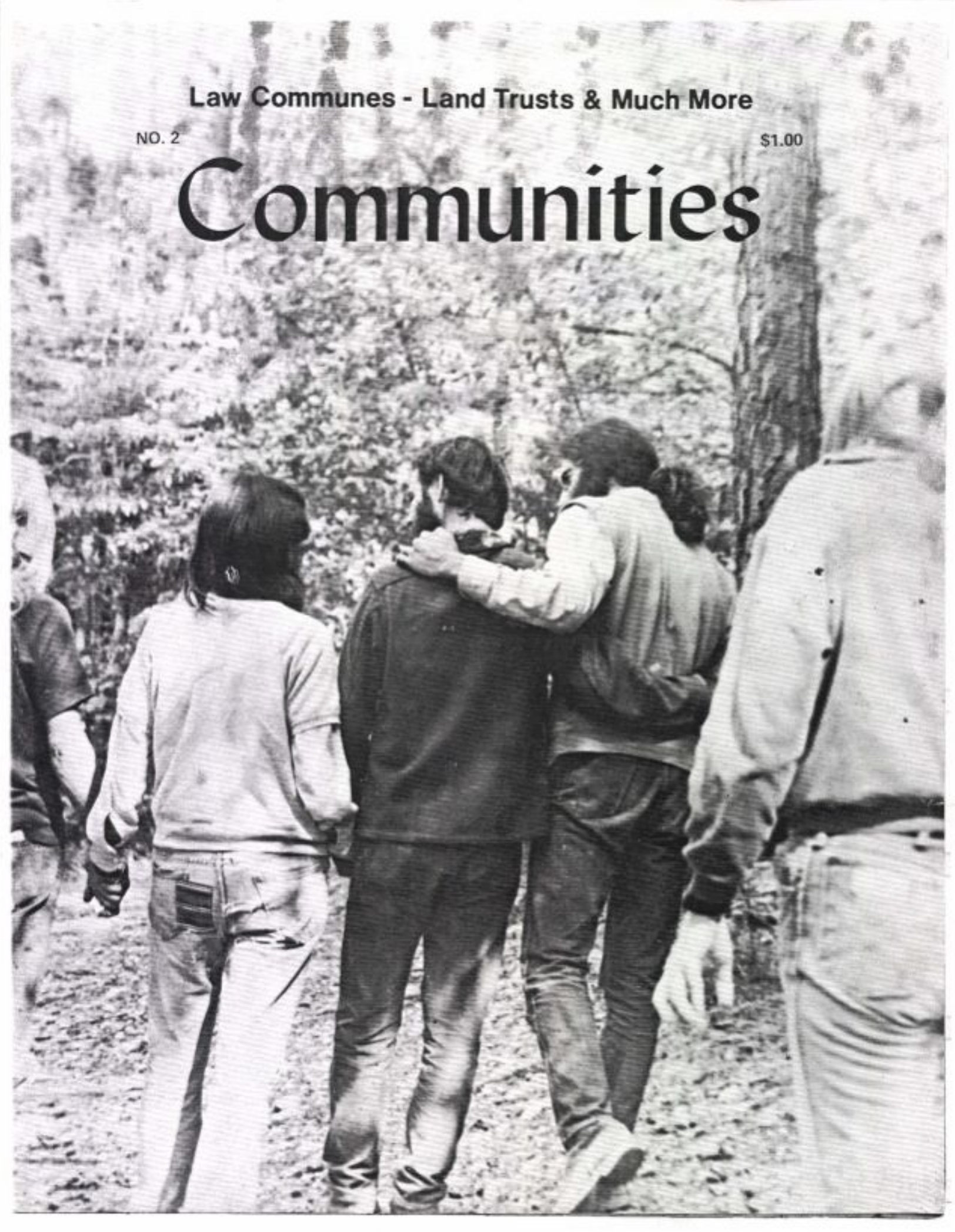


Law Communes - Land Trusts & Much More

NO. 2

\$1.00

Communities



Communities Bookshelf

Well, here's the first Communities Bookshelf, divided into shelves for easy browsing. The prices of these are less expensive than most bookstores (10% discount). Following the title are the author, community, number of pages, and price. Happy reading. . .

Shelf I - DESCRIPTIVE/HISTORICAL SHELF

1. **In Search of Utopia**; 195 pp, \$3.55
2. **Utopia, U.S.A.**; 231 pp, \$3.55
3. **Communes, Europe**; 239 pp, \$3.55
4. **Communes, Japan**; 134 pp, \$2.65
Books 1-4 are all written by Dick Fairfield of *Modern Utopian* fame. Richard, a member of CPC, was responsible for the first periodical which concerned itself with the community movement. In recent years he has decided to come out with periodic books rather than a magazine, and the above are the fruits of his labors. Good stuff for an overview, emphasizing letting communitarians tell their own stories.
5. **A Walden Two Experiment**; Kathleen Kinkade, Twin Oaks, 271 pp, \$7.15
One of the founding members of Twin Oaks, Kathleen decided to write the history of the first Walden Two community. In that it focuses a great deal on the conflicts of the community's formative years, this book compliments the other one available about Twin Oaks beautifully.
6. **Journal of a Walden Two Community**; Twin Oaks, 132 pp, \$2.65
This is the compiled newsletters of Twin Oaks. It shows the evolution of Twin Oaks from the eight founders to the multi-faceted community it is today. Being newsletters though, it tends to be optimistic and cheerful.
7. **The Cotton Patch Evidence**; Dallas Lee, Koinonia, 240 pp, \$5.35
This chronicles the work of Clarence Jordan, an extraordinary Christian who founded Koinonia, an integrated religious community. He did this during World War II in Americus, Georgia.
8. **Oneida Community, An Autobiography**; Constant Noyes Robertson, Oneida, 364 pp.
This was written by the granddaughter of Robert Noyes, the founder of Oneida Community. The period covered was one of great growth and experimentation in one of the most famous American communities of the nineteenth century.
9. **Strange Cults and Utopias**; Robert Noyes, Oneida, 678 pp, \$2.70
This history of all the known societies in the mainstream of nineteenth-century American Socialism was written by the founder of Oneida Community.
10. **The Joyful Community**; Benjamin Zablocki, Bruderhof, 362 pp, \$1.75
The Bruderhof is an experiment in Christian communal living now in its third generation. Benjamin not only gives a historical overview, but a good feeling for where the Bruderhof are these days. A contemporary "bestseller" among the community oriented books.
11. **A Handbook on Intentional Community**; Griscom Morgan, Community Service Inc., 42 pp, \$.90
A collection of essays and information about intentional communities and the community movement. Includes "Lessons from Experience," "The Shape of Things to Come," a listing of intentional communities, and a booklist, among other things.
12. **Forms of Settlement**; E. Orni, Community Service, Inc., \$.90
This book is about different types of Israeli communities and their history.
13. **Life in a Kibbutz**; Murray Weingarten, Community Service Inc., \$1.80
14. **The Electric Kool-Aid Acid Test**; Tom Wolfe, The Merry Pranksters, 372 pp, \$1.10
Really neatly written account of one of the first acid visionary mobile communes. A convincing book in regards to psychedelics having something to teach.
15. **Getting Back Together**; Robert Houriet, 412 pp.
Journalist Robert travels from commune to commune, writing both his impressions of them and of his personal evolution inspired by these communities.
16. **The Alternative**; William Hodgepeth and Dennis Stock, 191 pp, \$3.55
Weak on text, but lots of pretty pictures.

Shelf II - PHILOSOPHICAL/UTOPIAN SECTION

17. **Walden Two**; B. F. Skinner, 320 pp, \$2.00
Skinner's behavioristic Utopia has been the inspiration for several groups. Well worth the reading.
18. **Island**; Aldous Huxley, 295 pp, \$.70
Huxley's drug-influenced Utopia based on modern existential psychology and Eastern philosophy.

Communities

NUMBER TWO

Feb. '73

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The very idea of reviewing a book on land trusts in a journal of community is risky. Many people go into community to get away from an increasingly impersonal, legalistic, bureaucratic world; they see face-to-face, personal relationships as paramount in their lives, and believe that problems will be solved if we "trust the flow" and trust each other. To set up legal structures like land trusts strikes these people as undermining the very reason for community. If structures are needed, they will evolve naturally over a period of time from the people; communities should start with a minimum of structure and stay loose and flexible. This review is oriented towards those who feel personal caring and commitment are primary in any community, yet feel that some structuring along the lines of a land trust is also essential to the well-being of a beginning community.

Anyone who has ever bought land or a house is well acquainted with the hordes of real estate dealers and speculators that buy and sell land for profit only. Large, profit-minded corporations are buying vast tracts of land and making it so expensive (e.g., \$1000 for one acre in a poor, rural Virginia county) that poor people cannot buy it. Property is power, and that power is mostly in the hands of rich people. In the first issue of *Communitas*, some of the efforts at creating land trusts were described. Now, staff at the International Independence Institute in Ashby, Massachusetts, have published a 117-page monograph: *The Community Land Trust: A guide to a new model for land tenure in America*. It is more a guide than a how-to-do-it book. The authors feel there is not yet enough experience with community land trusts (CLTs) to publish a step-by-step manual.

The introduction points out that any land trust must deal with three key problems: 1) *allocation* — how a society decides which people own or use what land; 2) *continuity* — just how is the land passed on to the next generation?, and 3) *exchange* — if, when, and how the land may be traded with others. The authors then define the community land trust (CLT) as "a legal entity, a quasi-public body, chartered to hold land in stewardship for all . . . mankind present and future while protecting the legitimate use-right of its residents." They further state, "the community land trust is not primarily concerned with common ownership (of land). Rather, its concern is for *ownership in the common good*, which may or may not be combined with common ownership."

The authors see "trust" of the land as synonymous with stewardship and introduce Ralph Borsodi's concepts of "trusterty" and "property." "Property" is created by man through his labor and "trusterty" includes land, air, water, forests, and

COMMUNITY &

A CRITICAL REVIEW

Brian Bouton

mineral resources of the earth. They further state, "since these do not come into existence as a result of human labor, they cannot be morally owned; they can only be held in trust." The authors use these concepts of Borsodi's to justify their feeling that the CLT should own the land, but not the buildings on it.

The second chapter describes a number of experiments in community land holding. Of particular interest is Tanzania, which has a *national* land trust. Julius Nyerere, the prime minister of Tanzania, is the author of several books, particularly *Freedom and Socialism*, which have amazing relevance for new communities. The authors quote from Nyerere:

"The African's right to land was (traditionally) simply the right to use it; he had no other right to it, nor did it occur to him to try to claim one. The foreigner introduced the concept of land as a marketable commodity . . . a person could claim a piece of land as his own whether he intended to use it or not . . . Tanzania must go back to the traditional . . . landholding . . . a member of society will be entitled to a piece of land on condition that he uses it. Unconditional or "freehold" ownership of land (which leads to speculation and parasitism) must be abolished."

The third chapter details the experience of New Communities, Inc. in Georgia and how they went about setting up a community land trust for their 5700 acres. They modelled themselves after the land trust of the Jewish National Fund, which leases land to users on a long-term, renewable basis. The authors carefully distinguish the concept of trusteeship-leasing from the usual landlord-rental arrangement. The leasee has a say in who the trustees are;

LAND

TRUST

and the trustees, unlike landlords, are a non-profit group. New Communities, Inc. formed a nonprofit corporation to "hold land in perpetual trust for the permanent use of new communities."

At the 1972 Twin Oaks conference I asked if Twin Oaks ever considered putting their land in a land trust. They felt to do so would mean giving up control of their land. This is a misconception because their three-member board of planners legally owns Twin Oaks and is, in effect, an *internal* board of trustees. And internal boards of trustees can be quite vulnerable. In the usual land trust, the board of trustees leases the land to members via 99-year leases that are automatically renewable. They are cancellable only if the leasee does not use the land or abuses it. The authors feel that such a land trust provides excellent security, helps avoid the problems of mortgage foreclosure, land speculation, absentee ownership, and exploitation. A trust can also assure reasonably ecological use of the land. In Belmont County, Ohio, the farmers are being offered so much by the Hanna coal company for their farms that they cannot resist the temptation to sell. Their land, which used to sell for \$150/acre, is being bought by Hanna at \$2000/acre. Hanna then brings in their strip-mining monster, the Gem of Egypt, which is so destructive that it creates a profit of several thousand dollars an acre for Hanna. If the farmers there had a strong cooperative that held the land in trust, they might collectively be able to resist Hanna's money, but Hanna is plucking them off one by one. The sad result is the death of a region's culture and land.

Each Belmont farmer controlled his own land and life, and yet the county has been lost to the strip miners. Chapter four addresses itself to this problem, one that is most crucial for the functioning of a land trust. They state: "There is a never-ending tension between two principles: 1) the right of the individual (group) user of land to control his life; and 2) the need for a body somewhat removed from the day-to-day problems of the resident community on the land, which body a) performs the long-range function of allocation, and b) ensures that the goals of the trust are preserved." The CLT board of trustees at New Communities, Inc. is weighted in favor of the resident community having control. If the Belmont farmers had a similar land trust, the desire of the farmers to sell and make a fantastic profit would prevail, and the land would still be lost. The authors state: "A major long-range goal of the land trust idea is to provide access to the land for all people. Therefore, it can be argued that the majority of the Board of Trustees should at all times consist *not* of those who have already received access to land through the land trust, but rather people who can identify with those *not* on the land, and with the land itself."

The critical problem then is where the line between control (by resident community) and trusteeship (by nonresidents) is drawn. The authors feel, a solely internal board would be subject to political and economic pressures from the local area, being foreclosed, breaking up through internal factions gaining control, being less able to gain widespread financial support, and tending over time to "represent a narrow and sectarian interest rather than a concern for the broader social welfare." They suggest that groups interested in having a land trust explore using the trusts of existing groups (e.g., AFSC, Peacemakers, NCP in Boston). They feel it is important to keep the functions of the trust reasonably separate from the functions of the community. The primary purpose of the trust is to acquire land and hold it in trust, with authority to limit subleasing or speculating, see that the land is used productively and ecologically, and limit the eventual number of people and buildings on the land. The residents usually determine community development, site planning, government, selection of members, sharing of work and finances, etc., as long as these do not conflict with the broad, long-range goals of the trust.

Chapter five contains several suggestions for those organizing a trust. The charter should contain a clause that prohibits personal enrichment in the event of dissolution of the trust. Any remaining assets should be given to a similar land trust in the area (if one exists). Finally, they suggest an un-

amendable by-law that "the land in trust can be sold only if the proceeds are used to buy land more suitable for the resident community, and such a decision has to be approved by $\frac{3}{4}$ or more of the entire board of trustees."

Chapters six and seven, on acquiring and financing land, are disappointing except for two ideas. One is to check out state auctions and sales of back tax land (see article by John Cuddy in TMEN No. 13), and the other is the method New Community Projects in Boston used to raise funds. NCP offered securities to a number of buyers, thereby spreading the risk for any *one* of the buyers. This can free the land of all encumbrances and facilitate the development of housing and community industries. NCP sold $6\frac{1}{2}\%$ unsecured, thirty-year notes for \$15,000, with which it purchased a farm in New Hampshire. Interest is paid on these notes on an annual basis.

Critical Comment

In this section I will detail three problems that I feel the book does not explore enough. These issues are: the issue of control of the land by residents vs. control of the land by outsiders; the problem of what comprises "productive" use of the land; and the problem of whether the trust should own the buildings and improvements on the land. I have created a scenario (partly reality-based) to make these three issues come alive.

Suppose we are members of a new rural community of 18 adults and 7 children on 100 acres in the hills of Massachusetts. For the sake of simplicity, let us assume we govern ourselves on a one person-one vote basis, with majority rule. To house all these people for the coming winter we need to build, but find that our once unified community splits into two factions. One faction, the self-reliants, wants to live naturally and not rely on polluting, technology, or the capitalistic monetary system. They believe in face-to-face bartering, and disagree with working at menial outside jobs and using the wages from that to buy lumber for the buildings. Last summer they skillfully built a prototype 20 x 40 feet log cabin, and now they want to selectively cut down more trees on the property and build two large log houses for the new members.

The other faction, the ecologists, has a stewardship-like reverence for the land. They are quite disturbed about the 100 trees needed for the log cabin, and point to the woods, where every acre has two or three ugly stumps and slash scattered about. The community owns about fifty acres of woods, and would need about *twenty* trees per acre to build two large houses! The self-reliants feel that the ecologists are quite satisfied with stripping someone

else's forest to get lumber, as long as the community land remains untouched. The ecologists feel the community land is already disfigured and that any more cutting will seriously damage it. The self-reliants reply that there are 100 good-sized trees per acre and they are taking only 20% of those.

Let's assume that our group is incorporated and has the land in a land trust, with all three trustees on the board being community residents. Two of the trustees favor the stand of the self-reliants, and thus the board votes 2:1 for building the houses with community trees. The eight ecologists immediately try to recall the self-reliants from the board, but lack the majority vote needed to do so, and the self-reliants win the struggle.

Now, this is a difficult issue, with no right or wrong answer. Right, you say, the majority is imposing their desires on the minority—they should govern themselves by consensus. Consensus includes all the members equally and a group won't go forward with a decision if someone, for example the ecologists, strongly objects. In a group governed by consensus, there is no place for a *board* of trustees, since any strong objection can overrule any decision of the board. And there is the weakness of consensus—one strong dissenter can paralyze the rest of the people. So, the weakness of majority rule is a tyranny of the majority; and the weakness of consensus is a paralysis of the majority.

This community has a board of trustees composed solely of people from the resident community itself, and is quite polarized on the tree-cutting issue, unable to compromise. It is difficult to completely avoid such polarizations in a community that works, lives, and plays together intensely over long periods of time. What seems to be lacking is a balancing input from people *outside* the community—input that might help avert a tyranny of the majority.

Assuming that having outside members on the board of trustees would be helpful, how many should there be and how do we choose them? The authors suggest, particularly for regional land trusts, that "a majority of the board membership should consist of people somewhat removed from the resident community, serving on a relatively long-term basis." They also suggest that the board include leaders from nonprofit organizations and elected officials in the local or state government. Unfortunately, once established, this type of board would be self-perpetuating, except for those members chosen by the community. The terms suggested for the board members (4-5 years) are quite long and, in addition, there is no provision for immediate recall of a board member. Would it be best that every member on the board be responsible to a

group that elects him and subject to immediate recall if so voted?

There is a possible compromise between the potentially unresponsive type of board suggested by the authors and the totally internal board in our scenario. In the early stages of a new community it is important for residents to feel that control of a board of trustees is in hands they can trust. Why not have the outside members of the board be from other new communities or communes in the area? This board could have three members from the resident community and three outside members, each from a different nearby community. This board would have a broader interest, namely the entire new community movement, than a purely resident board. In addition, the outside members could be elected by their communities for short terms (6-18 months) and subject to immediate recall by a majority vote of their community. In the scenario above, the outside members could offer compromises that might resolve the deadlock and be face-saving to both sides.

Many issues, like the logging one, are complex; and there is a constant tension between what is good for the community and what is good for the larger community movement—the makeup of the board could reflect this balance by having equal numbers of inside and outside people (in this case, 3:3). A tie vote, 3:3, could be interpreted as no decision, as an indication that the problem needs more analysis and thought. A 3:3 composition also assures that any decision around which the insiders or the outsiders are strongly united can be blocked. For example, if our community went haywire and wanted to cut down 75% of its trees, the outside trustees could force a deadlock until more reasonable minds within the community prevailed. In practice, it is likely that insiders would often vote with outsiders and vice versa, particularly since the outsiders are from similar communities that have many of the same conflicts. Thus, insider vs. outsider deadlocks would be unlikely.

This brings us to our second problem. The land trust board leases the land back to the resident community. In most cases, the lease money helps pay for the mortgage. Now, the land is leased to the residents on the condition that they use the land productively. The authors of *The Community Land Trust* never do define what "productive" means. Consider bee-keeping, a nature preserve, horses for riding, using insecticides for greater yields, agriculture for subsistence only—are these productive or not? Obviously, answers would depend on the entire community situation. What is missing is any requirement that the leasee use the land *ecologically*. I would suggest that a lease can be contingent on the

land being used both productively and ecologically. There is a constant tension between these two needs and maintenance of the balance between them is the responsibility of the *land trust board*. At New Communities, Inc. the board of trustees has both residents and non-residents, but if there is *disagreement about the productive and economic uses of the land, the will of the users prevails*. Apparently, if a majority of NCI people want to log the land extensively, the board of trustees can do nothing about it!! This is an example of the resident community having too much power, to the point that the board of trustees becomes only a figure-head.

The third problem is whether buildings should be included in the land trust. The authors clearly prefer that the trust own only the land, the rationale being that the group of individuals will invest more if they own the buildings. There are other resources besides land that need to be redistributed—namely, possessions (houses, cars) and liquid assets (savings, stocks). To allow private ownership of houses in a community land trust seems antithetical to the overall ideals of many new communities. The problem is not just redistribution of the *land*, but fair and just redistribution of the *wealth*—to make the wealth truly *common*. Any new member or group in a community would naturally invest far more in their housing than in the land it occupies.

Many families with children are now interested in joining or starting new communities. A number have total assets varying from \$5000 to \$15,000. Is it fair for them to join a community, construct a \$20,000 communal building, and then three years later sell it for the same price and leave? How is that any different from building a house in suburbia and then leaving? Neither is it reasonable for them to leave with *no* money, all their assets and labor going to the community.

The impulse to hoard, to keep a "private stash," is a strong one. Members may lose faith and trust if the land is not owned in the common good, if members can build and sell private houses at will, and if members can secretly hoard all their savings. It is the redistribution of wealth, as well as land, which is needed today; and our embryonic new communities should be in the forefront of new ways to redistribute this wealth humanely and justly.

The Community Land Trust: A guide to a new model for land tenure in America is available for \$3.50 from International Independence Institute, West Road, Box 183, Ashby, Mass. 01431.

THE SAM ELY MAINE LAND TRUST

Sam Ely was a rebel of the late 1700s who fought in three New England states against the injustices of the social system. He organized the farmers of western Massachusetts against the reappearance of hard money, which drove the price of farm produce down, benefiting only the bankers in the towns. He organized in Vermont against the property tax. He became the champion and organizer of "land squatters" who were challenging the total control of lumber mills by large landholders. The problems that Sam Ely encountered—monopoly of land by rich people, destruction of land for profit—are still with us today. People in Maine have formed the Sam Ely Community Land Trust. This trust sponsored a land trust conference at East Vassalboro, Maine on November 4, 1972 and has begun to publish the *Maine Land Advocate*, an occasional newspaper on the progress of land reform in Maine.

The Community Land Trust (CLT) in Maine relies heavily on the land trust principles established by Bob Swann and others (see page for a review of the book *The Community Land Trust*). The CLT in Maine will have a 24-person board of trustees with equal representation of men and women and guaranteed representation of young people, people who live on trust land, land "advocates", people with expertise relative to land trust concerns, and any special-interest groups that organize themselves. Although a bit unwieldy, such a varied cross section insures a multiple of good uses of land, e.g., conservancy, recreation, communal communities, homesteading cooperatives, low-income cooperatives, new towns, etc.

The *Maine Land Advocate*, in their first issue (November, 1972) emphasizes two main principles of the Maine Land Trust: 1) that land includes water, forests, and minerals and is held as "trustery" by the trust; all that comes into existence as a result of human labor is property and is not included in this model of a land trust; 2) that people have the right to "direct input into the decision-making process wherever their lives are affected. The policy-making board of the land trust includes, therefore, those who live on the land held by the trust and those from the broader community. In addition, the people on trust land have the right to run their own affairs—but the lease assumes their commitment to policies and practices that are ecologically sound and economically non-exploitative and non-speculative."

Several basic models for the use of trust land were presented to the November 4 convention. These models will probably be adopted by the land trust board established at the convention. The four are summarized here, and the full proposals can be read in the *Maine Land Advocate*.

1. *Recreation*: Acquire a considerable tract of Maine mountain land from paper companies and other sources and hold that land in trust for conservation and recreation purposes—the recreation to be primarily self-propelled hiking, setting up a system of huts similar to the AMC hut system in New Hampshire.

2. Acquire a fairly substantial tract of Maine land, preferably including both forests and cleared land—that land to be held in trust and leased for the purposes of community homesteading, settlement, and development. There are three models: the *communal/kibbutz* form where the entire

community "owns" the land, buildings, equipment, stock, etc. and the residents live communally and work collectively. The entire community is one large cooperative where no person is able to profit at another's expense; the *homestead* model where the trust leases land to individual homesteaders who have their own houses, barns, etc. This is geared to people who feel a strong need for physical/psychological isolation or a desire to "do their own thing"; and the *moshav shitufi*—the motto "in essentials unity, in non-essentials liberty" would apply here. Families could lease homesites and have individual homes that could assure a certain amount of privacy. But there would be a maximization of cooperation in those areas like community orchard, harvesting, and marketing blueberries, metal and wood-working shops, meeting house, school, credit union—anything that the people decide they want to cooperate on. The residents of such land trusts communities enjoy all the rights of ownership but two: they may not dispose of their lease-holdings without community approval, and they may not abuse their holding in a manner detrimental to the long-term interest of the land or the community.

3. Acquire a tract of land for the purposes of settlement and development by low-income people and people either unemployed or having marginal resources. [This proposal was the least developed of the four, perhaps because there were not that many interested poor people at the conference? —Ed.]

4. *The New Town Model*: This overlaps with models 2 and 3 but the proposals of the new town group are more heterogeneous. They call for creation of a new town of 1000-5000 people, this town to include: development of agriculture, business, and light industry all community-owned and controlled; encouragement of a variety of new life styles; cooperating with and directly benefiting the people in the surrounding region; sharing of decision-making power; community-owned transportation and housing; innovative waste disposal and creation of a power co-op. They hope that Maine people would find several aspects of such a new town to relate to meaningfully.

In addition to ideas at the conference, there were several people who could serve as resources. For example, Bo Yerxa presented the second proposal above and is involved in the Sunrise Land Trust, a loose community near Machias where people are pooling their land in a trust. Ralph Greene is an advocate of land reform to serve low-income people, particularly use of the land trust model for low-cost, urban housing. Ralph also suggested that the land trust might be able to convince older people who are having trouble paying rising taxes on family farms to put these farms in trust with a contract that allows them to stay on the farm as long as they want, while people settle other parts of the land. Lee Young is an economic consultant who specializes in setting up businesses and might be of help to people starting community industry. Jim Connors is a forester who has intimate knowledge of Maine land resources and land planning. Sipsis is an Indian from the Penobscot Nation, Oldtown, Maine. All these people can be contacted through the *Maine Land Advocate*. Send subscriptions (\$3 suggested) to Sam Ely Community Land Trust, P.O. Box 116, Brunswick, Maine 04011 (725-7047).

*This article was prepared from a report by Charles Knight of Cambridge and from articles in the *Maine Land Advocate*.

Counter Culture Law

This article is the beginning of what we hope will be a regular column on *Community Law*, edited by Lee Goldstein and others. For example, the "1139 commune" in Milwaukee, Wisconsin is currently engaged in a class-action suit with the city because the building inspector has ordered them to apply for a rooming house permit, whereas the residents claim they are not a rooming house. By this action the city is trying to "rid the city of hippie communes" and prevent three or more unrelated people from living together. The case is expected to reach the Supreme Court and be a precedent-setting decision (hopefully positive!). Any communes who have experienced similar difficulties are urged to contact Lee Goldstein, and also send *Communities* a description of their problems. We urge readers and lawyers to write up other legal experiences and send them in for publication.

The Counter Culture Law Project's development in choosing legal priorities paralleled our development of political consciousness and awareness of human sensitivities and emotions.

As law students, a small group of men and women were activists in Northwestern Law School. We were all raised in middle-class families and had been politically involved in the civil rights movement of the early sixties. This group became the LSCRRC chapter and much of its work was done within the school in opposition to administration policies.

In response to competitive pressures from other elitist schools, the law school made plans to open a legal clinic in the spring of 1968. Most of the radicals helped plan the Clinic with the proposed director. The radicals' work with the Clinic soon became a priority for them and less energy was exerted in attacking the policies of the law school.

As the Clinic opened, everyone's consensus was that poverty, due in part to racism, was the "primary contradiction" of Amerika. The lawyers and students agreed that effectively representing individual poor people in their legal struggles was the most important way to ameliorate poverty. Thus, the Clinic worked on individual poor persons' problems: getting busted, beaten, evicted, welfareed, garnished, and divorced.

