and invites each one of us to solve them for and by ourselves.

We welcome communication with others. Visitors must make arrangements in advance, and be prepared to participate in the work of the community. (see **Communities** #3, p.29; #12, p.30).

**Matagiri**, Mt. Tremper, NY 12457. Matagiri is a small community among whose members there has arisen the necessity of a true common life, which is not based merely upon altogether material circumstances, but which represents a deeper truth and is the beginning of what Sri Aurobindo calls a supramental or gnostic community. The daily life at Matagiri is founded on the principles of the Integral Yoga of Sri Aurobindo and the Mother. This Yoga "has a different purpose from others,—for its aim is not only to rise out of the ordinary ignorant world-consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness down into the ignorance of mind, life and body, to transform them, to manifest the Divine here and create a divine life in Matter." Since Sri Aurobindo's Yoga is not a worldshunning asceticism, all activities are taken up, in a spirit of consecration and detachment.

Matagiri also serves as a center for information and research on the teaching of Sri Aurobindo and his Ashram, and Auroville, the new city now rising in India as an expression of Sri Aurobindo's integral and evolutionary vision. In addition, Matagiri represents the Sri Aurobindo Books Distribution Agency and distributes (both wholesale and retail) works by and about Sri Aurobindo and the Mother, photographs, incense, art prints, handmade paper, marbled silks and other Ashram products. A list of over 300 books is available free on request.

Matagiri also publishes and distributes free **Collaboration**, a quarterly presenting passages from the works of Sri Aurobindo and the Mother; articles by disciples and others, news of Auroville and Sri Aurobindo activities throughout the world. Visitors are welcome, but should write in advance. (see **Communities** #12, p.30).

**May Valley Co-op Community**, 10227 147th S.E., Renton, WA 98055; (206) 255-3563. (Est. 1956). Semi-rural co-op community of single family homes—now

10. Communal woods, creek, pasture, barn, playfield, orchard, garden (24½ acres). Most jobs outside. A few ½-acre building sites are left. Occasionally a house is available. Cooperative ownership insures low landholding costs. (see **Communities** #6, p.14; #12, p.30; #16, p.42).

**The Miccosukee Land Co-op**, Rt. #7, Box MLC, Tallahassee, FL 32303; phone Tom (904) 878-4522, Norine (904) 877-0745, or Marlene (904) 877-3634. The Miccosukee Land Co-op was organized to make land purchase a physical and financial reality for people not served by the existing real estate establishments. The initial goal of providing land at a manageable cost with few obligations and commitments has been achieved.

The group of people who have responded to this format range from university Ph.d.s to occasional carpenters to fringe hermits, and encompasses a diversity of ages. A less material process is now working among these heterogeneous people to define the identity of this social neonate. The legal boundary imposed by the bank mortgages clashes with more humanistic desires and philosophies and provides much of the impetus towards confirmation of the communal identity. Thus the drive for creation of the dream is being redirected to the task of living the dream. This dynamic forging of an alternative way to live is a beautiful thing to be a part of.

**Movement for a New Society, Outreach Collective**, 4722 Baltimore Ave., Philadelphia, PA 19143; (215) 714-1464. MNS is a network of small, autonomous groups working for radical social change through nonviolent action. Many groups live communally, the largest in Philadelphia where fifteen houses make up a support community called the Life Center. It is mostly an urban movement so far, but stressing simple living and interested in ties with those on the land. Other cities where MNS groups exist include Ann Arbor, Portland (OR), Chicago, Durango (CO). Macro-analysis seminars sponsored by MNS, which tie specific problems into "the big picture" of what is needed for change, are taking place in many parts of the United States. Collectives focus in a wide variety of areas including feminism, community building, training of various kinds, economic alternatives and such national/international issues as peace conversion and freedom for South West Africa

(Namibia). The Philadelphia Life Center has an orientation program for interested people each month. (see **Communities** #8, p.52; #12, p.31)

**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 **Communities** #2, p.50; #5, p.42; #8, p.34, 46; #12, p.57; #15, p.19; #16, p.48).

**New Beginnings Community Land Trust**. (see Ozark Regional Land Trust).

**New Vrindaban Community**, R.D. 1, Box 620, Moundsville, WV 26041. (Est. 1968). New Vrindaban is a community of devotees who are engaged in the process of self-realization known as bhakti-yoga. Utilizing principles of karma-yoga (working without attachment to the fruits of activity) and devotional service (establishing our eternal loving relationship with the Supreme Personality of Godhead Sri Krsna), everyone in the community engages their body, mind and intelligence in carrying out the orders of the guru—which establishes an irrevocable common goal for all members.

New Vrindaban is involved in many spheres of activity, including construction of temples and housing, intricate marble work, woodworking, farming, gardening, herbal medicine, methane production, dairy operations and cow protection, training and working oxen, working horses, land clearing and landscaping, supplying wood, and educating ourselves and our children. We learn many arts and crafts, the highest philosophy, Vedic vegetarian cooking, ancient principles of Deity worship, Sanskrit, Bengali and Vedanta/Vaisnava scriptures. We are environmentally concerned, and are phasing in a program of utilizing only renewable resources for power and basic maintenance, by establishing low-level technology.

The community presently has about 150 residents, well over 100 cows, and almost 1000 acres of rolling West Virginia land resplendent with beautiful streams, forests and stark mountainous features. There is no need for money, as the community takes care of all such needs. All

we request is sincerity and an open mind and the willingness to follow a few spiritual principles—no meat eating, no illicit sex, no intoxication and no gambling.

We answer all inquiries—whether you are interested in joining or simply wish to find out more to satisfy your curiosity. For the newcomer or visitor we have guided tours, discourses on philosophy, and sumptuous meals. The community also has a special festive program every Sunday afternoon which includes kirtan (singing), dancing and feasting. We also have a number of grand celebrations, a list of which can be supplied on request.

Essentially, we are engaged in a life-style of "plain living and high thinking." (see **Communities** #12, p.31).

**North Mountain Community**, Rt. 2, Box 207, Lexington, VA 24450; (703) 463-7095 (Est. 1972). North Mountain Community is an intentional communal farm of 12 folks, two cows, three draft horses, a flock of chickens and 130 acres of hills, woods, gardens, crops, fields and streams in the southern part of the Shenandoah Valley of Virginia. We are into farming and gardening organically and striving to live in ecological harmony with our environment. At least we hold these things as well as food and energy self-sufficiency as our goals. We work our land with horses as much as we can but we use our tractor sometimes too. We've planted a 90 tree orchard and (thanks to Springtree) a 60 vine vineyard. We have what we call a community service industry in which we perform a wide variety of tasks to make money for taxes and other unfortunate necessities and some luxuries. Some of the jobs we do are house-painting, electrical wiring, plumbing, carpentry, demolition and salvage (we're heavy into recycling), weaving and yardwork. No one has had a full-time outside job for over a year tho this sometimes means cutting it pretty close. At present we have no cottage industry unless it's the sale of produce, but we do have several headtrips such as expressing oil from grains and the grinding of flour. We have no children and no one over 30 tho much of what we are doing presently we feel is getting ready for when we will. We want first for our trip to be stable and together before we have little people. We try to all sit down together for our evening meals and this makes us feel more like a family. Most of us are vegetarians though we have no agreement to be. If you'd like to visit us please write. (see **Communities** #2, p.46; #5,

p.43; #6, p.54; #10, p.56; #12, p.31; #14, p.50)

**Oak Valley Herb Farm**, Star Route, Camptonville, CA 95922. Oak Valley is a community of folks working together to develop ourselves as individuals and as a group, spiritually, physically and educationally. We grow an organic garden using biodynamic principles in harmony with the land and its spirit. We have goats and chickens and are learning to be increasingly self-sufficient.

Our herb company, Magic Forest Earth Arts, distributes wholesale medicinal "Naturally" tea blends, and an assortment of related products. We like exchanging ideas and energies with others and are especially interested in locating folks who would like to trade their local herbs for ours.

Sorry we don't take applications to come live here but you are welcome to visit us on Saturday. At noon, in the spring and summer, we have an herb walk of the wild sierra plants and will show you our garden and herb company. We can give walks to groups if you let us know first. We like to fill our valley with music, dancing and laughing, so bring some if you like. May love fill your heart and light shine within you. (see **Communities #12, p.31**).

**OPEN Name changed to ComNet**, 1615 NE 63rd, Seattle, WA 98115. 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 People's Yellow Pages, alternatives workshops and classes, and sponsoring projects in intentional communities, alternative sources of energy, and rural schools. Also have a farm.

**Ozark Regional Land Trust: United & Individual Community Assoc.**, Rt. 1, Eldridge, MO 65463; (417) 286-3735 / **New Beginnings Community Land Trust**, % L.I.O.N., Pettigrew, AR 72752. O.R.L.T. has land available in two intentional communities located in Arkansas & Missouri. Both New Beginnings and United & Individual Community share an ecological concern, cooperative agriculture, cooperative industry, desire to develop alternate energy and education, striving towards self-sufficiency and land reform by removing land from the speculative market.

Our land is low cost; the people are mellow; the country is beautiful, hilly,

wooded and cleared land; the climate is mild enough to plant both spring and fall gardens.

What we are looking for is: (1) more community-minded homesteaders, (2) homesteaders with land interested in putting their land into trust, (3) members who wish to support the land trust concept but are not ready to get back to the land themselves.

New Beginnings has their land paid for and requires a substantial cash investment. About ten families with some openings. All families pay a share of the cost of the land and have 99-year renewable leases on their individual homesteads. The community association is an open democracy. United & Individual is a large community on 1,000 acres.

For full information on both communities and about the Ozark Regional Land Trust write to either of the above addresses and enclose \$1.00 to cover costs. (see **Communities #8, p.53; #9, p.53; #10, p.58; #12, p.34; #14, p.57; #16, p.27**).

**Philadelphia Life Center**. (See Movement for a New Society.)

**Prema Dharmasala**, Rt. 4, Box 265, Bedford, VA 24523; (703) 297-5982, call before 6 p.m. Prema Dharmasala ("Abode of Truth and Divine Love") is a yoga ashram and community located on 85 acres in the foothills of the Blue Ridge Mountains in southwestern Virginia. In 1970 our Spiritual Director Vasudevadas responded to the inner call and guidance of his Guru, the great Kriya Yogi and Premavata Paramahansa Yogananda, and founded, along with his wife Devaki, Prema Dharmasala to serve as an ashram, temple and retreat for serious seekers of God. Here devotees are guided toward the highest spiritual consciousness through the ancient practices of Kriya Yoga, Raja Yoga, Bhakti Yoga, Karma Yoga and Siddha Yoga, synthesized and experienced as Prema Yoga, the Yoga of Love. Under the inspiration of Vasudevadas, Prema provides an ideal environment for the balanced development of the body, mind and soul through the application of yoga science; for true community spiritual living; for the purifying manifestation and expression of the Divine Love Energy, Shakti. Prema is also conducting pioneering work in the application of the pure Montessori Method of Education for normal and exceptional children. Satsangs, pujas (ritual worship), retreats, educational workshops, and religious training are offered year-around. Pre-arranged visits

only. (see **Communities #12, p.32**).

**The Providence Zen Center**, 48 Hope St., Providence, RI 02903. (Est. 1972). We are a community where people live and practice Zen together. It offers to the extended community an opportunity for a wide range of involvement in the practice of Zen under the direction of Zen Master Seung Sahn.

The Zen Center began when Seung Sahn arrived from his native Korea in the summer of 1972, and has now expanded to include centers in New York, Cambridge, and New Haven. The communities that support each center vary in size and character.

Each Zen Center holds daily morning and evening meditation periods, has a lecture one evening a week, and offers an intensive training period each month, called Yong Maeng Jong Jin, "to leap like a tiger while sitting." Seung Sahn gives private interviews each morning of Yong Maeng Jong Jin, as part of the 11 hours of formal practice. Visitors and inquiries are welcome at all of the centers.

If in this lifetime  
You do not open your mind,  
You cannot digest  
Even one drop of water.

Water flows down to the sea.  
Clouds float up to the heavens.

**Reba Place Fellowship**, 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 and 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 through the Body, has brought healing to the troubled & sick among us, & has inspired us for ministry.

**The Renaissance Community**, Box 281, Turners Falls, MA 01376. We are a non-profit corporation whose purpose is to maintain communities for the members of the Renaissance Church, within which they may practice their religion in accordance with the doctrines of the Renais-

sance Church.

Each of the 250 adult members are members of the Church and have taken a vow of poverty as a prerequisite to becoming members of the Community. Every individual maintains a responsibility to the entire community, either by holding down a job outside of the community or working on a crew inside the community, whether it be in our 35 acre garden, in the office, on maintenance, or on the sound crew.

We practice non-violence, abstain from the use of drugs, and the excessive use of alcohol.

The majority of our activities beyond self-maintenance and preservation, is channelled out to the public through the auspices of the Church, in particular, through the media.

Visitors are welcome for up to two weeks or may be interested in attending Church services Sunday mornings at 11:00 A.M. If you are in the area, initial contact should be made through the business offices at 69-71 Avenue A in Turners Falls, Massachusetts (90 miles West of Boston, just off Route 2).

**Satchidananda Ashram—Yogaville**, PO Box 108, Pomfret Center, CT 06259; (203) 974-1005. (Est. 1973). We are a spiritual community located on a beautiful 58-acre property in Connecticut.

Under the guidance of our beloved Master, Sri Swami Satchidananda, all the members of our Ashram family follow his teachings of Integral Yoga. These teachings emphasize not only the physical mental and spiritual growth of the individual, but the spirit of Oneness among all, through dedication and selfless service.

The members of our family come from all backgrounds, and together we work to make the Ashram self-supporting. We follow a schedule throughout the day, beginning with early morning meditation, and followed by Hatha Yoga (the postures and breathing practices). After morning beverage there is Karma Yoga, or selfless meditative work, and a yogic vegetarian diet is followed. In the evening there is satsang, when the family comes together for a varied program of visits and talks by Sri Swamiji, video-tapes, dirtan (chanting of holy names), etc. Closing with evening meditation, the day is a harmonious blending of spiritual practices.

We joyfully welcome as guests all who wish to come and take part in our way of life and to follow the common schedule. For those who are new to the yogic prac-

tices, or new to the Ashram, we have special guest weekends, which provide a complete orientation to our Integral Yoga way of life. If you are interested in visiting the Ashram, please call or write for the guest application. (see **Communities #12**, p.33).

**Shalom Community**, Rt. 2, Box 405, Brown Summit, NC 27214; phone (919) 375-3855 or 621-5707 or 379-9060 or 454-3326. We are a small contemporary Christian community based on strong commitment to sharing with each other and others, and families and individuals, in material and interpersonal ways. Some of us live on the lovely wooded land where we hope to build a home for the whole group; others are still in town. Most of us have professional careers in human services; we hope some day to use these in a retreat/workshop center here. We have growing children, growing adults, and growing dreams—and busy lives. If you are passing through (we are near Greensboro), share yourselves with us. We will share our hectic daily lives, a bed roll, and some idea of who we are. We are not actively seeking members, as we wish to remain small, but welcome those interested in being friends. (see **Communities #10**, p.55; #11, p.56; #12, p.33; #16, p.50)

**Shannon Farm**, Box 1345, Charlottesville, VA 22902. We are some 45 adults and 20 children of whom 30% live on a 490-acre farm which we bought in August, 1974. Others live as close as a few miles down the road, and as far away as 800 miles. As we build more living space, more members will move to the land.

We see Shannon as a large diverse community. As individuals, we practice many different lifestyles. As a group, we share common goals. We favor consensus decision making, partial income sharing, eliminating sex roles, children's rights, and ecological concern. We do not have a spiritual base, and no particular dogma dictates how we live.

We emphasize that we are a **community in the making**—we do not have a "nifty package deal" to offer. We are at an early stage in the life of our community, and most of our goals have yet to be achieved. Therefore, we seek members (regardless of age, gender, race, or sexual orientation) who are willing to roll up their sleeves and help build this community from the ground up. (see **Communities #7**, p.41; #10, p.52; #12, p.33; #16, p.25).

**Springtree Community**, Rt. 2, Box 50-A-1, Scottsville, VA 24590. (Est. 1971) Springtree is an intentional community of 24 people (13 adults and 11 children), founded in 1971. We live on 120 acres of land in central Virginia, where we garden, raise chickens, bees and a few dairy cows. Our income is partly from outside jobs, partly from our industry—making plants and lamps out of tin cans with an acetylene torch. We also have several college students with us during the school year—they come to us to study both academic subjects and rural living skills. We have a free school for our kids, encounter with one another to solve conflicts, decide important questions by consensus. Because of our low turnover we only occasionally have openings for new people, but we do recruit a new group of college students every year. Visitors welcome—write first. (see **Communities #2**, p.50; #5, p.43; #8, p.47; #9, p.2; #10, p.41; #12, p.34; #13, p.51; #14, p.11).

**Stoney Mountain Farms**, Star Route, Fremont, MO 63139. We have a farm in the Missouri Ozarks, located near Fremont in Carter Co., Missouri. Stoney Mountain is devoted to full-time agricultural and rural life-style development on its 160 acres. Participant population has ranged from as high as 10 to as low as 2 individuals. Efforts to date have concentrated on making our living conditions comfortable, with development of life-support systems (there are no public utilities on Stoney Mountain—strictly rural). Future plans include: further improvement of the woodlot and orchard, more pond construction (there are 3 ponds presently), small-grain cultivation, and more permanent pasture planting (there are not 20 acres of good pasture). We are looking for **responsible** individuals to **permanently** join us in working with the land. We invite inquiries, and we welcome visitors who contact us in advance, and who provide for their own necessities and shelter (we are poor folks on a limited budget). (see **Communities #16**, p.48).

**The Storefront Classroom Family**, PO Box 1174, San Francisco, CA 94101; phone (415) 752-0773 (between 11am & 11pm). Formerly known as the Purple Submarine. We are a small communal family of utopians. We are totally immersed in exploring utopian psychology—the study of the human psyche, and how it works under ideal circumstances (which, of course, we are also trying to define). Utopian psychology is not a dry,

academic subject... the best way to learn about it is to become a "guinea pig" on the "psychosocial frontier", which is what we ourselves have done. Consequently we have come up with a lot of new ideas about human nature, & a rational process by which to gradually peel away layers of undesirable conditioning. We now live by a social contract which has evolved during our past 5 years of joint exploration & living. One thing we've discovered is that coupling is **not** innate in humans, but is conditioned, so we have constructed a new form of family relationships called "polyfidelity", in which each person in the family has an equally deep bond with everyone else in the group, & where each person relates sexually to all of the people of the opposite sex inside the group (we are heterosexual) on a non-preferential, tantric, lasting basis. We are a leaderless collective & non-therapeutic (no one here is "sick", or "weak", or an "identified patient"). We are into a lot of art & writing and publish our latest discoveries, thoughts, etc. in "The Storefront Classroom", a bi-monthly, San Francisco newspaper, & "Utopian Eyes", a quarterly, national magazine. These publications make us self-supporting economically. We enjoy backpacking & nature, & plan to someday extend our living/learning complex to include a country scene. We would like to meet other utopian idealists who are at turning points in their lives & are looking to find a high trip worthy of their total, active involvement. We know for a fact that the highest highs come from wholehearted, vigorous dedication to a righteous trip with partners whose dedication is equal to your own. Sample copies of both our publications are available for \$1.00; people can also join our Utopian Society & receive them both (& support our trip from afar) for \$5.00 a year. (see **Communities #11**, p.50; #12, p.32, 51; #13, p.55; #14, p.26).

**Sun at Midday**, Rt. #1, Box 181 A, Olalla, WA 98359. (Est. 1974). A place to work out your Karma! Situated on Washington's Kitsap Peninsula is this beautiful old home on about four fertile acres. Small greenhouse, sundeck, grapes, fruit trees, chickens, goats, garden, swimming pools, trout pond and garden that are all in desperate need of love and attention. Restoring this old estate, establishing a somewhat self-sufficient community, defining a spiritual center and learning how to live-together has proven a challenging project for the 30 or so people who have

lived here since our conception in March, 1974.

In order to get through all the changes and illusion, we've looked to several masters for guidance. Among our most revered teachers are Paramahansa Yogananda, Swamiji Satchadananda, Stephen Gaskin and Baba Ram Dass.

We're looking to establish a spiritual family, practice householder yogic and grow in love and bliss. We welcome serious guests with some experience and knowledge of what they want. We hope they may get involved in any of our projects that want materials or manpower to see completion. Financially, we must work on the outside in order to raise the money to start our own independent trip. Things being shaky, we welcome contributions. If you can bring only Astral Knowledge, you are welcome too. We hope to meet you, children of God, musician, carpenter, farmer... Shanti! (see **Communities #13**, p.56).

**Sweetwater Community**, 19000 Sweetwater Springs Rd., Guerneville, CA 95446; (707) 869-3794. We are basically a group of individuals living on communally-owned land. We have five households scattered over 167 acres. We have been together as a community for over five years, in which time we have evolved from a tightly-knit "commune" to a looser confederation of young and old people with divergent interests and many spiritual directions. As a group, we have never professed nor practiced any particular religion, nor been confined by any strict credo or systematically defined lifestyle. We are bound by a strong spirit of love and respect for one another and by a common desire to create a natural, comfortable, and enduring home for ourselves in this world.

Among our population are marriage, family and old age counselors, carpenters, artists, musicians, a nurse, a lawyer, a restaurant manager, hippies, entrepreneurs and dogs. We welcome visitors from other planets. And the water from our underground springs is as tasty and clean as any in the world. Come taste it.

**Teramanto**, 10218 147th S.E., Renton, WA 98055; (206) 255-3563. (Est. 1974). "Teramanto" is Esperanto for "loving Earth". Semi-rural, close-knit, communally-inclined, do-op community. Now 4 contiguous households in 3 houses, & 1 apartment within May Valley Co-op Community (MVC). Have adjacent MVC

land on which we will build additional dwellings for members and a community building for enterprises, school, communal eating-recreation-child care, etc. Aims to provide full-time job opportunities inside for all members. Have use of adjacent MVC community garden, orchard, pasture, barn & woods. Membership is open. Member costs are partly in proportion to ability and can be largely in labor. (see **Communities #12**, p.38; #15, p.39).

**Twin Oaks Community**, Rt. 4, Box 169, Louisa, VA 23093; (703) 894-5126. (Est. 1967). We are an intentional community of about 70 folks, located on farmland in Louisa County. Together we are engaged in an experiment, an attempt to build a social system based on cooperation, egalitarianism (economic as well as political), non-violence, and interpersonal openness. The original inspiration for our experiment and many of our political/economic structures came from the utopian novel, **Walden II**. Many of us continue to find inspiration from this but we are a diverse group, with individual philosophies ranging from behavioral determinism to atheistic human to God-centered theisms. And our approaches to designing our culture reflect this diversity. Ours is a continual struggle to restructure our lives along lines that feel right to all of us. We are interested in growing to at least 175 members and are using the "branch concept" to help facilitate this. We now have three branches—Merion, (9), Juniper (55), Tupelo (6). Both Juniper and Tupelo will be increasing membership. Tupelo has just recently started and is still in the initial stages; they hope to grow to about 35. Folks wishing to visit should write first to set up exact dates (indicate preference as to which branch you would like to visit).

(see **Communities #8**, p.36; #9, p.10; #12, p.34, 41, 46, 47; #14, p.52; #16, p.21, 22, 49).

**United & Individual Community** (see Ozark Regional Land Trust).

**Valley Cooperative School**, RR2, Box 518, Dundee, IL 60118. (Est. 1969). We are a community that began as the way a few families could keep their children out of the destructive confines of the public schools. It was strictly an alternative school. A year later the families bought a large house situated on a small farm, to house the school and the "school" began to grow into what it feels like today: a

communal group formed around the personal growth of children and adults who live here (and the few outside families who share our values). We could drop the "school" from our name to reflect our broadened interests—building community, farming, food coops, sharing use of land—but besides historically giving rise to these interests, we feel that this totality of experience is the School.

**The House:** There are six adults and five children now living on what friends call "the farm". We're a stable group. The last of us came 4 years ago. Three of us work part-time jobs and spend virtually all our time on the farm, with school and farming. Greg regularly works full-time and at the moment John is too. Finances are complicated by historical arrangements but most put in \$90/month. We live comfortably in an imposing 100-year old mansion and a close-by cottage. Meals, cleaning & other shit-work is either on a rotating schedule or "just gets done".