Very soon, we felt that the individual case approach was like putting band-aids on a bleeding corpse. Given our resources, we weren't helping many people. The laws seemed so unfair and the

judges were not interested in helping our clients. We thought that the way to reach more people was to pick an important issue, bring a test case in appellate courts, and the decision would affect millions of poor people. These appellate judges might better understand our arguments.

We very quickly learned that the "test case approach" was equally bullshit. The courts and the Amerikan legal system were the forum and process that rationalized the preservation of vested power interests. Judges merely reflected and protected their own privileged community's cultural, economic, sex, and race interests. A lawyer could never speak about the real issues. (Could we enjoin imperialism under *Dombrowski*?) If the courts perceived any interest as a threat to the ruling class, some new rationalization would be invented. (Who ever heard of an injunction being enforced "with all deliberate speed.") The social effect of many decisions was to co-opt. For example, *Gideon v. Wainwright* guaranteed all criminal defendants the right to counsel. The social effect of this decision was to create a network of Public Defenders who were at best severely overworked and unable to adequately prepare their cases, and at worst the same as the judges and prosecutors.

Having no faith in the judicial system, we realized that we could both "heighten" and exploit the "contradictions": 1) that the courts were inefficient; 2) that many cases did not pose a perceived political threat; 3) that the law must maintain an ever-changing facade so that people believe that it is legitimate (e.g., belief in constitutional principles). We sprouted more hair, relished with adoration our work clothes, said "fuck" a lot, and used the latest rhetoric so that movement heavies knew we were the "good guys."

We decided to use our skills to give power to oppressed (mostly Third World) communities. We began writing paralegal manuals, doing paralegal training, working with community welfare rights groups, tenant unions, and co-operatives. We thought it important to let communities have control over all their institutions: schools, homes, businesses, police. Unfortunately, in our enthusiasm and aggressiveness, many of us were left unwillingly leading some of the community groups. We had gone to groups that did not have a strong political and ideological base, and when tension increased, many community people left the organizations and got yet another apartment or yet another welfare worker.

Then came the Democratic Convention, the Days of Rage, the Murder of Fred Hampton, and a developing sensitivity to sexism. We were all Weather-people and Black Panthers.

Realizing that the legal system was totally fraudulent, we thought it necessary to work to maintain only the most highly political, aggressive, cohesive groups. It was not only important to keep these groups functioning, but to keep revolutionary leaders on the streets. We did mostly criminal work for the Black Panther Party, Rising Up Angry, The Young Lords, The Black Disciples.

EXPLOIT THE CONTRADICTIONS
power to the people

THE REVOLUTION HAS COME
power to the people

IT'S TIME TO PICK UP THE GUN
power to the people

The secretaries were enraged; they became legal workers. The men formed a men's group. (Oh, the guilt! Not only were the men white professionals, but were such sexists. "Beat me! Beat me!" was their cry.)

Two male law students who worked in the Clinic came to realize that even if you were a lawyer for the Black Panther Party, you were still male, white elitist professionals aspiring to be movement heavies. This felt bad. With the sound of Malcolm X's admonition—"Go back to your own community"—ringing in their ears, they decided to start the Counter Culture Law Project.

To begin, the Project had two objectives: 1) to keep new cultural forms (such as communes, work collectives, free schools, underground media) viable; and 2) to develop a sense of community among these new institutions. To further these objectives, our lives and work, shaped by past history and experience, were grounded in certain assumptions:

1. Revolutionary politics in the West derived from Marxist-Leninist precepts and has centered around the struggle to take control away from a power elite, to distribute resources equally among the people, and to create structures to insure that control of these resources and their use remains always with the people.
2. The Revolution is the realization of a new morality which is based on a return to people's most natural and desirable state of being.
3. The Dominant Culture is dying while the seeds of a new culture are growing.
4. In the United States, the strategy for revolution is the development of community.
5. Community is based on people being conscious of their own most immediate oppression, gathering to share this consciousness, and working to control all institutions of a community.

6. To combine revolutionary politics and revolutionary culture, one must build an integrated whole—a whole self, a whole family, a whole work, a whole community. A revolutionary's lifestyle and politics must reflect a living revolution.

7. All communities should be self-determining, linked to other self-sufficient communities out of self-interest, common needs and desires, and resistance to the Dominant Culture.

8. The Counter Culture is our new community. It is composed of institutions that are based on uniqueness, freedom, and creativity for all people.

Political principles and postulates cannot be realized intellectually or in a vacuum but must be an organic part of everyday life. They must be transformed from idea to reality by groups of people living and working toward shared goals. A community is a group of people conscious of their strong bonds and their shared goals.

The work of collectives is building community together as well as ending oppression. "Strategy without a revolutionary form of organization can only emerge as a new class society. To destroy the system of oppression is not enough. We must create the organization of a free society. When the underground emerges, the collectives will be that society. (*The Anti-Mass: Methods of Organization for Collectives* — New Haven, Ct.) A counter-culture community is defined by the network of its values, its politics, its structures (communes, work collectives, free schools, free clinics, anti-sexist groups, people's information centers, revolutionary labor unions, community law offices, radical therapy, child care centers, people's music/art/literature) and its awareness of the interrelationships between its values, politics, and structures. One way to think of the community is as concentric circles: self (anti-sexism, sharing, self-criticism, commitment) surrounded by family (commune) surrounded by work (collective) surrounded by community (the structures listed above). A counter-culture community generates a continuous movement from leadership/hierarchy to collectivity; from self-repression to self-expression; from capitalism to commune-ism; passive to active; sexism to non-power relationships and discovery of other/new sexual needs; from manipulation to honest relationships; fragmentation to involvement as a whole person; consumerism for false needs to subsistence for human needs; professionalism to self-sufficiency; schooling to learning; from "objective" mass media to subjective community media. The community is both a model (of post-revolutionary society) and a base of operations.

Our legal work is oriented toward keeping these counter-cultural forms viable and strengthening the counter-cultural community. We take cases only from people involved in revolutionary cultural forms, with revolutionary political goals. Much of our work is traditional kinds of law which we've used for new purposes and in new ways. We do not feel that the law itself can provide any solutions or bring about any fundamental change. But the law is one tool of advocacy in a many-sided struggle.

Our traditional legal work includes criminal and constitutional work, the mainstays of radical lawyers. But it also includes attempts to turn around other kinds of laws, to use them to perpetuate the community.

An example is the not-for-profit corporation form. A commune, a work collective, a free school can become a not-for-profit corporation. All assets and liabilities are attached to the group as an entity rather than to any individuals, thus reinforcing collectivity. The corporate form — directors, officers, quorums, etc. — can be ignored for the most part. The writing of by-laws is an opportunity for the group to make explicit the obligations, expectations, and needs of members and the purposes and ground rules of the group as a whole. If the group is ever challenged by the dominant culture or wishes to bargain with it, the incorporation is a sign of "legitimacy." In some cases, the group can go farther and make itself exempt from paying taxes. Tax law is another area of usually reactionary work that can be somewhat adapted. Tax resistance and other ways of denying money to the government can be investigated and practiced by an entire community.

We've also been called on to counteract very localized harassment in the form of selective zoning and building code enforcement. Free schools and free clinics are particularly subject to this kind of harassment. We respond with our own harassing tactics—getting delays, scheduling hearings on architects' plans, partial completion of required work. As with all laws, building codes are not used to enforce safety—owners of fire-traps can easily bribe inspectors—but to make unrealistic demands on people who try to control their own lives, health, or education.

Finally, our traditional work includes paralegal training and organizing people around their own legal problems. People who know their rights are not so easily intimidated, and as they gain confidence in their own legal skills and knowledge, the myth of professionalism falls apart. We have done training sessions for a number of community groups in various areas of law; these groups have set up their own community clinics. We have written a manual

on starting free schools. A model of a collective organization of people handling their own legal problems is the pro se divorce project of the Chicago Women's Law Caucus, in which women act as their own lawyers in uncontested divorce cases, with help from other women—lawyers, students, legal workers, and women who got their own divorce in the project and stayed to help others.

The Counter Culture Law Project is organized as a collective within the Northwestern clinic, which is also struggling to become more of a collective. Both the Counter Culture Project and the clinic consist of lawyers, students, and legal workers. The tendency to accept those categories as capitalist labor divisions is very strong. We have analyzed that tendency and its origins in our attempts to revolutionize our own work lives. The typical straight law office is characterized by professionalism and sexism. Lawyers divide the creative, prestigious, "valiant defender" work among themselves; the necessary but boring research goes to students; the typing, xeroxing, filing, mailing, recordkeeping shitwork goes to secretaries. Secretaries are considered below the professional level and are treated in such a way as to insure that they will never acquire the skills to allow them to challenge their place, their class position. Secretaries are alienated laborers. Not surprisingly, secretaries are women. They have bad jobs, bad pay, and on top of that, are expected to provide casual sexual stimulation for their hip, liberal bosses.

The clinic as an office once fit the basic description of any straight office with the exception of clothes, hair, and, perhaps, friendliness. A year and a half ago, however, basic changes began to happen. The secretaries became legal workers and with the name change, they won an accepted right to participate in the intellectually and emotionally rewarding aspects of legal work. The lawyers and students, on the other hand, generally accepted responsibility for their own typing, xeroxing, answering the phone, filing, etc. I say generally because the old ways are still reverted to, especially when the brief is due tomorrow, and the lawyer never learned how to type, and somebody has to do it, and . . .

In the Counter Culture Project, collectivity is carried farther than in the clinic at large (partly because the clinic's size and the widely varying interests of students prohibit real collectivity). The two coordinators share income. We also share work, both doing creative work and shitwork. We alternate as spokesperson/teacher. We try to keep analyzing our goals as new situations arise. We are planning to begin a commune. Certainly the effort to build collectivity is an ongoing, difficult process. But we believe it is the key.

Middle-Class Commune

PART THREE

Advantages of the Commune

There are a variety of reasons why people find the notion of a commune attractive. One of the common ones is the sense of community—of belonging to a group of others one cares for and enjoys being with. Both the suburbs and the cities can be very lonely places, especially for wives whose contact with others is limited to the coffee klatch, or to voluntary organizations. But the husband pays a price too when he comes home wanting some relaxation to greet a wife who wants adult conversation after ten hours of child care.

Opportunities for Close Relationships

In a commune one has a chance to interact with 23 other adults and such interaction can arise spontaneously over dinner, while doing community tasks, in the shop, or in the common lounges. One does not have to make major arrangements for a babysitter, find a mutually open date next week, and so on as is required for friends to get together when they live as nuclear families.

We mentioned "23 others" rather than "eleven other couples" for a reason. Once married, friendship and entertaining is usually by couples. Certainly men may have other male friends they do things with (and women find other females), but it is rare when a married man has a close (non-sexual) relationship with another woman. But if my wife likes movies or operas that I can't stand, why are the only options that I must go (or she can't) or she has to be limited to finding another woman? It makes more sense for her to feel free to go with others who enjoy the activity and she enjoys being with—whether male or female. Each of us also has needs for a close relationship with people (both of the same and opposite sex) other than our spouse. The commune facilitates the development of such relationships.

Personal Growth

In discussing the isolation of the nuclear family we must also consider how separate it is from sources that could help it grow and develop. For the most part the family has to rely on its own resources to solve problems, for there are strong norms that make it difficult for members to go outside for help. The expectation is that parents should be able to solve their own problems and going outside (to a counselor or a friend) is often felt as a sign of failure. Because of this, people seek outside help only when problems become especially severe, and then it is often too late.

What is paradoxical is that sustaining a marriage relationship over a lifetime and raising children are two of the more complex tasks we have to fulfill. And yet for most people, there is minimal training to fulfill these roles. One has parents as models, advice from popular magazines, and whatever little information friends are willing to share about their marriages. To compound this problem is that in recent years, couples are demanding more and more from marriage.

The rising divorce rate reflects this. Often the problem is seen as the wrong choice of partners and somewhere out there is the magical person to fulfill all one's needs. We are suggesting that more often the difficulty may lie in the lack of adequate ways of solving problems so difficulties are not resolved and the couple grows apart. While a communal arrangement that legitimizes asking for help as well as making it appropriate for others to initiate comments will not solve all problems, it can go a long way toward building viable relationships. Often other people can sense a problem before the couple themselves do.

One advantage of a commune is that each member has much more contact with others, so feedback is more likely to be based on a wide range of incidents and not just when a couple is on "best behavior" while visiting friends. We can think back to a friend who was in the process of getting a divorce (much to our surprise for we had seen them as such an ideal couple). She expressed her anger at herself for having felt that she had to act happily married when visiting us. Furthermore, the caring that is essential for feedback is more likely to develop in a community setting. Usually we don't give feedback unless we care enough about the other to take the risks of being rejected (or of receiving negative feedback in return). (Things said out of uncaring anger are rarely likely to be heard and considered.)

A community where there is more freedom in what one can say and how one can act provides other opportunities for learning and development. The possibility of being open to change and to other people's perceptions and ideas is both an exciting and scary one. A big part of us prefers the safety and predictability of being closed and unchanging to the danger of uncertainty and possibly pain that sometimes accompanies growth. Yet really being able to hear what others and oneself are saying, one's needs and feelings and also one's impact on others, leads to a new strength that comes from knowing that one is less fragile and does not need to be protected from the "truth" as we and others see it. And that is in addition to the increased satisfaction we may experience as a result of the changes we are able to make in our relations with others, our work, etc. Most people reveal very little about themselves (and what they do is often only what others expect of them), yet if there could be a community in which norms support self-disclosure, there is much each person could learn from others. People have different experiences as well as different values and goals. (This is one of the advantages of having members who range in age from early adulthood to retirement.) People also tend to be confronted with similar issues (e.g., role of husband and wife, issues of extramarital sex, relative importance of work vs. home). If these issues were discussed more publicly, each person could have much to learn from others.

The increased informal contact in communes means more intellectual discussion of politics, social issues, literature, and

the arts. People can engage in educational activities that would be prohibitively expensive if a family tried it alone. Several people who want to take modern dance or learn a musical instrument can share the cost of an outside instructor. Skilled instructors may even exist inside the group. And it is easier (and more enjoyable) to do hobbies and recreational activities when there are others with similar interests.

The commune also offers important advantages for children. Communication between couples on their child-rearing behavior should help parents be caring and non-destructive with the children. A commune also offers a wider range of role models for the children. Often children need other adults to relate to. They can sometimes ask things of other adults more easily than with their parents (as well as hear things from other adults they wouldn't accept from parents). But perhaps the greater benefit from the commune is the amount children can learn from each other.

Will a day-care program, even if quite elaborate, mean a lowering of quality as compared to the mother who stays home and devotes full time to the children? We feel that multiple mothering is not damaging and in fact may raise the quality. Being full time at home does not usually mean full time with children. The average mother spends slightly over an hour and a half a day in full attention to her children. In addition, a play group with extensive peer contact and a skilled teacher provide benefits not easily duplicated by the mother. A working mother can be a better role model for children—particularly for daughters.

Greater Freedom

One of the major attractions in a commune is the free time that it allows. The nuclear family is extremely wasteful of members' time. In a commune of a dozen families, it is not necessary for each mother to fix three separate meals a day when two people can do an equally satisfactory job. If there is one pre-school child in each family, three people can provide excellent supervision. If school-age children have to come home for lunch, why do all mothers have to organize their day so as to be home at noon? It might be that the existing family structure encourages traditional role behavior and a novel living structure would free the imagination for more innovative solutions as well as making it easier to implement one.

Nowadays there is increased concern with male and female roles. A commune can assist this redefinition of roles in several ways. For one thing, there is less of an economic burden that ties the male into a full time job. Furthermore, with communal cooking, housekeeping and child care, the wife is freer to work. Families can now experiment with different ways to share the economic load. Each parent could work half time (or less) or there is no reason why the wife can't be the major breadwinner. If the husband wants to study, write, or paint, or his talents are more in child rearing, he should be free to attempt them.

The freedom from economic pressures (having to be fully employed at all times) and freedom of time, should mean that both the husband and wife can start to engage in activities that truly interest them and not that they feel compelled to do. This greater freedom to choose one's

activities is not limited just to work. There will be some people who love to cook, or to care for children, or to garden. Now to a much greater extent, they can spend their time on those activities that give them pleasure and less on those they feel they have to do.

Communal Work and Political Activity

Many communes have developed around the notion of members working together as well as living together. This occurs naturally when the commune is economically self-sufficient through agriculture or crafts (as is the case with the Israeli kibbutzim and most of the American utopian communities). There are lawyers' communes, education communes, and doctors' communes. If education is seen as one of the core interests, it would be a logical extension of the child-care programs to have the community run a school.

"Work communes" may also have radical politics as a central goal. Doctors may provide inexpensive medical care to the poor, and lawyers defend those they see as exploited. Communes make it easier to organize and plan political activity.

If one enjoys the company of other commune members, then work is more pleasurable if done with them. One does not have to live a schizophrenic existence by living in one type of world and being employed in another. By combining the two, one has doubled the areas in which conflict can arise. A person could be a good living partner, but not a satisfactory co-worker. This limits the type of people who can join, because their skills and interests have to fit in with the work emphasis of the commune. Finally, it further isolates oneself from the outside world (which can be seen as an advantage or drawback depending on one's perspective).

Regardless of why they join, it is crucial that the commune have some strong reason for existence that provides the glue to hold members together under difficult times. The change in life style from a nuclear family to a community is a significant one and there are many stresses in the process. Most of the successful communes have had a strong ideological base that was political or religious. But if we think of ideology in the broadest sense to include belief in personal growth or new life styles, then our model contains a strong ideological purpose.

While high cohesiveness can be a force that preserves the community, it also has some dangers. The greater the attraction of members to a group, the more power the group has to force individuals to conform. The difficult line is between enough cohesiveness so that the community does not splinter at the first signs of difficulty, but not so great that individuality is threatened.

Role of Sensitivity Training

We think the skills developed in T-group training are crucial for the success of the type of commune we have described. When there are that many people in a highly interdependent relationship with each other, it is inevitable that interpersonal problems will develop. In most cases in our society, we handle annoyance by avoidance—either by actually leaving or by ignoring the other if we are forced to meet. In a commune this is not possible, because the tension

would be destructive and physical retreat very difficult. What is needed is to bring the problem directly out in the open in a way that leads to a successful resolution.

Sensitivity training provides insights in how to directly confront another person and give feedback in a way that is less likely to produce defensiveness. It helps people move from an argumentative, win-lose type of encounter to one where they try to solve the problem together. Furthermore, it increases the chance that one will hear and consider feedback when it is given. All of these are crucial skills in resolving difficulties between people. Another learning that is relevant to the commune is that people in a T-group are able to separate out *caring* for somebody from *liking* him as a close friend. This is important because many people who consider moving to a commune say they don't know whether they can (or want to) be close friends with all others who might join. While it is helpful to at least like the other members, one can still be deeply concerned with the growth and well-being of another even if that person isn't your best friend.

Often in talking about communes, people will say, "It sounds intriguing but I need my privacy." What they mean is not only that they need to be alone (for there would be plenty of opportunity for that in our commune), but they are afraid that others will intrude on their "life space"—on their person. One way this can occur is when another person does something that annoys or bothers us and the matter is left unresolved. For a commune to be successful, it is necessary that each member have the skills to be able to confront someone who is annoying him. Furthermore, it is crucial that the community establish norms that legitimize being open when bothered and support the people in resolving their difficulty. It is necessary that members not only have the ability to try to influence each other, but also the skills to be able to *resist* influence. This may sound paradoxical, but it is our belief that a person will be willing to be influenced only when he feels that he has the ultimate control in determining how far he will let others influence him.

Sensitivity training is appropriate for a variety of goals. It is the best technique for providing the skills of openness and confrontation in a caring manner. It can also help solve specific problems that have developed. Third, if one of the major goals of the commune is to facilitate growth within relationships, then a T-group is an excellent approach. (One advantage for having personal and interpersonal growth as a major goal of the community is that we have taken part of the "problem" out of difficulties that arise. If it is inevitable that interpersonal problems will arise, then rather than just treating them as hindrances to effective living, they could also be seen as potential situations for personal learning. This doesn't mean that people will look forward (and manufacture) problems; rather it means that they can be seen as having some benefit and not just an inevitable nuisance.) A final benefit is its ability to help build trust and good working relationships among those developing the commune (it also can serve to help integrate new members in an ongoing community).

A sensitivity experience can be valuable for a group establishing a commune. Before they have taken the final steps to move in together, hiring a skilled trainer to run a

weekend group for them can help work out any problems that have developed thus far in their relationship, and build a cohesive group that will make the transition easier. (It can also be a good testing ground to see if each member is willing to be that open in the commune.)

A second occasion when sensitivity experiences can be used is in weekly or bi-weekly meetings devoted to clearing up any problems in the running of the community or between members. While such meetings would not preclude people bringing up problems with each other if they should come up during the week, it does provide one set time for such problems to be raised. While members may be reluctant to call a meeting just to discuss one issue, regularly scheduled meetings make it less of a big deal. (And issues would tend to be raised before the difficulty grew to gigantic size.)

For such continuous meetings to work, it is important that one or more members have extensive group experience. If necessary, the commune might want to see that some of its members receive further training. One commune, Twin Oaks, had two professional trainers come in for four days, not to lead a sensitivity group but to provide training skills for the members. They report that until then, attempts to have encounter groups without skilled participants had been unproductive.

We have talked about sensitivity training in its more functional role of solving problems between people in the commune. What should not be overlooked, and can hardly be emphasized enough, is the contribution that these encounters can make toward the continued growth of the people involved, their greater sensitivity to the needs of others and to their own feelings, and hopefully a greater joy, spontaneity, and willingness to try new things.

Problems in Communes

Sensitivity Training and "Great Expectations"

People usually start communes with high hopes; that it will solve all the difficulties they have had with their marriage, interpersonal relationships and enjoyment from life. One can easily get the image of a conflict-free existence in which all members live in harmony. T-groups can build up this false hope, for it is possible to feel intense caring and deep warmth and closeness to other members during the session and assume that it can "be like this all the time." Yet a commune is not a panacea—an improvement perhaps over present existence, but no cure-all for society's ills. Spiro in *Kibbutz* reports the sense of disillusionment some members feel that the kibbutzim have not remade society. While one should have aspirations, he also shouldn't forget reality. There is another problem that can arise from sensitivity training—that people will become so involved with growth that all their getting together becomes heavy and serious and all fun is lost. But this is something the community can easily modify by becoming aware of the problem and finding the right amount of intensity for them.

Who is Attracted to a Commune

A clinician who has been doing work on communes observed that many communes serve as therapeutic communities. We do not mean to disparage that function—only to

say the prospective member should be clear if that is the type of community he wishes to join. In addition, a person with a serious problem can put forth more of a burden on groups than it can manage. Not infrequently, people become interested in communal living when there is some basic difficulty with the marriage that they hope will be solved by living in a group. They have sexual problems (or want sexual variety), are bored with each other, or the marriage is on the rocks for some other reason, and this is seen as the last possible hope. Although communes can be of some help in providing additional points of view and in teaching couples to really talk and listen, forming the commune is difficult and energy-consuming enough without having to work to preserve one's own (or another's) marriage.

Even if people are reasonably healthy, it could be they have characteristics that make communal living difficult. People who respond to criticism by high defensiveness and who have many areas they don't want to examine will find a commune difficult. People who see the world in highly ideological terms and feel there is only one way (theirs) to act will have a difficult time tolerating diversity. There are many ways that people find out if they are personally suited to a commune. We have mentioned the weekend T-group as one approach. Another is to start to have meals together or spend a vacation together—perhaps simulating the commune by renting a resort that has separate quarters but one central cooking area they can operate. (One thing that should not be overlooked is inclusion of children in the decision of whether to join a commune, and even in the planning of structure and operations. Even grade-school children often have strong feelings about such a move.)

Sexual Behavior

One of the fantasies people have about communes is of a Bacchanalian orgy with free sexual access. While this may fit some communities, it does not fit all. A study of early communes in America found that sexual patterns did predict which communes survived. Those that had a long life span either were strictly monogamous (or celibate) or practiced total free love with strong attractions between individuals discouraged. What seemed to be most disruptive was a "mixed model" of strong dyadic relationships with sexual access outside the relationship.

It might be that present generations are better able to psychologically handle situations in which one or both partners in a deep relationship also have outside affairs, but it is our observation that fewer people can handle that than claim they can. Assuming that most "middle class communes" are basically monogamous, then sex outside marriage could be very disruptive. Communal living does encourage growth of intimacy outside of marriage. We talk about closeness and caring for others and having deep relationships with other members in the community of the same and opposite sex. It would be naive to assume that sexual attraction won't emerge in many relationships. By discussing the attraction openly, couples are sometimes able to accept the attraction but have less need to act on it. What seems to be most destructive is not to directly deal with it for that only produces tension.

We have found four myths that frequently arise:

1. "The more (experimental, risk-taking, radical, anti-middle class) one is, the better." One often sees this myth operating when people talk about the sort of commune they want and the person who is willing to give up most possessions gains the most approval. Other people almost apologetically say "I guess I am not ready for that yet," implying that they are at fault and are responding to the pressure to move in that direction. People start to compete in trying to be farther out and "freer" than the others. The point is not the rightness or wrongness of the direction, only the imposition of it on others.

Another area where myth operates is in the area of sexual behavior. People feel apologetic if they want to hold on to a monogamous relationship and feel threatened by their spouse sleeping with someone else. People speak about it as "their hangup" and "not being mature enough to handle their mate having other relationships." There is often so strong a reaction against being middle-class that anything that smacks of it gets seen as undesirable.

2. "Everybody does his own thing." While the greater free time allows people to build a life in which they can pursue their own choices, this gets extended into a value that the most important criterion is people doing what they want (as long as it doesn't hurt anybody else). However, any organization—and certainly this one—needs a certain coordination of activities. Since people cannot exert influence directly in a "do your own thing" commune, they are forced to resort to indirect and often manipulative measures. A successful commune is one that constantly strives for a balance between the needs of the group and those of the individual.

3. "Leaving is a sign the commune has failed." Again and again intentional communities report the difficulty and sense of failure if somebody decides to leave. As one person said, "If we really believe this is a better life, then why would anyone want to leave?" Departure threatens the members' belief in what they are doing and often communes will go to great lengths to keep members in and have deep feelings of depression if they are unsuccessful. It is important to remember that different people have different needs, and no one group can be satisfying to all people at all times.

4. "Organization and structure is bad." Our culture is highly rule-bound, and one of the benefits of the counter-culture is that it demonstrates that individuals and organizations can operate with fewer rules and less regard for time and deadlines. Yet again this cannot be carried to an extreme. One sees this myth operating when one member criticizes another for not finishing a job or getting a task done on time, and is asked in return what his hangup is with rules and time. Sometimes the rejoinder is valid, but sometimes it can be used as an excuse for irresponsibility.

Aspects of these myths have value. The first one encourages experimenting with new behavior which is a necessary precondition for growth. The second one (do your own thing) helps people get in touch with their own needs. The third one helps build commitment both to the community and to other members and the fourth one helps produce a freer and looser lifestyle. The point is that these myths can be a problem if they are used in a coercive fashion.

On rural poverty

Geoffrey Faux

Maine is the poorest state in New England and ranks 37th in the country in terms of per capita income. Since most of the poorer states are in the South, where the milder climate reduces the cost of living, Mainers are probably worse off than the per capita figure implies. Indeed, the state has all of the problems associated with poverty, including poor housing, ill health, and joblessness. And since it does not have a major racial problem (although it does have a small number of Indians who have had their share of mistreatment), the problems of poverty are more clearly a class than a racial phenomenon.

But while Maine has been poor and rural for a long time and has been experiencing out-migration for a long time, those who have chosen to remain in Maine have gotten by because land had been cheap and accessible. They could hunt and fish for meat, raise and can fruits and vegetables, and had a cultural environment that allowed them to "make do" with old clothes and old cars.

Since the mid-1950s, the state has been trying to attract industry through tax and financial incentives, an effort that has not worked very well. A few firms have come into the state, but it is not clear that it has been in response to any of the incentives offered by the state. In several instances firms have come in and operated for the duration of the subsidy and left as soon as the subsidy ran out. Recently the largest loan guaranteed by the State Industrial Authority—to a sugar beet factory—went sour and the state is now stuck with the mortgage.