**The School:** From a high of 23 students we've gradually found our way toward the comfortable feelings of having a small group of children. This year Tom

& Lisa, Martina & Aimy come over to our Big House for school each day with our own children—Jane, Gretchen, Alan, Jed and Margaret. The time is very loose and never long enough for either kids or adults. We see education as something that happens all the time during a lifetime and everyone is responsible for co's own.

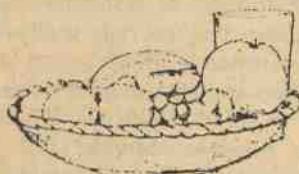
**The Farm:** A lot of our energy has moved into working our fertile 11 acres just outside of Chicago's sprawl. We approach our land with reverence and it returns celebration and provides us with about two-thirds of our food: all our vegetables, eggs, some fruit and grain, occasionally milk and butter, and this year, honey. Our farm is expanding and maturing with the hard lessons of experience. And in turn this gentle labor helps us to grow and experience creation. We're slowly moving out of the money-economy and into the earth's sharing.

We're open to new people and would like them to write us before visiting. (see **Communities #7**, p.42, 58; #12, p.35).

**The White Lotus Study Center**, PO Box 2668, El Cajon, CA 92021. We are a group of people attempting to do many things. Our main focus at the time is our Study Center because, hopefully, one day in the near future, it will become the financial vehicle that will enable us to accomplish various goals, one of which is the establishment of a spiritual community with a practical approach to life. At the present time, we're living in a three bedroom house, holding classes here until such time as we can find a place suitable to our needs. For those of you interested in studying at the Center, we offer classes in Tai Chi, Mo Ming Kung and acupuncture. For those of you interested in living in and/or helping to form the community, please contact us and include an accurate and fairly objective description of yourself and what you hope to both contribute to the community and receive from it.

It should be stressed here that although we seek to raise our spiritual consciousness, our approach to life and the ever changing Tao is an extremely practical one. The emphasis here is on doing. (see **Communities #14**, p. 57; #15, p.23).

**Yasodhara Ashram**, Box 9, Kootenay Bay, British Columbia, Canada, V0B 1X0; (604) 227-9220. (est. 1956). Yasodhara Ashram is a Centre of Light, a family of seekers on the spiritual path. We live on 83 acres beside Kootenay Lake in British Columbia. The Ashram was founded by

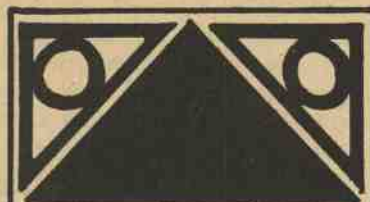


## HEALING

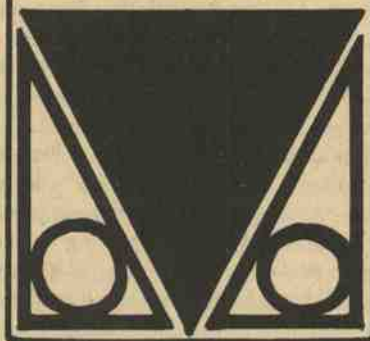
We have just finished our new Healing catalog, as carefully annotated as our others, with introductions to each topic and recommendations. Includes: childbirth, color, diseases, estoteric healing, fasting, herbs, homoeopathy, life energies, naturopathy, nutrition, oriental medicine and pressure point therapy. Publishers are listed with their addresses. Many of the books are from England and India and we believe we have the largest selection anywhere. 635 titles. If you are interested in maintaining a healthy body, send for the catalog and find which books are best for you. 50 cents, postpaid from:

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**UTOPIAN FAMILY** of three adults would like to grow to 24. We are intellectuals and artists who publish **UTOPIAN EYES** magazine and **THE STOREFRONT CLASSROOM** newspaper, and have plans to develop an eco-village in Northern California. We are polyidellitous (nonmonogamous) within our group and would like to find two more men and one more woman as partners on our way up to 12 women and 12 men. Write: **STOREFRONT CLASSROOM**, P.O. Box 1174, San Francisco, CA 94101; Phone (415) 752-0773.



Swami Sivananda Radha, a disciple of Swami Sivananda of Rishikesh, India.

We are a non-profit society, have a farm, bookstore, recording studio and print shop, publishing a journal "Ascent". **Ashram Records** sells a wide variety of recordings by Swami Radha and other spiritual teachers.

We give courses in Yoga and workshops in self-development, including a Yoga Teachers Course. We offer Temporary Resident Programs which combine weekend workshops in Yoga and self-awareness with work on Ashram projects.

The Ashram gives those people who are serious about spiritual life an opportunity to follow their own paths, and provides a retreat where people of all ages and backgrounds may come to discover their centre. (see **Communities #12**, p.36).

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# RESOURCE

## listings

**A Pacific Group**, c/o James Brumbaugh, 947 Broadway East, Seattle, WA 98102; (206) 325-5293. (Est. 1970). Educational organization sponsoring, fostering intentional communities in Pacific Northwest on request. Offers some technical assistance. Aims—personal growth, improvement of Society. Pacifist, F.O.R.-related, environmentally oriented. (see **Communities** #12, p.38; #13, p.57, 58).

**Black Bart Center**, 238 San Jose, San Francisco, CA 94110; (415) 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.

**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** 5655 South University, Chicago, Illinois 60637. (Est. 1970). Changes is people creating a supportive community for ourselves both individually and as a group. Our main activities concern communication skills and personal growth. There are no membership requirements and we are not a residential community. Rather, Changes meets each Sunday evening for a large group and during the week in other smaller groups.

We do two basic things at Changes which we call 'listening' and 'focusing', which are two aspects of a process relating and of being with oneself. 'Listening' is a way of letting a person go into their own feelings, facilitating that, and communicating an understanding of what is said, without judgement. 'Focusing' is listening to oneself. It is a way of becoming clear about ones' feelings by taking time to allow them to come up, ex-

perience them directly, and then keep in touch with that inner sense as a referent for the expression of those feelings. We experience this process as a good one for being in touch with wants or needs, and for finding ways to satisfy them.

Meeting our wants and needs in Changes takes many forms. One way is to start a group. Anyone can start a group by announcing their interest on Sunday evening. Present and past groups include 'listening / focusing groups, dream groups, encounter groups, peer counseling and skill-sharing networks, food co-ops, and much more. We like to encourage people to ask for what they want or need, and we set aside a specific time for that Sunday evening, along with encouraging it generally. Another side of this is encouraging people to say 'no' to what they can't give or handle. We want the freedom to be straight to ourselves and to each other.

Many of us lead groups outside of Changes in teaching communication skills and 'listening / focusing'. We've worked with mental institutions, political groups, teachers, and others. We have many useful, practical articles written by Changes people which describe techniques for better interpersonal communication and group process. Although we'll need a little money for reprints of articles—general information is given freely. (see **Communities** #12, p.25; #13, p.62).

**Clearing House**, 2125 West 7th, Vancouver, British Columbia; or 2906 32nd St, #9, Vernon, BC. A coalition of British Columbian communities that has formed a clearing house.

**Communal Living Clearing Center**, c/o Roald R. Oslund, 4733 Allott St., Sherman Oaks, CA 91423; (213) 789-3701. The CLCC holds regularly scheduled monthly meetings (the first Thursday of each month) at the Unitarian Society Center at 3744 South Barrington, Los Angeles, CA 90066 (not a mailing address). The meetings discuss various aspects of communal living, attempt to determine the needs and wants of those who attend, attempt to refer people to existing communes and aid and assist those interested in forming new communes.

People interested in communes and communes interested in people are invited to contact the CLCC through Roald Oslund. Though essentially Los Angeles County oriented, branches are beginning in Portland, OR, and in Orange

County.

**Community Educational Service Council, Inc.**, Box 37, Cheyney, PA 19319. (Est. 1952). Formerly the Homer L. Morris Fund. Liaison services and educational outreach are among the concerns of CESCO, which has also made dozens of loans to intentional communities during about 24 years. Loans are on a business-like approach, preferably with collateral, and only when the repayment probabilities appear to be reliable. Numerous business projects, books, magazines, of communities have benefitted from HLMF loans, partly because banks would not even listen to the reasons why repayment seemed certain. A not-for-profit project seeking to guide communities into more profitable businesses.

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

**Community Service, Inc.**, Box 243, Yellow Springs, OH 45387. Published **Intentional Community Handbook** and other literature on various aspects of community.

**Competitive Ratification Office**, 1150 Woods Rd, Southampton, PA 18966; (215) 357-3977. Seeks to urge nations to ratify officially any proposed world federalist constitution to be a reconciling document likely to win adoption by all segments of national power everywhere, seeking to prevent partisan propaganda or glorification of official authorship in the ratification process. Decentralists seeking to by-pass the unmanageable amendment procedure for the U.N. Charter and wanting to urge adoption of a replacement charter for the UN can promote the procedure which appears to simplify the charter replacement problem by treating it as the election of a world chancellor.

**Family of Friends**, PO Box 7302, N. Bergen, NJ 17047. Seek ways to improve life of divorced, single widowed, and single marrieds by exploring cooperative alternatives. Publish **Getting Together** newsletter. (see **Communities** #3, p.61; #4, p.48).

**Family Synergy**, PO Box 30103, Terminal Annex, Los Angeles, CA 90030. (Est.

1971). We are a nationwide nonprofit all-volunteer group of people interested or involved in the caring alternative lifestyles of open relationships, expanded family, and communal living. We provide people interested in these ways of relating with ways of meeting, getting to know, and keeping in touch with one another. We also provide a strong supportive community, and guidance and counseling, for those of our members actually involved in these lifestyles.

We publish a monthly newsletter including articles on the problems and joys of these lifestyles and "how to" information; and have many lowcost educational meetings; workshops; special interest groups; and social events.

We have 5 chapters in major cities in California, plus chapters in Arizona, New York and Philadelphia as of this writing, with several new chapters forming. We have members in 26 states and an Area Representative network spanning the U.S. and extending into Canada and Australia.

While our programs are mostly "people-oriented", we do much to further research; appear on campuses, etc.; and work through the media to gain acceptance for people in alternative lifestyles.

Write us for current information. Mention **Communities** for a free sample Newsletter (or if you can, enclose \$1.00).

**Fellowship of Intentional Communities**, Box 37, Cheyney, PA 19319. FIC is a gathering or happening sponsored by the Homer L. Morris Fund and/or Community Educational Service Council, Inc., and usually held on the Saturday before the Third Sunday in March, when CESCO has its annual meeting. Communities which have benefitted from loans participate in discussions about how to improve community spirit and economic vitality.

**Global Guide**, 1150 Woods Rd, Southampton, PA 18966; (215) 357-3977. Global Guide seeks ratification of Global Guide Charter, a world federalist constitution which could replace the U.N. Charter, create a world legislature for managing international affairs while preserving national autonomy on domestic affairs, and impose upon persons who have been active in world federalism and pacifism and locally elected the trustee-legislator responsibilities during the transitional period until national militarism was replaced by federal world government.

**Intercommunities, Inc.**, Rt. 4, Box 169, Louisa, VA 23093. A loose association of primarily middle-Atlantic area communities including Aloe, Dandelion, Downhill Farm, FBS, Freshwater, Iris Mountain, Julian Woods, Nethers, North Mountain, Queenschapel/Nightwinds, Shalom, Shannon Farm, Springtree, Training for Urban Alternatives, and Twin Oaks. Current emphasis is on improving communication/contacts among the members by way of a budding ham radio network and a twice-monthly newsletter. Interested in more member groups and working with other networking efforts.

**International Independence Institute**, West Road, Box 183, Ashby, MA 01431. Resource on establishing land trusts. Publish **Community Land Trust Guide**.

**Lakeview Educational Association**, c/o The Wheel, 1112 Grant St., Novato, CA 94947; (415) 897-4729. We are a non profit corporation created by people who came together for the purpose of helping themselves and others evolve. We are united by the underlying understanding that the most expanding way to live is in love and harmony with one another. We are dedicated to developing and teaching techniques to increase awareness—working to help bring all people to fulfillment.

We offer classes in human relations and communications, for women, couples workshops, nutrition, alternative energy, Tarot, Astrology, Yoga, healing and massage, meditation and more.

As preparation for living in tomorrow, we have evolved a programmed learning experience. The seminar draws upon such diverse fields as psychology and parapsychology, theology and technology to generate greater awareness of how to function and relate in our rapidly changing world.

We can design special programs for highschool, college, and adult organizations (as well as for young children) which can be presented as part of a large or small conference, meeting or it can be presented as a unique evening's experience. Speakers can be requested for your organization's program.

This is a joyful celebration that self is and is a part of all. Techniques are designed to bring the participants to a high state of consciousness. Body movement, relaxation, breathing, guided fantasy, dance, chanting and meditation, combined with a multi-media experience encourage free and creative release. It is

a demonstration that we can get high on our own energy.

Intensive weekend retreats are offered. These experiences are live-in purposeful explorations of body-mind awareness. The experience synthesizes the material in the classes, seminars and celebrations.

Complete counseling and readings in Tarot, Astrology and the I Ching. Using these ancient oracles as channels of consciousness, we can clarify and objectify your situation and help you to know your self better. Use is made of various methods of psychological counseling as well as these ancient maps of personality. Individuals, couples, family counseling available.

**Maplevale Organic Farm**, Cross Creek, New Brunswick, Canada, E0H 1E0 (Hal and Judy Hinds) (Est. 1970). We are a family farm working towards self-sufficiency. We offer week-long Earthskills Workshops in the summer, and publish a quarterly newsletter, **Northwind**. We also have limited openings for young people 18-25 who would like to help out for 2-3 months in exchange for room and board. Activities include barn, kitchen, childcare, garden, sunpit greenhouse, beekeeping, herbs, wild edibles. Please write giving interests, experience, reasons for wanting to come and dates available. (see **Communities** #12, p. 30, 41).

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

**New Community Projects**, 32 Rutland St., Boston, MA 02118; (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.

**New York Switchboard**, 133 W. 4th St., NY, NY 10012; (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.

**OPEN [ComNet]** (see Community/Commune Listing).

**Peacemaker Land Trust**, 4818 Florence Ave., Philadelphia, PA 19143. Informa-



tion on establishing land trusts.

**People's Yellow Pages—Boston, Vocations for Social Change Collective**, 353 Broadway, Cambridge, MA 02139; (617) 661-1570. This issue (200 pages) is organized from the others, and also contains a lot of information that is useful to people outside the Boston area, although the primary focus remains the Cambridge/Boston area. The contents include information on aging, children, clothing, community organizing, consumer action, crafts and arts, education, energy and environment, food, gay life, health, housing, legal aid, media, men, mental health, military, performing arts, political action, prisons, religion and spirituality, repair and odd jobs, science and technology, third world, transportation, welfare, women & work. The **Yellow Pages** is available for \$2 locally and \$2.50 by mail. Bulk rates are available. We are not accepting C.O.D. orders this time as we lost over \$300 on C.O.D.s for the last issue. Our budget cannot afford this kind of loss. This issue took a lot more work than previous issues, but we feel pretty good about the result. We would really appreciate any feedback you can give us, both negative and positive, so the fifth edition can be even better. Sometimes it really amazes us that we've put together four editions. In the next year we also plan to publish a Work Pamphlet Packet, which is near completion, and a manual on Working Collectively.

**Scientists and Engineers for Social and Political Action [SESPA]**, 9 Walden St; Jamaica Plain, 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**.

**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.

**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.

**The Vega Institute**, PO Box 426, Oroville, CA 95965. The Vega Institute is dedicated to the education of happiness through the concept of George Ohsawa (sic).

In spite of the tremendous development of modern science and education today, increased sickness, violence, crime, social insecurity and financial upheaval have overcast the world. Even the United States, once proudly known as the richest nation of the world, is now heavily shadowed by recession, unemployment, energy shortage and possible riot.

The scene is as if the end of the world was coming. People have given up happiness, living only with the hope of being able to escape tragedy and suffering.

The purpose of the Vega Institute is an education which only a few have ever tried in man's history. Our goal is most basic for man's life and one that every man has desired since the beginning of history—happiness.

Happiness is the aim of The Vega Institute. What happiness is and how to achieve happiness which is not temporal but will last a life-time is the teaching of the Vega Institute.

**Vocations for Social Change**, 5951 Canning St, Oakland, CA 94609; (415) 376-7743. (Est. 1967). Social activist collective. Publish bimonthly magazine filled with references for alternative living/working situations.

## from Communities—West 30% off price

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

**ENERGY PRIMER**—Solar, Wind and BioFuels—A comprehensive, fairly technical book about renewable forms of energy. The BioFuels section covers biomass energy, agriculture, aquaculture, alcohol, Methane, and wood. The focus is on small-scale systems which can be applied to the needs of the individual, small group, or community. 10x13, softbound, illustrated, 200 pages. \$4.50

**IN SEARCH OF UTOPIA**—A compilation of the major ideals and goals of modern utopian writers on community, communes, and personal growth. Included Directory of Free Schools and Social Change and bibliography. 8 1/2x11 softbound book, 196 pages, illustrated. \$3.95

**COMMUNES, JAPAN**—The experiences of Fairfield, Sandoval, and others in a variety of Japanese communal lifestyles—tribal, technological, rural and urban. Included is a special report on the Israeli kibbutzim. List of Asian commune contacts. 8 1/2x11 softbound book, 136 pages, illustrated. \$2.95

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**COMMUNES, EUROPE**—A report on the travels of Richard Fairfield and Consuelo Sandoval in over 30 European communes: England, Denmark, France, Germany, and Switzerland. List of European commune contacts. 8 1/2x11 softbound book, 240 pages. \$3.95

AN EXPERIENCE WITH THE DECISION SOCIAL EXPERIMENT IN THE TW

Hey, wow, you been to the out house lately? Egad, it's the stench of death out there!

Jez, I wish, I wasn't regular... I have to hit it once a day!

What man-agership is that, anyway?

HOUSE

HOUSE??  
Lord, when I took this job, I didn't know all the shit in community went with it!!

Well, the problem be dealt with: L the back hoe is to dig the four for the new d and it'll only t an hour to dig hole with the \$12.00 an hou maybe the p will give me money....

Well, this article says that for a methane digester...

I say BURN the outhouse!

My article says both your articles are wrong..

I can do it for yall in two weeks, but I'm not into it....

Crocheted Toilet Seat Covers!!

BURN the OUTHOUSE?!? Sacrelige!! It is a community institution!

MORE BULLETIN BOARD SPACE!

BLEAH. YICK. THIS IS DECISION MAKING?

I KNOW! We'll f Committee! Who to join???

ME! I DO an Me t

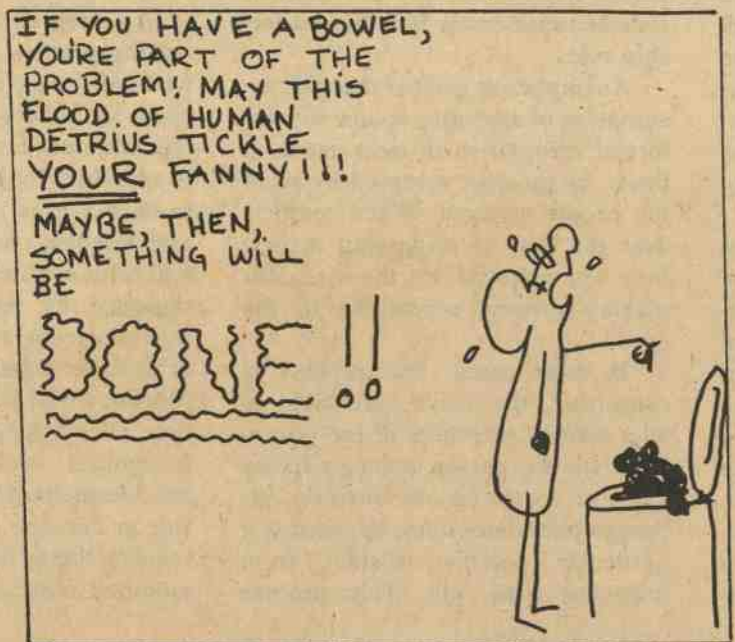
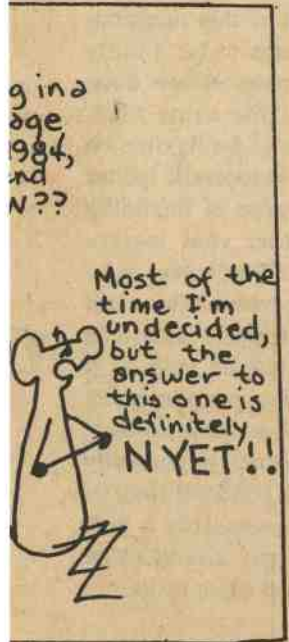
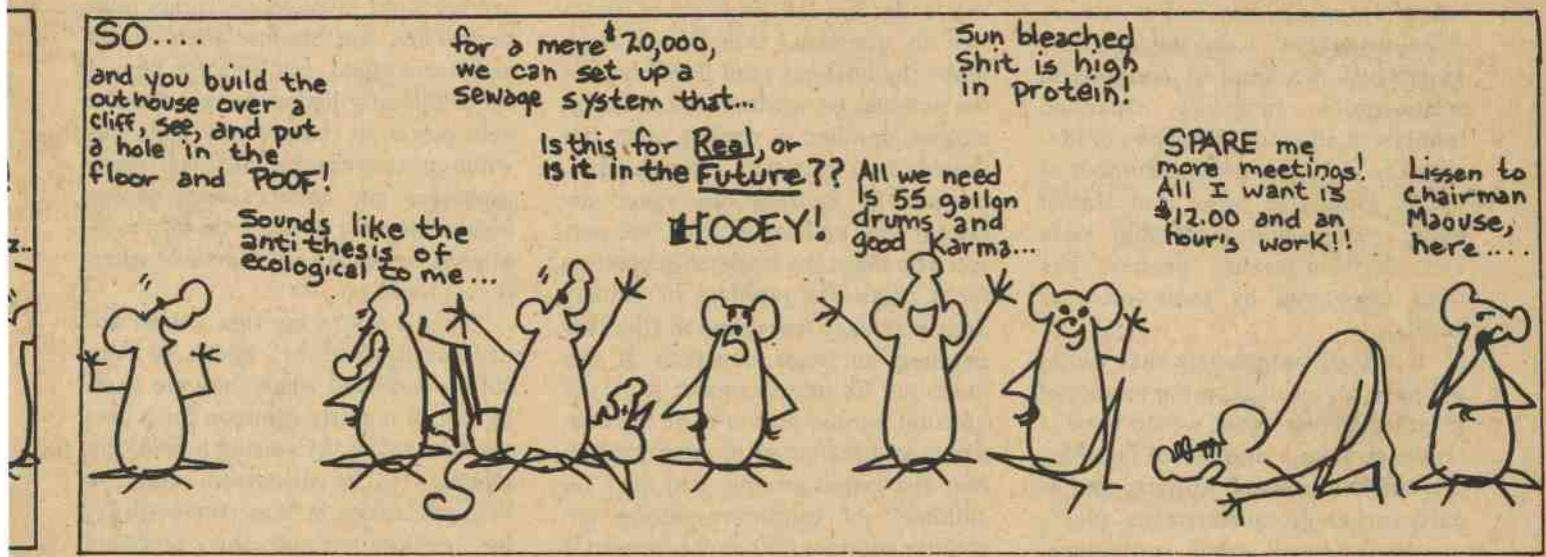
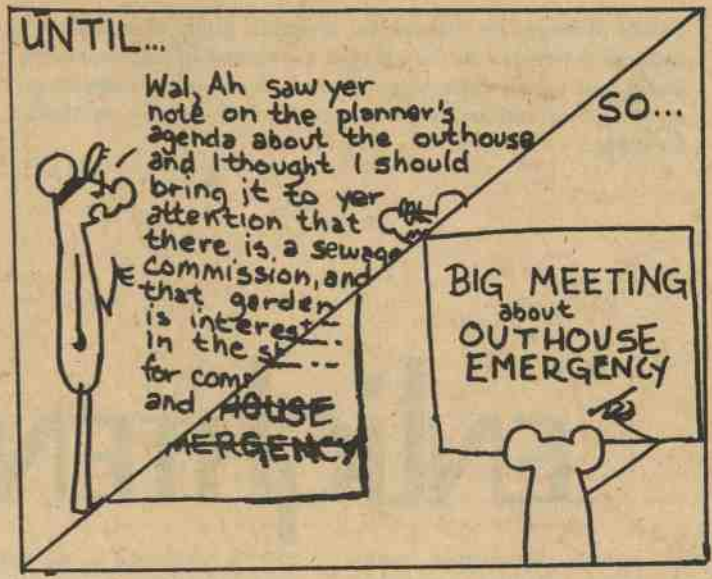
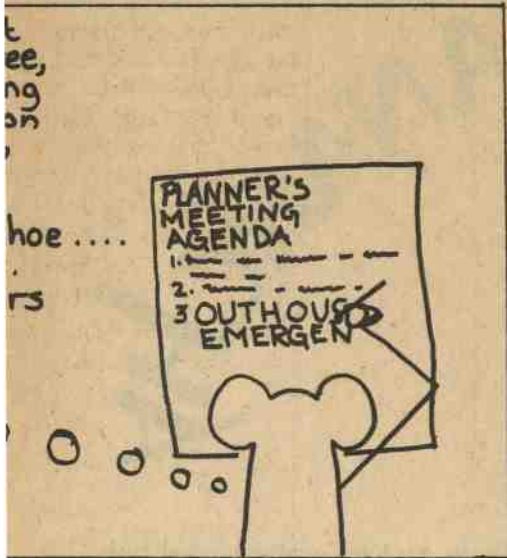
NOW, TO THE PLANNERS...