In fact, far from making progress in the industrial sector, Maine is actually falling behind. Between 1967 and 1969, according to the state's own Department of Economic



Development, the number of production workers employed in manufacturing industries dropped from 121,100 to 118,020. Perhaps more significant, expenditures for plant modernization and equipment dropped over the same period from \$146 million to \$106 million.

The pulp and paper and lumber industries that account for one-third of the value of manufactured goods in the state have drastically reduced their investments. Indications are that several major firms do not intend to continue significant activity beyond the life of present plant and equipment. Instead, they are moving into recreation and tourism, encouraged by the fact that in recent years vacationers from the cities of the Northeast Corridor have flocked to Maine in increasing numbers to escape congestion, overcrowding, and pollution.

Between 1964 and 1969 spending by tourists in the state almost doubled and has continued to rise since. Tourism is now the number one industry in the state, and prices have skyrocketed as a result. An acre of land that sold for \$20 in 1961 cannot be had for less than \$200 today. Stories abound of how land speculators and wealthy people from Boston and New York bought land dirt cheap from poor farmers a few years ago and have made fortunes on the increase in value.

The effect of this on the poor is profound. Whereas the poor rural Mainer previously could stay in his community supplementing his income with a garden, by hunting and fishing, and by digging clams, the rise in taxes, rents, and the general cost of living is squeezing him mercilessly. And the land itself, which used to be open to hunting and fishing by Mainers, is now being fenced off for the pleasure of outsiders.

Even his own government, based on the New England town meeting of which the Mainer could be justly proud, is being undermined. Townships are without zoning powers, which they never needed before and about which they lack the sophistication to understand. Where they have regulatory powers, the town selectmen have neither the skill nor the economic power to avoid being dominated by the corporate interests. During a recent survey of Maine local government, a researcher asked a local selectman how he thought the board was going to vote on a particular issue. The selectman replied that he didn't know yet since he hadn't called the Boston headquarters of the town's largest firm.

Gradually the poor rural Mainer is being driven out of his community. The numbers on population movements suggest that Maine's coastal areas are undergoing a shift in population with low-income indigenous Mainers being pushed into the sparsely settled backwoods areas, where opportunities are practically nil. The process is reminiscent of the cycle of uprooting and resettlement that American Indians were subjected to during the 19th century.

Such considerations do not seem to feed into the policy-making machinery of planners and strategists. At a time when everyone with money to invest in the state is putting it into land and recreation, the state is still trying to attract industry to Maine, and the attention of most of the regional offices of federal agencies is riveted to "the mobility strategy" and industrial development.

Yet while tourism and recreation are the most important forces to hit the state in a century, and could open up all kinds of opportunities for the underemployed, especially now that recreation in Maine has become an all-year activity, the poor can't get a handle on these opportunities because they are controlled by out-of-staters.

A recent estimate put the total absentee ownership of the state's land area at 80 percent. Fifty-two percent of the land is owned by paper companies. Outsiders own the land and control the benefits. Moreover, wages are kept low, in part by importing thousands of out-of-state college students who compete with the local population for summer jobs. Jobs with any kind of career potential go to people brought in from the outside. Nor is there any training or financing available for local people to take advantage of the business opportunities generated by the recreation and tourism.

To make matters worse, the statewide development of the tourist industry has been random and unplanned. New motels, hot dog stands, service stations, gift shops, and camping grounds pop up every day as corporations and entrepreneurs chase each other all over the Maine coast in an effort to get locational advantage. Overdevelopment has already occurred in some areas and the result has been overcrowding, congestion, and pollution. In addition, this chaotic competition has made it harder for small businessmen to make a profit since overbuilding drives returns down. Only the larger corporations have the staying power to hold onto the land for its long-term benefits.

Furthermore, the capital gains resulting from the steadily rising value of the land, which is Maine's primary resource, are also lost to most of the state's indigenous population. If tapped, such values could generate badly needed funds for public services. But the state relies on an archaic and

regressive property tax that ironically favors the large, corporate landowner.

I think it is safe to say that what is happening in Maine is happening elsewhere. In Vermont, for example, a recent study showed that 23 of 31 Vermont plants employing more than 250 people are owned by out-of-staters. Despite the Vermonter's image of himself as a free independent yeoman, he is practically a serf to corporate interests in New York and Boston. The interesting thing is that this pattern of absentee ownership has emerged in just the last 15 years as a result of the trend toward mergers and conglomerates.

In western North Carolina and other places in Appalachia, the lumber and coal companies that have sucked the minerals and timber dry are now cutting up their holdings into vacation and retirement homes. As in Maine, taxes, rents, and the cost of living have risen in these places and the poor are being further impoverished.

If there has been a broad survey of corporate land ownership in the United States, I am unaware of it. However, in my own limited observations, many of the same corporate names seem to crop up in different parts of the country. Among the major corporate landowners in Maine are Georgia Pacific, the International Paper Company, and St. Regis Paper. In Harlan County, Kentucky, the largest landowners in the county are U.S. Steel, International Paper, and Georgia Pacific. In Jefferson County, Mississippi, the largest landowners are Johns Manville, International Paper, and St. Regis Paper.

The growth of recreation and tourism and the shifting pattern of development to less congested and polluted areas will in the next decade offer a tremendous opportunity for revitalizing rural America. But the rural poor who should stand to gain from these trends are being pushed out of the picture by the corporate sector. Efforts to pour investment subsidies into rural areas without regard for who benefits will make a mockery out of the genuine need of the poor to participate in the development of rural areas. As in urban renewal, rural renewal could become a disaster for the poor.

Where do we go from here? How do we get out of the deadend into which our rural policies have taken us?

The first step is to recognize the nature of the issue. Behind the "problems" of bad housing, poor education, insufficient jobs, lack of capital to start a business, and so on, is a system of unequal distribution of land and resources under a largely absentee ownership. This system has been created by tax policies, subsidy programs, and technical aid efforts paid for by the U.S. taxpayer.

This concentration of power renders helpless not just the poor but all parts of rural society. Even where skillful men of good intent lead a local government, they cannot make the changes needed because rural communities themselves are in bondage to these corporate powers. And it is not in the nature of things for International Paper to tax itself for better housing in Maine, or for Georgia Pacific to concern itself with schools in Harlan County, or for St. Regis to worry about poor black sharecroppers in Jefferson County, Mississippi.

A second step is to get the facts. What information there is concerning ownership of rural America is scattered and



incomplete. The federal government which spends millions of dollars on rural socio-economic research of dubious value has done nothing on the basic question of who owns the land and the resources in rural America. What is needed is a detailed and thorough study of the concentration of ownership in rural America and its relationship to rural poverty.

But even before the completion of such a study, a strategy for rural development can begin to be formulated. Elements in such a strategy might include:

- development of a system of credit, training, and technical assistance for poor peoples' rural cooperatives and other self-help enterprises. The proposed Title VII of the Senate version of the Economic Opportunity Act is a start, but it only scratches the surface.
- reform of farm subsidy programs that favor corporate wealth over the small farmer.
- extension of minimum wage laws to farm workers to alleviate the exploitation of human beings that is the backbone of large-scale corporate farming in many parts of the country.
- a shift in the priorities of federally supported agricultural research from a concentration on large-scale technology to technology suitable for smaller farms. It is unlikely that the shift to large-scale farming would have happened in many crops had not the research sponsored by the Department of Agriculture been so oriented to large-scale farming.
- reform of tax policies that provide incentives for the wealthy to speculate in land. Also required is a shift away

from the property tax to a more progressive income tax as a basic source of local government income.

- revision of rural development legislation such as that which proposes a Rural Development Credit System (S 2223) to assure that it would become a vehicle for self-development.
- development of a land bank program whereby the federal government would finance local purchase of land for locally owned development projects. Like the Urban Renewal Program, the Land Bank would provide "write-downs" for local projects. Unlike the Urban Renewal Program, development projects would be sponsored and owned by publicly owned local or regional development corporations responsible to the communities involved. Through these development corporations, migrant workers could be given an opportunity to settle and obtain land ownership.
- exploration of the antitrust aspects of the concentration of land ownership looking towards the possibilities of comprehensive land reform through both legal and legislative action.
- reform of abuses of acreage limitations under the Federal Reclamation Act.

It is not easy to conclude that an important part of the solution to rural poverty is in the redistribution of land. Such a solution seems to lie so far into the future, and each day that goes by is another day of suffering for migrants and other rural poor people. But after seven years of trying to cure poverty with band-aids, the federal government cannot continue to delude itself as to the real nature of the disease.

Ironically, the United States has been preaching the virtues of land reform to less-developed countries since the end of World War II. The forces that resist land reform in Latin America and Asia are similar to the forces that have prevented it from becoming a subject of serious discussion in this country. But for better or worse, land reform is as much a key to the elimination of rural poverty in America as it is anywhere else on the globe.

Statement of Purpose

1. To acquire and liberate Maine land from traditional conceptions of private property, promoting a cooperative approach to life and life's needs.
2. To hold such land in perpetuity, not as public or private property, but in trusteeship.
3. To encourage that such land be used with practices consistent with environmental and ecological principles and, whenever possible, to help provide resources necessary in the care and usage of the land.
4. To support efforts for land reform everywhere.

Membership

Maine Land Trust membership can be obtained by the receipt of a dollar annually. Members are held in good standing unless excluded by the membership in a general meeting for an overt breach of the Statement of Purpose of the Maine Land Trust.

Minority Representation on Maine Land Trust Trusteeship Council

If any person or group feels unrepresented under any of the structural categories set up in the Trust it is the responsibility of the whole group to be responsive to change. We recognize the social and economic oppression of social, racial, and ethnic groups in this State and seek to create an egalitarian structure to meet the needs of minorities.

Maine Land Trust Machinery (For election of the Trusteeship Council)

There will be twenty-four members of the Board of Trustees selected at a general meeting of the members. The meeting will break into six caucus groups in various categories.

First category: 1) men over twenty; 2) men and women under 20 (suggest age limit of ten years old); 3) women over twenty.

Second category: 4) people living on the land owned by the Trust; 5) land advocates (generally lay people with a keen interest in the land to speak for the land)—environmentalists, organic farmers who live on land other than Trust lands; 6) technical advisors—attorneys, real estate brokers, bankers, ecologists, etc.

Each group chooses four members; two women and two men from groups 2, 4, 5, and 6, four members each from groups 1 and 3.

If less than the needed representation is available in any group, that member is assigned as part of the quota to groups 1 and 3; i.e., if only one woman is present in group 6, then

an additional member is assigned to group 3. If no members are available in group 4, then groups 1 and 3 each get two more members.

The selection process is as follows:

Groups 1, 2, and 3 — ½ of total members allotted by lottery and ½ by election.

Group 4 — caucus votes on method at time of caucus; either ½-½ lot-election or all by lot or election.

Groups 5 and 6 — election.

First category groups caucus first. Second category groups draw upon membership from first category groups; i.e., a fifteen-year-old can participate in group 2 and/or group 4. Election or lot selection in first category eliminates candidacy in second category.

There is in Maine a series of land reform ideas, each one a bit more strenuous than the next, each one progressing by degrees toward the ultimate goal of making the land the resource it was when the American Indians were the only people on this continent.

None of those Indians "owned" the land in the sense that he could buy or sell it. The Indians saw the land as an everlasting entity which they could use, but not own, during their time on earth. The land to the Indians was a common asset, to be shared, hunted, farmed, and protected for the tribe, not exploited by the individual. When an Indian died, he wanted more to leave the land as he found it, rather than to leave land. He wanted his heirs to feel as free to wander over all lands as he had; and he wanted the land to support all Indian nations, not just himself or his family.

It is quite difficult for most of us to absorb this concept. We have become too conditioned to property rights to imagine a modern nation without them. Yet in Israel today, most of the land is the property of all the people, just as it is in many African and Asian nation states. The concepts of land non-ownership held by the American Indians are very much a reality in some very real places; and in none of those places has the kind of chaos occurred that most Americans might imagine if they were told there could no longer be any such thing as land ownership involving rights of exclusive use.

If those same Americans looked closely at the events taking place in Maine today, they might be surprised to see the movement that's been made along the path toward land reform.

Following a series of meetings held last summer in Bangor and other Maine communities, a sizable group of Maine citizens has formed an ad hoc group to organize a Maine Community Land Trust.

In their own words, the group's purpose is: "(1) to acquire and liberate Maine land from the traditional conceptions of private property; (2) to hold such land in perpetuity not as public or private property but in trusteeship; (3) to encourage that the land be used with practices consistent with environmental and ecological principles and whenever possible to help provide resources necessary in the care and usage of the land; and (4) to support efforts for land reform everywhere."

Unlike some other cooperative, *people's* efforts that have been launched and aborted in Maine recently, the Maine Community Land Trust group has maintained and organized a persistent schedule aimed at an official meeting of formation this September in Bangor. At that time, the Land Trust would organize, elect officers, open an office, and begin the process of "liberating" its first tract of land.

Much of the organizational progress of the group has been the result of repeated visits to Maine by Robert Swann, director of the International Independence Institute, Inc. of Ashby, Massachusetts. Swann, who has already established one of the nation's first working land trusts—a 5,000 acre parcel in Georgia—is a practical, hard-working land reformer who has outlined scores of pages of plans for land financing, planning, locating, and acquisition.

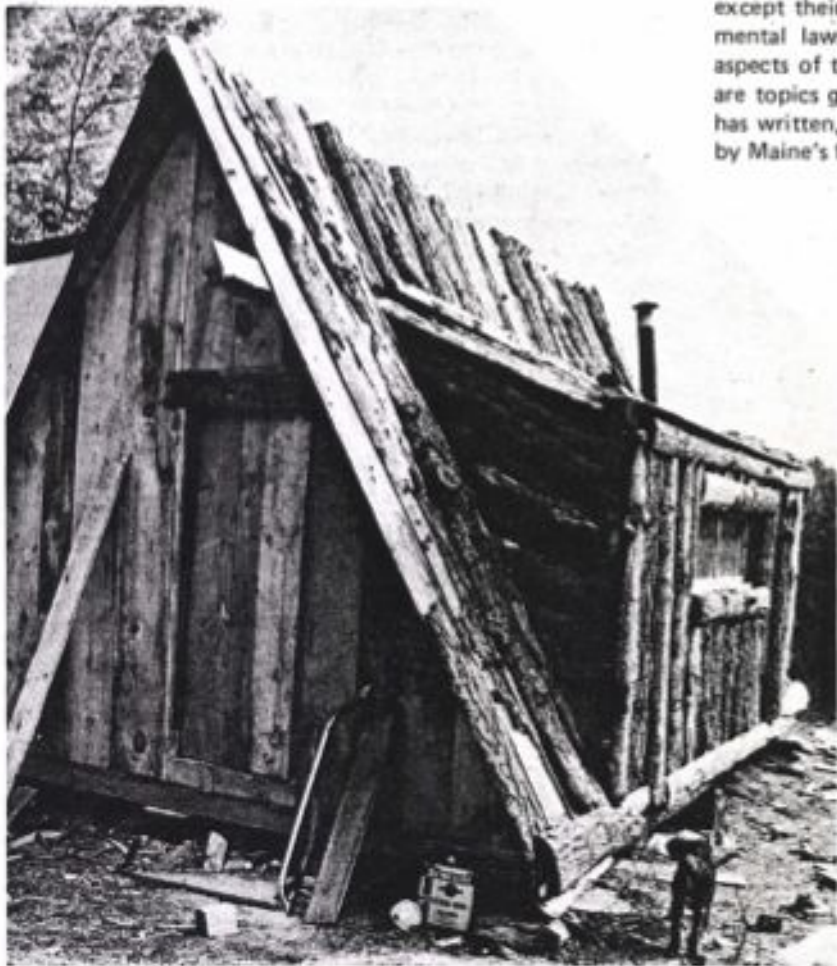
The plan essentially works like this: once a sizable parcel of undeveloped land is located, it is purchased by the trust, either with donated funds or money raised through the sale of long-term bonds or debentures. The trust officers (elected by the *people*) write the rules for land use, set the social and environmental bounds, and then lease parcels of the land at low cost (and very possibly with existing Federal aid programs) to people who want to work and homestead the land.

The Land Trust member cannot "own" the land he/she builds or farms on; but he/she can own the buildings and the

produce, because they are the result of his/her direct human energy, whereas the land is the gift of Nature to all men. The Land Trust operates within the present economic system because—according to plan—the land it uses is worked to produce enough goods to generate the income to pay off the long-term debentures (sold, as Swann is quick to outline, with an inflation-proof increase in value). If, for example, the Land Trust's first Maine parcel is peopled by organic farmers, part of the crop's cash value would go to the farmers, part to the Land Trust, and part to debt-service and retirement.

The rules governing the land's use would be set entirely by the trustees (any member of the Land Trust); leases would be written by mutual consent; and, because the cost of the per-unit lease would be low, and loan services for leases would be available, low-income rural people now denied land ownership could get back to the land and into the business of maintaining their own pride and self-sufficiency from the land. At least that is the way Robert Swann sees it, along with his Maine friend and coordinator, Ralph Greene, who is helping to organize the first Maine Land Trust out of an office in Bangor.

Like the American Indians, who set the goals for today's land reformers, members of the Maine Land Trust would not "own" any of their land, and therefore could not sell it. They would be entitled to live on and use it under certain laws to which their community of consent had agreed. They would be bound by no government land-use regulations except their own consensus and state sanitation and environmental laws. Just how taxes, sub-leases, rights-of-way and aspects of the private property concept might be worked out are topics grappled with in the hundreds of pages Bob Swann has written, and soon perhaps to be grappled with in reality by Maine's first Land Trust, land reform group.



First portion from "Community Economics"
Center for Community Economic Development
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Second portion from Maine Community Land
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UNITY

Jud Jerome



The first surge of the contemporary commune movement (1964-1968) was typically one of escape from the city, specifically from Haight-Ashbury and other urban hip communities that were rapidly degenerating into enclaves of drugs, crime, and political violence. The dream seemed to involve an elitist search for bucolic leisure—not a particularly possible or even attractive one for the population generally. And descriptions of the new plenitude, including that of Mumford, often convey an air of aristocratic seclusion and retirement. But the principles of that plenitude can be applied in urban settings as well, as the phenomenon I will call UNITY illustrates.*

*UNITY is not exactly a commune, but I can think of no better word for it. It has been discussed in a book about communes, various newspaper and magazine accounts, and in an unpublished book by one of its members, written in fulfillment of doctoral requirements. This member was on the staff of this study, and kept a detailed journal over a year's period, amplified in extensive correspondence with me. (I have also used another book-length journal of another member, also used in fulfillment of doctoral requirements.) I visited twice, for a period of about two weeks, and published a long account of the place and other living-learning communities in a journal of higher education. Four other members of the staff of this study visited and reported on it. But I have refrained from giving specific bibliographical references to preserve the anonymity of the community.

Most members of UNITY have (like in the new culture) reacted against the "whole hippy-trippy kind of reality that died not so many years ago." One wrote me:

...one group of people also coming out of the Haight was [those who brought about] ... the whole commercialization of that trip ... hippy-trippy capitalism now talked about as the underground or the alternative society. But within that whole category of people there are those who have gone off into a kind of self-sacrificing masochistic survival trip on communes. There is a third group of people which is different from either of those. They are people who are essentially pragmatic, and realistic, and fairly broadly versed in real world machinations, able to select from among them those things that are important and tactically useful. They are not underground at this point. The underground has basically been co-opted by the capitalists with very few exceptions (or destroyed by the police). So what you see is a seed of something new and as yet undefined.

There is a note of self-justification in what he says; not all rural communes are "self-sacrificing masochistic survival

trips." But Walden is where you find it. (In fact, at least two urban communes use that name. One in Providence, Rhode Island, is a highly sophisticated, behaviorist and technologically oriented group, one of several in the country based on ideas in B. F. Skinner's *Walden Two*.) Insofar as they are able to achieve greater personal integration, autonomy, and satisfactions outside the Megamachine, they represent a movement toward the new plenitude.

UNITY is a community located in 84,000 square feet of warehouse, rented in 1970 as five concrete floors of vacant space by a dozen artists, architects, and musicians looking for a place to start an urban experiment in living and working. About two hundred people work in the building, of which some seventy live there. The city had made an estimate of \$500,000 as the cost of rehabilitating the building, but the same work (minus air conditioning) was done by members of UNITY for less than \$50,000. They are an unincorporated association—the form used by many private clubs and labor unions—governing themselves by consensus in weekly meetings. There is no boss, are no standing offices (though some individuals do accept responsibility for particular areas of concern), few assigned tasks (and these rotate). Members take turns collecting the \$5,500 operating costs of the building (rent, utilities, maintenance supplies, insurance), according to a formula "based on the amount of floor space occupied, number of occupants, and usage of utilities." Spaces have been demarcated (the word "room" is not used), walls built according to the building code (albeit the spaces are odd-shaped and some walls are built with great sloping curves), fire doors installed, along with wiring, plumbing, a heating system, and creative furnishings. Some thirty to fifty people were (at the time I visited) eating a communal dinner each evening on the top floor in a cafeteria run completely without paid staff. In a pamphlet they described themselves:

where do we come from?

Most of us were born between 1940 and 1950. ... the end of industrialism and the beginning of an economy based on software rather than hardware. We were born at the beginning of the era of TV, computers, jet travel, nuclear physics. From the time we were born to the present the greatest economic growth has been in industry that produces software: information, research and development, electronic communications systems, media, education, the multi-versity. ... One of the corporate structure's concerns was to

ensure that there would be an educated, highly skilled, specialized, and available working class to fill the software mills of the new technology. We were to become that working class. We grew up with the 'cold war,' the 'space race,' and the 'crisis in education'—all propaganda efforts designed to lure large numbers of young people into becoming teachers, engineers, scientists, media technicians, etc. We were fooled in the same way the Okies were lured to California by the growers. Five jobs were promised when there was only one job available. We were told that there would be an unlimited need for educated people—which was pure bullshit. . . . Whatever America creates, it always seems to create a glut of. The ultimate triumph of industrialism was to apply the techniques of the assembly line to the production of a labor force for post-industrialism. . . . In 1960 the cold war was flourishing and no PhD ever dreamed that 1970 would see PhDs driving cabs and applying for welfare.

all dressed up and nowhere to go

So here we are. We can write dissertations, we can teach school, we can design bridges, program computers. We're doctors, and lawyers, sculptors and painters, film makers and urban planners, TV and film technicians, designers and architects, electronics experimenters, musicians, composers, and political organizers. And we're free. Free because we're irrelevant. We're the avant garde of a tidal wave of surplus talent, training, and glorious expectations. A tidal wave that's just beginning to realize it's a tidal wave.

did someone say revolution?

It took us a while, but we've done it. We've been shaken out of our little mental compartments of 'architect' or 'psychologist.' We've come together. And we've realized that we're either going to transform America or we're going to die with America. . . . We have seen our enemies and we're looking for our allies. We are no longer 'alienated' from our work because our work is the transformation of America.

The economy of the place is fairly simple in theory: in every way possible the cash nexus has been replaced with an energy nexus. People talk about "energy ripoffs," as, for example, when someone dominates a meeting with an ego trip. When it is sensed that all of one's energy, or the group's energy, is flowing outward, with little coming back in, a rearrangement is called for so that a better balance and exchange can be maintained. It is common to refer to an individual or to a group project (or even a party) admiringly as having "so much energy!" One hears remarks such as "I didn't feel like putting energy into that relationship." A member says they "measure value in terms of the energy required to accomplish something rather than in terms of the cash price that something will bring in the marketplace."**

**Problems arise when translation is attempted to cash value. The new culture seems to me quite different in its view of labor from that of Marx, where labor as "value added" is calculated in determining the cash reward due the laborer. Marx regards toil as an unpleasant burden. "Energy" in the new culture is on the one hand a value-free scientific concept and, on the other, *elan vital*. There is no real distinction between energy put into productive work and that put into social pleasures and human relationships. A commune in Colorado has over a dozen buildings, each a work of

art, the most expensive of which cost about \$2,000 in cash outlay. That one, a highly crafted mountain chalet, would sell for at least \$30,000 on the open market. Even though tax assessments are much lower than market values, they are much higher than cash costs. When the taxes were raised because of new assessments of the buildings, a member (who lives in an elegant, huge zome—i.e., an irregular dome—that cost him \$500 in materials) complained: "You can't tax me for my own labor!" But the tax authorities could. There may be a perverse logic in this in a culture which assumes one should pay for joy, for one's labor is a reward in itself. A woman in this commune said, "You can tell when the dope is running out, because the work slows down." She said that mescaline, especially, enhanced the fun of working on cliff structures at high altitudes on arduous, repetitive tasks; it sharpens perception and helps maintain a jolly work-bee atmosphere. In addition to manual labor, the buildings involve architectural designs requiring complex mathematical and other technical knowledge—all of which would add to monetary value in the old culture, but all contributed with delight by communards who approach their work as artists rather than businessmen.

The approach to cash, by necessity, is in large part to learn to do without it, and to use what little is available for real needs that cannot otherwise be fulfilled. \$150 per person per month is considered an ample income for survival—less than \$2,000 per year. Working for pay is kept to a minimum, freeing time for voluntary work. Most of the tasks around the building—putting up sheet rock walls, or carrying garbage cans, or legal counseling, or accounting—are contributed. A strong work ethic*** has been established, but the bias against profit (or, more exactly, the bias in favor of the medieval concept of a "fair price") is as rigorous a discipline as the old culture's bias in its favor.

***Not to be confused with the "Protestant work ethic," in which work is regarded as an onerous burden that must be borne in the name of heavenly rewards, social good, or, more materialistically, deferred benefits. The work ethic of the new culture is one in which work is valued for itself, indeed becomes a form of leisure.

For example, I was sitting on the floor at the educational switchboard (an information service for the free school movement, conducted voluntarily), chatting with a lovely young woman (who happened to have been trained as a clinical psychologist), when a man came in to list his summer program. He had the hair, beard, and attire of the movement. He and some friends wanted to caravan to the Yukon in three vehicles, with about thirty kids, for eight weeks. "Far out," the woman said. She asked some questions about their plans and, when he responded, gave him supportive noises: "Outasight." Eventually she got around to asking what all this would cost the kids, and by now, knowing the question was coming, the man was squatting like a dejected Okie, looking out of his hair with guarded shame. "Well," he said softly, "we figure it'll cost about \$700 per child." The woman shook her head sadly, sympathetically, saying "Oh, wow!" as though he had told her of a death in the family or a tragic bust. "Why is it going to cost all that?" she asked, and he told her about insurance, supplies, repairs. She commiserated: "Oh, wow." But then she brightened a little. "Since most of that stuff won't happen anyway," she said, "maybe you could divide up the money that's left over and give it back." "Yeah," he said shamefacedly. "We could talk about that. We never thought of that."

I thought of an applicant for a grant at a foundation—the subtle but heavy and determining pressure of the foundation

on the applicant to bring his plans in line with the foundation's priorities. He needed the help of the switchboard in recruiting students. But if he thought that he and his friends were going to live through the winter on any rake-off from those kids, he'd better forget the whole thing. The "hipoisie" is as unpopular at UNITY as its straight counterpart.

That moral force pervades every meeting, every encounter; but one shouldn't get the impression that it is a negative or oppressive force. The point is replacement of one kind of gratification (profit) by another (love). A team from the radical medical group had just returned from visiting communes, a kind of travelling clinic, though they carefully avoided using that welfare-client term. One explained to me that there were three components in what they were doing: (1) they helped people in communes who had health problems; (2) they learned about medicine, particularly herbal medicine, from the communities they visited; and (3) they had a hell of a good time. For them the third reason was primary and up front, and they had to be pressed to acknowledge the other two motives. The old culture would give these values exactly the reverse emphasis.

I felt it at work as we built the walls. It was a Sunday afternoon, and it took about thirty minutes to round up tools and supplies from various spaces in the building—a very sociable half-hour of interaction, information and joking. Seven of us assembled where a doorframe was supposed to be—two young men who knew how to do the job, a couple of boys (twelve or thirteen years old) from the free school in the building, a couple of young women, and myself. We were an awkward group at first, since only two could work. But after putting in a phillips screw with the gun, one of our teachers handed the heavy screw gun to a boy and patiently waited while he struggled to get the screw started. Within an hour we were two teams, working in two places, the knowledge and skill somewhat distributed. Again, there are three components in this experience: (1) necessary work was getting done; (2) skills were being spread—so that they would be harder to stamp out, easier to duplicate; and (3) we enjoyed ourselves, as we now had a way of relating which we lacked at the beginning. We became buddies very rapidly, and when we stopped working a couple of hours later, the afternoon blended into the evening's festivities without a seam.

A member writes: "The business world measures value primarily in terms of efficiency and productivity. At UNITY, value is also measured in terms of strengthening the cohesiveness and vitality of the community, improving interpersonal relationships, enhancing individuals' well-being, and ecological concerns such as reusing and sharing resources. Whenever possible, we use energy as the medium of exchange, trading our labor and ideas, rather than using money—which is in continual short supply."

The external economic world has fixed demands, to which UNITY has learned painfully to adapt: "If a person or group is more than one month behind in their rent and utilities payments they are asked to leave unless someone—or the entire community—agrees to cover their share." That principle, which seems simply common sense to the world outside, took sixteen months to be learned at UNITY, where the community is reluctant to become rigid and hard-headed

regarding its own, particularly over finances. (Compare this to the vast tolerance and forgiveness needed in a family. At what point do parents kick out their children—or even cousins, aunts, uncles, or grandparents—for nonpayment of bills?)

As in most communes, there is an acceptance of the need of "shit jobs" for survival. In my own generation young people in high school or during breaks from college took such jobs as interludes on a career trajectory; but it was generally assumed that as soon as possible, one should decide what he wanted to "be" when he grew up, and start becoming that—which meant finding a means of lasting employment. It is increasingly true today, however, that people make a clear separation between what they do for pay and the way they define themselves. Each graduation time the newspapers carry stories of young men leaving elite colleges to tend bar or work as laborers—not merely because of the scarcity of jobs. Nor is this merely a phenomenon of youth: the average age of the members of UNITY is probably in the late twenties and quite a few members are in their thirties and forties. Some few are employed at what they consider to be their professions (e.g., an accountant, a lawyer, a psychological therapist). More typically, they disregard employment in self definition:

A young woman film-maker worked for several months in a local chain restaurant and then as a saleslady in a clothing shop. Several artists paint houses by day and canvases by night. Another painter in the building drove a cab for several months. An urban planner works half time on government Model Cities programs, training evaluators. A woman on the ECOS and Fort Help staffs [ECOS is a foundation for ecological and urban planning; Fort Help is a therapeutic center] works about three hours a day washing glassware in a laboratory at a local hospital to earn enough to live on. While she has gone to Washington for two weeks to organize a conference on environmental education, two other people in the building did her job for her, getting the money for themselves. The Alternative Employment office in UNITY is trying to set up other such job-sharing opportunities so several people can hold a single job. One regular 9-5 job can provide enough income for several people's subsistence needs.

There is no question that the film-maker is a film-maker—even if she is not making films. One such young woman finally found herself "employed" by a film company making radical documentaries. But they had no money to pay her, so her "salary" was theoretical. At the time I spoke with her she was tremendously excited about this career opportunity, worked many hours overtime in the company's office and cutting room, and ungrudgingly continued working part time as a waitress for income.

Also, as in most communes, many draw food stamps, welfare, or assistance for dependent children or disability, "but find it a real hassle to play the bureaucratic game that is necessary." Attitudes toward accepting government support vary from guilt to a sense that "their work is legitimate and ought to be supported by the state." Terms such as "instant socialism" or "midnight shopping" are commonly used, reflecting a pleasant cynicism concerning scavenging or

appropriation of loose bits of city surplus. (I am reminded of World War II soldiers who spoke of "liberating" wine, food, or women in occupied towns.)

In the building are a number of self-employed people working for profit (a painter, a masseur, an engraver—whose machinery, installed in his living space, supports him and another man). There is a film-processing laboratory, a woodshop, an electronics firm.

The Ecology Center Press [since closed] is barely making enough money to pay subsistence salaries (\$100 to \$150 per month) to three people. They are trying to keep their prices low for poor groups which have purposes similar to ours, while charging higher rates for more established customers who have more money to spend on printing. They often give away extra materials which they could sell.

There was considerable community resistance to allowing profit-making businesses in the building at all. At one community meeting guidelines were proposed and discussed:

- 1) Individuals' incomes should be limited to reasonable subsistence with excess income going into the building or other useful projects;
- 2) They shouldn't get locked into employer-employee relationships that are authoritarian, exploitative, and divisive;
- 3) They should provide access to their tools and equipment by other people in the building;
- 4) They should, when possible, employ people from the building.

But consensus was never reached. A member comments, "Listing guidelines destroys the organic possibility of guidelines establishing themselves as they are necessary and appropriate."

Though there do not exist hierarchies, offices, or leadership structures in UNITY (or in most enclaves of the new culture), there invariably are "heavies" who have been around longer, are more intimately involved with the ideological purposes as well as the practical working of the group, whose skills and personalities are of central importance, or who are older or more experienced than most members. This is not a role always of their choosing; people often "lay a leadership trip" on those who appear to be strong, bringing questions and problems to them for decision, so that inescapably they have more knowledge of the inner workings of the community and their voices, whether they like it or not, become more decisive. The most effective kind of leadership in communal situations is that which evokes leadership in others, a progressive and perpetual withdrawal from responsibility as new potential leaders are able to assume it.

Influence from the heavies radiates outward in educational rings, as more and more are able to take over and—most importantly of all—as they internalize the unarticulated philosophy and ethics of UNITY. Those who remain indifferent or exploitative vibrate themselves out or are vibered out by the group; occasionally they are explicitly "offed," or asked to leave, by community consensus. There is an awareness that knowledge and commitment must be spread for survival, that fibres of belief and ability and affection must do the job that more mechanistic organizational forms do elsewhere in society.

There is a surprising degree (considering its size and turnover of membership) of close family feeling at UNITY, particularly among those who live in the building. It is a home, in no way like an apartment house or dormitory.

Distinctions between work and play break down as children run through an office, issues are argued as people paint a wall, or a visitor is invited to help prepare and eat a meal. The fun and stimulation that come from friends working together to paint a hallway or write a proposal often makes it seem as much like play as work.

Being together with the same group of people 24 hours a day, seven days a week makes the life style very intense and, often, very fast-paced. This is particularly true since most people strive to operate on a norm of personal openness and readiness to confront interpersonal problems as they occur . . . When two people get turned on to each other as they work, they may go and make love immediately without waiting for evening . . .

The frequency and spontaneity with which people come and leave and change their activities and interests makes it necessary for folks to adjust to living without the certainty of long-term, secure relationships. People are learning to draw their personal security from inner resources rather than depending on friends to the extent that has become so common in "other-directed" American society. Paradoxically, this seems to make interpersonal relations deeper and more open for some. People are learning to live with transformation and in fact begin to find security in the process of continual change which provides ways to meet one's ever-changing personal needs and interests.

The population of UNITY is basically made up of people from three backgrounds: former hippies, former activists (who have developed "a desire to create alternatives born of their frustration with protest as a tactic for social and political change"), and those who have left behind "regular 9 to 5 jobs as laborers, craftspeople, professionals, because they had become alienated and dissatisfied with the illusions and role-playing of the traditional working world as well as the divisive separation of work from living." They recognize among their motives "at least four basic desires": economic (cutting rent and living expenses, sharing tools), communal (relating to others, belonging, loving and being loved), educational (getting stimulation, knowledge and energy from a diverse group), and the desire for autonomy (gaining more control over their lives). The atmosphere is the opposite of what one normally associates with indolence and ease; but it fulfills rather exactly that described by Mumford as the new plenitude.

I am amused to remember how dazed and disoriented I was when I first visited. After being shown through the maze of the building, introduced to many of the people at work and play, witnessing a multiscreen slide show with rock accompaniment and mellowed by a shared joint, I was shown to a "space," and left on my own for the evening. Toilet kit in hand I went down to the bathroom—which has a door with glass panes revealing sink, stool, and shower to the hallway. Does one knock? Does one wait? What does one do? Invited by phone to a comparatively straight middle-class home for the night, I fled—in gratitude. I was not ready for the new world.

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OPEN GATE

Open Gate is a new organization with two purposes: making homestead land available to people at prices they can afford, and providing an educational program that will help them learn the concepts and skills necessary to live off the land without exploiting it or contributing to environmental deterioration. Within the next few months, we plan to purchase (or rather help people like yourselves purchase) a large (200-500 acre) tract of land in Oregon as the site of our first community, New Jamestown. Given sufficient response, we'll soon be looking toward similar purchases in other areas of the country.

We're basing our approach on the premises that 1) land is much cheaper per acre when acquired in large parcels, 2) many present back-to-the-landers seek some form of meaningful community, as well as country living, and 3) through application of the principles of environmental design, both privacy and sound environmental practices can be assured on a parcel with sufficient population density to provide genuine community.

A membership share in the New Jamestown community costs \$2000, with \$500 down and \$25 per month per adult. For those who need it, monthly payments will be suspended during the first summer of the community's operation, in order to allow everyone to participate full-time in the educational/community building program.

Membership shares make each individual an equal co-owner in the entire property and guarantee each member a private homestead site as well as access to a large acreage of community farmland and wilderness. The community land will be set up so that, if your homestead site lacks the space or facilities for your particular project (organic beef farming? bee-keeping? pottery?) the adjacent land will be available for that purpose on a cooperative basis. Besides the availability of the property you need, the package includes a staff of experienced people who will help you design and build your homestead and learn what you need to know to do what you want to do.

Here's the plan. In the spring of 1973 people holding membership shares in the New Jamestown community will assemble on a community campground on the community site. The campground will be developed by the Open Gate staff, and minimal living facilities including water supply, sanitation facilities, and developed campsites will be provided. Along with the shareholders (the owners of the land), there will be some guests who have knowledge and experience in the various phases of homesteading. These people will lead task forces of shareholders in the activities necessary to develop the community. The task forces will serve both a development and an educational function, helping people learn skills by practicing them.

During the first summer, the task forces will be concerned primarily with raising community food in temporary gardens at the campsite and developing permanent areas for agricultural use, converting the campsite into a community of very low-cost, temporary shelters in which the community will live during the first winter, taking environmental data (soil tests, precipitation measures, plant and animal inventories, topographical and climatological studies) to be used in the formulation of an environmentally sound community design, and developing sources of income that will, insofar as possible, eliminate the necessity for community members to work outside the community during the winter. Naturally, these activities will involve on-the-job training in organic gardening, food storage, building skills, design, and a lot more.

During the winter, physical development will slow, allowing time for earning an income either inside or outside the community, but task forces will continue with an emphasis on design. The data taken the previous summer (and the winter before that, by the Open Gate staff) and the desires of individual members will be put together in a design that allows each member to pursue his own projects in the most environmentally sound manner possible,

and with maximum benefit to the community. Specialists in environmental design, architecture, etc. will help plan both the total acreage and individual homesteads.

In the early spring, homestead sites will be established. When more than one site will serve the individual's needs, choice of sites will be in the order in which down-payment was made. Once planting is accomplished, task forces will begin the development of individual homesteads. While homestead designs will be up to the individuals involved, they will receive advice on it from specialists and help in building it from the task forces, in the manner of the old-fashioned house-raising. The community will also supply tools and materials to the extent possible. To accomplish this, one task force will be charged with acquiring waste resources from outside the community and inventing ways of converting them into building materials.

When homesteads and community facilities have been minimally established, crops for the second season are in, and the community has begun to diversify, the Open Gate staff will spend the winter preparing to initiate a similar community elsewhere. In the spring, having done its job as community facilitator, Open Gate will move on to a new community campground to start the process over again, leaving the residents of New Jamestown to their own devices on their own land.

Open Gate's motives do not include financial profit. Our profits will be in the form of a place to live and a share of the food we help grow while we're fulfilling our function, in working with good people and helping them get what they want, and in preserving a piece of the earth. If any money is made, it will be used to make land available to people at even lower prices, and to buy land that has been despoiled in order to return it to a more natural state. Perhaps we'll be able to use capitalism as a tool for developing an alternative economic system by using our economic power to establish cooperative communities.

If you want to be involved in this venture, write and tell us what you want to do and what kind of land will be necessary. We'll make a final selection of site on this basis. If you're not too far away or can afford to make a trip, we'll arrange a time for you to come and look at the prospective site and meet your potential fellow residents. Of course we can't advise making an investment without seeing the site first. If you can't come or trust our judgment or want to make an early down-payment in order to assure early choice of sites, you can send a down-payment check with your letter. If we don't feel we can satisfy your requirements, we'll return your check. When land is purchased, you will be an

equal co-owner of the whole thing. Open Gate will in no way own or control the property. Checks should be made payable to the *New Jamestown Community Land Fund*, and should be endorsed 'for deposit only.' Your cancelled check will be your receipt until we send membership papers by return mail. Remember that the \$2000 cost is *per adult*. This also applies to the \$500 down and monthly payments of \$25, due on the first of every month following that during which the down-payment is made.

Now for a few random thoughts about future plans, the nature of community, and the state of the universe in general.

We'd like to expand our staff so as to increase our range to other parts of the country and speed up the process. Since we don't want to be a big, bureaucratic organization, though, the best way we can think of to do it is to help others start groups similar to our own and have a loose association that acts as a clearinghouse for people and places. We'd like to call this association Earth Interest Environmental Improvement Organization (E.I.E.I.O.). We'll act as coordinators for awhile until things get established. If you think you'd like to do that, let us know, and we'll try to put you in touch with others and offer what help we can. If you want to write us about that, please refer to E.I.E.I.O. somewhere on the envelope.

Although we aren't interested in forcing our concept of community onto anybody else, we have some ideas about how communities such as New Jamestown might want to operate. One of our concerns is education, specifically how an educational community can be just that—not a school, but an educational community. We think the task force arrangement designed to set up a community might also be a good one to keep it running. All community activities would be handled by volunteer task forces. All task forces would be designed not only to accomplish the task, but to teach both the skills required for the task and the general ideas exhibited in portions of it. This would mean that all community activities would be educational and that education would come primarily through experience in meaningful, necessary activity.

We think that task forces alone, however, would not be enough, and would suggest two other mechanisms for community operation. One would be problem-solving sessions. These would be a small number of people, each from a different task force, and preferably led by someone trained in the techniques of creative problem-solving. The point would be to keep up communication among groups involved in disparate but equally important community activities, so that these groups could help solve

each others' problems and resolve conflicts, rather than working at odds with one another. The techniques of problem-solving would also tend to reinforce cooperative, imaginative, caring attitudes and behavior, and tend to produce solutions to conflicts that allow all parties to get what they want, rather than closing out possibilities by a yes or no vote. Books about problem-solving are listed in the bibliography.

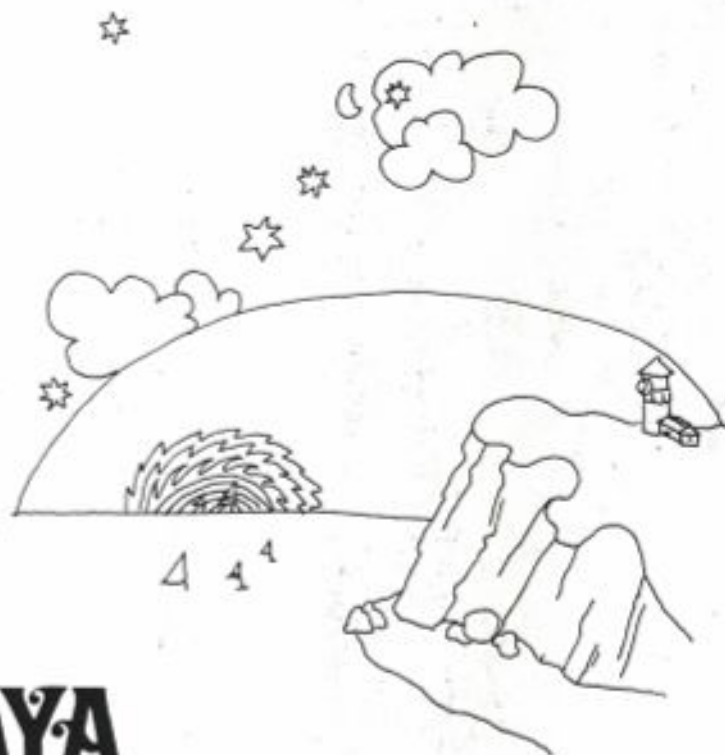
The other mechanism would be a community 'free university.' This would allow residents to request or offer instruction in their own interests and thereby provide education in areas other than the 'necessary' ones covered by the task forces. A volunteer task force could run it.

If a community had those things we suggest in some kind of minimally organized form, it might be able to incorporate as a non-profit educational institution. As you know, such institutions are tax exempt, in some cases even with regard to property tax. Since all activities of the community would be educational, including the activities necessary for day-to-day living, it would seem possible that such a community might avoid taxes altogether. We haven't tried to run down the legalities involved, but it's an idea. If it could be implemented, it would make the notion of getting back to the land and learning to take care of it economically attractive to a lot of people. As we said, we won't try to mold New Jamestown or any of our future communities into this form. Perhaps the residents will prefer as little organization as possible. What we are doing is making the suggestion and giving the residents a chance to experiment with some of these ideas while they're building their homesteads. After that, they can do as they please.

One more brief suggestion. A community with some organization might get approved by the government to offer alternative service jobs to conscientious objectors. Doctors and other professionals might be attracted in this way. Oh, and speaking of government, and assuming that something of that general nature might be helpful in some situations, what about a task force charged with studying community conditions and making suggestions as to the establishment of new task forces? Those who liked the suggestions could volunteer for the task forces. If nobody liked them, nothing would happen. Conflicts handled by problem-solving.

Now you know who we are and what we're thinking and doing. If we can help you, let us know.

Open Gate
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PAPAYA

Papaya is a small, intentional community situated on a rural Hawaiian island. Communitas first heard from them in June 1972, at which time they hoped to have eight members moving onto their land by September of 1972. This article honestly and painfully describes the difficulties experienced by the founders of this community. Dream and reality—all of us in community struggle with this. Perhaps the feelings expressed here will stimulate our readers to share their version of "Dream and Reality" with us.

The Dream (June 5, 1972)

It has now become apparent that Papaya is evolving through clearly marked stages. The first stage, which is now closing, was get-togethers of members and guests for weekly Sunday evening potlucks. Some of us became impatient because we felt all we did was talk; there seemed little opportunity for doing, being.

Stage 2 offers the challenge of a real living situation on a campsite within the boundaries of an ocean-side, 160-acre nudist camp. During our summer of camping, sunning, and swimming together, we plan to hammer out our goals, methods, and relationships for Papaya that will begin its actual existence as a community on September 1, 1972. We feel it is important for us to be a together group, and in the event there are strong differences of opinion, we will encourage and assist the group that does not yet have an investment in land to procure some of its own. We hope, however, to be one united group—diverse, yet growing stronger all summer long. . .

If you want to join us during this time you should. Procure an invitation from a member; have something solid to contribute to Papaya Stage 3 (cash in thousands, monthly income, and/or a real skill—teaching, farming, etc.—and not need drugs or alcohol).

In September Stage 3 will begin. We will move onto our 1 and 1/5 acre in the beautiful, rural coastal area. Existing buildings are excellent: 10 bedrooms, 4 kitchens, 4 living rooms, 6 bathrooms, separate wash facilities and out-buildings. The soil is fertile and trees include bananas, coconuts, orange, tangerine, mountain apple, avodaco, mango, soursap, papaya, and lemon. There is bamboo and tare and we will have our own organic vegetable garden. In the stream that borders our triangular property, we will try to build a dam and raise fish for food. We may keep chickens and a few pigs and ??? Stage 3 may accommodate from 8-15 adults (six now) and 4-8 children (3 now). Adult members will share equally in the work, including necessary outside jobs for some, perhaps a free school. . .

We enjoy year-round swimming, outdoor living and growing season. We need not worry about heating our homes, winter clothing (or clothing at all!), or shovelling snow. As for location, this is indeed the fabled "Paradise." A tall mountain range rises to perpendicular, cloud-tipped heights just behind us, and solitary Mount Opampo greets the rays of the rising sun each morning just across the stream. Twenty minutes by bike and we are at one of the most beautiful beaches in the world. Here we are able to farm on spectacularly beautiful land and yet we can commute to employment and university in thirty to forty minutes. The cultural world comes to our doorstep, but we can live a very simple life.



Our beginning has not been easy. Finding suitable land took us nine months of hard work, and paying for it is even harder. Mainlanders will be shocked at the scarcity and high price of land here in Hawaii. We paid \$85,000 for 1 1/5 acres of land and buildings. With \$35,000 paid down, we must pay off a balance of \$50,000 in five years. For this we count on two sources. The first is a few, committed new community members who would like to invest in this as a permanent home. People who sell their homes, perhaps, and put the money into the community. The second source is members, each of whom, at present, pay \$175 per month, \$100 of which goes toward the land and \$75 of which covers all other expenses.

We have had to make many compromises in order to get started at all. We, who do not believe in land ownership, have had to invest in land that could make us a handsome profit, which we do not believe in making. We, who aspire to a simple life of farming our year-round gardens and centering our economic base within the community, are meanwhile buying our foods at the supermarket and working at outside jobs. We hope to become gradually self-supporting from our 150 banana trees, from a possible learning/growth center, from handicrafts, and from living off our own produce.

One of the distinguishing features of Papaya is the interest its members have in travel. Some of us have lived in a number of other cultures and wish to continue a life style that will leave us free to pursue time away from the community in foreign lands. To do this we need to retain individual economic freedom as well as community economic freedom. We are interested in exchanging members with other communities for extended periods of time.

In the straight world, one of the problems travellers face is what to do with their home while they are gone. Renters? All that packing up and storage! The consumption of energy and money is enormous. With our community-family, we can leave our books on the shelves for others to enjoy. Our music equipment, our furniture, all can be of use to our friends who enjoy it while we are gone. Our policy regarding personal property is simple. If we keep something in our room it is private; if we leave it in the community rooms or outside, it is community property. This seems to work well...

Our community was founded for the purpose of bringing together the best of two life styles, Polynesian and "counter-culture." We have spent two and a half years living among the South Sea Island people of Tonga, Fiji, Samoa, and Rarotonga, and have come away deeply impressed with the success of their centuries-old communal culture. We believe that Polynesian "communism" is more related to what we of the new community movement in America are trying to do than the communal experiments of Cuba, China, and Israel are.

The most obvious similarity is one of size. Our new communities are akin to the Polynesian villages that have from six to forty "cottages." Like the Polynesians, we try to have a simple life style, materially and ecologically. Our communal child-care arrangements center more in our own environments, rather than in schools that are divorced from the rhythms of our daily lives. We, too, are inclined to grow and harvest our own food. We are impressed with the durability of this Polynesian life style.



For too many years, the young people of Polynesia have left their homelands to take up the ways of the white man. Perhaps Papaya can become a place where whites, blacks, and browns of all ages can come together and discover the wisdom of Polynesian teachers.

What does *not* impress us about the Polynesian life style is its inability to ask the right questions. They seem ready to swallow—hook, line, and sinker—any “improvements” such as white bread, tailored clothes, automobiles, Coca Cola, etc., ad nauseam. Here is where we believe the “two-way street plan” can fit in. Today’s new culture is, indeed, asking the important questions. But it is inexperienced in cooperative living. Polynesians need to be more selective in what they incorporate into their lives, but they know a great deal about cooperative living. Papaya can become a meeting place for cross-fertilization between these two cultures. . .

We consider ourselves part of the alternative life style movement and are interested in promoting sweeping cultural changes. We are working in Hawaii toward a “family of communities,” each of which is free to experiment with its own goals and methods and become an involved part of the movement.



The Reality (November 20, 1972)

Your letter is lying here on the desk beside me. I do not know if I can begin to tell you what your words across the miles mean to me . . . but I would like to try.

A few months ago (or a few years ago), if you had asked me to describe myself, I would have told you that I was a happy, basically fulfilled person. That seemed to me the most important fact about myself. Although I had learned that few others, indeed, looked upon themselves in this way, I would have told you that not only did I love life and believe in what I was doing, but that I had friends (perhaps not as deep nor as many as I would have idealized, but life is not ideal in all respects, and part of my happiness came from accepting that fact) and that I was not lonely.

That was up to the day we began the community. September 16, 1972. Two months and four days later, I feel very lonely indeed. You, through your written excitement, your personal sharing, have offered me a closeness, a caring, an involvement in life that not one soul within physical proximity seems to have. . . I have asked the other members to write a paragraph or two each about what you asked: who they are, their dreams, their hopes, how they have gotten along, etc. As is true of many things, they have not gotten around to it. . . It is my hope that the article will be attractive enough to draw new members. I see that as our only hope of survival. . . I feel it is necessary to share the hurt and despair with others, to tell it as it is. I wonder how to write about this. . .

One way, and one time, to write about a community is when it is forming. The dreams, expectations, and intended methods worked out by one or two individuals in self-actualizing hours of joyful planning, make fascinating and hopeful reading. They inspire the reader to believe that such communities do exist and are a viable alternative.

Another way is to write from the perspective of the founding member, or members, some months after the community has come together in a place and a handful of people are living together there. It is my experience that the reality (so far) has little to do with the dream. I find myself questioning if there is anyone else who *really* want to live an expanded life style. Now I have said it. The truth is out. The loneliness. The disappointment. The broken promises. The member-energies drained off in a thousand different ways—money, materials, relations, time—with little, if anything, remaining for the community which I thought we were going to build together.

I am tempted to keep the picture rosy with a careful blend of our most interesting adventures and the founding dreams, which are to be found nowhere save in my own head! You see, I want to make a good impression on some of the best of you readers out there, for we need to attract new members. As I see it, new members are our only hope. Aware, giving, intelligent, loving new members. People who understand that a community is only what its members make it.

So why, instead, am I telling it to you like it is? For love of those of you out there who are in the same boat I am. Or who may be. For facing the truth, however difficult, is the only thing that can set us free. So here it is:

I have poured enthusiastic hours of my time into two folders of correspondence. Most of the letters have been asking about what the community could give *them*. What it has to offer in employment? Our goals? Our labor system? Our financial situation? “Before I come to visit you, I must be sure it is a wise decision, as it will cost me money and time to join you for a while.” That kind of thinking. Surely, one side of the coin. But not a word about whether it is wise for *us* to take *them*. How many letters would you guess we have had about the time the writer wants to spend on gardening? housecleaning? sharing his/her knowledge? offering money to help with expenses? offering love from their hearts? I am sorry to say it, but the answer is zero.

I, with such abundant optimism, am wondering whether I should answer any more letters, buy any more stamps. Is this what it means to live in a community? All this correspondence with no one but myself interested in it? All this work that needs doing, with no one taking initiative but me—well, not often! And leaving me feeling guilty for showing them up when I do the work myself. Or for making them feel hassled when I ask them about it. All this literature on the movement, and I, the only reader?

So, maybe you will think this is a very selfish report. But sometimes it looks like founding a community is playing "Papa" or "Mama" or "Provider" or "Housekeeper", and certainly "Conscience," for a lot of grown-up children.

What about those of us who are here? Well, we needed ten members to make a move onto the land even viable. Four of the "members" decided at the last minute that the commitment was too great for them, and did not move in. I do not need to say where that leaves us. Of the six who did come, one is fantastic on theory. Psychological theory, communal theory, educational theory. But the day-in, day-out work of the community is not for him. Where we need heavy equipment moved, dinner prepared, he is expounding on why things are going so poorly and that he wants it to be different. Another member has a very restrictive health food diet. We welcome that for him, but he is upset because others have not adopted his dietary ways. This in spite of our agreement that ours is to be a community of freedom.

One member took over the responsibility of our children; during his reign nearly everything that my wife and I had taught the children since birth was deprecated. The children (two daughters, ages 12 and 13) became our enemies rather than our friends. All their former rules were set aside and no new ones took their place. When, in desperation, we took over the responsibility of our own children again (things became much better), we had to face the resentment of the

member who said we did not trust him. How naive of us to place their well-being in the hands of someone who had never been a parent, who had only known them two months, and, of course, had no essential background knowledge of them! At one point this member, who talked of shared love and a creative environment for children, spent all his free time with our daughters. Chasing . . . teasing . . . playing . . . touching . . . sexual overtones . . . nothing else every time he was with them. As parents we lost the popularity race to him. He seemed to have no standards either for them or for himself. We, who want life to be open sexually for our daughters, open in a beautiful, meaningful way, discover that if we leave, he sleeps next to the 12-year-old, denies any sexual overtones in that and tells us to stop finding fault and mind our own business.