So, the final recommendation of the sewage Commission is an imaginative blend of all these ideas, resulting in a stunningly situated, steam powered, lilac painted methane converted compost heap with plenty of bulletin board space, located only 3/4 of a mile from the main complex, at a cost of ONLY \$4,000.

We're \$27,000 System so wh money.

This may be an experimental community, but we can't afford to experiment with MONEY.

MAKING PROCESSES OF A  
TIETH CENTURY



Family Synergy is a nationwide, nonprofit group of individuals living or interested in the ideas of communal living, expanded family, and open relationships. Hy Levy is one of the cofounders of the group and has written a number of articles on these lifestyles.

# ENLIGHTENED

# ANARCHY

While Family Synergy's membership includes hundreds of people who are single or involved in conventional marriages, it also has an equal number of members in multilateral relationships, including expanded families of all kinds. The span of lifestyles is so broad and the number of family groups so large that almost every conceivable leadership style and decision-making process has been attempted by some member family.

It is truly unfortunate that we do not have better data on the results of these attempts. What we do have is feedback from a number of families, primarily from small (3-party and 4-party; urban group marriages, plus a number of small urban communes, indicating the sort of leadership style and decision-making process which works best for them. In general, the information we have parallels perfectly a report by Joan and Larry Constantine of the Multilateral Relations Study Project, in their book *Group Marriage*.

The sort of leadership most often reported in group marriages may be best defined as "enlightened anarchy," "ad hococracy," or "teleocratism" (from teleology, "use of design or purpose as an explanation of phenomena"). It is a system in which there is no formal leadership until a specific need arises for one. That is, under this system, the person with the best understanding of the problem, or with the most inter-

est in resolving it, or with the most time available seems to emerge as the leader for the problem or situation in question. One person may make the analysis (and possibly take the actions) on matters of a financial nature, another in dealing with the neighbors, or local townspeople, another in figuring out space arrangement, and so on. Also, the person who takes the leadership position for a particular problem or subject area may vary from time to time depending on other demands at the moment. As one example: it is not unusual for one person to be the convener and leader of problem-resolution discussion groups, and the "facilitator" of conflict-resolution encounter sessions. When this person is too involved in the present conflict, someone else easily fills this leadership role.

An important point is that this assumption of authority occurs without formal recognition in most cases. It flows, by process, accepted by all of the people involved. When conflicts over the flow of leadership occurs, they are resolved by the decision-making process acceptable to the group.

In most cases, that process is consensus, the active agreement of all "voting" members of the group. That is, every person in the group can exercise a veto on any decision, although oftentimes those opposed to a particular decision abstain from imposing their will. This process

seems to have worked excellently. One area where vetoes sometimes are not used involves decisions relative to sex, not because such vetoes are discouraged, but because people are frequently loathe to exercise the veto power in those cases. This unwillingness is unfortunate. Too often, problems get unnecessarily severe before they are brought up for resolution if vetoes are not exercised when they should be.

This is not to say that vetoes are necessarily "forever" things, or even solidly enforced when they are cast. In fact, it is fairly common for a person to start out by voicing a veto, the situation to be discussed, and the veto set aside, at least temporarily, for exploration of the probable results.

An integral part of this decision-making process seems to be a fairly well-defined agreement on how decisions are made. At the same time, this structure needs to be flexible. It is necessary for the teleocratic leader to have a great degree of flexibility and freedom. Another vital ingredient is for all rules and decisions to be regarded as temporary. This last thought needs expansion. Each rule or decision should last as long as it functions well for the group in question. Successful groups seem to have recognized (and more importantly have formalized the concept) that no rule or decision is necessarily a permanent thing, but only a tool, to be modified or discarded when no longer



functional.

With so few observations this statement can only be a hypothesis: A group begins with very few rules and no recognized leader. As problems are encountered, both rules and leaders are established. As time progresses and experience is gained, the number of rules decrease and teleocratic leadership is accepted. This appears to be true for the longer-lived groups especially. And, this hypothesis appears to be true for those urban communes established through Family Synergy's "Communal Living Clearing Center" as well as for group marriages.

Having written so far strictly about small groups within Family Synergy, it is interesting to consider Family Synergy itself. Here we have an all-volunteer run, nonprofit group of over 650 people located in 26 states and 3 foreign countries, doing dozens of different programs, publishing 7 different newsletters (one national, the others local or special interest),

doing "establishment" things like research and educational programs as well as providing services to members. We have people with all kinds of educational, philosophical, financial, cultural, and other backgrounds. How do we make our decisions? We use the same process which I've described for smaller groups. In every chapter of the organization, leadership is teleocratic. People get on their local Steering Committees by suggesting that a certain job needs doing and joining the committee to do that job (and to help set other policies, since they share in the leadership). Each leader has functional autonomy in his area of responsibility.

Steering Committee meetings are open to all, and attendees may propose or debate. Only the Committee members vote, when such action is taken, but votes are taken on very few issues. Virtually all decisions are made by consensus. All policies are "for now," and subject to redefin-

ition as needs change. All programs are begun when sufficient interest is shown in them, and discontinued if there is insufficient interest. The only restrictions are that the policies must serve the members and must be related to furthering what we're about (open relationships, expanded family, and communal living), as there are other groups already serving in other ways and we must conserve limited resources.

There is one other point which should be made. The leadership and decision-making techniques discussed here seem to work, for groups as small as three and as large as 600 or more, for people living together or across the entire country. But this may be true only when there is a true communality of interest and a shared value system, at least about those things most important to the group. If these things are lacking, no leadership system, or decision-making process may work in the long run.

—Hy Levy 35



IT  
 IS  
 THE  
 PRINCIPLE  
 OF  
 IDEAL  
 GOVERNMENT

## IN COMMUNITY:

## GOVERNMENT

DAMODORA PANDITA DASA &  
MADHAVA GHOSA DASA

*"... We feel we have  
the ideal government,  
based on the Vedic  
concept."*

big government, big wars, big industries, big capitalists, big communists, and all-around big craziness. New Vrindaban can easily be classified as such a community, where we show how to live practical and spiritual lives, simply depending on the land, the cow and the mercy of the Lord. Although to an outside observer our lifestyle may seem to border on the bizarre, actually the way of living we have is based on a culture thousands and thousands of years old. It is from this tradition, known as the Vedic culture, that most eastern philosophies, yoga systems, etc. originate.

But how does one practically implement such a culture, especially involving young people conditioned by the Western way of life? As our spiritual master His Divine Grace A.C. Bhaktivedanta Swami Prabhupada says, "This takes good management." Good management means

good government, and we feel we have the ideal government, based on the Vedic concept.

yad yad acarati sresthas  
tat tad evetaro janah  
sa yat pramanam kurute  
lokas tad anuvartate

This verse from *Bhagavad-gita* (3.21) says, "whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues." It is this basic principle that we follow. Our spiritual master His Divine Grace Srila Prabhupada qualifies as an "acarya", meaning he teaches by his ideal example. We are trying to pattern our lives in his footsteps. Authority is stressed here, and it is upon this concept of purified authority that all management, activities and decision making is based. Our guru has given us the mission to develop this com-

The "alternative" communities of today have a heavy responsibility of showing by example how people can live happily and peacefully, without

munity as an example of "simple living and high thinking," and within this sphere of activity we have developed a practical system of managing affairs of the community.

At present New Vrindaban consists of three different yet closely-knit communal units. Each unit is a social grouping centered around a temple. As the community grows in size, rather than increase the number of devotees at one temple, more temples will be organized. This keeps each temple on a personal basis, much like an extended family. Each temple has a program of Deity worship, yoga meditation, classes and work engagement, along with its own kitchen facilities, where communal meals are served.

In order to run these semi-autonomous temple communities, our government and management is based on two main points—following authority and mutual cooperation. Without one there cannot be the other. What we have, in practical terms, are two inter-dependent systems of management. One concerns mainly the individual temple. Each temple has a temple commander, who makes sure that all personal needs are taken care of, counsels on personal problems, maintains smooth social intercourse, and makes sure that the temple functions are proceeding smoothly.

New Vrindaban also has a general board of directors composed of the department heads, who make decisions for the entire community. They are in charge of the main centers of activity for the community as a whole, and work in a much broader context. Together they act both as an advisory and also as a decision-making organ. This is much the same as the Vedic communal system: each town or village has a council of brahmanas (spiritual and intellectual leaders of the community) who advise the "president" or government head of the town on what course of action need be taken in various social, political and spiritual matters. In the same way the board of directors act to keep our community running smoothly. Each Sunday Morning the department heads meet, give reports

on the week's accomplishments, discuss ongoing projects, possible new projects, and arrange for necessary inter-departmental cooperation. The accompanying chart shows more clearly how the departments are organized.

Because acceptance of authority is stressed, managers are chosen with care. In *Bhagavad-gita* (12.15) Krsna says, "He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me." Srila Prabhupada explains that such a devotee is kind to everyone. Managers are chosen on the basis of qualification, thus if someone becomes more qualified he naturally assumes that authority. One main qualification is the ability to correlate all the talents in his department: that is to say, the mind and intelligence of all the devotees working together in that department. Often the best manager is not the one with the best ideas, but the one who can manifest those ideas. Thus there is often a great deal of discussion within a department concerning how to effect a certain result, but the final decision rests with the department head. Cooperation is considered the most important point on any project, even if there might have been a better way. Whether this way or that way is best is less important than the question of controlling our false egos and working together.

The department head makes two basic types of decision. The first is daily decisions within his department based on specialized knowledge, such as whether to use a 3"by5" or 4"by4" in a construction project. Department heads can delegate authority and responsibility—for instance, the head of forestry (part of the farming department) has a crew that works with him; his responsibility is providing wood for all the kitchen and general heating stoves.

The second kind of decision is more of a general policy or inter-departmental nature. These are discussed at the Sunday meetings. For instance, one week the feasibility of a methane digester was discussed. Since several departments would be

affected by the decision, it was necessary to bring it before the board. The special head of that project was called in and gave a report on his plans. The board then evaluated it on the basis of what land and capital would be required. Could the land be used for farming? Would it be in conjunction with the new bath house and toilet facilities? Was there capital available and what else would it be used for if we didn't build the generator? How many man-hours would it take? Who would maintain it after it was built? What products could we expect from it? Does it meet Srila Prabhupada's standard ("As far as possible, machines should be avoided because they provide an opportunity for idleness, gossiping and excessive sleep. Every man should work according to his own innate nature, that is a healthy state, but if one man works a machine and all the others remain idle, then it is a devil's workshop")? The designer pointed out some aspects not covered in his report. General agreement was given to go ahead, but a further report was required to clarify exactly what type of digester would be most suitable for our situation.

Decisions by this advisory board are almost always reached by consensus, but a system of voting is also there when needed. All activities (and especially controversial cases) must be approved by the leader of our community, His Holiness Kirtanananda Swami Maharaja, who is our eldest God-brother and intimate disciple of the Spiritual Master, and who bases his decision on Vedic scripture, the words of the guru, and practical experience.

Mutual cooperation and communication based around a common goal are the biggest assets to any community. Without them, no system of management, regardless how brilliantly it may be conceived, can succeed.

Membership to our community is open to anyone. If you should like to visit New Vrindaban you will be greeted by a guided tour, the philosophy behind our community, and a sumptuous meal of Vedic food preparations.

A NIGHT

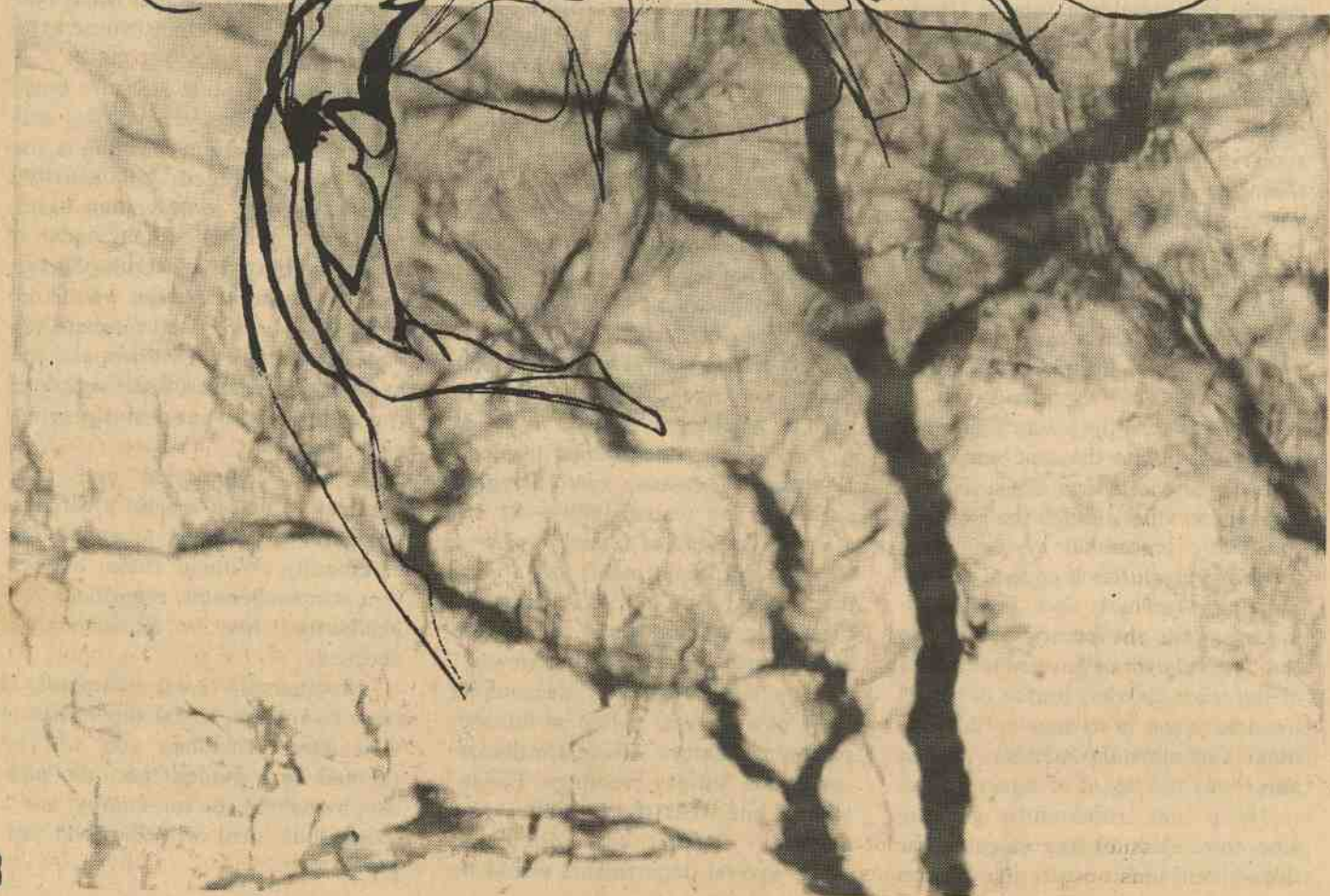
AT

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EAST WIND

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was best for the community from a long term viewpoint. In contrast to that, there are people that would like to see the planners simply reflect majority opinions and leave it at that. I think that may become a real important issue here, maybe it already is. Sometimes I've seen planners having to make decisions that aren't real popular, like if you voted on it, it might not come through.

Kat shifted in her seat to face Bob. "I wonder if you have any examples in mind. I was thinking about this issue this afternoon, and it occurred to me that it's largely a literary issue. There's a literary tradition of the heroic person who bucks the majority and stands up for principle and is vindicated or not, depending on the author's will. It makes great literature, but I wonder if it happens very often.

My experience in my years of community don't show me planners finding themselves in situations having to buck the people. Unpopular decisions are extremely rare."

*Chuck:* We saw one toward the end of July, with Trip and Deborah (the two planners that left). It was a matter of their being particularly supported by some people. In the end, though, the quiet people finally turned out to disagree.

*Malon:* I feel like what happened then was a case of planners making decisions which didn't have a social base. Not just that, there were a lot of factors involved besides that. Part of it was possibly that they were just bad decisions. Perhaps they didn't bring people to the point where they could accept the decisions that were made. The result of it was that a large majority of the people revolted against the decision.

*Stephie:* I'd like to refer to what Chuck said about there being quiet people. There are some people that aren't articulate and can't write their opinions on the bulletin board. But there's got to be some way we can reach them. In July, because we only numbered thirty-five people or so, we could talk to everyone in a couple of weeks, individually, you know and see how people were feeling. That impressed me as being really good. I liked the way that was done. As we get bigger, either we have to condition people to be more articulate or keep the communication line open some other way. We have to work on getting people to be more assertive and not afraid to voice their opinions.

*Kat:* It seems to me it depends on whether you are talking about what people want or what they think. If we have what Deborah and I used to call a preference issue, an issue in which if it matters what people want, you need to have surveys to dig into the quiet people's minds and find out what they like and what they don't like.

On the other hand, if it's a question of what they think its no more necessary that everybody in the community be involved in thinking what is in the long range best for this community than it is for everyone in community to be in-

In the true spirit of serious community, we here at East Wind put together an informal rap session centered on the topic, you guessed it, decision making in government. We really didn't know what to expect, but hoped for a degree of spontaneity to liven up a particularly weighty subject. Just this last summer a major political schism resulted in several people leaving, two of them planners, largely because of an unpopular governmental decision. We felt particularly in touch with the subject, and besides, it was a Tuesday night and everyone was bored.

(the following is a true story. the names remain unchanged but the facts have been distorted to protect the innocent.)

We gathered under the buzzing fluorescent lights of the weaving tent, forming a tight circle around the tape recorder. No one spoke; the atmosphere was tense and full of tobacco smoke. Bob was sitting in an uncomfortable chair, jabbing at the tape recorder and frowning. Next to him, Kat was fidgeting and adjusting the bandana in her hair. Then Steve, on the floor, wringing his hands, and Sumac rubbing Pooch behind the ear. Amber was on the couch rolling a cigarette, and Malon next to her, scratching his head rather vigorously. Hope and Chuck, also on the couch, were holding hands looking spaced out. Stephie, on the floor, was removing her shoes while Jack, next to her under a weaving jig, tried unsuccessfully to sit in a full lotus position.

Suddenly, Dennis came bounding through the door carrying an aluminum pan. Steve broke the silence, "Thank God! The cookies are here!"

In seconds the pan had gone around the room and everyone was smiling, munching contentedly.

*Bob:* OK we can start right in. I've got a lot of ideas about what we can talk about so I'll just throw some out and go from there.

We got an article from Gerri, of Twin Oaks (see page 6, this issue) and she talks a lot about planners making decisions on ideological grounds; deciding what

volved in any other job. If it were, it would take an enormous amount of time. Even if we say every member is capable of long range planning, it's extremely inefficient for everyone to do it. To go around soliciting the opinions of people that have not been thinking about these things is destructive.

Malon leaned forward on the couch. "Why don't you use some examples, Kat? I think what your are talking about is a little elusive.

*Kat:* OK, let's suppose that the board of planners, together with the long range planning committee and the sewage people, decide sewage system type A is what we're gonna do, rejecting as impractical sewage system type B. But sewage system type B has some emotional appeal, there are people in the community who feel type B would be better. What you have here is insufficient information. Now one way is to go and educate everybody in the community about sewage; get everybody to consider the trade offs, let everybody realize the one course is necessary even though the other course is appealing. And then go ahead with the logical course. The other way is to take it to the board of planners and let them make the decision which is best for the community in the long run. Let the people who don't understand it, not understand it, basically, because we've got too much else to do. You understand what I mean? There's just hundreds of planning type decisions that can have a dozen different opinions but only one best answer.

*Dennis:* It sounds like you've been talking as though in situations like the one you've just mentioned there's one right, logical decision that transcends personal preferences and opinions and that its not necessary to get everyone's opinion because three people, i.e. the planners, are capable of finding the right logical decisions. A decision that's not just a matter of opinion but is somehow absolutely right. I don't think I go along with that. I think any decision you make is a matter of opinion. In other words you're saying the planners or a committee can make the right decision and not have their opinions in it and its not necessary to go around to everyone. I don't go along with that, because every decision you make is based on your prediction of consequences. And that itself is just pure opinion.

*Malon:* Do you think some people are in a better position to make a better decision than other people? For instance, do you think Frank-o is in a better situation to make a decision on plumbing since he is a plumber by trade than say, I am?

*Dennis:* Yeah.

*Malon:* OK, I may have an opinion on it and feel a certain way about it. But if I feel one way and Frank-o another, how do we make the decision?

*Dennis:* If you're talking about what type of pipe fittings to use that's something Frank-o would know better than



*"What almost all societies have done is chose somebody to make decisions for them."*



anybody else. If you're talking about whether a certain building should have water or not, that's a judgement or opinion and frank-o's not necessarily in a better position to decide. So there's obviously some technical things that some people are more skilled in than others.

*Kat:* Then do you not think that prediction of consequences is a technical matter that some people may be better at than others?

*Dennis:* The distinction I am making does not hinge on prediction of consequences. It's the difference between deciding how to do something and what to do. In "how to" decisions, technical skill is applicable. In "what to do" decisions, personal preference is the only issue.

*Kat:* I tell you what I think about that Dennis. If you don't have any basic premissis then you're right. Where we differ is whether anybody's opinions, personal preferences if you like, have a right to outweigh anyone else's. I agree that the board of planners is in a very far off kind of way, going to eventually decide on its personal preferences, even if there seems to be only one perfectly logical way to do something. Actually there are dozens of others. What I think, however, is that the planners have a right to do that, because its necessary for somebody to do it. What almost all societies have done is chose somebody to make decisions for them.

Not long ago, we had a brief exchange in which you said, "How do you know what the community thinks of this" and Malon said "the board of planners thinks the following..." and you said, "Yeah, but what does the community think?" My point is, what the board of planners thought on that issue was adequate. Because there's no such thing as a community opinion, there's only dissident opinion, majority opinion, minority opinion, isolated opinion, mixed up opinion, and so forth.

*Bob:* I'd like to change the subject and talk about things that happen outside of the decisions. One of the articles we got for the magazine was from a small group and they had the problem of deciding at a meeting to do something a certain way, and then so and so goes out and does it the way he wants to, and there it is. Decisions and people's actions are two different things.

*Kat:* I think that's a government that doesn't understand the dynamics of power at all. It is silly for a governing group to sit around and make a decision when there's somebody in the group that has both the will and the power to do otherwise.

Suppose you make a decision not to build a new barn, and there's somebody in the group whom you can't afford to get rid of who is stubborn enough to build it anyway. It's silly for you to sit there and make that decision that he can't. Which is one reason I think every board of planners ought to have a professional politician on it.

Bob laughed in a low voice.

*Kat:* No, by politician I mean somebody that understands politics. And by politics I mean what people are thinking, what people are likely to want, and what they are likely to do. Predictive capacity on the board of planners.

*Stephie:* Then you are saying that there are basic human nature type behaviors that you can always expect? It's inevitable that people are going to act in a certain way?

*Kat:* Not really. No, but that by knowing a little bit about the behaviors of the other members in the community you can predict what somebody is likely to do.

*Stephie:* Well, the reason I asked that is because if we're building a new society hopefully our behaviors will change, we won't be so predictable, you know, fifty years from now.

*Malon:* People are always predictable to an extent. This whole thing reminds me of something Jack mentioned the other day. In a decision the planners were making he happened to hear one of the reasons we were basing a decision on, that is what will somebody in the community do if that decision is made. And I think Jack said he didn't think that's relevant. I don't know, but the point is that we're making decisions not for hammocks, not for buildings, not for anything else, but we're making the decisions for people. So it is of utmost importance how people feel and what people will do if a decision is made. It would do us no good to make a decision that made people leave and dissolved the community, even though it may be a good decision from certain standpoints. It's worthless and is no good if it harms or destroys us. We need to make decisions that not only make things work better in a physical sense, but also in a social sense.

I think planners have to be engineers of people. They have to know what will happen if they throw this wrench into the works, will it mess things up, or will it help? For instance, is it good to put more load on this person, give co another managership? Or just the opposite, if someone doesn't have any managerships at all, will co feel resentful? Will people feel happy with one person as a manager as opposed to someone else? For instance, outside work



manager. You don't pick the outside work manager that's going to turn everyone off, so that everyone feels like they're being treated unfairly in terms of outside work shifts.

So what it amounts to is individuals have certain social skills that planners can't afford to ignore. They have to take in all the social factors, as well as all the economic and labor factors.

*Bob:* Well, the way I react to that is that this whole philosophy reinforces an attitude of "well, if you don't do as I want, I'm going to leave." But, I guess that's the other extreme. At a certain point, though, it becomes pressure. With this "I'll leave" headstate, you just have to tell the person "well, I'll catch you later."

*Hopi:* I think one of the factors we also have to weigh is whether or not some person's leaving will mess up the way the community is running. You know, leaving managements open and so forth. And we need to weigh that factor when making a decision.

*Malon:* Last July was a perfect example. Trip and Deborah held about four or five key positions. Not only that, but Trip had a hell of a lot of money. Those factors are important; you can't ignore those things. Let's suppose the case was a lot more extreme than it was. Let's say we were a lot more committed to Triper, just his money. You can't ignore that.

*Kat:* WHOA!! Are you saying the decision would have gone the other way?

*Malon:* No. (There was general laughter around the room) You just can't ignore it.

*Kat:* I'm not so sure that when the issue gets big enough, even money can be ignored.

*Malon:* No, I'm not sure either way, but you have to weigh those things.

*Bob:* What if it starts to pull the community away from the direction you feel comfortable with?

*Malon:* You have to be careful. You never want it to be in there anyway. Actually you'd prefer never to have to think how one person is relating to another person when you make a decision about who to appoint for a manager.

*Jack:* That seems inconsistent with what you said earlier about that being a part of whether a person can handle a managership or not. It seemed to be a complete reversal of what you said before.

*Malon:* What I'm saying is, it's nice to make simple decisions.

*Jack:* You'd like to be able to ignore some of the data but you can't.

*Malon:* Right! Let's suppose there's two people up for a certain managership. They're both in all respects fine people and there's no problem appointing one of them a manager. But one happens to be a plumber and the other an electrician. We need a plumber, so we pick the plumber. I'd love to make only decisions like that. So, what I'm saying is that's very rare, so you can't ignore the other factors.

So, anyway, why politics? Basically, the reason you make a political decision is because you have main goals you are driving for while you have minor things happening



all along the way. You've got to skirt issues, sidetrack, play up to some people and give in to others. If you don't give in along the way you may never reach your main goal, and then what's the point?

*Sumac* (who by now had coaxed Pooch into going to sleep, spoke for the first time): I sort of see planners as specialists. And you can be so concentrated on long range effects that you get a kind of tunnel vision. And after that means and ends get confused. By using politics you introduce this whole set of bad interpersonal relationships by manipulating people to get what you want from them. You're instituting this whole change of what we define as equality in order to get this goal and the whole issue becomes very confused.

*Kat*: That came out of your mouth, not ours.

*Sumac*: I beg your pardon?

*Kat*: I said that came out of your head, not ours. The point of politics is giving in on certain levels and skirting other issues because you can't afford to lose certain people at certain times, and I don't see where manipulation comes into that, or hypocrisy. I don't see anything unclear about it or any contradictions between means and ends.

*Sumac*: I see your point, but at the same time if you concentrate too much at looking at things politically you lose a dimension.

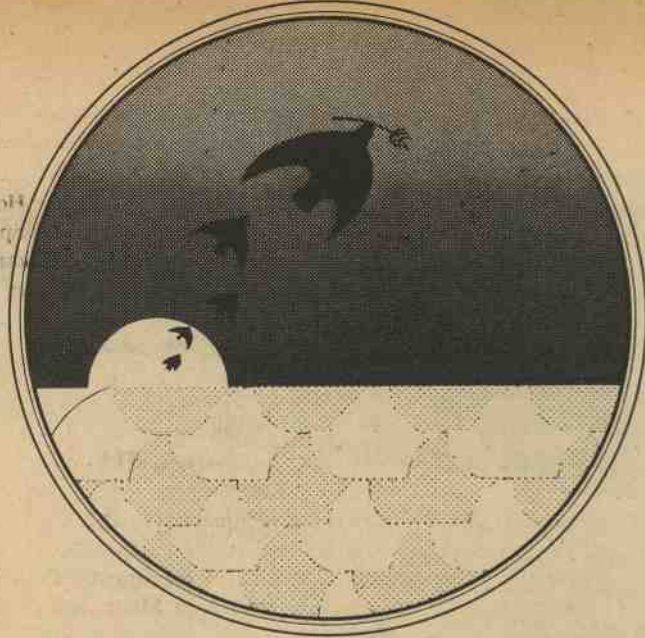
*Bob*: I feel like the means are just as important as the goal, and using politics seems to me to be using the wrong means. For instance, Trotsky said he couldn't understand Lenin because Lenin was using very un-Marxian means to reach a Utopian state. In other words (and it's a spiritual thing for me, too) I feel like saying we're going to skirt this

and put off this is not dealing straight with people. We're encouraging people not to be honest. To me, using any kind of means to get there just ruins the goal. In my view of politics, it's just nothing more, in the end, than people dealing with people. We have all these governmental structures, rules and regulations, but to me it all comes down to people being with people. And especially here, because we're in such a tight group. Sometimes I get concerned that we forget that, and we rely too much on this decision making process, planner-manager system when we relate to one another.

But in the end, rules and regulations are no more than facilitative devices for us learning to get along, and how to be with one another. To me, that's the important thing. All the rules and all the regulations in all nations and states and even this community don't mean anything to me because they're just constructs, they're not real. It really worries me when I see people relying on a system instead of, here's me looking at you, here's me dealing with you. I wish things could come down to that level, because to me, that's politics.

At this point, Pooch woke up from her nap and monopolized the meeting with a ten minute oration on politics from the canine perspective. She by far made more sense than any of the other speakers with regard to this weighty topic. I would be lying if I said the meeting ended at this point, but Pooch's speech did make the high point of the evening, and after that we ran out of tape, clever cliches, and cookies.

In conclusion, it's impossible for me to draw any conclusions, except to observe that obviously ours is a diverse community, and everyone has his own view of what should be going down. Anyway, that's where our collective heads are at—we don't want to accept anyone's dogma; we like living in a circus.



# THE Grapevine

This month, as I read the many messages that came to the Reach/Grapevine desk for Communities #18, I kept noticing how often groups printed information about other alternative-lifestyle groups [In some cases I've emphasized those excerpts to call them to your attention.]

Grapevine, in this issue, is chiefly a collection of excerpts from the "newsletter network" that is developing, apparently, by spontaneous combustion. What this says to me is that thru the news-&-newsletter-network we can all plug in—right where we are—to our nearest commune, co-op, or collective, while we think about our future, world-wide. **WE ARE ALL ONE.**

## NEWSLETTER NETWORK

Excerpts from

### PLAIN DIRT

Box 86, Cobham, VA 22929

Ads received by the 10th of any month will be circulated nationally on or about the 20th of that same month. Subscription: \$10/yr [includes 1 free ad], \$1/issue. Advertising: \$2/100 words

Where are the alternatives that will demonstrate that there is a better way to live? Have we expected to have a much longer and more leisurely time to get it together? From here it's beginning to look like time is much more precious than anyone had expected. What are we doing right now that will make things different tomorrow? Is there any significance to the 'movement'?

We've scattered our energy from Taos to Vermont & Oregon and haven't produced anything really significant. Seems like it's time to get serious. Maybe we ought to try to concentrate our energies in one area. There seems to be a lot getting started in the Ozarks, maybe that would be a good focus. Where we would be close enough to at least help one-another over the rough spots. In this issue of PD there's an ad from Genesis Community. May not appear to be anything very unusual, but they've got something unusual to offer! Their questionnaire is a masterpiece that will challenge almost any communitarian to get things thought out. If you're thinking of community as the answer, we think you owe it to yourself to look at and respond to their questionnaire! The combined answers of many might just be the basis for some very important future efforts!

THE GENESIS COMMUNITY IS BEING BORN! A detailed proposal defining the community will reach upwards of 300 interested people in Europe, the United States and Australasia. In December some

of these will come together as the founding members of the community at a remarkable 14-day Gathering in California or England. Genesis is really happening. It is alternative, spiritual and very substantial. If interested, write briefly enclosing return postage. We shall ask you to answer a searching questionnaire before sharing our plans further. Keep growing! Keep flowing! We love you: The Genesis Community, BM—Genesis, London WC1V 6XX, England

LIVING IN THE OZARKS NEWSLETTER (L.I.O.N.) is a regional communications network for people living in and interested in the Ozarks. LION provides a way of reaching others in these hills. LION's main purpose is to help you make connections with people, places and things you need to make living in the Ozarks a reality for you. Subscriptions are \$5 (or more if you can afford it) for 12 monthly issues. The money pays for printing, postage and reaching out to more folks here. Alas, no salaries. Volunteer help is welcome. Your letters and articles to LION are absolutely necessary. Peace. LION, Joel & Sherri Davidson, Pettigrew, AK 72752.

PLAIN DIRT needs some live-in help. We didn't expect the success we've found and now find ourselves doing too much work! We have a place for a person who'd like to get in on the work and joy of bringing PD thru a stage of infancy. If you've had experience in self-publishing and are accompanied by a youngster, all the better. PLAIN DIRT, Box 86, Cobham, VA 22929.

Excerpts from

### LIVING IN THE OZARKS NEWSLETTER

Pettigrew, Arkansas, 72752

Homestead Community Representatives: The following folks have offered to help people look for land and/or will tell about local life situations to people moving here to homestead. If you write these folks, be sure to include a stamp or two for their time and trouble. Also, contact first before just dropping in so they can relate to you as a guest and friend rather than an intruder. Other homestead contacts please let us list you.

Joel & Sherri Davidson, LION, Pettigrew, AR 72752 / U&I Ranch, Route 1, Eldridge, MO 65463 / Jerry Friedberg, Rt. 2,

Box 96C, Leslie, AR 72645 / Joe Young, Route 1, Houston, MO / Elitta & Noah January, Route 1, Macomb, MO 65702 / Sue Ferguson, Rural Route, Willow Springs, MO / Alan Leak, Route 2, Cabool, MO 65689.

• John Coffin, Star Route, Ava, MO 65608 is looking for enthusiastic workers to become part of his bike commune. John builds folding bicycles.

• Write to Ark. Ecology Center, 1919 W. 7th St., Little Rock, AR 72202 for their water quality newsletter. Free.

• Anyone down south around Russellville, we are starting a non-profit food co-op down here. For price lists and info please write me. Vilram McKenney, Rt 1, Box 106, Atkins, AR 72823.

• PLAIN DIRT, Box 86, Cobham, VA 22929 (sample \$.50) is a really quick service monthly minizine like the "Contact" section of Mother Earth News [t-setter's note: Who?] Only Plain Dirt will guarantee notices received by the 10th will go out the 20th of same mo.

• Report from U&I Ranch, Route 1, Eldridge, Missouri [417-286-3735]: U & I Ranch is a large cooperative homestead community. They are still open to new members. Write or call for further information.

Things are Moving rapidly here at U & I. During the month of May we not only got our non-profit Community Association functioning but the homesteaders agreed unanimously that we should set up our Land Trust without delay. We want it to be a true perpetual Land Trust that will preserve this land forever so that future generations may live here without any cost for the land. The only way to really do this is get people or organizations from outside our own community to serve as trustees. Know of any? We note with interest LION's proposal for a Land Trust. What about one big Land Trust for the entire region? A regional land trust would make it easier for people to deed land to the trust as part of the land reform movement that is growing in this country. Deeding your land to a trust does not mean losing control over your place. Owners can define the specific terms of their particular trust agreement. And they will be protected by a 99 year renewable lease.

We now have at least 290 acres leased here and at the rate we are going we should be self-sufficient as far as land payments are concerned within the next 90 days. We still have some excellent locations available in the 10 acre and larger tracts. All of our cleared land will be leased in the next 60 days except those tracts that we are trying to reserve for community uses. Many of the homesteaders have expressed a willingness to assist any new homesteader if they should take a spot with no cleared land on it.

Excerpts from:

#### LETTER FROM HOME

The first special meeting of the members of United & Individual Community Corporation was a time of great progress for us. . . . We voted to form an Ozark Regional Land Trust & Board of Stewards were given the full go ahead to get it done "without delay." We also agreed to host the first Midwest Regional Homesteaders & Communities Conference on May 13, 14, & 15, 1976. (See "Conferences" in the REACH section of this issue.) The meeting also approved a preliminary agreement with Jubal for taking over the land from him. After the meeting we celebrated with lots of good food & good vibes.

Another milestone was reached with the establishment of our Community Industry. Ann & Ellie from Springtree Community spent a week with us & got us going with the Tinnery. We already have some nice orders & are working to perfect our skill & increase our speed in cutting. Our raw materials are just old, but not rusty, tin cans, so we are also recycling & giving Mother a boost. Please save your tin cans & if you need some \$ come up

to the tinnery & get on schedule to learn this worthwhile craft.

Two new members were appointed to the Board of Stewards. Welcome David & Ann. That brings the Board to its full membership of 9. There is a Stewards meeting at the Ranch House every Sunday at noon. All are welcome to attend & participate.

Joel & Addie from New Beginnings Community in Arkansas visited to work on the land trust papers. Plans are that they will join us in the Ozark Regional Land Trust.

U & I Ranch, Eldridge, MO 65463. [417] 286-3735.

Excerpts from

MCC, 1001 University Ave., Madison, WI 53715.

The Madison Community Co-operative (MCC) is an association of people who believe in the co-operative way of life—sharing equally, working together—creating an alternative to the profit-oriented economic system in Madison & its environs.

MCC is currently a federation of housing co-operatives, but hopes soon to include other types of co-operative or collective business enterprises, such as food co-ops or farms. Many MCC houses are directly owned by MCC, a few are leased, & the rest are owned individually by the residents of that particular house.

MCC is owned & controlled by its members who meet quarterly to make decisions on policy and philosophy. Members elect representatives to the Board of Directors to make operational day-to-day decisions; the Board in turn hires an Executive Director to do organizational work for the various committees.

Each house has its own system for handling maintenance & meal preparation. In general, each member contributes a minimum of 4 hours of work/week doing things like cooking meals, washing dishes, shoveling snow, cleaning common areas or keeping the house books. In addition, your co-op will expect you to participate in house meetings which determine in-house policies, & occasional day-long clean & fix-up sessions.

Monthly fees start at \$55 (this varies from house to house) plus an additional \$25 membership fee & \$75 refundable security deposit for most houses.

Each house has a very special character. The best times to meet people & get a feeling for the houses are at housemeetings & dinners. Or just talk to members & find out what you can expect of them & what they will expect of you.

For more information please stop by or call the MCC Information Center located at 1001 University Ave. in the basement of St. Francis House. The telephone is 251-2667. Also available at the Information Center are newsletters & magazines from co-ops, communes, & political organizations all over the US & Canada.

Excerpts from

#### THE COMMUNITY ASSOCIATION NEWSLETTER

Published monthly on the 10th of the month by the Cerro Gordo Community Association, 811 Main St., Cottage Grove, OR 97424.

The Cerro Gordo Community Association is a non-profit organization of 100 member households brought together by a common concern for the environment and the desire to build a creative community life. We are formally organized as an association of future residents to plan & build a new town on 1200 acres of forest & meadowland on Dorena Lake, Oregon.

§§§

"We'll start building this month," says Chris.

"We're going to build our house next summer," says a couple.

"We have all the permits for the first cluster of houses," says Patrick.

Everything is exciting, new, almost beyond belief, and yet it's happening. All our fantasies are coming true after four years of discussion and organization.

We had a great Summer Gathering. Good people, strong positive energy, work parties on the land and at the school, productive meetings, good times with friends new and old. It feels good to be working with and for this community of warmhearted, beautiful people. It feels good to be free of the frustration and fear that has hampered us in the past; to be enjoying planning and working together as a community for our shared future. The Gathering was full of joy.

One of the many things that impressed me about this Gathering was the way in which we're achieving much of the planning by the community that we've strived for. Almost 100 people took part in the planning sessions and hikes throughout the week, and even with so large a group we could see strong, creative dynamics in our sessions as we brainstormed different ideas for different areas of the property. We tried to stay away from the "either-or" debates and come up with as many possibilities that could be realized in our community. It freed up a lot of positive energy and excitement, and seemed to make decisions come easily. The experience renewed my faith in planning and building our community as a community.

—Chris Canfield

Well, folks, the Gathering is past and in the history books—so where are we now, and what are we going to do about it?

One thing we managed to sort out, at least tentatively, is the CA's list of priorities. Number one is, of course, membership recruitment, followed closely by economic development. The Newsletter is seen as the primary tool we have to facilitate both of these very important aspects of community building, so the Newsletter will get the monetary support necessary to facilitate the transfer of information that is vital to you people as you continue gathering the resources, people, capital and information you will need to get the job done.

The Town Forum, the non-profit educational and scientific organization that developed the concept for the Cerro Gordo community, also publishes reports on the progress of the project as well as other planned communities. Included in the First Series, for \$6, are: a **Town Prospectus**—a presentation of the concepts and ideas that brought the founders together; **The Cerro Gordo Experiment**, which details the ecological land planning process applied to the townsite; and two additional publications.

Excerpts from:

#### THE GRACEFUL WAVE

**Cape Foulweather Religious Community, Otter Rock, OR 97369.**

In February, after reading the appropriate lawbooks in the Lincoln County Courthouse law library, I drew up a set of Articles of Incorporation for the Cape Foulweather Religious Community (CFRC). Immediately, the State's Commissioner of Corporations filed them and our corporation was born. Over the next few weeks I asked nine people...to be Board members. None declined.

We applied to the Internal Revenue Service and were granted a tax-exempt status so that we could make cheaper bulk mailings and accept tax-deductible gifts. We published the **Graceful Wave**, which we hope will tell people what we are up to and encourage them to either help us along or do something like this

themselves. The current volume will contain a **fall issue which [we hope and intend] will carry some information about intentional communities nearby.**

**Barter Anyone?** A couple of people have expressed interest in developing bartering possibilities. Perhaps we could do some kind of barter paper or maybe organize a barter market. If you are interested in working out some kind of a barter system, drop a note saying what you would like to see and do, to the Graceful Wave, Otter Rock.

Excerpt from

#### AGAPE COMMUNITY

[Orthodox Catholic] Rt. #1 Box 171A, Liberty, TN 37095.

A recent visit from two priests of the Third Regular Franciscans (Roman Catholic), Fr. Gus & Fr. Ron, whom we met at the **Alternative Lifestyles Conference near Mobile last spring**, has produced an exciting prospect for the future. Gus & Ron are currently teaching near Chicago, getting together their "grub-stake". At the conclusion of the school year next spring they plan to come here to build & settle hermitages on one of the out-of-the-way areas of Community land; they are open to others who may wish to join them in their semi-eremical life. The hermitage will be established as an independent foundation, in a co-operative relationship with Agape Community, holding an indefinite lease (with some specifications built into it concerning areas of mutual concern) for the use of such land as is reasonably necessary for its purposes. A relationship of association will exist between the hermitage and Agape, as part of our charter & by-laws, for the purpose of establishing methods of decision making in problems of common concern; as part of this mutual responsibility it is expected that the hermitage will share as it is able in the capital costs of land purchase and development. We look forward impatiently to Gus & Ron's arrival next spring; keep them in prayer.

Excerpts from

#### RAINBOW FAMILY NEWSLETTER

The gathering has come & gone—lots of fine energies were woven together.

Community relations problems brought the arrest of 4 for nudity, but things turned out remarkably well when after the gathering the Montana Caravan visited Yellville, county seat of the gathering location, ran an intensive garbage detail for the town's folks & served all a spaghetti dinner. The next day all 4 nudists were out of jail.

Right now the Rainbow Family a la Arkansas has 2 main branches. One branch is caravanning toward Montana to plan for what may be the biggest gathering yet in '76. Those folks are now in Stillwater, Okla., working on rebuilding a tornado devastated town, raising money to make their trek north before winter. The other branch has been trying to focus energies into a Rainbow Family Farm/Foundation/& truck stop. The farm to develop a system of homestead agricultural industrial & craft projects designed for self-sufficiency, the foundation to be an energy & information center for helping start more farms in the Rainbow spirit, & the truck stop a place for new age gypsies to rest up over lunch and maybe even change their lifestyle for awhile.

We did some exploration—found land lots for sale from 40 to 80 acres from 9 to 15 thousand \$ with a range of variance in characteristics, e.g. water accessibility, age & density of timber, amount of cleared land, soil types, neighbor types etc.

In our latest newsletter we're trying to find out how many folks, with what interests, abilities & resources, financial & otherwise, are into gathering again in the Ozarks soon before winter, to get this show on the road (note: for weary caravaners



we're actually getting the show off the road). We ask that you come able to support yourselves, though we will share energies & materials. We will attempt to personally respond to inquiries about the nature of the farm/foundation/truck stop concept. The Rainbow Spirit says you're all invited regardless of any of the opinions you might hold or disciplines you may practice—we'll try to work together.

The premises of the Rainbow Family would probably be explained differently by anyone who's ever been involved; hopefully though it can be said without stirring up a bunch of disagreement that our basic common denominator is an openness to "ways or paths" to truth & a heartfelt need for patience in understanding each other & ourselves as we grow into an intense sensitivity with life necessary for a new age of peace. It is true there are folks hanging out with Rainbow Family who'd say that nothing of the kind is going on. There's where we need the patience. To be sure, we don't want a closed door, idealistically conditioned basis for our family. We know this looseness has seemed to be the demise of many a communal adventure, sort of a seed which grows into chaos. However it is the rational mind that has come along & drawn a cause & effect relationship between openness & chaos. We still fundamentally feel complete openness is a pre-requisite for love to be the welcomed guiding force in our lives.

We invite you to write us. For newsletters (future) write: **Family Letter**, c/o Steve, Box 50-G, RR#2, Leslie, Ark. 72645. Address farm inquiries to the Farm Council.

Send \$1 and self-addressed stamped envelope for newsletters. When you write tell us where you read or heard about us. For additional information on the Rainbow Family, 1) see the **East West Journal**, Vol. 5, # 6, June 15, pages 7 & 8. 2) see **Lifestyle Magazine** No. 2 pages 57-59. (good photos).

Excerpts from

#### VOICE OF THE VALLEY

**Twin Valleys School, R.R. 1, Wardsville, Ontario.**

Thirteen students, the most ever completing grade 12 requirements at one time at Twin Valleys School, are now graduates.

With varied backgrounds, talents and interest, the students have found themselves a common identity in Being. They have all made their special contributions to our community life and most are planning to stay on, whether going on to grade 13 at West Elgin Secondary School at West Lorne or continuing in their work experience.

On Friday, 40 high school students from London as part of The Student Kit, a special summer program sponsored by the federal government through the Opportunities for Youth program, were with us. They toured the place and were welcomed in the morning and were on the work pattern this afternoon.

Dave P., Steve and Sandy will organise this celebration of the completion and beginning of many cycles in the 'TVS story' in mid-september. 13 of our people will graduate. TVS will be four years old, and we will have this fine new facility to cook and eat in. The building is the finished product of a Central Mortgage and Housing grant.