Meanwhile, our other adult member is sleeping in his room with his own girlfriend. Far out. But the children are supposed to be the responsibility of the "family." We need 4 adult members to survive, 10 to succeed. How can we attract responsible, creative members in time? What compromises can we make meanwhile? Some people say communities cannot afford to be very particular in visitors and members at first, as they have little to offer. I ask, with children, how can parents afford *not* to be particular? Founders with children—consider this question long and well.



[This article gives you a picture of a community in process, at a particular point in time. What is a crisis for them today may well be resolved tomorrow. Readers who are interested in visiting and becoming members at Papaya can write to Communitas, 121 West Center College Street, Yellow Springs, Ohio 45387; we will forward your letters to Papaya. -Ed.]



CHANGES

Kristin Glaser
Eugene Gendlin



(Changes is a group of about fifty people who have been functioning as a community/help group for over two years. Started by University of Chicago graduate students in clinical psychology, now less than half of the people are University connected, most being community people from the Hyde Park neighborhood. The group has a high turnover rate, but a sizable number of the members have been with the group from the beginning or have been with the group over a year. There are an equal number of men and women and although the age range is from 15 to over 40, the largest number of people are between 25 and 30 years of age. Changes is housed in a room in the Church of Disciples of Christ (5645 S. University Avenue, Chicago 60637) but activities are apt to happen anywhere, including in our homes. We work closely with the *Blue Gargoyle* program which hosts numerous activities including a food co-op, craft shop, a coffee-house, and neighborhood youth program in the building. Our office and phone (955-0700) are open every evening from 6-12 p.m.)

Changes is a therapeutic community/help network/crisis phone which is probably different from other networks in the following ways:

We are somewhat specialized in rapping, listening, psychological help; but we think of this as part of helping, and we try to get with whatever a person is calling about. This has included getting rides, fixing someone's car, helping people get on welfare, getting parents and runaways together, helping somebody move, making referrals, crashing people for a night or longer, helping someone down from a bad drug trip, suicide fears and stomach pumping hospital trips, and other practical help. But it also includes rapping, letting people say where they are at inside if they want to. We don't always hit the right balance; we want to lay no psychological trips on people, but also we don't want to ignore their insides while dealing with the world. If someone calls, they can get into themselves right there on the phone if they want to; and not if they don't.

Anyone who calls or comes is invited into our community and into almost everything we do. We might go to where the caller is if we are up for it, and we also invite people to come to our place right then. There is usually a group of us there, knowing each other well (at least some of us are very close, some not). We also tell them of our big open meeting on Sunday nights. Our relations with each other don't stop when new people are there, and so they can come into some ongoing closeness. We're not just a phone or a service but a community to come into, once, or from then on.

Changes people are into each other—we're a community for ourselves, feeling that except for the phone service the best way to be useful is to let people into our own good thing (which means that both for them and us we want a good thing for us). So, we spend a lot of time on ourselves. The general idea is to make close relationships among ourselves, not each person with each person of course, but with some people. We emphasize "listening", which as we will say later, is a lot. We also teach each other and learn other ways of living.

There is no difference between people who come for help and people who come to help. Sooner or later everybody is likely to do both, and we emphasize both when we talk about Changes to new people. Often new people just come and don't even say which concept they had about coming, to help or to help themselves, or both, or whatever. People come for different reasons: to talk about problems, to find a social group or sexual relationship, to be useful, to learn therapy skills or to get specific help with something just then. New people are told that everybody there might help, that we believe in asking people to listen, that one can try our six or eight people there and see who clicks. Whatever is happening, business, or closeness, training, hassling, the new people are part of it just by being there, and if they come again they aren't new anymore. Anybody belongs just by being there, and anybody might be asked to help. There are no distinctions.

Our structure has both this big, loose, open grouping and inside it a number of very close small groups. There are several encounter groups, two women's groups and a men's group, some people living together or in friendship groups. To a great extent these close people interact in an intimate and warm way with each other even in the big meetings and the nightly phone-office happenings, and that gives the whole thing a quality of closeness which other people can get into.

We will now give more detail (and also some of the troubles) about these themes: our psychological (but not only psychological) emphasis, our openness to anyone, our being into each other for ourselves, the absence of distinctions between helpers and helped, and our structure of small groups inside a big open one. It is important to emphasize that although this may sound smooth or easy, our group has struggled through many difficult phases, some of which we thought we might not survive. It is precisely because we began with the same problems that most groups have but have come up with what we feel are fairly special resolutions that we want to share our ideas. One of our resolutions is that we can accept working at good ways without being there all the way. Thus this paper describes how we function when we are at our best, which is some of the time.

For us, *community* is a bunch of people with whom you can carry your living forward in a growing way, and take the steps that are next in your life. We view hang-ups not so much as bad stuff inside someone, rather as messed-up relations or dead relations between people and as more living that needs to happen. So there isn't a difference for us between helping people inside or outside themselves. What we need and give each other is support, not just in a general emotional way but with whatever each of us is up against, whether it's scared of going crazy or not able to face moving one's stuff to the new apartment. There isn't a line for us between psychological and situational troubles, either way it's about trying to live.

Changes tries to be a place where you can meet all different kinds of life needs—whether they are practical, spiritual, physical, etc. Thus Changes isn't just where you talk or have problems, but we *try to act as a resource network for each other*. Changes is where I found a friend, where someone taught me how to change the oil in my car, where I heard about a really fine dance teacher, where I found a roommate. A beautiful example of this was one

Sunday night, a group of six of us were doing some encounter stuff and wound up talking about our current important needs. One girl was unable to decide whether to go to graduate school in New York, not having enough information about the program. Someone else remembered having a friend in that program who could be called. Then the second person laughed and said she wanted to meet a man but he had to have certain qualifications. After a moment's silence, a third person said he happened to know a guy who really might do, would she like to meet him? Then the third person said he wanted to find a job as a fund raiser and another one of us had just heard of a group looking for one that week. Another person didn't have a concrete need except to talk about her feelings. She was pretty depressed and fuzzy as to what that was about, so we spent some time listening and reflecting her feelings. So, we went around the circle and found that within our small group there was something to offer every person.

But apart from such specific needs, most people lack a community (sometimes they even lack people altogether, let alone a community). An important part of being a community is to be a place where people can try to find new ways of being themselves. For us, community is where you can be in touch with all parts of yourself, including the inside stuff that's not all clear, or that doesn't look good, or that's isolated or seems like nothing's there. This means needing a place that allows experimentation, that allows the old ways to go slowly, that tolerates crumminess. To let each of us live and be visibly there, it takes not being down on anything that comes out, it takes not thrashing each other for our bad ways. This means that *Changes needs great tolerance for difference*. You don't have to be like me to come. I may want you to be like me, but it needs to be OK that you aren't. I may give you feedback, but I won't yell and scream and say you can't be a Changes person. By trying to feel comfortable with people who aren't like me, we can allow people to be with us who may still be very straight and stuck in life styles that we don't think much of or have a new ideology different from our own. Straight people also need support if they want to change, and everybody needs to be able to bring out their doubts and fears about where they stand—instead of always having to present what one believes as if it were air-tight and doubtless. When people want to hear where I really am, I can see more clearly where I have come from and also find out that I probably have a lot further to go. In Changes I feel OK about finding that out, and also OK that I am doing what I like. I don't have to have everybody else there be like me.

One of the differences in people that we accept is that the drive toward community varies greatly in people. Sometimes even the same person varies over time, wanting closeness at times and retreat from closeness at other times. Several times people in our group declared their sober intention of having a very close community and then didn't come back the next week. The way we have dealt with this is to not push for closeness, but offer opportunities for it. We accept the ebb and flow of close/apart as a natural part of our group process rather than a source of disappointment.

There are a number of ways in which we need to tolerate differences. One area in which people had very different ideas was on how the group should run. In the beginning

there was trouble with this. One group of people wanted us to be a sort of "workers" group, modeled on New Left principles. We should all go out and find out what the community wanted, we should all share the shitwork equally, we should really get into our political ideals and liberal shortcomings, and above all, we should be more organized. The other group, the "organics", didn't believe in structuring or organizing things. People should only do what they wanted (and that didn't include canvassing the community), we shouldn't have any shoulds, working groups would develop naturally, and above all, "don't push the river". (This tension between high structure/low structure is apparently hassled by most groups. Our struggle, however, was couched in ideological terms.) There was a lot of strong feeling, pain, and time involved in this controversy, with some sense that one or the other factions might have to leave the group. Then, gradually, there began to emerge a resolution. It became clear that the "organics" had the ultimate power of non-action and non-participation in any structure but also that the group could survive if certain things didn't get done. On the other hand, we had some bad experiences in which the disorganization was very harmful. We began to see that in some ways structure was necessary but that in others ways looseness was good. People began to feel that the life and death quality to the ideological struggle was not real, that both points of view had some merit.

Specifically, what happened was that we began by trying to handle all the business as a group and found it was virtually impossible to reach decisions in any expedient way, that all our time was consumed in hassling housekeeping, and we didn't even get all of it done! People felt stuck and frustrated. Although this was a bad place, it also made clear that no one could take power and walk off with a group that was as loose and had as many points of view as ours. At this point we relaxed and began to feel more comfortable with *allowing self-chosen leadership do the housekeeping decision-making with the group's power being in the form of giving positive and negative feedback after the event.* (Coupled with this was giving up making many policy decisions that affected the whole group. We found this just didn't seem necessary.) How this works is that the people who want to be the organizers and doers go ahead and do it and discuss it at a small meeting. Everyone knows about the meeting and is welcome to come. So, if someone decides they want to do some publicity (we usually need it) they will probably check around with some people about what has been done before and then go ahead and do it. Then, if someone in the large group doesn't like what they did, she can say something about it or just go ahead and put out her own publicity. What is important is that no one thing is crucial. Almost no work *has* to be done and it doesn't matter terribly if it's done "wrong." *Somehow we aren't terribly invested in our "good" name.* What has happened is that with a few notable exceptions, people have pretty much gotten the hang of what we are about before they launch into any kind of independent work so we have had little to regret from what people have taken on. Also, we find that the minimum work necessary to keep Changes afloat does happen, although somewhat sporadically.

As the concerned people began to make decisions about structural stuff, we developed a more solid program. For

instance, we never had a training program because we couldn't agree on what kind to have. Then, the most concerned people (those willing to do the organizing) pulled together a training program and announced it to the group as a given. At that point most people were very excited and a few people decided not to participate. The general principle here is that *whoever is concerned makes structural decisions that the interested people can participate in and others not. If there is violent disagreement, the whole group can strike it down.* So, we began a Sunday night training program in empathetic listening skills. Another group of people felt we needed to talk about phone training skills and interrupted our program several times to get their concerns aired. That was OK, too. So, for us structure is good if it is flexible, not mandatory, and open to change by the group. We just don't need unanimity about most decisions—the interested people go ahead and the others will do what they want.

This means that our large, Sunday meetings are where training or other ways of getting into each other happen while business is taken care of by a small group. We see this as a third model: the first might be the old autocratic one in which a small group decides everything (the board or executive committee). The second is participatory democracy where everybody has to decide everything. Our third model lets anyone participate in decisions who wants to (our little group meets at known places and times) but doesn't put the whole group into the interminable hassles on trivia, which the second model involves. (In a way, most organizations in the world don't put their main energies into what they are supposed to be about, but instead waste it on infighting and organizational hassles, and this seems just as true of the participatory model as it was in the old model.) It has been good for us to spend our main big group time on what we're really about and separate business off but keep it open to anyone who wants into it.

Although there are some problems with this division of business and training, getting into each other, it worked wonders in getting us past a very bad time in Changes which seemed to be all hassling. We found that it is bad to mix business and getting into each other—everyone is impatient to get essential business done and nobody wants to hear anybody. Personal feelings are just in the way, and aren't heard but business also doesn't get done. The division makes it possible for necessary things to be done (and most people in Changes are glad whatever way they are made to happen) and also, in the personally focussed bigger meetings, the division makes it possible to enjoy each other's experiences and growth steps.

The main problem we now have with work happening in the small group is that the people who do the housekeeping don't get enough recognition from the rest of the group since there isn't much talk about it in the larger group. This is particularly difficult since although the group encourages people to take part in the administrative work and handling the crisis phone, we also basically feel that *people should do or not do whatever work they feel like.* This means that there are some people in the group who work an incredible amount and others who seem to do nothing. When we don't push, however, we find the do-nothing person may eventually be the one who surprises us by being able to step in with exactly the right talent in a pinch. This also means that we are

comfortable when people quit jobs when they have had enough. When people have the freedom to say no or say enough without feeling guilty, they also feel comfortable about coming back for more.

Just as the ideological differences about structure were worked through, it became clear that other ideological differences would survive in the group and even enhance it. When there is open discussion between opposite views, there seems to be a lively tension generated that brings energy into the group. For instance, most of us are deeply opposed to hospitalizing anybody, but some feel that in a last resort this could be done. When a decision had to be made about a real person, it was much more important for us to listen to each other, than to make an abstract policy rule. Those who were afraid to let the person remain outside got to hear how those against hospitalization felt and why. The person involved was present, and although very freaky, clearly became more sane just by being talked with honestly, and being cared about. The communication among us got much better than earlier, when we had spent a lot of time in group discomfort because people weren't willing to deal with this openly. When people were willing to stick their necks out and talk about what they wanted and why, we learned a lot from each other. On all our differences about therapy, responsibility, money, and leadership we find that if we talk openly, give the other side respect, feel that we don't *have* to go one way or the other, and most important, listen to where people are at personally, we can accept all sorts of idea differences. The last point is central—we find that people often feel that they have to talk about their needs in terms of ideas and if we can stick with someone's idea and get to their feelings, the grimness with which the idea is held softens.

What is clear is that principles, values, ideas—all manner of head stuff—often "feel" very strong. "Should", "ought", "must", "we have to do it my way" are often attached to them. When principles have these feelings, it doesn't matter if the idea is new, we are still experiencing it in the old way. The old way is how you learned things from your parents when you were three—a finger shook in your face, there is a mystical absolute reason, there is no questioning an iron-clad rule—"it's good for you". There seems to be a craziness when principles about freedom, liberation, equality, and new life are applied with old coercion and lack of flexibility. There is mystification in a message of "there should be true freedom—but we have to do it my way" or "because I know we are all equal I am better than you." Yet these are the messages that we tend to give each other when we become grimly attached to our ideas. It seems that when people get angry, forceful, or absolute about principles, it is an old, old way of being with people. Principles are there to enhance our living, giving us structure and guidelines rather than trapping and chaining us. When we find our principles stopping things rather than starting them, we know we got stuck in doing things in an old way.

One principal that we always had is that Changes should be an open group. This means that everyone is welcome at all times, there is no exclusivity, there is no distinction between new and old as far as participation goes. Yet, like most groups we had the problem of then always having to start over again for the newcomers, having to explain what Changes was each meeting, having to justify our ideas. Worse, it was hard to develop steady work relationships and get any closeness. Now Changes has an *open large group with closed subgroups within*. What this means is that the group as a





whole is completely open—anyone can come and participate at any time, but that also, there have developed some natural groupings of friends and special groups (like the women's group) that are relatively stable and may be closed to newcomers. Within these small groups there are intimate bonds and a sense of group development. The continual openness of the large group is fine as long as you also have the closeness of friends and a sense that work (or process or whatever) can go on without continually being flooded by newcomers. The small groups bring their style of close relating and their warmth to the larger group. For instance, women from the women's group bring their supportiveness and caring for each other into the larger meeting and in effect model an excellent process for the rest of us. We find that some people being intimate helps others of us be intimate rather than cutting us off, as we had feared.

How does one avoid elitism when you have exclusive small groups? First of all, the groups are usually not secret and not completely exclusive; anyone can usually join if they want to make a commitment. But, if too many people want to be with that group, the old group can help the new people make their own thing. This was done by the women's group when it came to have 18 members. Obviously it could not then carry on with its own closeness. But neither did the original members send the new ones away to start another group from scratch. They wanted the new women to get the experience of being in the kind of closeness and mutual

support the old members had developed. So they split into subgroups with new and old members in each subgroup. After a while it will be possible to let the new members form their own group. When we are willing to share what we have, we don't feel that we are being elitists.

We had worried that the small groups might splinter the large group. Why would they stick around once they had their small community defined? What happened, however, is that the small groups still need the larger group. People are still committed to the larger. Changes idea of the therapeutic community, people still want to get the training, people still want to be helpful and they aren't getting all their social needs met. The smaller, specialized groups simply don't meet all the varied needs people have. What we find is a pattern of mutual nourishing between large and small groups. The large group offers the wider resource network, a broader choice of activities and people. The small group offers intimacy and concentrated work. These different offerings are mutually supportive to a total Changes process.

When new people come to Changes they are asked to participate in whatever ongoing process is happening, whether it's a heavy meeting or an intimate personal conversation. For instance, if a new person wanders into a meeting, someone will come over and say "hi," but then he will have to sit through whatever we are doing—whether it's a boring business meeting or a listening training session. Or, if someone wanders into the office when two people are into a

heavy rap, he will be asked to draw up a chair and sit in. This means that maybe he will say nothing for half an hour but when he does it will be intimate, since that's what's going on. He may say something of how "I've had those terrible problems, too." The point of this is that we do not drop our stuff to deal with him and therefore his first response has to be at our deep level rather than at a superficial initial contact level. Afterwards we try to get with him where he is at—either individually or by sitting down with all the new people to find out what they want for themselves. We think it's important for new people to see right away how we like to be with each other and then they can tell fairly easily if that is what they want for themselves.

Our speciality is this: we like to be with each other, *getting with each other in a good listening way that allows the talker to get as deeply into himself as possible.* This process is discussed in depth in Gene Gendlin's *Rap Manual* (see page

), so we just want to talk about it briefly here. Our belief is that most people are very much caught up in the top of themselves. They are tied into roles, patterns of being that control much of their action and their thinking. Very rarely do we take the time to find out how we feel about what's happening, or what we are doing or about to do. In *Changes*, we try to encourage this and train each other to help do this. If someone is able to listen well, not putting in much of his own thing, basically being with the speaker, reflecting the talker's feelings and giving him full attention, the speaker may be able to get past his immediate fast thoughts and into a slower, not so clear place that if explored gently, may bring him some kind of sense of how he feels. We encourage this process not just around specific situations (how do I feel about what you said) but also to explore ourselves in a more general way. If I am feeling vaguely upset, but am not clear what it is about, I may ask someone to help me focus on that, to help me relax, take a deep breath and get down into myself, into some vague liberated zone of myself that is not cut and drawn into all the pieces that I usually feel are me. Down there is some wide open, unmapped territory and when I get there I may get feelings, pictures, phrases that tell me what is going on. The person who is being with me supports me, guides me, attends to me, letting me find me in the fullest sense. What this process does is let me know how I feel so that I can then go on to the next situation, piece of action, with some clarity of what it means to me. "I know this is going to be difficult and uncomfortable, but here I come." Then after I am doing it, I may check inside again to find out how I am doing.

Our commitment is to each individual person's needs over what seems to be the group needs. This means that attending to one person's hurts and worries is always more important than the group's business. We don't always actually do this but we like to think that if a personal problem emerges in the middle of a group meeting, that we would get with that person, really taking the time to be with him and that process would be the most important. Actually, this only seems to obstruct the group's needs, because it seems like issues can be settled on the idea level. Mostly they can't, because people won't or can't say their inside reasons for taking the positions they take. If instead, we let them get into that, which takes listening to what they say and asking for more, then very different stuff comes out than could

have been known about just from the general arguments. Anyway, those general arguments are interminable, so time can be saved by getting with someone, rather than arguing with them. So, this general policy is actually helpful to the group as a whole in the long run. When in the middle of a meeting in which people are hassling about ideas, someone bothers to take the time to get with individual concerns, we usually get a clearer sense of the conflict. For instance, one woman is advocating that *Changes* should stop crashing people. When we get with her, listening to her point, following it up and asking what this is for her, and letting her clarify her thoughts not once but twice and three times, we find when she gets more deeply into herself, that the reason she wants to stop crashing people is that she feels like she often is the one who has to take ultimate responsibility to take in someone if no one else will. She feels she can't say no. So, she winds up with more crashers at her place than she can take. When we get to this place with her, the group supports her right to say no, and then we find that the crashing problem doesn't become a policy decision of "should we" or "shouldn't we" but of getting with this woman.

Part of our being a therapeutic community is that we can have some pretty heavy people in the community with us. (A "heavy person" is someone who is very unhappy, needy, freaky; someone to whom at first I get a gut reaction of "Oh, I don't think I can handle this.") The way we are able to handle this is by attending to our value on work—that you only do what you want to. A corollary to this is that we *realize that each Changes person can only do so much. While it's really fine to ask for what you need, it's also OK to say no to what anyone asks you for.* What this means practically is that we try to form teams around a heavy person so that no one ever works alone and you can feel free to only do as you want. Another point is that we *can't accept ultimate responsibility for another person's needs and life.* Rather than offering phony friendship or playing the doctor/therapist to a heavy person, each team person offers the heavy person a relationship similar to that he would to any person in our community. Being a community person means offering a basic level of caring, concern, and resources—but not offering to take over someone's life. If the heavy person wants it, this means a reciprocal relationship is possible. If she doesn't want to be at the helped end of a relationship, she can be a community person toward me. But, it's important to emphasize that we don't feel that we *have* to do more for a heavy person than we would for anyone else. We have an adage "We do what we can" that we try to keep remembering when we get tied up and feeling like we "ought" to do more but just don't feel we can handle it. It is really OK to back off when things get too deep.

Another part of the therapeutic community is that we *don't make decisions about who can do what, who is capable of doing what as far as work goes.* This is true for all *Changes* people—there are no qualifications for any jobs. This is particularly relevant to heavy people because by not labelling them "too crazy" to do something, they may be encouraged to act in more healthy ways. Again, because we aren't that invested in what happens to our name and because no one works alone, we can invite a heavy person to work for us and we even encourage them to sit on teams for other heavy

people because they frequently know more than we do. If a heavy person does decide to take on a job, such as answering the phone, we will get someone to work closely with him (as we would with any new person) to make everyone more comfortable.

We don't do this enough but we try to understand hassles in terms of what is happening between people rather than as bad stuff inside a person. We call this a heavy interaction analysis or systems analysis. So, if there is a bad process going on in a group or someone is acting weird, we try to take into account what everyone's part in the interaction is. For instance, if someone is acting strangely, I need to understand that this piece of behavior is a communication that is necessarily a two-way process. He does this, and I feel that, so I do this. When I can understand my part in the process, maybe I can guess at his intent so I can act differently. (It's always easier to change one's own behavior than someone else's.) Maybe when I check inside I may find out that what the person is doing makes me scared and what I want to do is push him away. Yet maybe what he is doing is actually a backwards way of saying "I need to get close". If I sort this out, maybe I can get a little closer rather than going away. (A more detailed account of working with heavy people is in the July 1972 issue of *Rough Times/Radical Therapist*).

When Changes is functioning anything like what we have outlined, we have a group going that allows its values and principles to serve it, rather than dragging it down. We value openness and find ways to allow closeness, we have structure but no one has to use it if it doesn't work, we have leadership but they can't control people, we acknowledge people's drive toward community but respect their fear of it, we acknowledge that we have crummy ways but allow them to change slowly and gracefully, we tolerate and welcome differences because they don't have to affect everyone. Basically we see a therapeutic community as one that welcomes people where they are at, not demanding change but making as much space as possible for people to change. We make that space for people by not making demands but at the same time making clear what is possible for people in terms of participation, work, relationships. We offer people a chance of indepth communication with themselves and others. As far as our group life goes, we are willing to strike a balance between our ideals and what seems to work. We seem to operate with a basic theme of acceptance of most of what comes up. We try to have a positive atmosphere, a belief that caring, trust, and being relaxed produces good things although you may have to go through a heavy struggle before you get there.



"It isn't just me"

Pat, Ed and Duffy of New Community Projects

Myth: There is an objective reality.

Experience: The big myth of communal living for all of us. Even as the three of us wrote this article we found that what was a myth for Ed was a reality for Pat and vice versa. So the point of all this is *not* to arrive at the "truth" of the communal experience, but rather to share our learnings in the hope that you will share your myths and experiences with us in coming issues.

(Myths are typed below in bold; our experiences will follow.)

Now that we have got the place, we'll have no trouble finding the right people.

D — This year, two of us rented a house for ten; we filled the house within a month. I feel that we went through a lot of hardship in just getting to know each other plus getting the house together that would have been eliminated if I had gotten the people together first.

Smashing monogamy is a basis for healthy communal living (total sharing).

P — Monogamy is still very strong pattern desire for most of the people in my house . . . and even though some of us do desire to become less strictly monogamous, strong old patterns are best not smashed but gently prodded out of existence.

D — More important than the ideal of not being monogamous—if it is an ideal—I feel that I better be aware of my needs. At this point in time, I'm happy being in a monogamous relationship; maybe this will change, being honest with myself rather than smashing any system seems to be most important.

The kind of people I'd live with will basically agree on child-rearing practices.

E — I've lived with children in two communal settings, and haven't seen real consensus yet; suspect that theoretical agreement is less important than extending trust and room for diversity here, with plenty of sanction for working things out pragmatically as they arise.

Sex roles—traditional sex role behavior is almost eliminated from our consciousness.

E — Maybe yours, but not mine! I'll continue to get by with a little help from my friends.

A commitment to total openness and honesty is essential.

D — How do I know when I'm totally honest? When am I projecting and when is the best time to tell somebody how I'm feeling? For me there is a thin line between total honesty and brutality. I try now to be more aware of my own defenses, when I'm laying trips and where other people are at a given time.

P — Totally open honesty is a very new way for me to be. The most important experience for me in my house was to accept others and be accepted myself even if we were totally open and honest.

There's ample time to meet the emotional needs of both the couple and other relationships in the group.

D — A couple formed in my house after we had been together for a few months. Their first priority was to get to know each other; this took up most of their time and left much less time than others had for getting to know others in the house.

E — There is only so much time, and choices sometimes have to be made. This issue has led to some of the most traumatic scenes in my communal living experiences.

In a commune, woman's liberation issues are not threatening to men.

P — The men in our house teased us and made wisecracks every time we took off for a woman's lib meeting. They didn't say they were uptight, but those were the vibes.

E — This myth is so obvious as to explain itself. Sisterhood can make a guy, has made me at times, feel more isolated.

There's plenty of time to maintain outside relationships and still have ample time for fulfilling close relationships and responsibilities in the house.

D — I came to the realization that there are only 24 hours in a day and that trade-offs had to be made. Since I wanted to be close with my house, some of my outside relationships were toned down. I had priorities and realized that not everything could be on top of the list.

P — A new set of 3-9 close relationships doesn't allow much time for maintaining close relationships and maybe even a job outside the house.

Communal families are open to friends, of friends, of friends. . .at all times.

P — Often times visitors found our house very cold and unfriendly and at those times we in the house were often feeling overloaded with too many people to relate with.

D — There are times during the year when friends of members stayed at the house. Times when everyone was so caught up in their own relationships that they didn't have energy or the need to meet new people—our bind was feeling "unfriendly" yet feeling we ought to be more open.

In communal living, everyone can do his own thing without putting anyone uptight.

D — An example: someone wanting classical music on the stereo, someone else wanting acid rock; someone wanting a quiet meal of just the "family", another wanting dinner with many friends. We all have different needs, wants, peculiarities; and to live with others, there are trade-offs.

Couples in communes don't have nearly the problems as people outside communes.

P — Hang-ups brought into communal living are still hang-ups to be worked through, and depending upon the overall balance may be worked through, or overload the system. A commune is not the place to salvage or rescue a foundering relationship; will probably make it worse.

D — I have lived with the same person outside and inside a commune, did not experience any great change; we still had ourselves and each other to contend with.

Jealousy is easily transcended.

P — Jealousy, like monogamy, or traditional sex role behavior, is very much a part of everyone in my house. We are more open about these things here than in other relationships, but like it or not, those feelings still exist.

D — I was raised in a possessive society. After 22 years of not realizing this trait, I am aware of it more and can deal with it more openly, yet I have not transcended it.

Being a couple in a commune eliminates problems of isolation and exclusiveness characteristic of a nuclear family.