Dave Pinnington will represent St. Clair College on the day, and Barb Green's film crew will use the event as part of their documentary on TVS for the National Film Board of Canada.

Marc Thomsen left by plane Sunday for Los Angeles where he is spending a week at the University of California (UCLA) there at the **Annual International Conference on Solar Energy**.

Marc's intention is to pick up on information we can use in

our practical application of solar energy technique and contact people who are working in the same areas as we. It is important to establish connection with these people, Marc said. Solar energy is now being used at TVS to heat water going to the showers at the new campsite and it will be implemented to heat the new domes being planned for construction.

Excerpts from

#### ALTERNATE CURRENT

**Published bi-weekly except the weeks of Christmas and New Year by the Miccosukee Land Cooperative, Inc.**

**Address all correspondence to Alternate Current, Route 7, Box MLC, Tallahassee, FL 32303. [904] 877-3634.**

**Families and Communities:** Gerry took professional leave from FSU for two weeks this summer to study family life in various kinds of communities. The feature of the trip was six days of intensive training/experience in a **Family Cluster Lab** at the **Brethren Service Center** in New Windsor, Maryland. Listed below are the contacts that were made. Any reader interested in rapping with members of the Brudenell Family, Let us know. **Twin Oaks Community, Louisa, VA / Shalom Community, Greensboro, NC / Shoal Creek Community, Clarksville, GA / Adams-Morgan Neighborhood, Washington, DC.**

Also, we made contact with Bill Martin, Billy Martin (greetings he sends!), Roger and Lynda Smith, Karl Hess (Community Technology), among others. Even stopped into a home in Silver Springs, MD to get a taste of the suburban life. **Current MLI Policy on disbursement of Development Funds [July 19, 1975]**

In general, the use herein of the term "development funds" means those funds left over after MLI has paid off all the land in the Land Co-op. It does not include the money to be spent on meeting the costs of getting the Land Co-op to that point: administration, legal costs, costs of installing utilities, etc.

1. No development funds of a discretionary nature will be spent or accumulated until all land is released from all mortgages in which MLI is the mortgager.

2. After these mortgages are paid out, all monies collected will be divided into amounts per acre owned by members, e.g., if there were 185 acres owned by members, money collected would be divided by 185. The money would then be apportioned to each neighbor group on the basis of how many neighbor-owned acres are in each neighbor group. At this point the funds would still be in the MLI reserve account, but each neighbor group would have part of the funds credited to their accounts.

3. Neighbor groups would then request disbursements of the funds credited to their accounts. Likewise, the governing board of MLC could suggest ways for the money to be spent, or even request of each group that it turn over a certain portion of its funds for common purposes of benefit to all members (e.g., Co-op building)

4. MLI would disburse funds as requested by the groups if the request had been approved by a majority of the members in each group. If maintenance on a long-term basis would be necessary to maintain an improvement constructed with development funds, the request should indicate where maintenance money would come from.

5. Use of the development funds should benefit all present & future MLC members. This policy envisions that neighbor groups will pool some amounts of money, as determined by each group's members, for the creation of improvements to be shared by all members as well as improvements planned to benefit its own members. E.G., one group might seek a sharing of funds from 2 adjacent groups to build a swimming facility sized to accommodate the members of those 3 groups.

Excerpts from

### LEAVES OF TWIN OAKS

Merion Branch, Rt. 4, Box 17, Louisa, VA 23093.

**Decision:** September 13, 1975....

**Planner Meeting Notes....**The decision: To make Tupelo a **provisional branch** of Twin Oaks. This is like the community's provisional membership, in that it means that we fully expect that after 6 months, Tupelo will become a full branch of Twin Oaks, but it gives the community a time at which to officially review that branch & decide whether that should happen....

**Tupelo Speaks....**

Our first 2 weeks were spent painting, cleaning, moving in furniture, & making things sufficiently livable. We're currently involved in the larger tasks of putting in a drainfield, hooking up a water line, & converting the attic into livable space.... Hopefully within the next month we'll have our own hammock shop at tupelo. Twin Oaks is also developing a macrame industry which we hope will be based at Tupelo.... A "normal visit" to Tupelo will be from 1 to 2 weeks. Persons who come with the idea of joining will be given priority. If you are interested write & tell us about yourself & propose a date to visit.

Kevin & Bob

**The Hammock Boom Goes On....**

The hammock business is continuing to boom. We just completed a deal with our major buyer, Pier One Imports, to produce 5,000 hammocks by next spring. This is the first time we have knowingly sold "hammock futures" or not-yet-existing hammocks. In order to meet this order, **East Wind** is ending outside work & putting most of that energy into hammocks. We're also setting up a new shop at Tupelo Branch, & another community in the county, **Cedarwood**, is sub-contracting 450 hammocks.

Excerpts from

### INTERCOMMUNITIES NEWSLETTER

Rt. 4, Box 169, Louisa, VA 23093

From **Dandelion Community:** We really like the way folks in other communities have been writing to us in response to questions we've asked in Pappus or in the IC Newsletter.... We asked about uses for old tires & got helpful ideas from Art Rosenblum, Bob Shannon, & a couple of our Pappus readers. Lois NMC was also inspired to write for the Newsletter (#8) on using tires for growing potatoes, & we hope to try it next year. From **Shannon Farm Community:** The addition to the first house is progressing, but we are not sure whether it will be completed by winter or not—we plan to have 22 people on the land by this winter, including 6 children. We have tentative building plans for an addition to the second house next spring. Some of our members are doing an extensive land use study right now. About 50 people showed up for our planning & land use conference last weekend. Henry & Wayne **Twin Oaks** came & gave us a presentation, which was very helpful.

From **New Directions:** In the past I have had several businesses of my own & helped many people become self-employed as contractors or start their own businesses. I can offer sound practical advice on the following: PR, direct mail, buying equipment, cost accounting, setting up record keeping, publishing newsletters, organizing craft co-ops. I am available to **any groups or communities.** Contact **New Directions**, PO Box 451, Key West, FL 33040.

And, finally, my favorite item of the month from the **newsletter network:**

There's a big penitentiary and we're all in it. The bars are imaginary but we imagine them so strongly we can't get out. Half of us are men & half are women. Ten percent of us are black & the rest are different shades of white except for a few reds & yellows. The white prisoners have it better than the other color prisoners & the men, in a way, have it better than the women. That is, they get first crack at the good jobs in the prison laundry while the women mostly spend their time cleaning up the living quarters.

One day there's talk of revolution. Some of the younger convicts want everyone to stop imagining the bars & be free. "Youthful visionaries" the older cons call them & they don't pay much attention to them. But the clamor grows & everybody starts talking about revolution & change. Almost no one wants to stop imagining the bars, tho; what they want is more of what some of the other prisoners have. The Blacks, for instance, want bigger cells, more time in the prison library & better jobs in the laundry. Endless debates are waged & the prisoners hold meetings & pass resolutions saying the Blacks have an unfair deal. Meanwhile, some of the younger convicts keep saying, "Why don't we just stop imagining the bars?" A few of them are angry & confused, thinking they can't stop imagining the bars till everyone does, so they try to force the issue by grabbing control of the library & planting some home-made bombs in the mess hall. This only makes the warden punish them & take a few privileges away from everybody. One day, one of the young prisoners gets sick of all the arguing. He turns around 3 times, points his finger at the bars & says, "I unimagine you." Then, with a big smile on his face, he walks out of the penitentiary. "I wish it were that simple," says one of the older cons who notices him go. "He'll be back," says another.

The troubles continue. The Blacks are yelling louder & louder. They win extra time at the library & more jobs at the laundry, but they still seem to be low men on the totem pole. Then one day another rebellion starts up, this time among the women. At first the men prisoners laugh when they hear about the women's complaints. "It's a man's jail & it always will be," they reassure themselves. But the women are really very angry & the more they talk to each other, the madder they get. Some of them start moving out of the men's cells & in with each other & this really hurts the men. They demand better jobs & equal pay. They want the men to help raise the kids & clean up the cells.

The din grows. The Blacks hate the Whites, the women hate the men, & now there's organized grumbling among the children. Life becomes unbearable in the prison. No one could ever claim to have been really happy there, but now they're all miserable. An old con sits on his bunk, counting what little bit of spending money he has left after the deductions for bigger cells for the Blacks, increased maintenance of the prison & for the new machine guns that have been set up on the prison walls (pointing out to keep convicts from other jails from breaking in) & he sees a young prisoner quietly stand up, turn around 3 times, point his finger at the bars & say, "I un-imagine you." Then, as the young prisoner smiles and walks away, the old con shakes his head sadly & wisely, sitting there on the bunk of his cell. "I only wish it were that simple," he says.

Orson Bean

reprinted from the **LION**, Pettigrew, AR 72752, who reprinted it from **New Schools Exchange Newsletter**, Pettigrew, Arkansas, "our neighbors who provide a national clearinghouse for alternative schools and such."

## more grapevine

Excerpts from

### ABEIKA, INC.

An Alternative Land Development Community  
454 So Goldthwaite St, Montgomery, AL 36104  
[205] 834-5269

**September Council—Frog Town:** The trip to FrogTown last month is memorable for the beautiful ride through the Alabama countryside complete with setting sun, heat lightning & full moon. After an enjoyable evening at the farm house, we began work Sat. morning on a pole fence around the main garden. We cut & trimmed trees, dug & filled postholes & picked vegetables for our meals. While we were working, Bill Weaver was busy filming our efforts for his WSFA television documentary (Nov. 1) Long after we quit work in the garden, Bill was still behind his camera photographing us shelling peas, grinding flour, baking pastry goodies in the wood stove & strolling around the pond under a full moon. Sunday we went back to the garden where Troy people joined us to finish putting in fence posts & digging a below-ground greenhouse. When we were worn out, we returned to the house, took baths, ate lunch, & discussed group development & community land ownership methods.

**September Council—Flat Rock:** There was work on the new road repairing the hurricane damage, which was so extensive that much work remains. After several weeks of preliminary discussions, Flat Rock group agreed on a partnership model of land ownership. Partnerships will cost \$1,000 with title change from private ownership to come when 12 partners are located.

**Orchard Ridge [B'ham]** has made the last installment on their down payment, have assumed formal control of their land, & begun an outhouse. Also, they have plans to merge the produce & bulk foods co-ops. A store front will be opened in the spring.

**Frog Town** starts work on their rammed earth house, Oct. 13. They write: "We are going to build a native house. To build a native house we have to use indigenous materials such as dirt—plain ole dirt (rammed dirt will form our walls). We will construct our walls & ceiling from the wood of our surrounding giant plants. The roof will hopefully be made of sod, which will grow into a living roof of grass. This house of wood, earth, & grass will be nestled snugly into the south side of a hill. Imaginatively designed to promote & utilize natural convection currents, the house will be comfortable year round while burning only a tiny amount of fuel. When we move into our native house, we will then be natives. We're here to stay in the red clay hills of home!

Our schedule is by necessity very flexible. So, those interested in working with us should send us a postcard. We will notify those interested of any schedule changes."

### NIGHTWINDS NEWSLETTER

Paint Branch Unitarian Church, 3215 Powder Mill Rd., Adelphi, MD [301] 937-3666.

...of late there has been a high level of enthusiasm & zest for providing closeness, & intimacy, otherwise known as caring & sharing. This energy is not aimed at closeness with all 100 or more people. You'll find a familiar theme in all this flurry—**smaller groups are the only answer!!** This time in the form of extended families. Eh?... A group of 10 adults (with or without children) with whom to sort your heart & head & possibly your bank account.....

### QUEENS CHAPEL ROAD

We are now 18... To accomodate 3 additional children & to make the children's space on the third floor more pleasant, we are engaged in a major remodeling job up there.... We are now fully employed.... (If you know anyone who wants to work 4 days a week for \$3/hr plus fringe benefits keeping house for a bunch of crazy cummunards, let us know.)

Excerpts from

### NEW COMMUNITIES

Explorations in Cooperative Living, 1813 University Ave. S.E., Minneapolis, MN 55414.

The association called New Communities works in a number of different ways: (1) as a clearinghouse for already established 'cooperative basis' or 'communal' residences that have been associated with or have grown out of N.C. (2) It serves as a gathering place for people who are intellectually or personally interested in cooperative living, who may wonder about the possibilities of such living for themselves. (3) It offers Extended Family—gatherings of members who look toward developing close personal ties, as of a family, sharing meals & time together—but without living together. Fourth, in my mind, associated with New Communities, is an attitude that the choice to consider ecological & sane ways of living with each other, is the possibility that each individual can grow personally, in order to accomodate & respond to ourselves & each other on a deeper level.

Please note that we are no longer meeting at Luther Hall but at: **First Unitarian Society** (Kenwood), 900 Mount curve Ave., Minneapolis.

About 30 gathered at the Ouradnik ("the Castle") farm in August to explore with members of the castle & with themselves, ways of raising their levels of consciousness. Among many techniques demonstrated and/or experienced by the people there on the farm were yoga, dream gestalt, rolfing, sufi chanting, tai chi, ram das work, rootedness, energy-raising, deep breathing, bio-feedback, mantra—& many more individual philosophies shared.

We are informed that a recent visitor is converting his home in St. Louis Park into an association of 6 who are interested in meditation, vegetarianism & peaceful cooperation. He has a 3-story stylish home with a 1/2 acre yard, & a friendly St. Bernard.

As of Sept. 1 he will seek the first of 2 members & more as vacancies occur. Families are welcome. Call him at 926-3846. **The Hobbitat:** Science fiction friends and Frank Stodolka currently negotiating on a house to expand to.

Excerpts from:

### DANDELION COMMUNITY NEWSLETTER

RR #1, Enterprise, Ontario K0K 1Z0

Construction on our 550 sq. ft. addition (shop, bedroom, utility room, screen porch) advances; & we have started our first home industry—quilt making. Meanwhile, here we are with another **Pappus**. The cast of characters this month: graphics by Liz Gordon; typing by Liz & Jane; articles by Gordon, Liz, Donald & Doug; editing & layout by yours truly,

Jane.

**Dyads:** On Saturday evening, after our regular behavior meeting, someone suggested that we do some reading from the O.U.R. Handbook Series. At our regular meetings we are learning about the nature of behaviorism by reading Howard

Rachlin's *An Introduction to Modern Behaviorism*. With the O.U.R. Series, we learn some ways to apply a specific behavioral technique, positive reinforcement, in our day-to-day living.

That night we decided to take on *Assertive Handbook Two: Dyads*. We gathered to read aloud from the book & to find out what a dyad is all about. "Dyads are extremely reinforcing," we read, "people love to talk and be heard!" The basic ground rules: everyone in the group pairs off with someone else, & agrees to talk about a specific question. That night we chose, "What would the ideal day be like for you?" Here's the catch: one partner asks the question & then sits for 3 minutes, paying complete attention (but not responding in any way) while the other partner answers. Of course there is no right or wrong answer—even no answer is OK. Whatever the talker says or does is OK, because the exercise is meant to let us discover things about ourselves.

Well, we thought that talking for 3 solid minutes was going to be a bit difficult; as it turned out, many of us found that talking was the easy half. Have you ever tried sitting for 3 minutes, looking into someone's eyes as they talk, paying attention to what they are saying, but giving them no response at all? No smiling or nodding in agreement, no raised eyebrows or frowns of disagreement, no looking away or fidgeting in boredom, just listening for 3 minutes. We found we had a variety of ways of escaping from that situation—we could let our thoughts drift, we could tune into a specific thought of our own or of the talker, we could listen to what everyone else was saying—lots of ways. In talking about it afterwards I discovered that I had learned a lot about myself by listening as well as by talking, & that it was hard to sit & listen & accept, without judgement, what another person was saying.

After our dyad, we skimmed through a more advanced section of the book entitled "suspended disbeliefs". Basically, the assumption is that our language contains many more negative terms than positive terms; furthermore, we tend to use these negative words far more often than the positive ones, & very often we use them to punish or belittle ourselves. This section has dyad questions which help us to understand this disbelief we have in ourselves—to help us learn to believe that we really are OK after all, & worth talking about from a positive perspective. The first 2 questions in this section, for instance, are, "Tell me how you exaggerate your bad points—give examples?" & "What do you think your friends like about you? (they hang around for some reason!)"

We agreed that our first dyad had been interesting & kind of fun, but we weren't ready to go into something as deep as why our friends like us, not yet at least.

Hopefully as we do more dyads & become comfortable asserting about ourselves, we'll get down to these questions, knowing that we can talk without embarrassment because we're being accepted by the other people in the community & because we are OK, after all.

Doug.

## necc

sept 18-21/ another place—greenville, nh.... about 100 of us who walk the common-unity path gathered in the meeting place ritual to celebrate our existence. our focus was... "in communes and communities... in the experience of common-unity... thru sharing shelter, food, labor, money, ideas, feelings, support, earth, love, consciousness, energy" people came from all over new england, ny, nj and penn. people living in communes in the

city and the country. people living in "self-sufficient" communities like atkins bay farm, and other country settings. people living in larger urban network communities like those developing with Training for Urban Alternatives in new haven and with Project Place in boston. also a few beings from the venus-earth-pluto triangle network flew in to attend the conference.

essentially what happened was we set up a community for 3½ days with 100 people. all tasks were shared. a smoothly running kitchen with ample cayenne aided all of us with hearty meals on cool autumn days. childcare was communal, with much responsibility taken by non-parent adults—for one man it was his first chance to change a baby's diaper. we chopped wood together and built fires under the moon. the general vibration was one of self-responsibility, and self-reliance.

besides general carrying on and cavorting, we carried on a fairly rigorous workshop schedule with 3 or 4 workshop periods scheduled each day. the workshops covered an incredible range of information, basically—survival/skill sharing/technical info including diet and health, construction methods, alternative forms of energy like wind and solar, bee keeping, etc...and emotional/interpersonal/spiritual sharing, including interpersonal growth groups, discussions of individual and community therapy, women and men in community,....then there was stuff that's really both skill sharing and personal sharing (a course it's all really both, but anyway) like-communal childraising, and communities and politics, and network building, and how it's all inter connected.

a note on how the conference was organized....

unknown to each other separate enclaves of human energy set to work creating ideas for gatherings that were to merge as the necc or the vernal equinox and the pisces full moon harvest, autumn 75. there was the boston band, the new hampshire band, and the traveler from twin oaks. as the ideas and the people met, a date was chosen, and a place found.

the actual process of us, the organizers, meeting, and getting together our common-unity was very successful in terms of the outcome of the conference but not so clearly successful in creating a common-unity between the organizers in an on-going way beyond the conference itself... some people combinations got on well, and others not so well... there was some struggling and some clashing about different ideas of what was right to do. i guess it is always that way for a group, ya know, but i think we had all in our own way hoped for a more utopian experience. here, another lesson about daily realities on the path, and the stuff we learn to cut thru to cleave to the heart of the matter, and really touch each other....

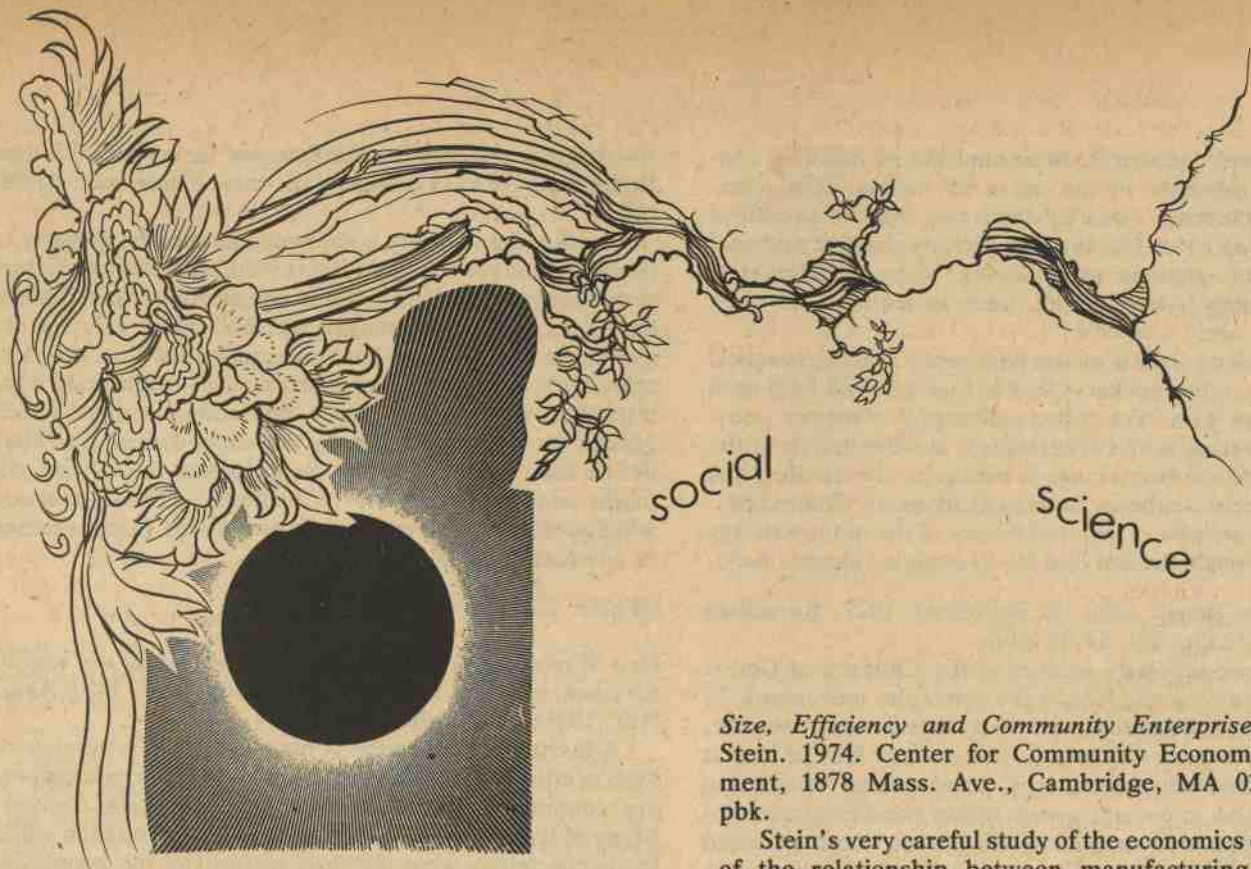
§§§

for me, the conference was an outstretched hand to other people. i wondered if i still had a family, a family of consciousness, a family of culture.... in the 60's, i felt a sense of us-ness, of common-unity... a people moving... a momentum... growing... learning... we were a network formed thru the neurons of the underground media and the synaptic explosions of cosmic events like the vietnam war, the hippies, the be-ins, woodstock, chicago 68, france 68, the whole world 68.

so i asked—who are we as a whole people, whole in our selves, and whole in the world? who is we? is we a culture? an event? a people? a planet? a universe? these are the questions with which i approached the conference gathering.

i saw that the social healing of the 60's had dissipated to give energy to the self-healing of the 70's, and i saw that in the integration of the two is the power to save the world....

our gathering was a check-in, a touchbase along the path of an age.



DAVID

This issue's Social Science Column has no central theme. In it I want to tell you about a number of publications and projects that have come to my attention in the past year. They seem to group themselves under three main headings, Political and Economic Decentralism, Spiritual Communities, and Other Things.

#### POLITICAL AND ECONOMIC DECENTRALISM

In the past year I've found that three books have been especially helpful in clarifying my ideas about how we can go about transforming our environment from one requiring competition and inequality to one allowing cooperation and equality. These books focus on the political and economic aspects of the creation of humane communities. One, David and Elena French's *Working Communally\** was reviewed in this column in *Communities* #16. Here are brief reviews of the other two.

*Neighborhood Power: the new localism.* David Morris and Karl Hess. 1975. Beacon Press, 25 Beacon St., Boston, MA 02108. \$3.45 pbk.

This book is an elaborate and persuasive argument for the possibility of making cities liveable once again. It is an argument based not only on decentralist theory, but on the plausibility of concrete suggestions for action, and on the experiences of Morris and Hess in the Adams-Morgan neighborhood in Washington D.C. The book's thesis is that by gaining political and economic control over their neighborhoods, residents (often about 30,000 people) can transform the nature of their lives from that of slavery to bureaucratic capitalism to that of freedom with participatory democracy. One will find the book's mix of pragmatism and utopianism too heavily weighted toward the latter, and I would agree with that view only if Morris and Hess fail to follow this book up with more detailed reports of neighborhood development in Adams-Morgan.