D — Being part of a couple, I know we had a tendency to turn more to each other than anyone else. People consequently had a harder time turning to me. I feel if you want to be exclusive or isolated, it can happen as easily in a commune as anywhere else.

We don't need the security of a long-term (one year) commitment in order to be close.

D — When my group was deciding whether or not to stay together and some people made the decision to leave, we stopped eating dinner together, we couldn't get money together for food — in general we all started to look at different alternatives of where to spend our time and energy.

E — I draw a blank on this. Don't really know what I believe, what is the myth and what the reality. Have trouble relating to "commitments" especially long-term ones, and to different expectations of "closeness".

All the structure that you need for a community will grow organically.

D — Somehow a structure for doing the chores that nobody wanted to do did not grow organically. I find it hard to believe that a house that is beginning can just get things together by just letting it happen.

E — Depends on how you define "organically". The above statement is valid, true, if by organically you include intentional group decisions to take action when things are not feeling as good as the group wants. My communal experience makes be basically favorable to creating simple structures, e.g., division of work and chores, meetings for business and personal sharing, etc.

Entry and departure into a group is a relatively easily achieved and non-threatening process.

P — In my house the times I dread the most are the times when old members leave and we have to find and include new members. Even working at NCP, the process of finding and including new members into a group is incredibly difficult. As much as I love my house, I feel sorry for anyone

who wants to live there and has to go through that horrible interview process.

D — When people decided to leave our group in the middle of the year, I don't think there were hard feelings, mainly because we didn't see their move in terms of failure. It was just that at this point our house was not suiting their needs and somewhere else could make them happier. There was no right or wrong, just different needs.

We all know how to play with people who know how to play.

P — The house that plays together stays together; but for me, playing unselfconsciously with the others in my house took most of the year to accomplish.

E — I don't, but I'm enjoying re-learning.

For a house meeting to be worthwhile; it has to be heavy.

D — In my house, the norm was to be heavy at house meetings—get out all those angry feelings—we all became so tense and distant from the meetings that we hated to meet together. It was like a weekly punishment. We had to own up to all our sins and do our Hail Marys. We finally caught on; house meetings were then called when needed and dealt with real concerns in a supportive atmosphere.

In a commune, there won't be enough private space.

D — We all had our own rooms because that's what we wanted. We all respected the fact that at times we wanted to be alone and it's easy enough to say that if someone walks into my room.

One has to conform to the mood of the group.

D — At the beginning of the group, I found it hard to be with everybody if I was in a quiet mood; the norm seemed to be laughing and lightheartedness. I finally realized that it was better to let people know where I was at than conform. We were all happier when we started to do this.

Decision-making is accomplished quickly and effectively in all communes with a minimum of hassle in the spirit of consensus.

D — Anytime people in my house are feeling a heavy investment in an issue and there is opposition, it takes a while to work it out. It helps to have some skill in communicating, listening to others, etc. and to be aware of the group dynamics to make satisfying decisions.

If someone in the house has a car, you can usually be taken where you want to go.

D — I had one of the two cars in the house. If this myth were true, I would have been a chauffeur 18 hours a day. We seemed though to work out a balance of when I felt like chauffeuring, when it was essential and when others could find their own way.

Dishes are kept clean most of the time because people like it that way.

D — We had to do more than *like* to clean dishes—it was a matter of moving our bods after the meals to get the dishes clean, all taking responsibility. It's one thing to like something and another to take action.

PIONEER HEALTH

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Introduction: This is an abbreviated version of a longer article in *The Home Health Handbook*, one of the best sources of medical/health information for communes and communities that we know of (it's 200 pages long).

If you want a copy (\$5 donation requested) write:

The Home Health Handbook
c/o BEAM
152 Church Street
Burlington, Vermont 05401



Most of us think of sanitation in terms of public health regulations—too fussy, irrelevant. When you consider ten or twenty people living together it becomes a matter of collective hygiene; you are watching out for the health of your sisters and brothers. Good sanitary practice seems good for other things . . . keeping compost covered is good for the garden as well as the water; keeping infected fingers out of the dishpan is good for the infection as well as the dishes; keeping food covered, cooked, and cooled properly reduces vitamin-killing enzymes as well as people-killing diseases.

The importance of sanitary consciousness increases with the number of people involved. I have written here with groups of ten to twenty in mind; you will have to stick to these suggested measures more stringently if your group is larger. Even if yours is a small group that occasionally has a crowd, you are better off to develop good sanitary habits now to cope with the wild bugs those people will bring.

Drywells

In almost every way a *dry* well—in which you dump water—is opposite from a *wet* well—from which you get water. If you use a compost toilet, you will need a separate place to safely get rid of washwater, even if you don't have a sink and drain.

1. Unlike a toilet, several drywells are better than one.
2. Locate on high ground, protected from surface drainage, off of ledge, where there is good subsurface drainage (make a percolation test).
3. Be particularly careful to locate away from wells and springs, or brooks and ponds (state sanitation laws set

specific distances from bodies of water).

4. Dig a hole that is at least 6 inches deeper than the deepest known frost for your area; for northern New England 4 feet is deep enough. The area of the bottom depends on the number of people in your family.

5. Line the bottom with field stone or coarse gravel.

6. Cover the hole tightly to keep surface drainage out. If your drain pipe is small (2 inches or less), include a vent pipe that rises above probable snow level and is screened. If you use wood for the cover, thoroughly creosote it.

Unlike the toilet, little decomposition takes place in a dry well. Therefore it is important to keep solids, like bits of food, out of the drain. If the well is big enough, at least six feet above the water table, and isolated from the water supply, it should never back up and should safely dispose of dirty, potentially diseased water.

Sewer Maintenance

If you inherited flush toilets, the disposal system probably isn't big enough for your family. On the other end of that sewer pipe there can be an outlet into a river or lake, a cesspool (just a big dry well), or a septic tank and leaching field. If you have one of the first two, you are due for a bust by the state health board; so start thinking about compost toilets before they come. In the meantime guard against backing up with a can of lye. A third of a can of this deadly, corrosive stuff poured down a cleanout hole will clear any grease or other organic matter. A cleanout is a Y in the soil pipe (usually in the cellar) with a removable plug in one of the branches. Don't let anything go down the drain while the lye works.

A leaky toilet is a distinct health hazard, but it is easy to fix. Flush the toilet, then loosen the two acorn nuts on the base of the stool. You may also have to disconnect the tank from the stool. Lift the stool free. Around the hole in the floor is a greasy seal; this is the problem, usually. Clean any grit from the neck of the hole and also the outlet of the stool, then replace with a new seal (sometimes called a bowl seal in hardware stores).

If you have a septic tank and field, at least explore it. Try to find out how big the tank is; 600 gallons is standard for a one-family house, and is good for up to 12 people if they aren't very extravagant with water. Find out also the area of the leeching field. This is what drains the tank; its capacity isn't as stretchable as the tank's; since it is buried, it is hardest to fix when it gets clogged or overused. If you are going to stick with the system, add some more branches to the leeching system.

The septic tank will occasionally have to be pumped out. Toilet paper, tampo, and other inorganic solids that don't decompose into a liquid effluent settle to the bottom of the tank; after a while this sludge piles up and blocks the flow.

Bear in mind that most septic tanks and connecting pipes are leaky, and therefore potentially dangerous to wells.

Other Wastes

Barns and pastures can drain into water. Indiscriminate pissing near even a deep well should be checked. Burning of rubbish or brush near a water supply can quickly alkalize it. Liming a field near a water supply can do it, too. If you use a separate compost pile or manure pit, keep them covered: (1) flies breed in open piles of rotting organic matter; (2) rain leeching through the pile may contaminate the water supply; (3) preventing leeching will preserve the nutritive value of the matter.

The Kitchen

There are lots of disease sources wherever there is food. The chances of any of them acting seems to increase geometrically with the number of people trucking around the kitchen. Although everybody likes to stir the soup and taste the pudding, someone better be cook for a day and yell "Get the hell outta the kitchen!"

In building a kitchen or just moving furniture, try to make a distinct separation of food storage, cooking, and washing areas. This allows several people to work without walking on each other, as well as isolating disease-laden traffic from cooking, and especially, stored food.

Cooking Practices

Although keeping vitamins in food usually goes with good sanitation, I'll leave that rap to someone else; also the stuff on safe canning and food poisons. I will lay on one cooking tip: cook all meat well, including homegrown (especially pork) to kill trichinosis worms and other parasites in the tissue. Other things to be conscious of:

1. Hands that touch everybody's food have to be clean. If you are into tacking up "Wash Yr Hands" signs, put them over the stove or the kitchen table, not the sink; they would insult the intelligence of anyone who makes it that far. Also,

wash in *clean*, warm (if possible) water. If you use old dishwater or someone else's washwater, you might as well not wash.

2. People with colds, hay fever, infections of any sort, running sores, lots of pimples, boils, and carbuncles can contribute staphylococcus organisms to the menu, especially starchy things. Cooking doesn't necessarily kill the toxins. The organisms move slyly along a mixing spoon, through the air. Keep them out of the kitchen.

3. Wash garden vegetables and fruit that have been recently (two weeks) fertilized (organic or not) especially carefully.

4. Avoid cooking anything acid (tomatoes and other fruits) in aluminum since harmful salts can occur.

5. Keep leftovers cool and covered. Staph bacteria grow and bloom in four hours at room temperature.

Dishwashing

The policy in some houses of everybody-wash-their-own doesn't make it sanitationally. It puts everybody's grimy hands in the dishpan, which dirties and sometimes contaminates the water quickly. The water gets filthy and cold; and the next one in line isn't about to lay himself out to dump it and fill the pan.

Everybody can get their hands in the pan, but one or two to a meal, please. Here are some general principles:

1. Use as hot a washwater as you can stand.
2. Either use scalding hot rinse water (tongs or a wire basket will get the dishes out of the water), or use a disinfectant in the rinsewater. A teaspoon of Clorox or 1/2 teaspoon of Iodophor per 5 gallons is enough. A second rinsewater is necessary to rinse off the disinfectant, which in both cases is poisonous. The scalding rinsewater method is better.
3. *Never* wipe dishes. If the rinsewater is hot enough, they will dry themselves.
4. It is better to wash silverware and drinking vessels first when the water is cleanest; plates, bowls, and serving dishes next; pots last.

Storage

Hanging is probably the cleanest way to store pots. Putting them inside of each other introduces stove soot and general grime to the insides of pots. Hanging is also good for kitchen tools, since drawers tend to accumulate junk and dirt, and rarely get soaped down.

Cover everything edible. And garbage, too. Flies, mice, cats will walk around in your rice without bothering to wash beforehand. It is usually better nutritionally, since many grains lose food value if exposed to light and oxygen. Also, clean the refrigerator or larder as soon as it begins to smell. Molds and bacteria do grow at 35 degrees F.

Flies

Although malaria isn't very common around here, other fly-borne diseases are. Any virus transmitted by body waste or the mouth is fair game for flies, since they tend to breed in shit, walk in garbage, and snack in your kitchen. Even if your disposal is fly-tight, garbage sealed, and dishes sterilized,

flies will still buzz your kitchen and tromp through your food after someone else's spent Kleenex.

1. Screen them out. This actually works; but it works better if the kitchen isn't the only entrance into the house.

2. Flypaper isn't exactly organic, but it beats DDT; it is also safer than those yellow Shell strips, which are now banned from food areas for being toxic. Put flypaper where flies congregate, but not in sunlight or drafts, since these dry out the paper too soon.

3. Avoid burning lights in the kitchen during fly season; incandescent (including gas and kerosene) light attracts flies.

4. Flies often lay their eggs in open, warm, moist places like the kitchen ceiling. Wash it with a disinfectant like Lysol; that will kill larvae and maggots, and eliminate a whole fly generation.

The war against maggots and flies goes on all year; a fly is buzzing above my lamp now in January.

We have found that hens offer good fly control if you let them out to scratch for themselves. In a pasture near our house they eagerly peck the fly larvae out of the fresh cow shit. The hens are healthy and give bigger eggs. A few venture into the garden to steal bean bugs and other vegetarians.

Animals

Meat and milk animals and poultry can get a variety of diseases that injure the food they produce. Household pets pass things like fleas and worms on to us, because we handle them so much. Sometimes animals get sick from the water they drink; it ought to be as pure as the water you drink. Spoiled or infested food often lays them down. Dirty, wet litter and bedding spreads parasites. To keep disease out of the barn and off your table, you have to treat the animals as brothers and sisters.

The variety of animal diseases is greater than human diseases; so I will mention only general types and principles that will reduce their spread.

Water-Borne Germs and Infection

Each animal has its own variety of disease. Other animals aren't generally susceptible to them. For example, dogs get hepatitis, but not the kind that humans get. However, TB comes to humans through the milk of afflicted cows; other diseases can cause bad effects in people who eat animal produce.

Mastitis is a common udder infection in cows and goats that often spreads viruses to humans. It is usually caused by vaginal discharge flowing onto the animal's teats, her lying in shit, or some physical injury to the udder. Calves can cause it by roughly butting the bag before sucking—this is instinct. There are a variety of cures depending on the degree of infection; the important thing to remember is that as soon as you notice any change in the feel of the teat, the pliability to the bag, or the color and texture of the milk, something is usually wrong, and the milk should not be used. Other milking and milk handling considerations:

1. Wash the teats before milking. A drop of Iodophor in a pint of warm water is strong enough.

2. Take one squirt from each teat into a small cup to check for curds, stringiness, yellowish, or bloody milk—signs of infection.

3. Milk into an easily cleaned bucket (plastic will do), partially covered, if possible, to keep bedding and flies out.

4. When finished stripping, dip each teat into the Iodophor solution. This protects against infection as the teat contracts.

5. Quickly strain the milk and cool it. If you strain with cloth, use a clean one for each milking.

6. Wash the milk pail as you would a drinking glass.

There is controversy in the straight world about the value of pasteurization. This heating kills some of the B vitamins, vitamin C (there is some in raw milk), and vitamin D (that's why they have to add it). The two major diseases—TB and brucellosis (undulant fever)—killed by pasteurization have been generally checked by state testing and inoculation programs; goats don't get TB. Your animals aren't likely to get them, unless you swap and truck them around a lot. Pasteurization does reduce the human side effects of mastitis, but it does not replace good milkroom sanitation.

Intestinal Parasites

There are worms, tricanes and others, that cause dysentery. Grazing animals get them by eating grass that a mildly infested animal (including wild animals) has dumped on. Pigs fed raw slaughter waste often get them. Dogs get them by eating carcasses left by hunters. Every cowpie is a potential hatchery for both parasites and flies that could carry the larvae into your kitchen. Some larvae are so small that they blow around in the air, easily inhaled. The life cycle varies by species and season; but it ranges from several days to two weeks. That is the amount of time you have to act when you first spot parasites. When an animal eats without looking healthy, check its shit. Here are some ways to avoid the parasite cycle:

1. Milk in a clean place away from where animals are likely to dump; a closed, or at least screened, room is better. Use flypaper over the stanchion.

2. Feed animals in mangers and troughs, not where it can be mixed with bedding.

3. Rotate pastures frequently—every 4 or 5 days; some farmers have found that this alone almost eliminates worms.

4. Avoid using the area around the house, outhouse, or water supply for pasturage.

Rarely cooked meat—pork especially—is a great source of worms.

Fleas, Lice, Crabs, and Tics

Dogs, cats, and most other hairy animals get fleas and tics. Cows, goats, and hens get lice. They can all give them to you if you handle them, or even walk near them. Crabs are pretty much a human to human thing, since they can hardly crawl on their own; but they are a louse's first cousin, and can be taken care of the same way. Fresh bedding in the barn, good housekeeping, and personal cleanliness are about the only preventives.

If you come across tics (they are not very common in New England), dab them with kerosene before you try to pull them off. Try to do it with tweezers so that the head does not stay in and infect the skin. Derris root powder will kill them, too.

COMMUNITY QUERIES

What specific goals and principles does your community have? Socially, economically, politically, spiritually, educationally etc. How has living together altered previously determined goals and values? How can newly forming groups benefit from the experiences of older groups?

Socially, where along the continuum of isolated nuclear family to fully communal group marriage does your group lie? (e.g. homesteading cooperative, extended non-related family, communal cooperative?). How are your needs for privacy and intimacy balanced out? Where does your community lie on the scale of totally open to intensive selection procedures? Do you have temporary members? How do you avoid excessive turnover and transiency? What policies are there about visitors, relatives and friends?

Economically: Money — how do you support yourselves? live off the land, businesses/crafts, outside work, welfare or rich uncles? Support — is there income sharing? debt sharing? Work — How is it divided up with reasonable fairness? Are art, music and writing considered work? Are people motivated by chants, communication or credits? Housing — how is it designed, financed and built? Possessions — How do you determine what is personal property if all but that is shared? Are savings, stocks, antiques, rare items etc. thrown in the common pot or not?

Politically, How important is it to relate well

with your neighbors? Is the climate one of hospitality or one of hostility? In what ways have you been able to improve your relationship with local people. Do you take any part in local meetings and politics? Is there mutual aid between you and the low income/minority people in the area? Internally, how do you make decisions? If by consensus, how do you avoid stalemates? What are your ideas about leadership, hierarchy and power within your community?

Spiritually, what common values hold you all together? Is there a shared philosophy of life or a shared vision — e.g. pacifism, mutual respect, an inner faith in man and God?

Educationally, how well do you approximate the ideal of community as a learning environment? Do children attend your own community school or a public school? How do you resolve the inevitable tradeoffs between equality and quality in education? What agreements have you reached on child rearing, sexuality and drugs?

Geographically, how did you decide on a location — e.g. land was easily available or cheap, favorable climate, presence of similar groups, proximity to an urban area? What is your land like, how many acres and what was the initial cost? How many people do you want and can the land support them ecologically? How is the land being settled and used?

This is the forum section of the journal where we encourage readers to engage in dialogues with each other. We need many more specific questions and answers than the few listed below. Most of all we need answers, how your group has solved some of the more difficult problems. Ideally, we all will join in a mutual uncharted search and voyage.

On Building Castles

May I be so bold as to raise the question of what's happening behind our goals and principles?

We're deeply involved in this labor of building a new society and a new life. But do we ever step back to get a long view of it? People are moving to farms, growing organic food, trying new relationships, changing values and consciousness, adopting different life styles. And from these labors a new life is emerging.

A new life that looks remarkably like the old one with long hair:

We live on the land rather than on the street or in the factory. We become landowners, pay taxes and votes to the government, market our products with all due respect for "fair wages" and "reasonable profits". "Organically grown" often means "slipshod" instead of "cultivated". We use machines guiltily or misuse them in an effort to absolve our consciences. Or we abandon them in a fervor of anti-technological neo-primitivism without replacing them with even a truly primitive technology.

We start communes and think the change from the old family structures are radical. We overlook the similar efforts made in Russia, Germany, and Israel—which failed because they changed only the outward structure while the people continued to function as they always had. The new life became Stalinism, Hitlerism, and a neo-capitalism. How many of our "extended families" are merely extensions of the same (or perhaps of the inverted) manifestations of sexism, authoritarianism, and compulsiveness which characterize the old family structure?

We proclaim new relationships: free love, community, openness, honesty. But the life impulses in us remain warped by our history, and, being unconscious, with few efforts made to understand it, we afflict ourselves with the same practices: celibacy and promiscuity instead of satisfaction and pleasure in a total relationship; a priori community instead of a posteriori fraternity; legislated openness; and an honesty that merely replaces slyness as the new manipulative force in the same power game.

We start "free" schools in meetings from which kids are excluded. The adults discuss curriculum, facilities, and ways to raise money, becoming a self-appointed school board. The primary change from the public school is the addition of a course in astrology.

We try to become spiritual, to raise our consciousness, to stay high. We adopt esoteric dogmas, disciplines, and drugs, but our lack of spontaneity turns them into escapes, abstracted from their natural context. We're more concerned with raising our consciousness or with expanding it than we are with deepening the quality of life or with participating more fully in it. The therapy has become co-opted by the disease.

We have reversed the old structures. We extol the fruits of nature's hand (see, there's still dirt on it!) and deprecate the products of man's hand. But we shirk a deeper understanding of the attitudes underlying the use of both products.

We adopt new life styles and forget we are the same old people who have lived—and are living—in a society that fears life. We are part of that society. The myth of the drop-out is the new magic: By invoking it, we can ignore our past and avoid confronting our history in the present. We can believe we have discarded our history. We can forget the lesson of Ecclesiastes and believe we are truly something new under the sun, that what we do is not vanity.

We still build cerebral castles, starting with goals and principles and from them deducing the universe. And we take them seriously, as though they were real, as though the real universe weren't absurd. And the most anti-intellectual of us often build the biggest castles and take them the most seriously.

Not that I'm condemning castle-building per se. A child builds castles with blocks and kicks them down and laughs. I'm only lamenting our inability to demolish our castles and to laugh at them and to have fun doing it.

I'm lamenting our proneness—our historical proneness—to take ourselves, our labors, our goals and principles seriously because it means we remain stuck with our foolishness and our vanity. Our efforts to build a new life are often superficial; we often think them grand when they are petty; we think them new and radical when they only masquerade as such. In all seriousness we try to preserve them for our children. Has not this been one of the major lessons of all the previous attempts at revolution? And we still function in the same way; we still cling to our castles; we still fear life. We are still our parents' children.

I doubt we are able to build a truly new life. Perhaps our children will be able to. But taking our efforts seriously threatens to change our children into our likeness, thus perpetuating a society of people who cannot laugh at their castles, however absurd and hurtful, and kick them down.

Letter From a Friend

Our specific goals are: low techno (hand, animal, solar, earth-powered) self-sufficiency with sharing of basic tools and facilities, a large, well-stocked workshop, pantry and community center, small sturdy private dwellings, sexual liberation from stereotyped roles, a big orchard, friendship, room to grow in spirit, and the Whole Works!

Living together has altered this by more techno junk being bought, some sex oppression, added incentive to really *do* it, made the work go lighter, faster.

Newly-forming groups can read and listen, but they'll do as they will anyhow. Some inspirations for problem-solving and personal communications do get through. Mostly it's just a matter of picking up the Spirit of the Thing.

Socially we are nuclear and single families sharing space and time—a sort of extended family. We have private sleeping houses (and rooms) for those who wish to sleep alone, in couples, in families, in groups. We eat and work together, dinner is a formal “together” meal, but in practice all others are too, so far.

On a scale of open to closed we lie thus: anyone can visit for up to two weeks; they are expected to contribute to their feeding expenses and to labor with us (not all do, and some do more than expected). Then if they and we agree, they can become “probationary” members for two months, and then again we weigh and assess, and if they and we still are in harmony they can join in, build a sleeping house and all.

Our temporary members then are these two-month folks. Excessive turnover and transiency are no bother among the “visitors”—that is expected of them. We’ve not needed to limit them, yet, for we are actively seeking new members, so want an interface with The Rest of the World.

Money is scarce. We try to grow our own food. This is an expanding scheme, the garden will quadruple in spring of 1973. We all work at crafts such as jewelry, spinning, sewing, etc. In summer there is work in neighboring hayfields. A small fixed income (\$30/month) from rental of a house owned by one member’s parent, plus other occasional parental and visitor contributions rounds out the scene. We are very poor, voluntarily; no welfare.

We share our income, about 99%. The rest is for frivolous spending by those who can get the bread.

Work is done by those who want to do it.

Art, music, and writing are like all other activities free to be done by those who care to.

People are motivated to work by their inner goals first, then by need; and if that fails, we talk to each other; if that fails we yell at each other.

Housing is designed by the dweller, built of recycled barns and/or fieldstones with possibly new roofing (which is usually worn out on old demolishing projects). We wreck barns and houses for most of our firewood, too. Sometimes we buy used windows (also in short supply) and one fellow bought 2 x 4’s.

We help each other build when help is requested.

Possessions are individual unless given or loaned to the group. All basic tools are group; some complex delicate tools on permission-loan (located communally but ask first). Savings and stocks are non-existent, antiques and rare items are mostly private or on exclusive option museum loan (can be revoked summarily). In practice this leaves all but clothing, bedding, a few chairs and some ultra-precious mementoes and antiques in possession of the group. We try to choose members who will not abuse this situation.

Politically we relate well to our neighbors and we value their friendship.

The climate is one of hospitality. They give us “junk” and buildings to salvage and hire us to hay. We provide stud service for their goats.

We are not active in the government of the U.S., Missouri, or Oregon County. We are anarchists.

Mutual aid with our neighbors has so far been mostly one-way—they help us. As we get the physical scene together we will reciprocate.

Internal decisions are by the Quaker concensus method,

not majority rule. We’ve never had a stalemate yet.

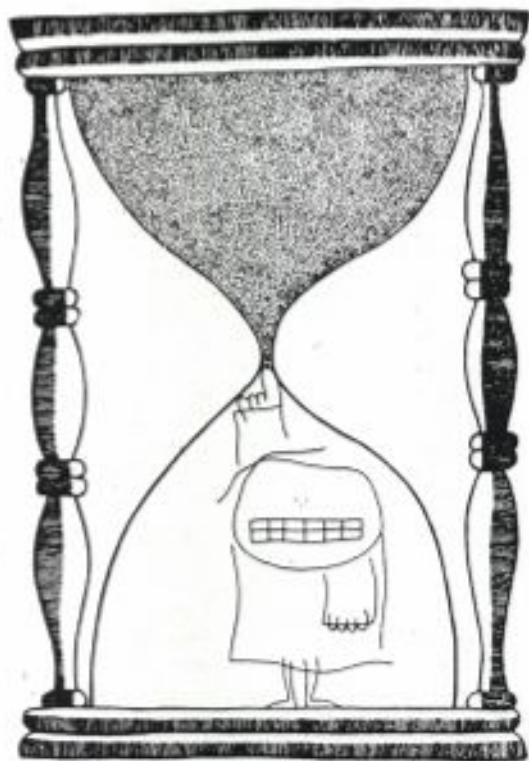
We are utterly opposed to Leaders, Experts, and Power-trips.

Spiritually we are diverse in some ways. However, we all recognize Spirit and the need to grow in harmony with the planet. Everyone of us is an eco-mystic, some more than others. We celebrate a few simple rituals, such as holding hands and meditating before evening meals, harvest festivals, solstice and equinox feasts, etc.

Educationally (if you mean kids), we are very young, as the only child is one year old. She’s learning to walk now. We hope very much for other children. We will teach them at home, I think. Schools separate kids from their Life, what with long bus rides (1½ hours each way!) and stupid rules. We want to keep kids in a non-sexist, permissive place. Ideally all adults will help all kids to learn at least something, but so far it’s only how to say “cat” and “hot”.

Geographically we chose this place for mild winters, cheap land, low population density, and no immediate plans for “development” in the area. Our land is 80 acres, cost \$6,800, is 60 percent beautiful forest, 10 percent good arable land, and 30 percent poor rocky pasture. There were three ponds, an old house, and a few apple trees. Half is up the hill, half in a valley. The slope faces south.

We want about twelve adults and their children (there are five now). The land can support them and leave room for wildlife. The open areas are being farmed, the rest left alone. Next year we plan to build the big community workshop/kitchen and leave the Old House for storage and visitors. Individual houses are spotted around in secluded and/or scenic places.



Grapevine

A complete **COMMUNE DIRECTORY**, with groups listed both by state and alphabetically, is included in the first issue of **COMMUNITIES**. To receive Issue No. 1, send \$1 to CPC, Box 426, Louisa, Virginia 23093.

Love is Our Nature, Inc.

[written summer 1972] All of us that are part of L.I.O.N. are passing through a most exciting time. It's one thing to talk about working and building for social change—and quite another to begin planning for a definite and realistic program; but the most challenging and meaningful period of all is transforming dreams and plans into reality.

We are working to give flesh and blood to something exciting in Tampa—a way of being in the world based upon things like faith, cooperation, relevancy, service, human value, and love. We hope to take these "things" and allow them to grow and produce visibly and consistently in our lives. It's hard work!

Since our last newsletter we have taken five giant steps forward, and four steps backward. Sometimes I think only perseverance prevails. But old friends, and new, can always be counted on to lend a hand—and progress is made.