*Size, Efficiency and Community Enterprise.* Barry A. Stein. 1974. Center for Community Economic Development, 1878 Mass. Ave., Cambridge, MA 02140. \$5.00 pbk.

Stein's very careful study of the economics of scale and of the relationship between manufacturing firms and community development, is pivotal in Morris and Hess's argument. (It's also important in the French's work.) Largely from Stein's analysis, they draw the conclusion that the social benefits of neighborhood controlled manufacturing firms need not be purchased at the expense of greatly increased manufacturing inefficiency. This book and other publications of the Center for Community Economic Development can help one get a grasp on the economic complexities of the problem.

#### SPIRITUAL COMMUNITIES

Since the publication last March of our issue devoted to spiritual life in community [*Communities* #13], we've learned a number of sources of information about spiritual communities.

*The Spiritual Supermarket.* Robert Greenfield. 1975. E.P. Dutton & Co., Inc., 201 Park Ave., South, NY, NY 10003. \$3.95 pbk.

A delightful if sometimes irreverent look at many of the spiritual communities we've mentioned in *Communities*, including Ananda, the Lama Foundation, The Farm, and groups following Rinpoche, and Guru Maharaji. Like Houriet in *Getting Back Together*, Greenfield makes no pretense of objective reporting, but his accounts are well-written and incisive enough to give one a good feeling for the situations he helped create. The book complements the scholarly studies and the self-reports by giving us a very human look inside a diverse set of spiritual communities.

*No Remedy: an introduction to the life and practices of the spiritual community of Bubba Free John.* 1975. The Dawn Horse Communion. Star Rt. 2, Middletown, CA 95461. \$3.50 pbk.

More than a self-report, *No Remedy* is an invitation to "serve the awakening of consciousness itself." By adop-

ting "a simple, practical, functional life of fulfilling concrete requirements in the areas of money, food, sex, study, and service," and by doing this "in the sacrificial and happy spirit of Satsang, the already present and real Condition of relationship to his (sic) Guru," individuals can, according to the authors, learn to see themselves as they really are.

The book outlines both the philosophy and the practical methods by which seekers can live together and help each other on the path. The fuller philosophy, however, must be found in three books of teachings; and the details of the practical life are found in three manuals, one on diet, one on exercise and one on functional living in Community. Those who have been inspired by any of the other writings of Bubba Free John will find *No Remedy* a valuable book.

*Children of Doom.* John W. Brakeford. 1972. Broadman Press, Nashville, TN. \$4.95 hdbk.

This semi-scholarly account of the Children of God is subtitled "a sobering look at the commune movement." I suspect that Brakeford did not select the sub-title, because, whatever the book is, it is not any kind of look at the commune movement. It is, however, an interesting account of an important group within the Christian communal movement by a theologian who was "both attracted and repelled" by them. The book is a valiant attempt to understand a group of people who seem never to have moments of depression and who have been accused publicly of kidnapping and brainwashing.

James T. Richardson (Dept of Sociology, Univ. of Nevada, Reno, NV 89507) has been involved in studying a "Jesus movement organization" for over five years. He says that he's preparing a book about that organization and other Jesus communes. Until it's published, however, we'll have to be satisfied with a number of published and unpublished papers. One paper will appear in a collection of articles I've mentioned in this column before, a special issue of the *Internation Review of Modern Sociology* called "Communes: Historical and Contemporary." It will be published in early 1976 and will cost \$4.50 for a single issue. Order from Man Singh Das, Northern Illinois University, DeKalb, IL 60115.

*New Christian Communities: Origins, Style and Survival.* Michael Zeik (ed.) 1973. Roth Publishing, 19 Franklin St., Williston Park, NY 11596. \$4.95/pbk.

Like the Jacksons' *Living together in a world falling apart* and Richard Rodes' *Running Free*, this book is about the less radical wing of the Christian communal movement (less radical than the Children of God and the stereotypical Jesus commune). Zeik has collected seven self-reports of such groups as Zion's Inn, The Thomas Merton Center and True House. The first is one of many Christian houses near San Francisco devoted to caring for people whose lives have been shattered by modern society. The Thomas Merton Center is a "community for contemplatives of all the world religions." True House is one of three houses which grew out of an emergence of Catholic pentecostal fervor around Notre Dame University. Like most self-reports, these are stronger when dealing with the ideas and motivations behind the communities and weaker on what it might feel like to live there.

*Awakening: Ways to Psycho-Spiritual Growth.* C. William Henderson. 1975. Prentice-Hall, Inc., Englewood Cliffs, NJ.

*Awakening* is a very complete introduction to many of the disciplines and organizations which lie behind spiritual communities. Readers living in areas other than Boston, New York, and San Francisco will find this a valuable resource. In the preface Henderson promises that the descriptions "include each organization's background, what it teaches, what it costs, where the training is given, which groups provide instruction by correspondence. And they define the results that many participants, though not all, might reasonably expect to achieve." Those sections which dealt with the organizations familiar to me seemed to adequately fulfill that promise.

#### OTHER THINGS

*New World Utopias: a photographic history of the search for community.* Paul Kagan. 1975. Penguin, 72 Fifth Ave., NYC 10011. \$5.95 pbk.

A fascinating collection of photographs of a number of 19th century California communities and one contemporary community (the Tassajara Zen Mountain Center). Many of the photos of the earlier groups were taken while the communities were thriving, pictures of the people involved and some of their ambitious building projects. Kagan's own photos of the remains of those projects provide an interesting counterpoint.

The text provides the barest of descriptions, enough however, to give some context for the photos. Kagan's analysis, on the other hand, is little more than an appeal to our Freudian sensibilities ("... these groups still faced an obstacle, and one that was left out of their philosophies and practices—the inner side of man.") All in all the photographs, along with the fact that many of these groups have received little exposure, make the book a valuable contribution.

Ruth Shonle Cavan of Northern Illinois University sent in the following additions to the bibliography published in this column in *Communities #15*.

*California's Utopian Colonies.* Robert V. Hine. Yale University Press, 1966

*Sensei and His People: the building of a Japanese Commune.* Yoshie Sugihara and David W. Plath. University of California Press, Berkeley, CA 1969.

*Sex and Marriage in Utopian Communities: 19th Century America.* Indiana University Press. Bloomington, IN.

*Aware of Utopia.* David W. Plath (ed.) University of Illinois Press, Urbana, IL 1971.

*Home Comfort: stories and scenes of life on Total Loss Farm.* New York: The New American Library, 1973.

Dr. Russel Lewis (Dept. of Sociology, Univ. of Evansville, PO Box 329, Evansville, IN 47702) is organizing a Communitarian Societies Session for the April 21-24 annual meeting of the Midwest Sociological Society. The theme of the session will be "Social and Cultural Change in Communitarian Societies."

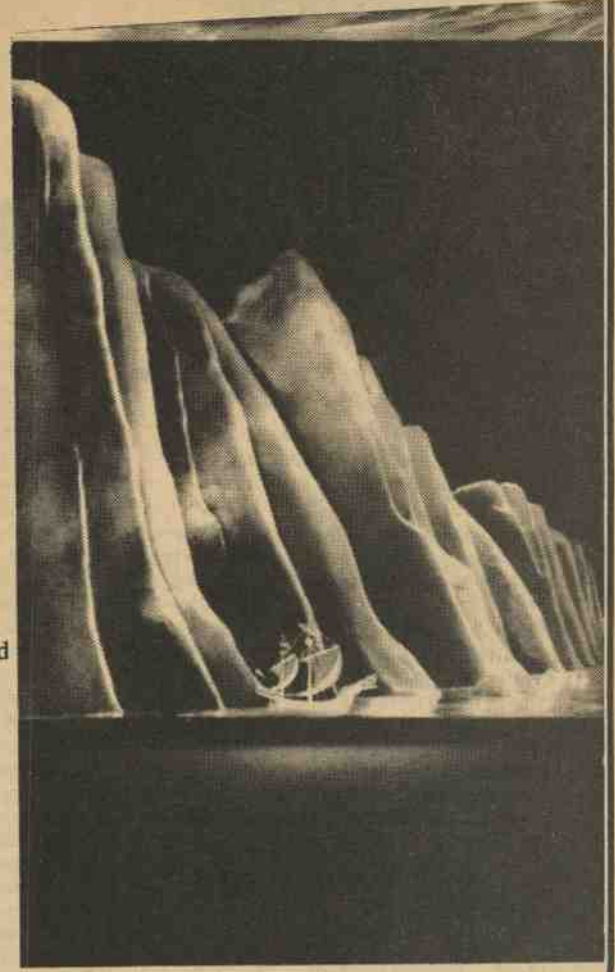
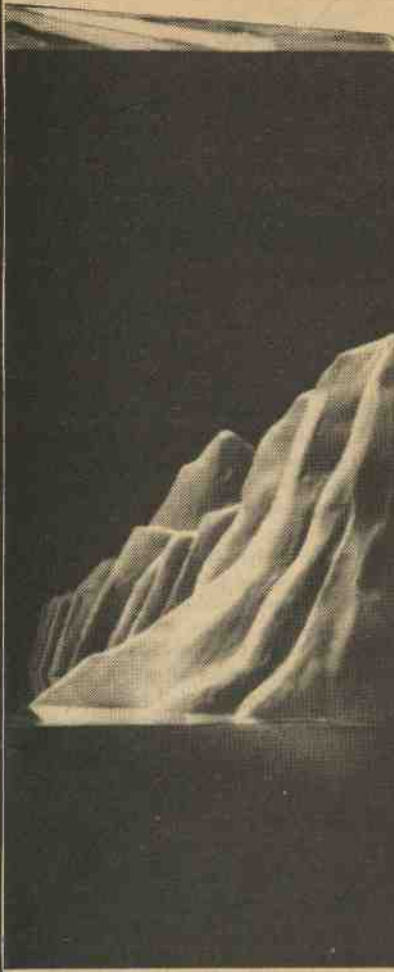
## ANCHOR OF LIFE

And I call out not to the night  
 But to a soul encased.  
 There is no void, no ceaseless void  
 For each is carefully placed.  
 Within the case an anchor lies  
 No value to the ship  
 Until thrown out to fill a space  
 Fulfillment of a trip.

That bit, that part, so small a piece  
 So deep within the realm  
 A portion of me lost yet found  
 Once more yields up the helm.  
 Pray leave me not afloat at sea  
 Reveal thy self, show my face.  
 Deny me mine and ye shall be  
 Adrift to wander aimlessly.

My soul trails straight, the aim is hard  
 On target falls my plea.  
 In urgent quest the moment's need  
 To that reflected part of me.  
 I see you, yes, but not myself  
 Both part of that last sea.  
 Connect without to that within  
 And total we will be.

martha long  
 © 1975



(found poem)

### ANIMALS, PLANTS, and BREAD

I am 15 and a girl.  
 I want to live on a farm with a commune.  
 I want a home yet be free  
 [not forced or pushed].  
 I want to be happy which is different  
 from being here.  
 Where I am now I feel squashed and squozen.  
 I feel that my soul has been stripped naked,  
 yet it is seen unclearly, and it  
 can still be mastered.  
 Perhaps I'm a bit meek.  
 I feel so self-conscious and useless.  
 I want to work hard. I want to work  
 with animals, plants, and bread.  
 I want to be me and stop thinking of myself,  
 and start loving what is around me.  
 I'm like a trapped lion in this cage,  
 I can just growl and pace back and forth  
 and that's what the spectators see.  
 I really want somewhere to live  
 and love, and I've set my heart to try.  
 So please if you find anything of this sort,  
 please let me know.



Laurie Nelkin  
 419 Cayuga Heights Rd.  
 Ithaca, NY  
 (from a letter in Reach  
 found and arranged into  
 lines and titled by  
 Marisha Chamberlain  
 469 Grand #2  
 St. Paul, MN 55102)

### ANSWER

Dear Laurie,  
 when I read you Marisha Chamberlain  
 I am six years older  
 living with eight others,  
 with animals, plants, and bread.

The winter days are too long,  
 hanging clean sheets up to dry  
 in the basement by the furnace.  
 We have each other when the radiator won't  
 work in the study where I wanted to write.

Sometimes a roaring wells up within me  
 and fills my eyes and ears from the inside  
 spreading out, in the prowl of the female lion  
 who finds no place big enough to stretch out alone,  
 no room that extends into the mountains,  
 Streams over broken granite and quartz  
 in the society of eagles.  
 Then I sit all cold, small, alone  
 composing a letter  
 to Montana.



## WALDEN II GOVERNMENT— From THEORY to PRACTICE

The Walden II Theory: Government of the people, by the people, for the people—with neither special privileges nor special status to separate those governing from those governed. Stated another way, the Walden II concept is that governing a community is a job, similar to cooking or roof-building, that is best done by those who like to govern—like it well enough to spend time learning to do it as well & efficiently as any other important job. The Walden II concept, furthermore, is that no more praise, thanks, or status accrues to a well-done job of governing or planning, than to a well-done job of milking or gardening.

Since the focus of this issue of *Communities* is government, it seems a particularly auspicious time to announce a newly-developed way to get from the above theory to its practice. The Walden-II-in-'76 do-it-yourself conferences are designed to provide opportunities for those who wish to experience directly the planner-manager form of government as outlined in Skinner's *Walden II* & practised in reality by Walden II communities such as Twin Oaks. In this intensive, plunge-right-in environment, a mere 3 or 4 days as a planner or manager can be expected to equal at least a month's worth of trial-&-error learning in a real commune.

Of course there will be no obligation to volunteer to be a planner or manager. We expect many W-II-'76 members to be primarily interested in personal growth thru the positive-reinforcement, non-punishment path to the "good life". Others may be primarily interested in developing a labor-credit system, or perhaps in developing facilities for children at future W-II-'76's. Members will self-select their own priorities, within the context of distributing labor so that all necessary cleaning, cooking, building, shopping, etc., for starting a "new community" does indeed get done.

*Walden II Work & Learn Experiences At Twin Oaks:* If you've read B.F. Skinner's *Walden II* and are thinking about starting a new community or about joining an existing Walden II Community, these intensive work-weeks have been planned for you.

A lot has been written about establishing communities as an alternative way of life. We believe that there's no substitute for getting in there and actually living community 24 hours a day.

Each Walden II Experience will be 9 to 14 days of practice forming a "new community". People who apply will form groups of 15 to 25 persons, whose common agreements will include equality, cooperation and positive reinforcement. Each group will work with a planner-manager system of government, a labor-credit system of distributing work, a communal treasury and communal "trusterty" to distribute material goods. From the moment you arrive, you'll be a member of your Walden II-in-'76. You'll

be engineering your environment to make caring and sharing a reality. For example, you'll put money into your own communal treasury and will then spend no individual money during your stay.

In general what you'll each need to bring will be: sleeping bag, tent, work clothes (including rainwear and workgloves), flashlight(s) and/or lantern(s), dishes, towels, canteen (or plastic thermos), and \$65. Part of the \$65 will repay Twin Oaks for preparation time and labor; part will be emergency money; the rest will be budgeted and spent as your group decides. You and your planners may decide to refund dollars to yourselves on the last day if no emergency has occurred, or the group might elect to use the "extra" money for a farewell party, or maybe even for a seed fund for a new community.

**NO PETS. NO ILLEGAL DRUGS.** Also, until special facilities are created, no children. Additional things you'll probably want to bring to share, if you have them, are: musical instruments, typewriters, first-aid equipment, folding tables and chairs, books, games, hand tools, and anything and everything else to make the experience more comfortable and productive.

Quoted from a farewell note to Twin Oaks by the members of the 1975 Walden II Week: "Walden II Week was a success. One could easily see the smiles and feel the high. During our evaluation we noted the 70% plus of our original objectives and expectations were met during the week. Perhaps the most dramatic measure of success is that a good number of folks who began the week thinking 'maybe community in 6 months or a year' are looking for communities to join now..."

Dates: 9 DAY WALDEN II—April 17-26, 1976  
10 DAY WALDEN II—May 1-11, 1976  
2 WEEK WALDEN II—June 19-July 3, 1976  
or  
more likely—July 6-20, 1976:

(This last one will probably cost more & may include children. One condition for bringing children would be that at least one parent had attended a previous Walden II-in-'76.) Help us decide the dates by stating your preference and the reason, as soon as you can.

Early reservations really help, so the total cost to those who register 10 weeks or more in advance, will be \$10 less. To make a reservation, send your name, address, phone number, & \$15 per person to: Pi & George, c/o Twin Oaks, Louisa, VA 23093.

We're also interested in helping any group who'd like to provide their own location & facilities for a Walden II '76 experience.

Frazier said that positive reinforcement is another name for love! Love.

Pi & George

## LABOR DAY, 1976

At the present time, Twin Oaks is not planning to hold a July Fourth Conference in 1976, but is planning Labor Day Weekend as a tentative date for our yearly Communities Conference. For more information write: *Communities Conference, Twin Oaks Community, Louisa VA 23093.*

## HOMESTEADING & COMMUNITIES CONFERENCE

May 15, 16, & 17, 1976

This Conference is designed to provide information on alternatives—social, economic and political. Whether you are looking for communal living or your own place in the country—or something in between—you will find the workshops, people and sociability of assistance to you.

The Conference will feature intentional communities looking for people and people looking for community. Resource people for presentations and workshops are invited from various communities. The Conference site will be at U & I Ranch, a cooperative community of a hundred people living on 1000 acres in central Missouri. Write for full information & registration forms to: *Kitty & Ann, U & I Community Association, Eldridge, Missouri 65463; [417] 286-3735. [Please enclose stamped, self-addressed envelope].*

For the past 4½ years, I have been living in Japan doing research on & writing books about East Asia's 2 most important soybean foods; tofu and miso. This fall & winter, Ms. Akiko Aoyagi, the Japanese cook & artist with whom I have been working, & I plan to travel throughout the U.S., visiting natural food centers, communities, & other interested groups. We'll be conducting cooking classes, giving talks, & showing slides about these remarkable foods so high in protein, low in cost, & well suited to a wide variety of America's favorite styles of cookery. We'll also give demonstrations on the preparation of tofu & miso on a family, community, or commercial scale. If you are interested in having us visit your area, please contact us: *Bill Shurtleff & Akiko Aoyagi, 790 Los Palos Dr., Lafayette, CA 94549.*

## GROUPS LOOKING FOR PEOPLE

Teramanto, near Seattle, is surrounded by 26 acres of communal woods, pasture, barn and large community garden. "Tera" is an intentional community nestled within May Valley Co-op Community, 20 year old semi-rural housing co-op. "MVC" has 10 single family houses adjoining the communal land. Several of its ½ acre building lots are left for new MVC and Tera folk.

Space is still available in Tera in existing houses. There are not in Tera four households in three adjacent MVC houses—3 couples, (2 with children) and 7 singles (4 men, 3 women). Adult ages are 18 to 62. Tera also has 1½ acres within the communal grounds on which to build—a community dome, a sixplex, and a "storage building" which may serve as a single family house at first. Space in the dome will be available for enterprises and avocations of all kinds, child care, alternative school, communal activities. (Tera's purposes are personal growth, community growth, and support of efforts for societal improvement).

Units in the sixplex will be from 830 to 1100 square feet and sound-proofed. Adjoining the building will be land for spacious individual gardens. Bordering it is the barn and large community



(organic) garden.

Tera members invest what cash they can afford and labor (mostly in construction). A person could pay or work for cos housing but will need outside work or cash for other expenses. After erection of the dome, members should be able to earn all their needs working in, or from, Tera. If interested contact Tera at 10218 147th S.E., Renton, WA 98055. [206] 244-3563, c/o John Affolter.

The Sandbox is a commune which is looking for more people both male and female. We believe in: treating children as people, bisexuality, income sharing, subsistence farming, group marriage, women's lib, gay lib, lesbian lib, men's lib and children's lib, everyone doing cos thing, Yoga, vegetarian eating for some, individual spirituality, and respecting each other's opinions and privacy. We don't have a farm yet but as soon as we are going to get out of Boston into central Massachusetts or somewhere else. We are 4 adults, 1 child and wish to find 6 to 8 more adults before spring.

Write for our prospectus and let us know something about you, too. *The Sandbox, 72A Pleasant St., Cambridge, MA 02139. [617] 491-8711.*

We operate a highly diversified, modern farming operation presently consisting of: a 5-acre fruit orchard, 3 acres of grapes, 60 bee hives 60 acres of hay meadow, 30 acres of pasture for our 2 milk cows, 3 calves, 4 hogs & chickens for eggs, and a 2½-acre garden. Soon we add 10 acres of blueberries and a modern 100x26' greenhouse (scratch 10 acres from the hay meadow.) We also operate the New Schools Exchange, functioning as an information center, publishing our newsletter, building toward a school, conference center. We seek long term staff & visitors for our cooperative enterprise. Call or write for more info. *New Schools Exchange, Pettigrew, Arkansas, 72752; [501] 677-2300 or 677-2426.*

We are a community of 15 people living on 40 acres of land that is gradually becoming a self-sufficient farm based on organic techniques, alternate energy sources, etc.

We began six years ago as an urban spiritual commune and still have a basic spiritual orientation, but people of all religious persuasions (or lack of them) are equally welcome, as are people of all sexual orientations, racial or ethnic backgrounds.

As the result of our several years of communal living experience we have evolved a highly-organized community government structure. Our By-Laws define the obligations and responsibilities of members and ensure basic personal liberties within the community framework. We expect members to assume responsibility for specific work within the community, but are not into the "work ethic" as such. Community surplus is distributed on a work-point system. Our living arrangements are decentralized.

In addition to the basic work of learning to be self-sufficient, we are concerned with destroying sexist roles and other neurotic manifestations through honest personal interactions and therapeutic techniques, as well as basic structuring of the community (e.g., child-rearing is regarded as a basic community occupation within our work-point system—not an "extra" that women get to do).

There has always been a strong feeling here that the mind need not be disconnected in order to reconnect to the feelings and live in harmony with the earth. To that end we hope to preserve those elements of the cultural and technical knowledge of the modern world that are not destructive to the planet as we enter the New Dark Age.

We need new members who can work within our framework. Anyone interested should write for our By-Laws and other relevant and/or desired infor-

mation. Visitors are welcome, but we prefer that you write first as our facilities are limited. *Nasalam, 31535 NE 151, Duvall, WA 98019.*

Julian Woods is a Walden Two, income sharing community in the mountains of central PA. We began five years ago as a co-operative house, bought our 150 acres several years ago, and moved here in the spring. Since spring, we have finished our road, dug a drain field, septic tank, installed electric, drilled a well, had a righteous garden, planted an orchard. Currently we are finishing our 2½ story shop-barn, and designing greenhouse, pond, and cluster housing (pole construction).

We are building a society based on non-punishment using positive reinforcement. We gather often to work out problems and further our growth in our interpersonal relationship.

Ecology, organic foods, meditation, art, community child rearing, planner-manager type of government are some of our directions. We repair cars, publish several books on child development, do metal shop work, soon to make furniture (childrens or shaker) and perhaps open a restaurant.

Especially looking for folks skilled in construction, auto repair, organic gardening, country living or small business experience.

For replies please include self-addressed stamped envelope. *Julian Woods Community, Julian, PA 16844.*

At the present we are a community of 6 adults, 1 child, 7 or so prospective community members, 520 acres of beautiful, rugged, remote Ozark Mountain land. We are located in Newton Co., 25 miles from the nearest town, Jasper, the county seat, pop. 250. The nearest 'city' is Fayetteville, 60 miles away, pop. 35,000, home of the Univ. of Arkansas.

We are planning to put this land into a land trust, to take the land out of private ownership and off the speculative market. The land will be divided up into private use land (personal dwellings, kitchen gardens, shops), community land (pastures, community gardens, workshops, community buildings) & wilderness land.

We have tentatively planned on \$1,000 per adult and \$500 per child for a share in the land. After visiting here, if you would like to stay on, we have a three month period during which we all live, work, play, & share some meals together—to get to know each other—before a definite decision is made about buying into the trust, choosing a place to live, & staying here (during this time we will share living cost); this time will give us a chance to learn each others wants & needs & see how our energies flow together.

When you can come for a visit, it would help if you could bring some type of shelter (van, tent). If you can't—we'll make room.