What's it all about

Love Is Our Nature, Inc. is a corporation "not for profit", organized and operated exclusively for charitable and educational purposes, within the meaning of federal tax regulations. Our underlying purpose has a three-way thrust:

(1) Service — by providing a home for dependent and abused children referred by state and private agencies; and a therapeutic farming community for people with emotional, situational, and drug-related problems, who really do warrant being placed in a hospital but who need the kind of support and concern they can receive in a real life setting where people are open, unrestrained, and care about them.

(2) Communication and education, for the public, through speakers, publications, student involvement, and so forth, intended to encourage sympathetic understanding of preventive and para-professional environmental therapy and community program; and intended to present alternative systems and models of living in answer to the destructive and

oppressive family forms and institutions at the root of a troubled human being.

(3) Partnership industry, partnership farming, and partnership living — to demonstrate and place into practice, service, educational, and living projects based on cooperation, human value, and love. This is a kind of "plot" where human beings live and work harmoniously (partnership living), in a well-knit, small community that is not just a job but a total way of life where home and family, work and play tie closely together. As partners (employees), we provide each other with room and board, essential goods and services (toilet supplies, insurance, etc.) and a \$5 per week allowance.

Partnership industry and farming are small businesses that members and "guests" will maintain. (We use the term "guest" because it carries the expectation that each person referred to us will soon be healthy.) These industries, and the cooperative interaction they produce, are the major therapy in community. (We will have one permanent consulting professional and will otherwise rely upon the services of professionals in greater Tampa, of each guest's choosing, for particular needs we cannot meet.) In addition, these industries will eventually supply the money that runs the whole program, supplemented by fees collected based on each guest's ability to pay.

Contacting us

We're moving! To improve accessibility and communications we're selling the house trailers, leaving the farm, and moving into the city. This, too, will prove to be more economical for us.

We're keeping morning office hours at the University Chapel Fellowship, and can be easily reached there (in and out during the afternoon). The phone number is 988-1185. We can be reached by mail at P.O. Box 16173, Temple Terrace Branch, Tampa, Florida 33617. If you have a suggestion, solution, or concern, please contact us. We'll appreciate hearing from you.

North Mountain

North Mountain Community is a reality! After several false starts and a few agonizing setbacks, we have come home to a small valley in the foothills of the Blue Ridge Mountains, in Virginia's Shenandoah Valley. We are ten adults and four children, attempting to design an alternative culture which draws from the best of all times and places.

We are an intentional community. We have adopted the structure outlined by B. F. Skinner in the novel *Walden Two*. We are a sister community to Twin Oaks, another Walden Two community of five and a half years. We govern ourselves by a planner-manager system. We've only recently enacted this system, but it seems to be functioning. Topics are discussed at length and decisions are made by a Quaker "sense of the meeting" process, as opposed to the democratic procedure of making a motion, seconding and voting. Sense of the meeting is laborious and time-consuming, but it is preferable. We attempt to set up contingencies that stimulate verbal behavior conducive to decisionmaking. At times we find ourselves competing, but we try to deal with issues in a rational manner.

We are endeavoring to be an equalitarian society, politically, economically and socially. We are working within a labor credit system. Essentially, a person is given a job according to co's numerically-rated preference for or dislike for the particular job. The average rating is one credit; one credit being equal to one hour. For example, I prefer construction to meal preparation; I'd bid 0.8 for construction and 1.1 for cooking. Most often I work construction at 0.8, therefore working longer to meet the labor-credit quota. Should I prepare meals I'd receive 1.1 credit per hour and have more leisure time. We also apprentice, learning valuable skills denied us on the outside. Ideally there are no "specialists." This system is complicated in many respects but it enforces equality in labor and prevents class distinctions from developing.

We utilize a functional analysis of human behavior in attempting to unlearn previous conditioning. The concepts that hamper our development are fictions acquired in our previous environments. Problems arise in discriminating between the fiction and the fact. The study of human behavior has historically been a combination of philosophy and mysticism, but a science of human behavior is functional. We have the tools to design a culture that insures equality. To have an understanding of all the operations involved is to realize Utopia. We are experimenting and controlling the variables by living and working cooperatively.

We are not now independent of the larger society. This goal may not be realized in our lifetime. It is necessary that there exist an interdependent network of communities operating cooperatively.

I feel a novel sense of potency in this environment. Having the support of a community of other people is something that has to be experienced to be appreciated. I am here.

—Chris

Children and Behaviorism

One of our most important policies concerns children. We are committed to raise our children communally, that is, the parents don't have primary responsibility for their biological children, and the children have an opportunity to interact with many adults. In addition, the children will eventually have an area of their own where they will play/learn, and sleep. They will have a free-school-like place which, as a matter of policy, we will try to make so pleasant and

interesting that both children and adults will want to spend a lot of time there.

Where does behaviorism come in? We are humanists by belief, and our beliefs determine the behaviors we wish to reinforce in our children: cooperation, nonviolence, creativity, perseverance, full use of mind, emotions, and body.

Another humanistic belief is freedom of the child to explore the environment without unnecessary frustration. In practical terms, this means the need to organize the children's area in such a way that on one need say "no" to a child. This also means excluding the small children to some degree from the adults' area.

Merion

Merion is the first offshoot of the original Twin Oaks settlement. Merion and its sister branch, Juniper, together comprise Twin Oaks—a community whose branches are united by similar cultures, a joint economy, and a common government.

Many of the same values which have been basic to Twin Oaks are a central part of the Merion idea—among them the equality of all members, the use of rational planning and innovative engineering to create the environment we desire, and obtaining happiness from our daily activities together rather than from material possessions.

Yet in other ways Merion is distinctive. To begin with, we plan to limit our size to fifteen, twenty, or perhaps twenty-five members. Partly because of this, we will make major domestic decisions by consensus rather than by a board of planners, and will place less reliance on a labor credit system to structure our day and organize our work.

It is our hope that a smaller family will make possible a more tranquil atmosphere and honest, intimate relationships between members—both of which we feel to be important for our personal growth.

We anticipate doing a great deal of hard work together; eating a diet which places less reliance on meat and emphasizes natural, wholesome foods; building structures which allow us to take advantage of natural sources of heat and light; making judicious use of technology; and relying heavily on honest encounter between members to establish the warm relationships which we seek in our family.

The present ten members have lived together at the Juniper branch for some time, and we selected ourselves through long discussions and a process of mutual and self analysis. For this reason, we are not strangers and we hope to avoid some of the pitfalls that usually threaten new communities.

Physically, Merion is situated three miles away from Juniper on 86 acres where at least one additional branch will later be located. The land is mostly wooded, but there are a few fields suitable for cultivation. There is an old three-bedroom house with electricity, but no plumbing or central heating, plus a barn and sheds. We plan to build a wing on the existing house to provide shelter during the first winter, then begin construction of our own buildings.

Twin Oaks

Internal Revenue Pays a Call

The U.S. tax laws were never written with communes in mind. So when Twin Oaks fills out its corporate and individual tax forms each year, we have to try to adapt for our situation the rules originally set up for partnerships, small businesses, farms, nonprofit organizations, and private citizens, combining them as best we can to come up with a sensible return. It isn't easy. We are incorporated, but a corporation tax form makes no sense for us—corporations are not supposed to feed, clothe, and house their stockholders. We can call ourselves a partnership, but we do not seriously have capital accounts by which the individual partners invest in the enterprise, hoping to earn a profit. We are not a small business but a whole handful of small businesses, most of them small enough that we have combined them onto one tax form, not strictly according to instructions. We are a farm, but we are engaged in farming for our own use as well as for profit, and it is sometimes hard to know where to draw the line. We are individual citizens, but we do not earn individual incomes, though Internal Revenue thinks we do, because our city employers make out the checks to individuals and withhold tax from them.

So we struggle with the tax forms and do our best to turn in something that is both honest and just. The fact is that we are living on about \$1,000 a year per person, and that is well below the taxable level, so we shouldn't be paying taxes at all. But because the tax laws were not written for our situation, we have to put in a considerable amount of thinking and clerical work in order to keep even that per capita \$1,000 in our coffers.

The details are dull, but they involve claiming dependents for and distributing farm and other business losses to those of our members who supposedly "earn high incomes" according to Internal Revenue and whose income is therefore taxable. Naturally, the Form 1040s for those individuals are not like the standard 1040s that the computer is accustomed to, and the computer throws out the returns for audit.

So we are becoming well acquainted with our local IRS man, who has been out here perhaps four times and will probably be out four more before we have got everything straight. He sympathizes with our situation, but has his rules to go by and his supervisor to satisfy. We cannot claim business losses for any member, says the tax man, in excess of that member's capital contribution. And we have no proof that the member in question actually contributed the whole of his income to the capital account of our businesses. We in fact admit that he simply turned over his checks and we made no particular distinction between "capital" and ordinary expense money. Furthermore, says the tax man, that high-earning member cannot claim a non-earning member as a dependent, because we cannot prove that his money went specifically for that purpose either. Actually, of course, all the money earned by every wage earner went partly to support all those who did not bring in cash in that particular year. And if we can't claim business losses or extra dependents, then IRS expects the high earning member to pay taxes on co's income, just as if co had spent it co'self!

There are two ways to deal with this situation. One is to organize our bookkeeping entirely around the traditional categories of the tax system, building a mythical structure of "capital accounts" and so forth. The other way is to push the problem through the appeal levels of the IRS and force the government to make special rulings for communal living situations.

Some day, if the commune movement continues growing, this matter has to go to tax court, and it seems that Twin Oaks might as well be the group to open the case. But our records for 1970 and 1971 are not really good enough to make a clear case out of, so we will probably just pay what we have to pay this year and try again in a future year when all our books are in perfect order and we and our sister communes have more to gain.

A Therapeutic Community of Communes

Ellen and Brian of *Communitas*, and the kids, Steven and Sharon, have bought a place 35 minutes west of Northampton, Massachusetts. We hope to develop a community of communes, the land and buildings being already well suited to that purpose. There is one very large house (8 bedrooms, living room, dining room, kitchen, library, six baths), attached garages, workshop areas, and a three-level barn; one small house (large living room, one bedroom, kitchen, bath), an open shed, and a small building with two stalls and a tack room. The houses are surrounded by tall maple and pine trees, and a few fruit trees. There are about 30 acres of open tillable, flat land and about 40 acres of hillier woods, including two small streams. The buildings are about 150 feet off the paved road leading to the town center two miles away. The town is conservative, rural, population 500. It has a K-4 elementary of about 50 students; older children go to the regional schools further away. The buildings are superbly constructed and in fine condition. We will move in the end of March 1973; hopefully, the snow will be below the windows!

We will continue to share the editing of *Communities* magazine, and need more people to help with that. We see outside jobs (half-time) as an essential part of our economic and political involvement in the local community, and will cooperate with other people working for social change. We are interested in developing a community school open to children in the wider area. One specific way we will reach out to the town and surrounding region is to create a therapeutic community. Initially, we will function as a halfway house for a few people; later, we hope that some people who come for help will want to join the community. Ellen's experience as a school librarian, and Brian's as a psychiatrist should be of help in getting these efforts underway. On the land itself, we will be doing some subsistence farming, and will encourage development of our own small industries and experimentation with alternative sources of energy.

Several people have already visited with us here in Yellow Springs and expressed serious interest in joining the community. One "visitor" is now living with us, but as yet we have no *definite* members. We want to take things slowly and make sure the initial members know each other well and have a shared vision.

We have further ideas of the form we want the community to take, but without a core group of members it is hard to be specific about the directions of the group. We want some structure but do not want a structure that shuts out the spirit. We have already seen our ideas and feelings change, and hope to retain this flexibility.

We encourage people to visit with us both here in Yellow Springs and later in Massachusetts. We ask people to contribute \$2 per day to cover costs, and want people to write to us before they visit. Our present address: Brian and Ellen Bouton, 121 West Center College Street, Yellow Springs, Ohio 45387. Phone: (513) 767-3021.

Lime Saddle

Lime Saddle is coming along pretty well (this is written in late October 1972). We've helped get out the first issue of *Communities*. We've converted the three-bedroom house on our 20 acres into a comfortable community center. Corn from our very late (mid-August) planting is delicious. We've resurrected a dingy old shed into a laundry, tool room, and milking room. With very little building experience, we've built a 13 x 16 storage shed, a chicken house, and a goat shed. We're on our way to building four small cabins, one for each family and one for one of the single men.

The work has brought a lot of satisfactions and has helped us come closer together. Our frequent meetings have helped too, with decisions made by consensus. A willingness to change has helped in many ways: for example, when the meetings began to bog down and become too much of an energy drain, we put responsibility for them on a rotating basis, with the same success we've had with rotating cooks: an exciting variety of menus. We've even begun to branch into a bit of encounter, which is coming a long way from never having been together before May 30.

A Dual Approach to Social Change

As we've come to know each other, we've found that some of what we thought were antagonistic ideas are actually complementary. What originally was thought as social activism vs. utopian model building is beginning to be seen as a two-sided process.

One member has been reading about past communes and found that one of their most common mistakes was the way they isolated themselves from the outside world. Another took a trip to interview Rodger McAfee (the man who put up bail for Angela Davis, but also interesting to us because of his devotion to the cooperative vision; see No. 3 for the full interview) and found out that in communes on purely utopian trips, the second generation became prime suckers for the very capitalist society the original communards had rejected. So we've come to see that involvement in social change is not draining, but instead vitalizing for the communal movement (it eases our pangs of social conscience).

Then again, we don't want to fall into the leftist negative word bag: criticisms, denunciations, analysis, ideologies, with nothing concrete to show people. Instead, we want to show that here, now—not in China or Cuba, or after the revolution—there is another way to live. So often the leftists end up isolated and unfollowed, not on ideological grounds, but because in their own lives they don't seem to provide an alternative to those values they so aggressively denounce. People need something beyond words. They need to see another, better form of living.

So social activism feeds the alternative community, and a real life alternative is in itself an organizing tool.

Learning to Like the Communal Way

That's the theory we've gotten to, and now in our own lives we've begun to experience its actuality.

We've lived communally long enough to begin to feel that it really is a better way to live (one of us had a communal background). For those with children, or those with animals, or those into a collective project (as in our case, putting out a magazine), communal living offers marvelous conveniences. With our rotated child care (three different people each day take the five children in three-hour shifts), both parents can work together on projects like the building, the children can

learn to be at ease with several other adults besides parents, and playmates don't have to be arranged. Animals don't tie us down, the way they used to tie down the one couple that lived in a farm situation. Late night babysitter-arranged meetings don't have to be called to get out the magazine; we simply sit down together in the evening, or work a little in the office during the day.

We rotate the cooking, so not only is no one tied to the drudgery of every night cooking, but the two nightly cooks usually throw themselves into cooking with such gusto that the typical nightly meal is practically a feast. The cleanup of such feasts is often horrendous, but again rotation of jobs means you won't dishwash again for a few days. And, strikingly opposite to the communal stereotype, living is cleaner here, because (again the beauty of rotating jobs) bathrooms, laundry, house, yard are all cleaned daily, so the job never builds up out of hand.

We've made some purchases that would have been exorbitant to our life styles if living separately. We bought a new Maytag washing machine, which (with five children under 5) runs almost constantly. Before, no one had ever had a new washing machine. When the dome factory up the road had 266 dome panels to sell, we bought them all at a dollar apiece. Individually, we would have had to pass up this bargain, because they wanted to sell all or none of the panels. Collectively we could use them all.

Food, too, has been cheaper and better in bulk—100 lbs. organic tomatoes at 8 cents/lb. (compared to 35 cents at the store); 100 pounds of organic wheat at 8 cents; Chico-San Organic Rice (the best) at 19 cents; apples and oranges by the crate, and sometimes through our own juicer they become incredible homemade juice.

Cooperatively Raising the Standard of Living

This is as it should be: by sharing resources, cooperative living can raise the standard of living of all. Especially if standard of living includes non-material factors, like non-alienating work (building our own shelters or raising our own food), freedom from 9 to 5 jobs (we're fortunate to have a source of trust income from one of the members to tide us over the initial setting-up period—but again, only living communally could this many people remain outside the net), and a generally less restricted life. Children have been mentioned before, but it is worth mentioning again: communal living can't be beat for childrearing. The kids can go a whole day—sometimes days—and hardly see their parents, happy in the care of other adults. They become less dependent on parents, at the same time parents become more free to engage in uninterrupted projects.

In efforts to expand and become involved with more people, again the cooperative living benefits all. Someone makes contacts in Chico, and we all meet them later; another couple travels to Fresno and brings back a taped interview with Rodger and Darlene McAfee and we all listen to it; another writes to the author of a potential article, and an unexpectedly enthusiastic response opens us to still another person.

Long-Term Expansion: A Community of Communes

In line with reaching out, and to help move towards our goals of social change and creating a visible working alternative, we are hoping to organize a community of communes. Such a venture would consist of several (ten to twenty) extended family-sized communes (12-25 people) cooperatively settling on a large tract of land (say 1000

acres). Living in the small groups would enable people to maintain the democratic, close nature of the small commune. Living in a cluster of such communes would, hopefully, permit some specialization (say one commune into a dairy, another into a bakery, another into a people's garage, another into political organizing). It would also extend the advantages of cooperation to a still larger scale (as in the purchase of tractors, setting up a methane generator, setting up a school or health clinic). Further, the isolation of the single commune would be avoided, and an alternative of this size would hopefully provide a greater social impact. To reach this aim, we are planning a conference this spring on the west coast to provide an opportunity for people interested in intentional communities to get together. Details on this conference will be given in a later issue.

Vision of Snowballing Energy

Thus the vision of a community of communes brings us back to the theory of combining social change and model building. We want to build a large-scale community, to provide some real alternatives that people can see, to have somewhere they can plug in their energies when they withdraw from the system. And those living in such a community, having more freedom because of their cooperative set-up, would be able to reach out to even more people and involve them in alternatives to life within the capitalist structure.

Response

We'd like to hear from people thinking along these same lines. Our commune itself would be better balanced if we had more women (with or without children). We're near Chico, California. Please write ahead about a visit.

Lime-Saddle
Route 1, Box 191
Oroville, CA 95965

Leatherbark Community Farm

Here in serene Ritchie County, West Virginia an evolution is taking place (we hope). One year ago when we first came here looking for land we discovered a lot of farmsteads for good prices. We decided to share this with the rest of the world by putting an ad in Contact in TMEN (see issues 15 and 16, "The Dandelion Family"). Well, after getting upwards to 300 responses we helped umpteen people buy six farms (just within 5 to 10 miles of our place—and we're not sure about the other 22 forms sent out to the rest of the gang).

So in this area will be people from New Jersey, Connecticut, New York, Ohio, California, Pennsylvania, Wisconsin, Michigan, and Vermont.

Personally relevant to us (four families) is the formation of a community on 300 acres which we bought in August. Originally, we had the intentions of following lines of the International Independence Institute and that's basically what we're working on now. The community will be set up as a cooperative community, each family having its own dwelling with a central community house offering a kitchen, a place for electrical appliances (hopefully generated by our own natural gas wells some day), workrooms, recreational facilities, etc. Presently we've enlisted four families and are looking for two or three more (we'll be sending an article to Community Clearinghouse soon regarding this).

Right now this intentional community goes under the name of "Leatherbark Community Farm". Building will begin the spring of '73, and we expect all those involved to be living on the land by the fall of '74. In the meantime some of us will be living in the cities, some of us living on temporary farms here in the hills. This country (at least this section of it) is perfect for this sort of thing. It's a lush area with a high rainfall of about 40 inches of rain per year. There is no commercial "agri-business" farming down here, hence limited uses of insecticides, pesticides, fertilizers. The soil is fertile, will grow just about anything, and the economy is relatively stable. There's no coal in this section of W. Va. but there is oil and gas which doesn't present major problems (under the contrary, many farmers have title to free unlimited gas which, with an imagination, can be used for heating, transportation, generating power, heating greenhouses, cooking, amking a sauna (!), lighting . . . (any more ideas?).

Jerry Brunetti
624 W. North St.
Harrisville, W. Va. 26362
(304) 643-4434

Koinonia

Koinonia is a center for people who are seeking to grow in spiritual awareness and educational discovery. Koinonia considers that the processes of both the spiritual and educational disciplines are the same: the inward search and outward exchange. Founded in a conscious attempt to realize the wholistic integration of life, the Koinonia learning process focuses on the inter-relatedness of spiritual disciplines, academic endeavor, artistic expression, service to others, and practical aspects of community living.

Koinonia is located on forty-five acres in the Greenspring Valley north of Baltimore City, and is named from a Greek word meaning "sharing in community." Founded in 1951 as an ecumenical training center and venture in community living by a group of spiritually committed individuals, Koinonia remains a community of sharing and seeking people of many backgrounds. The context in which individuals may enter into the living and learning experience of Koinonia is the Alternative Semester. There are about thirty permanent members of the Koinonia community; there are facilities for a similar number of Alternative Semester participants. The design of the Alternative Semester program is based on the premise that the most creative context for learning evolves from interior search and motivation. The process begins with the communication of skills, resources, interests, and expectations among participants and resident community members. The resources of the resident community include experience and skills in spiritual and academic disciplines, such as meditation, worship, theology, philosophy, education, and literature; artistic involvement and expression in graphic arts, pottery, weaving, dance, drama, photography, and music; and aspects of community life, such as organic gardening, nutrition, cooking and baking, and maintenance.

David Poist
Koinonia
P.O. Box 5744
Baltimore, MD 21208

Nethers Community

Sometimes it seems difficult to articulate what makes a particular community unique. The organic garden, the simple lifestyle, the enthusiasm for doing and growing your own are now the basic fare of most communities I know and I find I have to look deeper and deeper to see what makes each one uniquely itself.

Nethers Community exists and grows out of a two-sided urge. We're a paradox . . . we have a desire on the one hand to become simple, to decondition ourselves back to a state of complete innocence and then begin shaping a society from scratch; to that end, we have put aside our links with 20th century America—its TV, its politics, its instant mobility—and we remain quietly on our farm reconnecting to our simpler selves, our spiritual natures. We learn how to stay away from pre-packaged ways of doing things and we improvise. Sometimes I think it would be nice to go even farther back into our origins than we have—to perhaps create our own language, our own music, our own tools. But then we are products of 20th century America and there is another equally strong urge in us: that is to take what we can from the vast accumulated knowledge and skill of our civilization; we build geodesic domes, we work on methane digesters, we long for a tractor; we listen to Frank Zappa, we see ourselves—our school, our ecological master plan, and our plans for Future Village—at times as a political act and we plan to have an influence on the society around us. Our age range here, from 6 to 54, makes it possible to approach life from both directions. Our six-year-old is unformed and simple still and he teaches us about simplicity; our older members are full of preconceptions and skills and can teach us the values and pitfalls of being civilized. The tension between these two ways makes the community alive; the Nethers Community School is our way of giving form to this (joyful) tension.

To be both a community and a school is in itself a paradox. As members of a community, we each stand on our own feet, as responsible individuals; there are very few hiding places in traditional roles such as "husband" or "kid" or "teacher" or "woman". But in becoming a "school", a kind of inequality sets in, for some of us have taken on the care and nurturing and teaching of others; we become responsible for more than ourselves. There are "teachers" and "students" and the trick is to be teachers without exercising power and to be students without falling into passivity. To pass on skills and knowledge without prejudice or expectations—it don't come easy!

After two years of letting the school *flow*, we are about ready to enter an intensive two-week planning session for year 3; we are ready to begin formalizing our experiences into a coherent structure for the school year. Our structure must incorporate these things we've learned: that each student-person must be allowed the freedom to find his/her own rhythm for taking in skills and data and for just resting or integrating what they have learned; that there must be time and space for each student to find and tap his own inner resources and powers of discovery (how hard this is when almost all of us come from a world that bombards us with external stimulation); that it is important to learn to approach without fear the endless variety of outside resources and to learn to seek knowledge from them; that the tools of knowledge are not acquired by magic and that concentrated application of one's self is the way to learn times tables or grammar or yoga; that working together and making something happen is one of the joys of being in a

school (last year's Alice in Wonderland production had us all very high and this year we're thinking of making a community movie). What school will be this year, most likely, is a combination of individual tutorial work, projects, some organized non-compulsory classes staggered to allow for weeks of just rest or reading, community work (building, gardening); and hopefully some travel and our movie. Students and teachers alike are now making lists of things they want to do and in a few weeks we will consolidate our ideas.

Barbara Sobol

Springtree

It has been a full and busy summer for us. During May and June we quit our various and far-flung jobs, packed our worldly goods into trailers and trucks, and moved into our rented house, Springtree Annex. We all pitched in in earnest to build our house, work in the gardens (first task: harvest an endlessly bountiful crop of peas) and solve the many problems of communal living. At this writing the gardens are finished by the frost of a few weeks ago, but the building is not quite—yet—and of course, the many problems of communal living go on.

Our membership increased this summer as two families finished their six-week terms of provisional membership. In July, Herb and Renate Stahl and Gene Hunter became members. Carolyn Hunter joined us when summer school was over and in late September she became a full member. The Hunters and Stahls bring between them four children: Lisa, 9; Susie, 7; Lori, 4; and Jennifer, 7. At present Jack Conaway and his son Drew, 9, are provisional members. They will be considered for full membership in December. Marcia and Bill Hinckley and daughter Alissa, 4, have expressed their interest in provisional membership. As soon as Bill can extricate himself from the Air Force, they hope to come and live with us. At present they drive up from North Carolina as often as they can to visit.

So Springtree is growing. Our new building is already too small, and even when we have moved in, we will have to rent additional space to hold all of us. Next summer we will start work on another building! Our present membership, in case you have lost track, is 10 adults and 7 children.

The Building. The building has dominated our lives this summer. Work on it has gone slowly and then quickly and then bogged down again, as problems have arisen with supplies, labor, tools, and general lack of know-how. We have finally begun to move in. Two bedrooms on the ground floor are habitable, and it is possible to crash on the second floor. The plumbing is mostly hooked up, after yeoman labor mostly by Wayne but with the assistance of assorted knowledgeable visitors and Jack. We await the hot water heater which has been due to arrive all week.

As for the electricity, Jack, our chief electrician says, "We have 200-amp, three-phase service with 27 circuit breakers of 20 amps each." The wiring is complete, and the baseboard heaters which will heat the bedrooms are being installed. We will probably use a wood stove in the community rooms.

Right now we are mostly involved in finishing details. The major effort this week is erecting the Gloria Steinem Pumphouse, a project carried on by the women of Springtree, although some men have assisted in subordinate positions! Sue and Evelyn dug the hole, and Evelyn, Renate and Andy poured the concrete floor last June, and now Barbara and Carolyn and Marcia are putting up the building. It will house our water pump and storage tank and provide shelter for some garden tools.

The flexibility of our building plan has enabled us to alter it to suit the changing needs of a growing community. When we realized that it would take us much longer to finish than we had planned and that it would have to serve as our only building for some time, we made extensive changes. We added one additional bay on the west end, doubled the size of the kitchen, enclosed the planned porch for more living space and enclosed one of the open bays for a temporary office and workroom.

Soon, in a month or so, we will give notice to the landlord of Springtree Annex and move onto our land. Our neighbors on Rt. 669 will surely miss the sight of us jo-joing back and forth between our houses.

Labor. Our first innovation this summer was to change our system for doing the household work. Rather than signing up for individual jobs ("wash lunch dishes," "child care from 2 to 4"), we are assigned to household-kitchen-child care for two days straight. A team of three led by the kitchen star does all the cleaning, cooking, and child care, etc. This proved to be much more efficient in freeing people for work at the site, 4 miles from our rented quarters. Everyone serves equally in rotation, and anybody who didn't know how to cook at the beginning of the summer knows now.

There is sure a lot of work to do. Visitors comment on how hard we work and we ruefully agree. Mostly it's because of the building, we think, but there may always be a building. . . After a month of straight work, we instituted Anarchy Sunday, which occurs every two weeks. No jobs are assigned, yet things get done somehow. People use the day for sleeping late, flying kites, going off on trips or hikes, reading (something we never seem to have enough time for). Parents get a taste of old times by being responsible for their own children on Anarchy Sundays—this is a test to see if they still remember which ones are theirs. Anarchy Sunday is a lot of fun, but when it's over and the house is filthy and we are out of baked bread, I think most of us are glad to see order and Monday's kitchen crew arrive.

We still don't have a labor credit system (when the building is finished. . .). In the future we hope to have more free time, maybe one and a half days every week.