We are into gardening, building, steambaths, the circle of hands & a silence before supper each night, being honest—working it all out together, having private spaces. Many of us are vegetarian though not all of us are committed to that way of life. We welcome new ideas & energy. We love & respect this land & the earth.

Come & visit—let us know when you'll be coming. *Sassafras, Ponca, Arkansas 72670.*

I have an accumulation of the better part of 15 years of *Organic Farming & Gardening* magazine. I would like to give them to some group who would appreciate, understand, and utilize them. If you are interested, please contact me. *Col A.V. Wyss USA Ret., 114 Riverside Dr., Hopewell, VA 23860.*

In November 1974 Crotch Island Inc. Purchased Crotch Island for \$200,000. We now

owe \$116,000 and feel confident that with continuous hard work and help we will make it.

Currently there are five of us involved with the cleaning-up & reclaiming the land of the 180 acre Penobscot Bay island; some us live here as well. This island was the site of the famous granite quarries which produced a tremendous amount of stone for buildings & bridges constructed in NYC, Boston, & throughout the country. Our current interest is in salvaging a variety of materials for the construction of a number of experimental houses along with the alternative energy systems that will power and heat them. These dwellings will be designed & built by the people who will inhabit them aided by volunteers who would enjoy the opportunity to gain experience & develop new skills. For volunteers we can only offer non-monetary rewards. We can provide them with a chance to do interesting & useful work.

If you plan on visiting (to help work with us) here are a few suggestions. We would appreciate visits now only from those who plan to work with us full time. Our facilities are so limited & marine transportation is so complex & expensive that we can accommodate, on a limited basis, only those who are able to do this work. We have to decline, at least for the present, from having visitors who are primarily curious about the island or our project. Because our time, like our resources, is also limited we have decided not to be available as an alternative energy resource-information center, & instead would prefer to devote that same time to our actually constructing some of the systems we are interested in.

For the initial or short visit (a few days) we would prefer if the visitor-volunteer bring their own shelter, cooking equipment & supplies, as well as food. We have no running water or electricity (we do, however, have a telephone). For the resident-volunteer we can provide limited primitive indoor accommodations. *Crotch Island, Inc., Planned Total Environment, Inc., Stonington, ME 04681; [202] 367-5046.*

#### PEOPLE SHOPPING AROUND

I am interested in forming a group of scientists to do 'alternative' science, i.e. research such as the new alchemy institute and others are doing, tackling both practical & theoretical problems. Hopefully the community energy & environment would give fresh viewpoints and insights into this discipline. The advantages and potentials are obvious, I think. I am living in the northwest but am interested in sharing ideas with anyone. *John Adams, 1333 Overhulse, Olympia, WA 98502.*

Warm hearted, out-going guy, 45, is looking for a commune, group or farm that needs more food & fibre.

My hydroponics unit is small, but it can quickly be expanded to provide food & fibre for 10-20 people, & still be operated by one person. All I would need is storage tanks for my supplies, also lots of water. Any rocky, broken ground or ledge or even a roof top would do.

My goals are to learn all I can about Hydro-

ponics on a medium scale, finding a good woman & working, living in a friendly group. *Bob, 4428 W. 133 St., Hawthorne, CA 90250.*

Phil and Doug are looking for folks who would like to join us in an alternative lifestyle. We don't like the way a lot of things work within 'the system.' We reject the values and lifestyles which are commonplace among many of our peers. The things we value most are: (1) living our lives as individuals, without interfering with others' freedoms and rights; (2) broadening and expanding our experience and knowledge in the areas which interest us, which include (by far not all-encompassing): (a) various lifestyles and environments (travel, communes, etc.); (b) alternative and innovative education; and (c) living simply and in harmony with the earth; (3) Finding others like us. The qualities we strive for and look for in others include sincerity, gentleness, sensitivity, self-confidence, humility, and caring. Obviously, we can't convey all of our thoughts and feelings, our ideas and goals in this ad. If your interest has been aroused, give us some of your philosophy and outlook. Perhaps we can get together. (Please don't bother if you are heavily into alcohol, dope, or cults.) *Phil Nibali, 2319 Old Frederick Road, Catonsville, MD 21228.*

I am a single woman of 51, interested in joining a spiritually-oriented community. I am particularly interested in any communities based on the teachings of Paramahansa Yogananda's self-realization Fellowship. However, the four that I know about are either primarily composed of young people, not accepting new members at this time, or would cost more than I can afford.

I would like to correspond with anyone in my age group who is interested in Yogananda, his Self Realization Fellowship, or who is now taking or has taken his correspondence course in yoga. *B. Gray, 254 South Union St., Burlington, VT 05401.*

We are a young couple who are looking for people to buy half-interest in our 130 acre farm. The land is half wooded and half-tillable with a year round stream. There is plenty of space, fuel and timber here for another family. If you are interested in an old farm, having separate dwellings and mutual use and ownership of land, livestock and equipment, please contact us.

\$15,000 asked. No down payment required. *Matt and Judy Garrison, RD2, Hammondsport NY 14840.*

#### LAND

In September 1974 a couple dozen people converged on the Catholic Worker Farm in Lincoln County, West Virginia & dreamed up *Trust In The Hills: A Community Land Trust, Inc.*... chartered as a West Virginia corporation in January 1975. ... At Trust in the Hills' first annual meeting in April, '75, six tracts of land were donated to the trust & then leased back by it to their residents. Donated land

would be accepted also. ... in cases where the donors did not intend to reside on the land. The trust would try to locate persons interested in leasing such land, so long as their intent was to live on the place, not just visit it occasionally. We put a lot of thought into the Bylaws of Trust in the Hills, trying to design them from the viewpoint of the lease-holders, not of trustees. ... For further information write: *Margot Barnett, secy.-treas., Trust in the Hills, Rt. 3, Box 171-A, Spenser, West Virginia 25276.*

#### PEOPLE WANTING HELP

Have 80 acres and 7 people=1 family. We are struggling to relocate as the town of Barnstead NH opposed community. We need a place growing into freedom & self awareness, that accepts children. If we can sell we will have the means to build. We are flexible & have assorted talents. Finding compatibility in interpersonal relationships is our main concern. *Bruce Shearer, Peaeham Rd., Barnstead, NH 03225; [603] 776-7151.*

I have been living & working in a therapeutic community for the past year & am at present looking to gain some skills in gardening or carpentry. I am presently living in a small farm in Connecticut, however I cannot afford to live here much longer. If you know of any places that teach carpentry or gardening while having you live on, please let me know. I am already familiar with Cedarwood school in Virginia and the Rural Apprenticeship program in Washington. I would not be able to pay very much money, therefore I would have to work off the cost of having me stay at any school, community or family. I would be able to contribute \$50 from my present earnings to help pay for any food or lodging, a month, perhaps even more if the situation was right. I am not looking for a source of income as much as learning carpentry or homesteading skills. *William Hartley, c/o McBride, Route 202, New Preston, CT 06777.*

After over five years in a communal experiment I've learned a lot. I am now ready to move on to a cooperative project embodying all the knowledge and experience I've had. Rather than attempt to elaborate here on my earlier experience or present project, I've compiled a three page paper describing this in some detail. Briefly though, I have been involved in radical forms of therapy, psychosexual liberation, dissolution of the nuclear family and writing a book on the human potential for cooperative living. I am especially interested in involving people who may be disillusioned with the commune format but have not abandoned their enthusiasm for a cooperative life for those who are capable of it. I am especially hopeful for someone with writing skills to help in proof-reading the manuscript for publication. More accelerated expansion will follow publication. To obtain the three page article write to *Bob, Organic Community Project, P.O. Box 3876, Merchandise Mart, Chicago, IL 60654. Include a self addressed stamped business envelope.*

I am a spiritual aspirant who has renounced the world. I practice meditation. In order for me to do my meditation I need a cave, a cave which is quiet, secluded, and totally away from people. I am seeking to rent such a cave so that I may do my meditation.

This is vitally important and absolutely essential to my spiritual growth.

If you know of such a cave or if you can refer me to someone who can help me, please do. I am willing to pay a reasonable amount in order to search for such a cave. If you feel that you may be able to locate a cave write to me and tell me the details and how much it will cost me, both for the cave and for your services.

Again, the cave must be quiet (and in a quiet area, not next to or near highways, etc.) and it must be where no people ever go.

Please do whatever you can to help. Thank you, *John Panama, 2736 Bancroft Way, Berkeley, CA 94704.*

#### DERMOT KELLY

*We love you and miss you terribly. We won't interfere, please call us. Mom and Dad, [815] 883-3234.*

I'm an inmate at Lucasville pen, just everyday peoples who would like to correspond with everyday peoples. *Johnny Mitchell 141-012, PO Box 787, Lucasville, OH 45648.*

I am presently incarcerated at the London Correctional Institution in London, OH. The loneliness in a place like this is almost unbearable. It is very much like that of a quiet drama which keeps building and building, seemingly without end. In a desperate effort to emerge from the internal prison of lost despair, I have written this in an attempt to re-acquaint myself with the outside world, and to become associated in a more honest and valid relationship with humanity. *Geo. M. Heard III, #138-947, PO Box 69, London, OH 43140.*

I'd like to correspond with people who are sincere and open minded who are 25 or older regardless of race, religion or ethical background. All letters will be accepted and answered. Thank you. *Tony A. Britten 137-117, PO Box 69, London, OH 43140.*

#### SERVICES OFFERED

Karme-Choling is a Buddhist meditation and study center located on a 500-acre farm in the Green Mountains of Vermont. The center was founded in 1970 by the Ven. Chogyam Trungpa, Rinpoche, a meditation master and scholar of the Kaygu lineage of Tibetan Buddhism.

The center was established in order to provide an environment in which those who are interested in working with Buddhist teaching and meditation can receive instruction, attend seminars, join in the community practice and have the opportunity for individual retreats.

During the fall and winter the daily

## GROUPS FORMING

schedule includes 4½ hours of group meditation, 1½ hours of group study and five hours of work. During the spring and summer, when outside work can be done, the meditation and study hours are reduced in order to devote more time to work projects. We provide a supportive environment for formal meditation practice as well as many opportunities to break down the artificial barrier between the spiritual path and the practical needs of daily life.

Visitors are welcome here at any time during the year, with the exception of the two da-thun months, 30-day meditations. The guest rate is \$10 a day or a reduced rate of \$60 a week. Due to limited space advance reservations are required. Guests are requested not to bring pets. *Karme-Choling [formerly Tail of the Tiger, Star Route, Barnet, Vermont 05821 [802] 633-4444.*

Walden Laboratory, Incorporated: Walden Lab is officially incorporated. . . I'm building a scale model of a round dormitory building which will house 42 people in 144 sq. ft. rooms (one per room), or, with the flick of a screw driver, a door could be moved to provide a couple with a shared living room & bedroom arrangement. . . For more information write (with a self-addressed envelope) to *Scott, Walden Laboratory, Inc., 5685 Spyglass Lane, Citrus Heights, CA 95610. [916] 961-4247.*

another place farm is a non-profit consensus run conference and retreat center, and a living home for sydney and marc (i'm marc), and sometimes a living home for other friends of the farm. . . but somehow that doesn't quite say it. . . another place is an enclave of energy. . . a ritual meeting place.

another place is a center where people come to step back from their routine, take a deep breath, and listen to themselves and each other more deeply. It is an environment in which to work intensively, without distractions and to be together in a new context. . . a retreat context. . . working, playing, sharing meals, walking in the woods. . . these things bring people closer together, and strengthen the unity of a group.

we at another place see this as a time when many groups are searching for their common unity. . . we feel that we are caretakers to a part of this process. we have worked with community organizing, group and individual therapy, and organizational development. . . we have also worked with festival consciousness. . . our idea is to integrate these differing perspectives into a supportive environment for people to experience being.

at present, we are planning a series of conferences for the early winter quarter: january 10-11—new age childraising, and child-care, january 17-18, politics and spirit, the integration of two perspectives in a view of social healing. if you are interested in finding out more, write us. we are very interested in serving people—helping you set up a conference, working together to share skills, or whatever you need, write us. . . or call. *another place, Greenville, NH 03048; [603] 878-1510 or 878-9883. . . ask for sydney or marc. . .*

The West Coast People's Commune is a coalition of individuals into wanting to build a utopian community together. We are into lots of different lifestyles; some of us are gay, others are heterosexual, some of us believe in romance/coupling, others live in polyfidelitous (non-monogamous) communal families, and still others are unresolved and are trying to figure out what's right for our individual personalities and wants. We don't all live together although a number of households have formed and are continuing to form up, where the people have met each other through the community. We share the ideal of wanting to see the planet utopianized (through the development & implementation of ecologically-sound technology and humanitarian, non-exploitative social alternatives). We see ourselves as a working demonstration model of an ideal community. We're into organic gardening, utopian psychology, leaderlessness, and collective living and working. We're based in San Francisco with plans to acquire a country scene that we can all have access to. Please phone or write for information: *West Coast People's Commune, c/o Storefront Classroom, PO Box 1174, SF 94101. [415] 752-0773.* We have an introductory rap every Monday night at the SF Ecology Center, 13 Columbus, at 8 PM.

Our initial aim is to build a community of 500 people, starting with less than 100 & growing slowly. We may decide to stop short of that number, however our direction is more likely to be one of further growth—a network of 'villages', co-operating socially, economically, politically, & culturally.

At a meeting in March, as we talked & worried about our decision-making process, a plan for a 'priorities' meeting emerged. That, & the subsequent weekend gathering at a wilderness camp released blocked energy & generated enthusiasm. Our land fund has doubled, we have become more relaxed & trusting with each other, we are learning to work together on the practical details involved in moving from the city.

A balance is emerging between attention to activity ('business', getting things done) & to personal interaction. There's satisfaction in knowing that the group values the process as well as the goal.

The situation now (May '75) is that a dozen of us plan to move to land in the North Okanogan. We'll build shelters, a workshop & settle in. Five people from Edge City Wood-Working Cooperative have joined the group; we plan to start a second Shop in the Community. Other plans for income include cable work, firefighting, tree planting, house demolition & renovation. Our hopes and our energy are high!

Membership is based on self-involvement. We are open to a variety of people joining our efforts, based on a commitment to the basic values outlined in this article. Some of us have

known each other for years—please don't let that intimidate you. We particularly want to encourage involvement of groups of people who are already working or living together. Since we are oriented towards a village of small communities, it makes sense for people to join with the people to whom they are already committed & for us to integrate our various collectives within the broad structure of the Community. *Alternate Community Group, 744 East Georgia St., Vancouver, B.C. 2350126*

It is plain to see that you no longer need to be a prophet to know that something is happening; that we are in the midst of a great and necessary global change.

Some people say that this change is the return of the old ways, some say it's the beginning of the new. It has been called many things; the Age of Aquarius, the Second Coming of Christ, the Golden Age. . . We call it the Brotherhood of Man under the Fatherhood of God.

Though we live and work religiously, we are not a religion. We are a way of life. . . men, women and children living in simple love, peace and harmony with each other and our surroundings, the way God intended it to be. We are merchants, shepherds, farmers and fishermen, working hard to prepare a place for our children and our children's children, where God's spirit may flourish freely, as it was in Eden.

We allow no drugs, alcohol or tobacco. We are open to all those who are truly seeking a life of service. . . For further information contact: *Brotherhood of the Sun, 808 E. Cota St., Santa Barbara, CA 93103 [805] 965-4848.*

*Christians!* If you believe that Christians today should live in community as in the apostolic times (Acts 2:44-47, 4:32-34), surrendered to God and not to the world, emphasizing simplicity, please contact us at 7229 *Custer Road West, Tacoma, WA 98467.*

We are forming an Urban Community based on Twin Oaks & Kibbutz concepts with a labor-credit system & a planner-manager government. We hope to give some amount (10% at least) of our time or income to social participation like Consumer Groups, Reform Democrats, Common Cause, Community Groups, etc., & to thus be integrated with the neighborhood & city around us. Developing Community Industry we feel is important to build bonds of enjoyment among ourselves.

We have currently ownership of one house in a very pleasant, young & friendly neighborhood in West Philadelphia & have a goal of 100-300 people. No tobacco smokers or children yet.

If you're interested, write or visit *The Larchwood Community, 4417 Larchwood, Philadelphia, PA 19104. [215] 222-7252.*

*Bisexual Feminist Community:* Our vision is a progressive commune/community centered on feminist-humanist politics, radical-nutrition- vitality, bisexuality, personal liberation, new ways of interacting & personal growth. We live our politics & politicize our lifestyle, which we

call nurturing feminist socialism.

Our goals are our means. We want: Intimacy: Developing & practicing a capacity for intimacy in a love (eros, ludus, agape, etc.)-enabling environment: fighting fears & building bridges between us, fostering independence & ego-strength ("dynamic self-acceptance"). Self-actualization: involving group support, political activism & vocation. Liberation!: Being gentle & supportive with one another to help us fight societally imposed self-repressions. Our tools, drawn mostly from the growth & (social) change therapies, include: honest, open communication, sharing joys & unjoys, breaking the stroke economy, massage, body-work, taking care of cos needs, asking for what you want, & much more.

We want to support & continue feeling supported for our style of relating characterized by bisexuality, multilateral relationships (meaning multiple, evolving, intimate open relationships within the community), developing & massively reinforcing the trust in each other & in ourselves that frees us from "seeking security in the arms of One Other", & striving for equality—moving yet further from sexism.

We are just as importantly involved in other areas like living in ecologic balance (compensation) & getting in touch with our innate spirituality.

*Write then Visit.* We are 4 people living on an interim 12-acre rented farm with house in central Virginia (near Twin Oaks). We want & need that kind of people, social pioneers (& campy followers) who are experienced & dedicated to—striving for—honesty & openness in relationships & committed to personal & social change as we deculturize ourselves & strengthen our counter-culture. We want to hear from everyone concerned with bisexual community, organic living, feminism and radical social change. Write: *FBS Community, PO Box 3606, Charlottesville, VA 22903.*

#### OPPORTUNITIES

Dear person who might be able to help me & some others on a very worthy project (I think): I have a beautiful farm near the Delaware Water Gap in NJ, 187 acres, once cultivated as a dairy farm. Since 1958 our family used the farm for our little school for children having a hard time making it in the traditional public school. We had a few chickens, goats, rabbits, a couple of cows, a few horses. We took the grass from the fields for hay, but could not farm the place because my husband & I had charge of the whole school operation & were vastly overworked as it was. Dick was killed in a traffic accident 10 years ago, & I'm running the school with help from others. It pains me that such a lovely farm is lying idle when there are people eager to farm; & we would love to have them here. One aspect I am adamant on: the cultivation must be along strictly organic lines.

We have a house here (about 7 years old) which could furnish a home for 6-8 people. We're about 70 miles from NYC, 125 miles from Philadelphia, & 8 miles from Newton, our

county seat. A bi-monthly food co-op has burgeoned in 6 months to 3 times the original size; it operates out of our school. Organic food stores do very well here & the metropolitan area is convenient, too. Our school students & staff would enjoy helping in the total production. It would be important for anyone or group who is interested in taking over the farm responsibility to come with funds for equipment. We have nothing here but the land, 3 houses, & a barn 30x70'. We are ready to enter into relations which would be extremely generous to people who wish to farm our land. Obviously, they should be experienced in farming of some kind.

I'm not interested in selling at all. Nor do I have money for advertising. I have to rely on publications which feature such information as news to be disseminated. Thank you. *Ann Morris, School of the Arts, Box 114, Stillwater, NJ 07875.*

Alternate lifestyle opportunity! Too much for one so will share 185 acres in beautiful Appalachian foothills with compatible persons having or willing to learn self-sufficiency skills. Land productive, wooded, secluded. Sizable markets for crafts, produce or other income producing activities within practical distance. Capital contributions welcomed, not required. Present house 150 plus years old, great vibes. Plenty of native stone & timber for additions. I'm agnostic, Jack of all Trades, lean toward libertarianism, organic gardening, alternate energy and intermediate technology. Will consider any lifestyle or sharing arrangement, but would prefer a warm, loving, touching, sharing, synergistic, self-sufficient extended family. *The Folks, Box 3, Freeport, Ohio 43973.*

Wanted: People to join with us to seek for personal growth and spiritual fulfillment. We were an intentional community of three people, but one of our number split. We want back into community—with larger fellowship. Our commitments call for a love-motivated, non-exploitative alternative society. Agahpay, our name, is based upon the Greek word for unselfish love. We plan a pacifist back-to-the-land fellowship based upon the Will of the Creator.

We have numerous prospective members. Those who have made definite commitments to join range in age from the twenties to the seventies. We want artists in the fields of writing, music, painting, and photography, because we are tentatively considering visual and/or audio-visual communication to promote the life we believe the Creator wants us to live. But we need non-artists just as greatly. We tentatively want into Appalachia aid, Ozark aid, etc., depending on the geographical location involved. Our life-style is to be a non-materialistic rural one, to save world resources.

We shall start out at a temporary location, probably on rented property, until we are ready to acquire our own property. Land is the most valuable and important asset of an intentional community; *the whether and where of its purchase should be a group decision.* So

prospective members able to buy land should put their money into the common kitty, so *all persons* may help decide the location and select the land.

Please note: we desperately need transportation. Please don't dispose of a car you may own before or because of joining with us. Also, please, if joining us, don't give up the tools of your trade or profession. *Dick Baker or Ross Anderson, Agahpay Fellowship, Route 3, Box 111, Moorefield, WV 28636. [304] 897-5788.* (If phone gets disconnected, mail will be received thru above address.)

Heathcote Center is going through a combination of hard times & great promise & we really need help. We're a community on 35½ acres in Baltimore County, Md. & an educational facility for the School of Living, a worldwide movement for decentralism & rural revival. Heathcote is being developed as a demonstration & experimental homestead. Organic gardening is practised & taught, along with building, alternate energy, etc. We need more people to live & work here, & some help w/repair & maintenance work. Presently there are few of us in residence & no money to pay staff. We do have some desirable housing in the way of small, winterized & wood-heated cabins, & there are a number of ways in which people could produce income. This would be largely outreach work—educational & promotional—although other possibilities (crafts, landscaping, etc.) also exist.

We are looking for a full-time land trust organizer, someone with some background in land trust ideas who is oriented to rural revival, decentralism & land reform, & who can do writing, correspondence, & initiatory outreach work around the budding Mid-Atlantic Regional Land Trust which was birthed at our Sept. land trust conference. An organizer could expect housing for self & family. We're looking into some sources of income, but can't promise.

We also need people who can do: office work, creative general correspondence, book-keeping, speaking & teaching, & writing, illustration, & promotional work for our journal, *Green Revolution.*

We also need people to manage the homesteading aspects of the Center: gardening, orcharding, small stock, ASE & lots more. We have capacity for 12-15 folks & right now have 5 or 6 (excluding children from both counts—there are 5 children now & we could handle, maybe, a few more).

People coming here should be able to thrive under rustic circumstances & should be able to tolerate a high humidity. Working conditions at first can be expected to be frustrating at times. While income is a realistic possibility, it would require some work first, so people should avoid coming here flat broke. Prospective Heathcoters should be good at living & working w/others & should be aware of the potential hazards of working/living w/near the present coordinator (this writer), an oftentimes tactless groucher who needs lessons in relating. Write *Larry, c/o School of Living, Freeland, MD 21053* or call *[301] 357-4069* & ask for me.

(instant)

## READ- BACK



### An open loveletter to Kat Kinkade

Dear Kat,

I very much enjoyed reading your contributions to this issue of **Communities**. In fact, I enjoyed the whole magazine, and got so involved with it that I ended up writing an article, before I decided to make it a letter to you. The people at East Wind make pretty good magazines. You should be proud of yourselves.

I particularly enjoyed your things because not too many people like to talk about social design. I do, and I enjoy people who say what they think, particularly when they are women. This is a conditioned response that I see no reason to change. Since you have been an important part of two large and extremely ambitious communities, you have a lot to think about. I find it fascinating and helpful in understanding my own communal experience.

This issue on government and decision-making contains accounts of two major approaches to community; the secular-scientific approach represented by the Walden II communities, and the spiritual approach, represented by New Vrindaban & others. In addition, there is a nod to anarchy, which may deserve more attention, and another to the approach based on humanistic psychology, which may also deserve more attention, and which, a year or two ago, would have gotten it. Although its particular balance may reflect the fact that this issue was edited by a Walden II community, I think it is probably a pretty accurate description of where energy is being expended right now.

Although there are obvious and predictable differences and similarities among the various descriptions, there are also some differences and similarities which I found surprising. These are matters of language; similarities which occur between your statements and those of the spiritual communities, but which do not occur in Gerri's article on Twin Oaks, nor, for the most part, in the remarks of others at East Wind. Although the data is very limited, most persons with analytic training would not hesitate to predict on the basis of these similarities and differences of expression, similarities and differences in assumption. The reason such a prediction can be made on so little data is that the expressions referred to are right out of the textbook: "ideal community", "perfect society", "right decisions".

Since you appear to share some assumptions with the spiritual communities represented here, and since I would not expect you to consciously share their general directions, I conclude that

social design is in a state of theoretical confusion. This is no cause for alarm—**everything** is in theoretical confusion. The value of theory itself is also open to question, but, if we are going to have theory, we may as well, in a purely recreational way, attempt to resolve its internal contradictions.

With your statement of belief that perfect or near-perfect societies are possible, you place yourself, or one foot anyway, in the intellectual tradition of Idealism. By 'Idealism' I mean that set of assumptions or system of thought which found its most coherent early expression in Plato and which, until the collapse of Newtonian physics in the 19th century, was crucial to the formulations of science. The assumptions of idealism continue to inform the ways in which we understand and behave toward the everyday world, and for ordinary purposes they are more-or-less adequate. These conceptions, however, no longer contribute in any major way to the basic assumptions of science. The question of whether such terms as 'ideal', 'perfect', and 'right' make sense in the ways they are used here has been settled for the time being. They are not meaningful concepts.

The terms 'ideal', 'perfect', and 'right' are central to the idealistic conception of reality. Plato observed that there can be no absolute knowledge about the ordinary world—the physical world of the senses. There can be no knowledge about it because everything about it is always changing. What was true yesterday is false today, and its all very confusing. But, Plato said, there are some things which do not change and about which we can make statements that are always true. These are ideas—hence the name 'idealism'. Although the chair which was once a tree, is today firewood and tomorrow ashes, cannot be fully known or real because it always changes, the idea of a chair persists. Plato determined that there were certain eternal, absolute and unchanging principles or ideas which constituted reality. He called these absolute, final truths 'forms', and he affirmed that they are to be discovered through reason, as in the case of geometric theorems. Plato believed that if we could discover the perfect forms that underlie society, we could construct an approximately perfect society, or utopia. This utopia he described in **The Republic**.

Since Plato, utopians, because they were influenced by the same conceptual framework that influenced Plato and that he helped create, have operated in much the same fashion. They

have attempted to determine, through reason and later through empirical observation, the perfect form of society. The major exception to this tradition is Skinner. Although Walden II naturally exhibits a form, Skinner's utopia is not based on any perfect form of society, not even a planner-manager government, but rather on a process—operant conditioning.

The reason Skinner's work exhibits this departure from most earlier utopian thought is that it derives its major influences from modern science. The scientific tradition that gave rise to the secular-scientific approach to community is the same tradition that called into question and operationally re-interpreted the central understandings of the idealistic or 'substance' mode of thought. Among the major influences in this reformulation of assumptions have been historical criticism, evolutionary theory, psychoanalytic theory, the development of the social sciences, mass communications, information theory, ecology, physical mobility, linguistics, behaviorism and, most directly, relativity theory.

Remarkably enough, science made a quantum leap with relativity theory. Since Einstein it has been apparent that the theory of absolutes which Plato described, and which justify the attempt to discover a perfect form for society, cannot explain some observed phenomena. Relativity theory implies that there are no absolutes and so no possible objectivity, but rather a great many perspectives.

The reason there can be no objectivity is that there are no objects in the usual sense. What we call objects have a character that is apparent in whirlpools but which is not apparent in stones until they are examined with very sensitive instruments. They are local variations in the general flow. While they can be distinguished in an approximate way, there is no line of distinction between them. They are interdependent, so that a change at one location in the flow implies change everywhere in the future. If one 'object' attempts to observe 'another', the act of observation, because it is a physical act, changes the observed object; the observer is also changed by the observation. When David, in his social science column, says that an author does not try to be objective, but reports on the situation he helped create, he is speaking as a social scientist whose discipline has arisen wholly in the context of modernity.

Because there are no objects in the ideal sense, and no objectivity, it follows that there are no objective bases for decisions. There are only relative bases, namely, the perspectives of those who make or are affected by the decisions. The definition of a good society does not derive from any perfect form which is not related to the ongoing physical world. A society is good to the extent that it is good from the perspectives of its members. For science, there are no 'right' answers, only answers which explain more or fewer phenomena. Similarly, there are no 'right' decisions, only decisions which reflect more or fewer perspectives. Decisions are good to the extent that they are beneficial from all perspectives, both in quality and quantity. This is the only way it could be, since **good is a matter of perspective.**

**Everything** is a matter of perspective (conditioning). Everything is relative.

Science does not say that relativity is the only way the world can be understood, nor even that is the best way possible. But it does say that no other theory presently available can explain as many phenomena as simply. Given the theoretical tools presently available, denial of relativity must entail either the denial of the reality of some phenomena, including certain very large explosions, or an explanation of them which is more complex than that offered by relativity theory.

If we apply this perspective to the ways in which governments are organized, it would appear that, while some people may be more talented than others at predicting consequences, it is also true that desirable consequences are only desirable relative to the perspectives of those effected, and not to any 'objective' criteria. Planners who are talented at predicting consequences will be invaluable so long as all perspectives are known and their relevant factors accounted for in decisions.

The question then arises as to whether there might not be decisions which, while not satisfying members' immediate desires, would move the community in a direction that would be satisfying to all perspectives at some time in the future. This is possible, and community decisions need to be aware of this in some degree. The limitations of this approach are related to the extent to which it is used exclusively. Within a certain range, the more limited the planners' data on what makes people happy now, the more limited their ability to predict accurately what will make them happy in the future. If the balance is heavily toward the side of independent judgement and future-orientation on the part of the planners, a carrot-and-stick phenomenon may occur, whereby nobody is ever happy, but all are induced to behave in ways that do not make them happy by the continual hope of happiness in the future. If there were a perfect form of society which could eventually be reached through this process, it might be justifiable, but, since there are no perfect forms, non-existent ends cannot wholly justify actual means.

The statement that somebody has to make decisions, and that people have always selected people to make their decisions for them, begs the question. The same notion can be used to justify government by one wise leader. A planning body which makes independent judgements is in principle the same as a leader who does so, and implies the same dangers as to conflict among leaders which you predict and which I observe to be already the case.

While social design includes elements that take future conditions into account, it fails insofar as it fails to make everyone happy in the present. If the business of utopia is to make people happy, then it should do so. The term 'business' here implies an activity rather than a goal. If utopian government is not concerned with the processes of making people happy, but only with implementing a future form that will do so, it fails to learn the process which it attempts to implement. If it neglects this process, and thereby neglects to adjust itself to the changing perspectives of those for whom utopia is intended, the resulting form will be irrelevant to those perspectives. By narrowing the perspectives which inform social design, we narrow the population for which that design is suited. It will do no good to build the perfect society if nobody wants to live in it.

The notion that utopia is a process of society rather than a form of society is a crucial one. It implies that we need to learn not what conditions will make all people happy given our present observations of them, but a process of discovering forms that will meet needs at any given time, so that we can successfully adapt to changing needs. The requisite knowledge is not what will make people happy, but how to create something that will at any given moment.

As you have said, making everybody happy at once is impossible, because different people are made happy by different things, and resources are limited. To say that this act is impossible, however, is only to say that nothing is perfect. It is not to say that it is impossible to develop decision-making behaviors which will make more people happy more of the time. This is the challenge of social design.

The attempt to make all people happy at once does not entail simple concession to those who seek only immediate gratification. "All people" includes those who have concerns about the future, and who will not be happy unless those concerns are satisfied. If we assume that choices must be made between the desires of the 'growth of community' people and those of the 'standard of living people', we assume at best that some people will always be unhappy, and at worst a state of war. If a decision is made which is good from all possible perspectives, it automatically accounts for all future eventualities.

The apparent impossibility of encompassing divergent perspectives at the same time with the same resources is based on the assumption that all factors in the equation are fixed or absolute. In fact, however, there are no fixed or absolute conditions. The personalities and situations in community are not fixed and separate, but are continually creating one another. They are relative, conditioned patterns held in shifting tension by the total field of energy. Further, the choice of ways in which to use resources is not limited to any two possibilities. There are an infinite number of possible ways to use resources, and one of these may satisfy most perspectives to a large degree. Our abilities to imagine previously un-thought-of possibilities, are limited but, because they involve behavior, can be improved. Because neither the differences in perspective nor the possibilities of resolution are unchangable, high resolution is always theoretically possible. Whether it is practical is a matter of technique.

Science has largely abandoned the study of forms in favor of the study of processes: ecological systems, cybernetics, cultural dynamics. The assumption is that forms or structures are created by processes—as in the whirlpool—not the other way about. Successful manipulation of processes will result in functional forms or structures.

The structures of government are bulky, awkward and expensive. They are stone buildings with golden domes, endless committees and sub-committees, rules, regulations and red tape. Their name is bureaucracy. Changing them is difficult and, once energy has been committed to changing them, the result is another form just as difficult to change, and which, in the time it took to build, has lost relevance to the conditions that spawned it.

The processes of decision-making, on the other hand, are virtually weightless, take up no appreciable space, can and do operate everywhere, are the essence of flexibility. It is not surprising that the secular-scientific communities, which are informed by the understandings of science, and whose members matured in a world in which the reigning concept is not matter, but energy, should be concerned with the study of processes. Gerri's description of Twin Oaks, which lacked the language of forms, indicated a concern with the processes of interaction, and with the means of manipulating the processes of coordination and information flow in order to resolve conflicts. Members of these communities approach the exploration of processes consciously and pragmatically. Whether they do so scientifically or not is another question. The question of whether many people even desire to approach things in a formally scientific manner is still another, even though acceptance of the insights of science would seem to imply an acceptance of its methodology. No doubt many people desire less science with more art, and the nature of the enterprise may be so complex as to require artistic intuition, although there are no definite boundaries between the two methodologies.

A purely scientific approach is not adequate because many of

the processes being explored are very difficult to control. The sheer number of variables is overwhelming. Out of the millions of behaviors which we might choose to condition, which ones do we select? And then, how do we control our reinforcement program when the subjects are crawling all over the laboratory and the grounds, and there is no one to control them but themselves? Many people object to stringent controls on behavior, even when self-imposed, as in spiritual practices. Finally, there are just too many more urgent matters to attend to.

Insofar as communal processes of interaction are subject to systematic study and manipulation, the decision-making process is a reasonably good candidate. At least, most of the subjects, or some key ones, assemble in a single place, so they are convenient to observe. In most decision-making situations, some tacit or explicit behavioral rules, in the form of meeting procedures or norms, are more-or-less accepted and observed. The events influenced by these procedures or norms are likely to be fairly crucial to the directions of the community, even if they are not the whole story. As can be seen in the example of the Twin Oaks Feedback sessions, manipulation of these behavioral norms does effect the nature of the decisions.

It is unlikely that the attempts made thus far to study and manipulate meeting behavior have been very systematic. Probably, such attention as has been given to the design of behavioral procedures for meetings has consisted primarily of

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\* Some interesting research on group decision-making has been done outside-communal settings. In one series of experiments, researchers, after analyzing audio and video tapes of various kinds of meetings, hypothesized that inefficiency and dissatisfaction in meetings derived primarily from the fact that the participants were engaged in unconscious competition. The often unconscious competitive behavior, while usually disguised as politeness and reasonable criticism, diverted energy from a cooperative focus on the problem and used it to win individual attention and prestige. Since this behavior was largely verbal, the researchers designed sets of meeting rules which attempted to make it impossible to compete verbally without breaking the rules. These included the requirement that, before responding to any speaker's statement, the respondent should restate the speaker's idea or position until the speaker agreed with it. The rules then required that *only* positive reinforcement be given, that is, the respondent must find something *co* liked about the speaker's statement and comment first on that, even though *cos* felt reaction might be very negative. Negative responses were then to be given in the form of the problems the group would have to solve in order to make the speaker's idea work, and were to be followed with specific suggestions as to how this might be done. This had the intent of forcing the group to behave as though they would use all their energies to make the speaker's suggestion work, their only function being to build on the suggestion until it satisfied all participants needs. Bad ideas might be expanded, built upon and modified until they were no longer recognizable, but this would be done entirely without negative criticism, and would be a group effort. A variety of procedures were used with varying results, but, although the results might possibly be conceived as having been tainted by commercial considerations, it seems evident that there was a rather drastic increase both in the novelty of the decisions reached and in participant satisfaction. See George Prince, *The Practice of Creativity* and William J.J. Gordon, *Synergetics*.

selecting bits and pieces of counterculture ideology and growth psychology and assembling them Goldberg-wise on the floor, rather than by systematic data-taking or by drawing on previous research into the decision-making process.\* While the possibilities of such a formal approach are interesting, and a reader-research program for this magazine has even been considered, it is likely that a social design procedure of this intensity is somewhat premature. Given the external circumstances, it is probably more important right now to get communities built than to design them well. Probably, there is a level of security, and perhaps a standard of living, that needs to be attained before the luxury of design refinement can be considered in depth.

The form or structure of the spiritual communities we have seen described are approximately the same as that of General Motors. If a spiritual community is different from a corporation, then that difference is not due to any ideal form of government it claims to have discovered, but to what is going on inside—the practice. Such a practice does not necessarily point to an ideal and eternal form beyond the world, but may point to the emptiness at the center of what Einstein called the whirlpool of experience. By pointing to the stillness at the center, it calls attention to the changing, relative character of everything around it. The synthesis which gives rise to future communities may include the development of formal practices which, like the intent of spiritual practices, are carefully controlled, and yet give rise to freedom. Because they are determined by observation and test rather than by authority or dogma, such practices may be more appropriate to the particular circumstances in which they arise, and more adaptable to changing conditions.

If the past record of science is any indication, the potential for the development of such practices in these communities is enormous. That potential lies in the intention of the scientific-secular community to encompass as much diversity as possible. It is not at all remarkable that people who agree, or who are willing to submit the resolution of conflicts to an external absolute principle, or to someone who claims to know it, should be able to live in harmony. This has been happening for centuries. Agreement does not cause problems, disagreement does. But while a degree of harmony is crucial to survival, so is a degree of diversity. The biological community depends for its stability on a diversity of species. While monocultures can be artificially supported for a while, response to a changing environment requires the availability of a diversity of abilities, physical and conceptual. Because change is constant, these diverse perspectives need not only to be theoretically available, but must affect the community's behavior through its decisions, so that the community can progressively adapt to changing circumstances.

The practical problem is that in fact no society can be perfect, that the practical limits of its creativity prevent it from making people happy who require very different circumstances for their happiness. The well-designed utopia will therefore necessarily consist of many mini-utopias, all different. The survival of the total society will depend in part on their variety. The well-designed mini-utopia will be precision-engineered to be extremely responsive to the unique characters of its members. The more diversity a mini-utopia can include, relative to other utopias, the more elegant its design, the greater its ability to resolve internal differences, and the more generally applicable its solutions.

There is no danger that giving people what they want will injure the community in the long run, so long as the perspectives involved are diverse enough, and so long as we are good at it. The problem of social design is not one of being too successful, but of not being successful enough; that is, of satisfying only its

future-oriented population or only its standard of living-oriented one. The way to insure that power is used well is to insure that it is informed by the widest possible range of perspectives.

If power conflicts are based on scarcity, we can look to see whether it is possible to increase production, as well as for ways of equalizing distribution. If the scarcity is one of prestige, then we have serious problems, because that is a relational term. I suspect, however, that the scarcity is one of attention, of which prestige is a proportional amount. Probably, as with other needs, there is an amount of attention which is enough, and after which relative distribution becomes less important. Although it is likely that some people's opinions will continue to have greater influence than others', it is possible to give everyone more attention. If we give everyone more attention, their perspectives will have, and will be felt by them to have, a greater impact on decisions, since our attention to them cannot fail to change us.

We need a norm that everyone receives lots of attention. There is no mystery as to the origin of norms. Their origin is in behavior. If a behavior is displayed that produces positive results from many perspectives, it will be learned and imitated. To ask why some behaviors become norms is to ask for a description of the particular conditions that gave rise to them. If we wish to establish attention-giving as a norm, we behave in that way and continue to refine our behavior until it produces the desired results. The refinement of behavior so as to produce the desired results might be seen as a practice.

Social design requires great precision with tools we know nothing about. The exploration of the processes of human interaction, although yet very imprecise, and the attempt to make decisions which are informed by all perspectives, although it does not work well as yet, are at the heart of the science. In preparing the ground for this exploration, it is crucial to create many communities in which this exploration may take place, and to insure their security in ways that allow more attention to the exploration. Whether these communities are large or small, or what their other formal qualities might be, may be extremely important. But those qualities will be relative to the unique characters of the members, and are best discovered and realized through attention to the interactive processes of the particular group. The principles of social design will be those principles which, when applied, enable the conflicts arising from unique differences in perspectives to be resolved in the most creative way. Because conditions are constantly changing, design is not so much a matter of defining a single form which will resolve difference in general, but the process of resolution itself.

Well, so much for another state-of-the-universe rap. It's an awful way to make a living. My back is sore from sitting too long at a desk, and my head is sore from contemplating the infinite. I suppose I've been working out, at your expense, the accumulated frustrations of five years of communal experience, recently interrupted. What I'm doing now is trying to arrange those experiences in some coherent way. Before I 'went in' I had a lot of theories, and they got smashed around a bit. I think one thing that happened was that I tried too hard to make a point and not hard enough to consider other perspectives. I did that in this letter, too. It's a habit. For example, I wasn't at all fair to the point of view that recognizes forms. That point of view is completely legitimate, of course, in fact, forms are essential to everything I said. They're the ideas you have for resolving problems, the goals decisions lead to, the purposes of things. Imagining them is half the problem. The other half is getting to them, which is what processes are about...but I've made that



point. Maybe I'm trying too hard not to make a point now, considering too much. We'll see. Anyway, I don't really look at things as narrowly as stated here. At least, not anymore. It's just one possible way of looking at things, a perspective I wanted to share because I thought it might be useful.

I have no doubt that, in a behavioral sense, you're way ahead of me, doing the things I'm talking about. If there's any confusion, it's only theoretical. Theory, if it has any value at all, gives us the illusion that what we are doing makes sense, and thereby quiets the mind.

The trouble is that by the time we can make sense of anything, the excitement is over. If purpose is clear, it is realized. And while realization of purpose entails a sense of satisfaction, it also includes a sense of loss. By satisfaction I mean that condition in which the energies accumulated by the organism and focused toward a purpose are released; the tension that characterizes the accumulation of energy is released; and the organism relaxes. By loss I mean that the accomplishment of purpose eliminates the possibility that energy could have been given in a different way. The trouble is that loss of possibilities,

rather than perfection, is the reality.

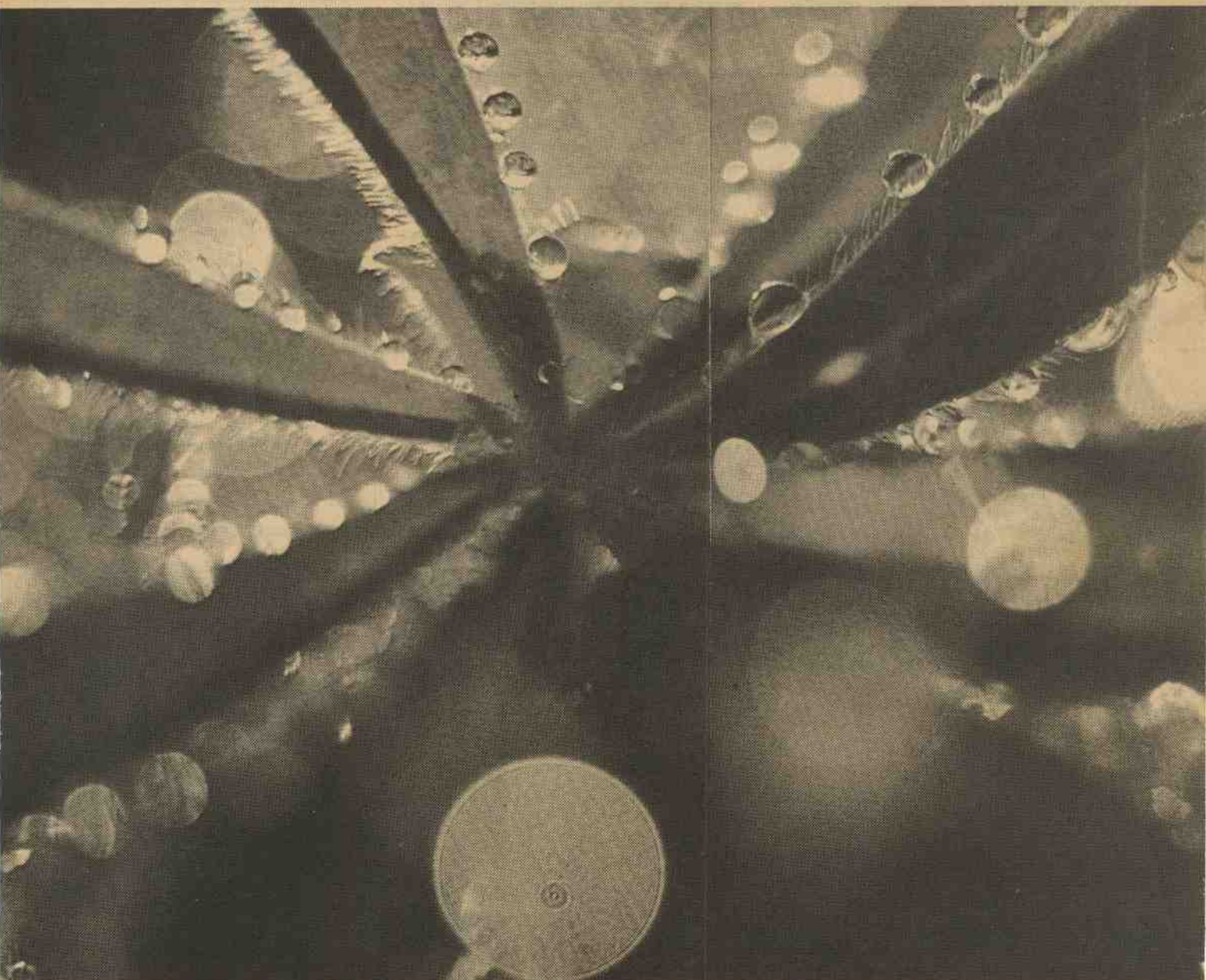
The joy is that it is not a final reality, but a continuing one.

My purpose having been for the moment realized, it's time for me to ease back into the flow and see how what has been realized works itself out. I'm doing that with just a few people now, going slowly and carefully. Eventually, tho not yet, I expect I'll find some more people I like and do another hitch. I don't have the interpersonal skills to organize a community, at least not yet, but I can watch and behave in them as well as the next person.

I hope, Kat, that if your purpose at East Wind is ever accomplished to your satisfaction, you'll come to the Pacific Northwest and help build... well, perhaps West Wind. It's nice here, and the place needs an intentional community. It can't be a perfect society—they don't allow those in this state—or in this universe. But it might be fun.

Your friend,

Gerald Walden Roe  
McMinnville, Oregon  
December, 1975



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The politics of this issue seem to be that people have to find out what they can do before they know what they should do. That through working together, they both define community and politics. That the primary modes that are being tried are cooperation, localism and small scale.

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**Communities** is produced primarily by two groups, a large one in Virginia and a small one in Oregon. Work is divided roughly along the lines of business in Virginia and production in Oregon, and we take turns doing the editing or finding someone who will. We are seldom paid for our work, which amounts to several hundred hours per issue, and when we are it is at the rate of \$1.00 per hour or less. Our vision of the purpose of the magazine and our editorial roles are constantly undergoing re-evaluation, and that is particularly the case now. We value your comments on how we can make the magazine more relevant to more people, and more efficient.

**NEWS FROM READERS:** READBACK is composed of our most interesting or representative letters to the editors; REACH is a service whereby readers can

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in succession; one thing following another in a natural order; new forms emerging from the old, as in the growth of a crystal structure or a succession forest.

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