The School. One of our original reasons for forming a community was a better life for our children, including an alternative to public school. However, as fall approached and the building was still unfinished, we began to wonder if we had the time and energy to spare to run our own school. Patti had run a school for a while this summer, partly to gratify the desire of the older children for "something to do" and also to help them keep up their skills. She soon found that conducting a class of five rambunctious children, each on a different level and with different interests, was a little like running a three-ring circus.

We had already written to the county superintendent of schools, asking him what we had to do to open a school. He referred us to the state office in Richmond. There we found that the state has no rules governing private elementary schools except that they must meet certain health and safety

regulations. So it was back to our local superintendent again. He gave us a somewhat bewildered approval to open our school and we sent him a list of the children enrolled. On September 4, when everyone else was having a holiday for Labor Day, our school began.

We have school five mornings a week, with days off on Wednesday and Sunday. There are five children in the school: Lisa, Mark, and Drew, all nine years old; and Susie and Jennifer, aged seven. The teachers are: Gene, biology; Eric, math and science; Evelyn, English and social studies; Barbara, art; Andy, music; and Renate, German and cooking. Although we do have scheduled days for teaching, the program is pretty flexible and we often trade around. In addition to the regular morning sessions, we have a period for tutoring at night. Each child is matched with an adult who helps them with their reading. 7:30 is tutoring time, and the house hums with the sounds of stories.

Visitors. Every community is deluged with requests from prospective visitors, and Springtree is no exception. We are torn between our desire to welcome possible converts to the community movement, our wish to be hospitable, and our lack of space, time, and energy to deal with a constant stream of new people. After a disastrous experience with some insensitive visitors we wrote up an orientation sheet explaining the situation. Springtree is *home* for nineteen people, not a public place. If you want to visit, you must write or call ahead to Barbara, our visitor manager. We may say no. Visitors are expected to help with the work and to pay \$2 a day per adult and \$1 a day per child to cover expenses.

Of course, all this does not apply to our friends and relatives who are welcome as ever.

Springtree Community
Route 2
Box 50-A-1
Scottsville, VA 24590

New York

The purpose of the Christian Homesteading Movement is to found Catholic communities whose members provide for life's needs directly from the land and seek to perfect themselves spiritually, surrounded by the beauties of creation and aided by their fellow Catholics. . . . Most people are not and cannot be social reformers, but they are parents and have the sacred duty to form their children and themselves in the likeness of God. We foster community through the development of skill with hand tools, homesteading, a strong family life, with the father as head and the mother as heart of the family (not equal, but complementary roles), private ownership of land and possessions (rather than communal division), and patriarchal village democracy; clearly it is God's plan that men should govern and lead, this is confirmed from the story of Adam to Jesus' manhood and His selection of men for apostles. This is obvious in the natural world as well. It is understood that in his leadership a man is not to be brutish, but is to wisely listen to the advice of his wife and sum up the oneness of mind a family comes to in love.

Richard Fahey
Oxford, New York
[Need we make any comment on this?! —Ed.]

Ananda Cooperative Village

[July 1972] Life at Ananda is, to say the least, intensely active! To let you know some of what's happening, let's go on a word-picture tour of the farm in the order we would show you things if you were here with us for the first time.

Your first stop is our new reception center. Park your car in the parking lot, remove your shoes at the door, and enter to the gracious aura of Yoganandaji's lifesize portrait, done with rare artistry by one of our members. Around the room you see a number of the original Ananda products which are put to their various practical and decorative uses. An electric pottery lamp sporting long strands of macrame reflects mottled patterns across the walls. The faint scents of our incense add to the meditative calm as you relax on the carpet or on one of the low sofas. For your perusal, on a wall cabinet are Kriyanandaji's books, his records, his wonderful Yoga Lessons which we send out by mail, and all of Ananda's free literature. Unusual underwater scenes encased in glass form the bases for two candles by Yoganandaji's portrait. Looking further, you see wooden pendants and on the wall, an amazingly photo-like pencil sketch of Yoganandaji. As you sit to look over our literature, the receptionist serves you samples of our organic candies and home-picked peppermint tea.

Now it's time to see where all these products are made. Slip on your shoes or enjoy the opportunity to walk barefoot—according to your temperament. The places we will visit rest on the valley floor you see before you, which contains our crop land, pastures for our milk cows and goats, and industries. (Our homes—charming, individualized dwellings designed and built by each family—lie hidden in the surrounding forests.)

If you're visiting in the morning hours, you'll pass a number of pre-schoolers playing in a sandbox under a giant walnut tree. Our nursery school has four mamas and papas who take turns during the week teaching and playing with the little ones. Just past the sandbox we visit our elementary school, temporarily housed in a converted chicken coop. It's a place where our gradeschoolers learn *how to live*, by close observation of everything from woodshavings to sensitive emotions, and by seeking answers to any questions that arise, no matter what their scope. Outside we see a large papier mache porpoise in construction, a treehouse sided by pretty scarves, and a "sidewalk artists bench" where their creations are displayed and sometimes sold.

Our next stop is the barn: toolshed on the right, watch your head, step inside the wood-working shop, and see where the Ananda wooden pendants are first routed out to hold the resin and flowers and later sanded, polished, and buffed. One fellow is working on pieces for his sturdy wooden toys: trucks, planes, and original games, all finely sanded and painted.

In the center of the barn, electric saws and mechanical tools are available for community use. Off to one side, pieces of wood are cut, varnished, and assembled as display racks for Ananda oils and Ananda incense. Next door to the barn we enter the lovely arched building we call the incense shop, where the oils are poured and labeled, and where the punk sticks from India are scented and packaged. We make a practice of chanting as we work, either inwardly or audibly as the mood strikes us, thereby infusing our products with the peace and joy we feel when we keep our minds fixed on God.

Our gardens bear ample testimony to the validity of consciously radiating love as we work. In the respect and tenderness given by our seven dedicated gardeners, these plants truly flourish, and our gardens are a joy to see! Each has its Sanskrit name, such as Krishna by the farm house, and Annapurna, the herb garden you see on leaving the incense shop. Two new, exceedingly fertile pieces of land were tilled this year inside the mesh fences used to house pheasants the previous owners raised. The fences protect our more delicate crops from deer and rabbits, allowing us larger variety of produce. Because of an early start this year, some crops are into their second planting now. Our meditation retreat is able to rely upon our harvests for 100% of its vegetable needs between the months of June and November. We've been able to experiment with companion planting this year. For example, we're growing sweet basil and parsley between the tomatoes as well as on their own, and we've found that those planted separately aren't thriving as those that were companion-planted.

Our tour takes us now up a hill where we pause to catch our breath and take in the view of the gardens and numerous buildings. Further up the hill we enter a three-level schoolhouse—designed by one of our residents—that is being readied for fall. Parents and children have met with our four fulltime teachers to discuss details of the building's use, our educational needs, and teachers' salaries, and to exchange happy smiles at the progress being made.

As we circle around other gardens, we see opposite us the publications building in construction on a western valley hillside. Just past the composting area is another chicken coop a member has converted into a cozy potter's studio. Beyond this we visit the only residence down in the farm area, built from the almost proverbial chicken coop and from a hot house that was attached to it. There is another potter's studio, and then we visit the flower shop where the brooches and pendants you saw before are arranged, poured, and fired. Another craftsman in the same shop makes those underwater scenes we use as candleholders in the reception center, but the molds can be topped with just about anything from dolls' heads and little skirts, to pen holders.

Our laundry room is maintained by a commercial firm in town, saving each of us many hours' driving time, for the nearest laundromat is 30 minutes' drive away. Our last stop is in the old farmhouse where the community offices and print shop, which will move into the publications building this fall, are presently housed. Here you see where we print our free literature, our Ananda product labels, the Yoga Lessons Kriyanandaji has written, and all of his books.

Each member has more than enough work to do, but done in the right spirit, there can only be success. As Yoganandaji said, "Bite off more than you can chew—then chew it!" That's been the Ananda story seen in the dedication and growth of its grateful members. Come visit us and see it all for yourself.

Ananda Cooperative Village
Nevada City, California 95959

**"New Life" Community
in the French Alps —
a progress report (since 1971)**

After much searching we located not a farm but a country house large enough to accommodate not only our group plus visitors, but also the larger group we hope to become in the near future. This is a nine-room house with a large attic (which can easily sleep 15 in summer), a cellar which could be transformed into a small workshop, a large garden, no immediate neighbors, near the village of La Roche des Arnauds, and next to a good road by a wood. The setting is a wide green valley surrounded by the French Alps.

We moved into it in April, 1971, and started by making the necessary repairs (electrical, plumbing, masonry, clearing debris, etc.) and building two chicken houses, improvised from planks of wood found on the spot and a broken-down abandoned van. Then we reclaimed three separate small plots of land which we made into organic vegetable gardens, one of them in another village 11 kms. away. In spite of having no car or money we managed to keep this going with the help of Spirit, and also to acquire 18 hens. We hope to increase this later to meet our egg consumption.

Through sympathetic publications we publicized our program of two-week seminars held this summer in English and French on: Human Relation "Lab", Libertarian Education, Community Living. We hope to continue likewise during the winter period and Easter 1972, for example one on para-psychology is to be held from Dec. 27 to Jan. 5.

At the same time we had to deal with a continuous flow of visitors and correspondence, and to help people with their practical and psychological problems, sometimes at much trouble to ourselves. For instance, we assisted a 21-year-old West Indian girl to join us here coming from the island of St. Lucia, finding her work, and so on.

We are at the moment six young adults aged 21 to 36, and four young boys aged 3 to 12. We hope to at least double that number as suitable people link up with us. Our gardens have given us carrots, beans, peas, lettuce, onion, beetroot, radishes, cabbages, celery, tomatoes, and potatoes, in spite of our inexperience and irrigation problems. We make our own wholemeal bread from wheat obtained in exchange for casual work for local farmers, and also make our own cheese and jam. Nearly all the furniture in the house was either donated to us or made out of materials found in the immediate environment, and most of our clothes and shoes are given to us by people having surplus.

We made friends with some of the young people of the village and held two campfires, a dance, and two discussion meetings with them during seminar time. We hold group meditation sessions twice a week: spiritual-psychic messages are coming through which are most enlightening. We have also helped to restart publication of "New Life" international newsletter which reports on communes and other new age projects, with a French version appearing on alternate months. In the last fortnight of October we are holding here a gathering of communes for practical liaison and exchange of ideas and information.

The type of people we are looking forward to join the commune would be mainly in the age range 21 to 40, socially aware, spiritually oriented, and willing to relate to us all in a living way (including physical love) and responsibly, preferably but not necessarily people with practical skills, fond of children, and artistically stimulating (making music, keen on drama, painting, handicrafts, etc.). They would need to be emotionally balanced, adaptable, and able to enjoy a simple country life. We have lots of love to share with them.

Though some would-be communards have let us down badly, others who stayed with us on a short- or long-term visit have contributed much to our moral and material improvement, as they have learned much from us on various levels and gained inspiration to start their own ventures.

The community center is becoming more and more widely known as a place where people can get not only information on communes and personal counselling, for which services there is no charge (though donations are necessary to enable us to continue with same) but also much stimulation and encouragement in spiritual orientation, and the discovery of personal and social life-goals through self-reeducation.

Our future plans include a campaign for the release of prisoners of conscience in the U.K. in the face of the wave of political repression now taking place in that country, permanent courses in developing human potential and in libertarian pastoral work, publishing social, psychological and spiritual documents, building up a library of new-age books, and making handmade blankets from discarded wool.

We receive visitors only after prior correspondence agreement. In view of high postal costs it is essential for correspondents to enclose two international postal reply coupons with each letter to ensure a reply.

"New Life" Community
La Roche des Arnauds
-05- Hautes Alpes
France

Iris Mountain

Iris Mountain Community, now in existence for almost two years, consists of three resident families (nine children), several short-term and part-time members, and a variety of visitors all of whom bring good things and contribute to the flow and change taking place. The little people are top priority for time; caring for toddlers, outside jobs to support those who are dependent, and fulltime home school for elementary and junior high age. Equally important is the emphasis on individual responsibility for behavior and commitment to the common . . . whatever, with freedom to get one's head, etc. together. Beyond this, we work toward more self-support with printing, writing, and free-lance consulting. Attention to the "good life" means organic gardening, wholesale buying, simplicity of lifestyle, and conservation of natural resources and energy. We hope for the best energy and resource exchange between people who are travelling this new road with us. We welcome sojourners and are particularly interested in a person or couple who would dig being with small children a few hours a day and who would like to share our intentional life together.
Contact:

Lydia
Iris Mountain
Unger, W. Va. 25447

Utopia, USA Revisited

Another view of the Brotherhood of the Spirit commune in Massachusetts comes from Harold Crise (*Fusion*, August 1972) who spent a week there as a prospective member. He writes about the group's evangelical fervor and how he attempted to cope with it:

"For the rest of the week I grew increasingly aware of a pecking order at Brotherhood just as strong as any back in *The Illusion*. Under Michael, one had to convince the other members of one's greater mystical powers and spiritual enlightenment in order to move up the ladder.

I had no desire to play that kind of game. The empty forms of Episcopalianism had left me cold by first communion. Now, after several days of encounter group therapy, a bastardized version of Hinduism, and arbitrary rules handed down by Michael, it didn't look as if I was even going to get through confirmation classes this time.

The only persons I felt I could talk with without being confronted were the other prospectives. We swung between the extremes of commiserating with one another to repressing our misgivings in order to concentrate all our energy on the super-human effort of willingly becoming a zombie. There was no such thing as talking to a member as an individual, only as a link in the evergrowing everstrengthening chain of Brotherhood. Once a member began acting and speaking in terms of what was best for the group (meaning Michael and his band), then they were given serious consideration for membership.

Of course, the strongest chain has its weak links. Paradoxically, two members who cast off their fetters, choosing uncertain freedom over secure bondage, appeared to be two of the strongest links. The first, one of Michael's original disciples and the architect/master carpenter of the dorm, split in the middle of the night after becoming convinced that his Messiah had been corrupted by Metro-media. The other, a young girl who formed one-third of the female choral back-up on *Spirit In Flesh's* first album, left after ten months when she decided she wasn't helping herself or Brotherhood to grow anymore. Nonetheless, Michael's outbursts of egotism during the recording sessions in New York City did more than a little to shake her faith. And, as she was quick to point out, while he expelled others for promiscuity, he did as he pleased.

Finally, it became obvious that the band was the focal point of the commune. They may have eschewed every other mindbender, but not good old rock and roll. To date, the most flattering description of *Spirit In Flesh* has been: "If Billy Graham was lead singer with Steppenwolf, this is how they would sound."

I had started to wonder about priorities at Brotherhood when, after finishing the dishes and sitting in the kitchen talking with the other prospectives that first night, another member of the choral backup stormed in and shouted,

"Shut the fuck up! We're trying to have a meeting. Can't meditate with all this goddamn noise." Later I learned that those being groomed for the band didn't have to undergo the same rites of passage as did ordinary prospectives. In many subtle ways it became clear that musicianship took precedence over Brotherhood. . .

As I said my goodbyes there was a mutual sense of relief at my leaving. Brotherhood is a court of last resort. Members have played out all their options; there is nowhere else to turn for most. I was searching for answers, too, but not with the terrible sense of despair that I had to find them at Brotherhood or not at all. . .

There always has been and probably always will be a lunatic fringe. None of them has managed to save the world yet. On the other hand, none of them has gained enough momentum to make their prophecies of doom self-fulfilling. Manson's Family, Lyman's Fort Hill, Hubbard's Scientology, DeGrimstons' Process, Metelica's Brotherhood—all will attract a certain number of followers who continue looking everywhere for salvation except within themselves. In the end though, for every such lost soul, there will always be millions more who will find nothing particularly fascinating about the atavism of petty despots."

Heathcote Community (Part I)

(There are practically as many different series of opinions about this Freeland, Maryland experiment as there are folks to ask about it. This writer can only attempt to relate as best he can as he personally saw it.)

Heathcote Community's populace has always been composed of the people who put it up, the people who put up with it, and the people who were put up at it. Initially there had to be a group of sponsors, both philosophical and financial, to form the Center. It has always been necessary to have a semi-permanent core staff to keep the place functioning. And of course a community is of people, of which Heathcote has experienced many thousands.

The Heathcote School of Living takes its roots from a group of prophetic visionaries ranging in origin back to the 1930s and including illuminaries Mildred Loomis and Ralph Borsodi. Basically these S.O.L. pioneers saw the unhealthy trends of civilized society and attempted to alter them and create a new and better world. Much has been written regarding these early steps in forming the present state of the old New School, and it'd be better to mail to Heathcote for a free booklist than to take this writer's scrambled version of the original decentralist egg.

One of the dudes instrumental in locating the present Heathcote situation in Freeland was a benevolent man named William Anacker, who sold 37 acres of land and buildings to the S.O.L. in 1965 for \$15,000. Additional eleemosynary benefactors in those days included the exceedingly healthy and active family of Tim and Grace Lefever who, among others, composed what was then known as the S.O.L. Board. Their purpose in creating and perpetuating the combination un-school/commune was to achieve, in the words of William Anacker:

1. Publication of the *Green Revolution*
2. Demonstration of homesteading
3. Teaching the many skills needed for successful homesteading
4. Developing health via natural foods, no smoking, alcohol, or drugs
5. Decentralization: independence from government and big business
6. To be producers—not just consumers
7. Educational seminars and training center
8. To form adult education centers or local schools of living throughout the country
9. To study and implement human solutions to major problems of living.

It doesn't seem that those persons back in 1965 were aware of the explosion which would result from the foundations they laid, and indeed, perhaps what they intended was

something entirely different. Nonetheless, something cosmic occurred. The reader must be aware that some of the S.O.L. Board members, beautiful as they might be, are over 30 (or 40, or 50 . . .) and that few of them have recently resided at or even visited the scene they set up. One resident member here recently described the difference between the Board and the Community as being a definition of the "generation gap." How do you relate the acid experience to someone who has never dropped?

There were a lot of names involved in early Heathcote, some of the more familiar being Richard Fairfield, Paul Saltstrom, and Herb Goldstein. There were seminars then on things like organic gardening, decentralism, health foods, herbs, functional anarchy, and other back-to-the-land trips. The newspaper *Green Revolution* kept coming out in monthly periods with anarchist Roger Wilks acting as head-ink fingers in the place of founding editor Mildred Loomis. Roger was succeeded by a war-resisting, bluegrass singer named Larry Lack, who had worked on establishing the Peacemaker Land Trust. The community evolved more or less organically, people came and went, and authoritarian leadership was kept to a minimum. Heathcote Center developed a name in circles of social reformists, decentralists, ecologists, organic gardeners, etc.—and as 1969-70 came to pass—"hippies."

Something, either psychedelics or God, seemed to open a few people's minds to S.O.L. concepts at that time. Suddenly people saw the ugly fuckedupness of their existences and began seeking a way out. Many found a revolutionary way of life compatible to their heads through precepts which Loomis and Borsodi had been expounding for decades. The School of Living for many went from coffee table discussions of pamphlets to the enactment of behavior patterns which almost miraculously raised sick city people from the dead. (A lot of formerly despondent people will happily testify to the above.)

Far out. And then almost nondescript groups of people, who seemed to be generally desirous of creating a Woodstockian rural alternative culture, began flooding the Heathcote scene endeavoring to discover how to do it. This was the explosion which created the happening. As the members of the resident community struggled to maintain their sanity and still answer questions, the Center was hit with a unique form of chaos known as "visitors".

The visitors formed their own odd community spontaneously as they encountered their different trips. The resulting situation would have been similar to one big party where everyone present was a crasher, except the doors were always open. The folks ranged from devout Gandhian pacifists to tattooed ex-Marines, from *Readers Digest*-type housewives to incoherent burnt-out drug trippers, from drivers of limousines to penniless, starving, freezing hitchhikers, from scholars to semi-literates, from local farm people to psychedelic jet-setters, from poisoned whiskey drinkers to purists doing wheatgrass enemas, from judges to outlaws, from celibates to promiscuous free lovers . . . a regular menagerie of unlike individuals interacting like a circus. Fortunately, the majority of visitors somehow seemed to derive that which they sought from their sojourn at Heathcote. A phenomenal amount of credit should be given to those persons who gave unceasingly and gratis to those who came seeking. Some almost lost their sanity—or should it be said that some who lost their sanity almost regained it not. Most, however, had a good time doing it. [written October 1972]

Bill MacKie
S.O.L. — Route 1, Box 129
Freeland, MD 21053

Ithaca Project

In its simplest terms, The Ithaca Project is trying to develop a counter-economy as a basis for political and economic change.

For us, although our work is clearly political, our motives are very personal. We don't like what it feels like to live in an economy based on competition and which is mechanically and profoundly hostile to consumers, workers, and even owners.

Even among those of us who comprise the Project, our backgrounds are very different and our motivations are complex and hard to explain to others.

For example, Dan believes that it is pointless to buy a beaten-up piece of equipment—that it is false economy—and he saves his money and buys damn near the "best" from whatzis corporation. Ann rarely buys a piece of clothing. Basically if it isn't given as a hand-me-down or isn't available from someone else's garbage, she probably won't get it.

And I am short-tempered and hard to get along with, and Linda is like a deep calm pool of water—almost impossible to make angry (but you can ripple the surface). Yet we are united in working and living for basic social change.

Our strategy shapes up like this: We are starting zero-profit industries. They set up their prices to earn overhead, wages, materials, contingencies, and depreciation. Wages are based on need. Here's where the forcefulness of the concept comes in: We tack on a 4% (of the gross) self-tax which we pay to the "Alternatives Fund". That money is used almost exclusively in direct grants and in loans to start other new zero profit businesses.

Get it? Our prices are low because we charge no profit, we concentrate hard on efficiency (because this is how we fight for change), and because we concentrate on ways to reduce our consumerism which is reflected in lower wages. Since our prices are low, we get lots of business (no sympathy vote—just the good old Capitalist Ethic tripping over its own two feet) and therefore the 4% flows freely toward creation of a blooming counter economy.

We'll try to keep the Alternatives Fund from becoming a bureaucracy by keeping things decentralized. After a few industries have clustered around an Alternatives Fund, we'll start a new one.

One more point about the Alternatives Fund. As the zero-profit businesses began to buy expensive equipment, we had to face the possibility of the loss to the community if a business decided to close. So it was decided that in such an event, the equipment would be held in trust for the community by the Alternatives Fund.

To encourage zero-profit businesses, we'll be using a "buy alternatives campaign." We haven't given up on getting small "straight" businesses to convert over to our system, either. Makes sense to a lot of them.

So far we have an electronics shop, a furniture shop, and an auto shop with some new shops applying to the Alternatives Fund for loans to start. We're about seven months old and we've already got our hearts set on a potential "Community of Communes" for those members of the shops who are interested in reducing their consumerism and exploring some interesting personal development.

Ithaca Project
112 Cook Street
Ithaca, New York
273-3993

Crow Hall, Norfolk, England

[written in April 1972]

People

There are nine adults and nine children (ranging in age from 1 to 13) at Crow Hall; nine including children in the dome cluster, and three in the caravan.

Education and Children's Projects

The children attend local schools. Because the Norfolk County Education Authority still retains selection for secondary schooling by examination at 11 years, the whole community intends to move somewhere more progressive; i.e., where there are comprehensive schools.

Although the present playground has folded up in anticipation of the move, Crow Hall is still a wonderful place for children of all ages, and there are frequently visiting children (from all over the country) as well as the neighboring kids. With 4 acres of tame wilderness and a huge house, there's plenty of room. There's really always some sizable project going on. Our picture shows the old Morris that was given to us, as maintained, "customized", and driven 'round the garden by the children, in this case with towed escorts of go-karts. At the time of writing this, they are making rafts to float on the duck pond.

Adult Projects

The only project that's lately brought in much bread has been the conversion of an old pub into two houses. We're currently looking out for another property, on the council's demolition list, to do up and then sell; this time as a project involving the whole commune.

Geodesic domes are mushrooming all over the garden. Alan and Tony are the experts who make the plans and design the components, but when it comes to construction, everyone lends a hand. The smaller dome in our picture cost (\$175) including concrete base from readymix. This is Tony and Barbara's kitchen, the large transparent dome is their living room, and there are two bedrooms on the other side.

John's been continuing to produce his distinctive stone-ware pottery in a whole range of shapes, textures, and glazes (many compounded from local materials). We have a "Drive In" sign on the road and a display gallery. But he prefers at the moment to keep production low and not seek out wider markets.

Graham has been an amateur carpenter and joiner for some time and now intends to make a living by it. He's set up a workshop in part of the cellar and produces wooden toys, latheturned wooden things (like candlesticks), and custom furniture.

Louise no longer runs a playgroup herself—Sandra took over from her until it was folded up at Christmas—but she's still very involved via the National Preschool Playgroup Association of which she is an officer. She is a consultant for equipment, training, and persuasion on all levels in this region.

Jan's making progress with turning some of Crow Hall's land to productive use while learning some gardening skills. The one-acre field has been plowed this year and sown with a range of vegetable crops, while flowerbeds are being established nearer the house and in the walled garden. We don't know if there'll be any surplus flowers or vegetables to sell this time, but there should be next year (if we're still here).

Environment

In many ways Crow Hall is a near-perfect environment for a commune the size of ours. The house, long and rambling, does not force too much closeness on the occupants, but makes it possible. The land offers space for domes, children's play, nature both wild and cultivated, and a measure of self-support in food. The cellars, already housing a well-equipped pottery, carpentry workshop and domety (or womb for domes), have yet more space for activities as yet undeveloped. We're in the country, yet within easy reach of town.

But because of the vital education factor, we must move as a group. We cannot predict what changes may result from the move. It should be interesting.

Ethos

Crow Hall stands for individual freedom, and as a result there is no collective ideology. The people are not revolutionaries. They're not looking to tomorrow for utopia, and the same tolerance that applies within the community is extended to the outside world. The trip is not directed or burdened by abstract intellectual ideas. It's a place of day-to-day living, of pleasure in simple things, nature, children, cooperation and warmth between people. There are dreamers and strivers among us, sure, but their inspirations are individual rather than collective. There's an easy atmosphere, few hassles. A place to get your head together, to give and receive in abundance. Maybe we're not changing the world, but we're changing ourselves. Crow Hall is dedicated to the art of living.

Vermont

Wooden Shoe is going into its third year of agricultural practice, and we still seem to be fairly rickety. Our tractor, which we chose consciously instead of animals, is an old model and mysteriously breaks at just the most important time. Neighbors have put us through the pinch with their newer and more dependable equipment.

We talk of it but have not yet made a real transition from money to land. Our experience at accumulating necessary funds grows, but not our primary dependence on the land for survival. We may find that theoretical state to be unattainable considering the surrounding centralized economy and its system of distribution. We may accept and even embrace proficiency at selling our skilled artisanship. This allows us all to live through the year in our home.

The most pressing consideration is that every few months we as people relating to one another ride new waves penetrating into deeper levels. It is not smooth. We come off the other side closer, having learned, but in equal measure, stunned and fantasizing withdrawal.

Our most political activities are land development and self-invested government in the city near us.

James Reubens
(from *Free Family Notes*)

Reach

We are a family of two adults and three children with a beautiful 35-acre farm of rolling hills and valleys in Sweet Owen County, Indiana. Rurally located on a dead-end county road but not isolated (3 miles to a friendly village and 19 miles to University town at Bloomington). We are seeking a couple with children interested in a back to the land lifestyle of neighborly living and also are into doing things with self-sufficiency in mind. A renting, leasing, or option to buy could be arranged to suit all concerned. Communal living is not for us but rather cooperative homesteading with separate dwellings, privacy, and management of personal financial affairs. A couple who are "self-starters" can make a total commitment, and are highly responsible is whom we hope to attract.

Essentially we are "semi-straight" persons - no drugs, political, religious, or mystical trips, sex games, or any behavior that would upset otherwise satisfactory relationship between one another. We are loving, gentle, pacifistic people who are seeking companionship of a like-minded couple desiring same. For such a couple the opportunities for personal and family happiness and fulfillment are unlimited.

We welcome inquiries from all interested parties. Let us know as much about yourselves as possible, and we will respond in kind concerning ourselves, our philosophies, and our objectives.

Ray and Barbara Schneider
Rt. 2, Box 79, Spencer, Indiana 47460 (812) 829-3209

Help! We want to organize as a trust. Has anybody done it, especially in California? We would like your experience, will share cost.

Bob Schutz, Earthquakers
3587 La Mata Way, Palo Alto, CA 94306

We are establishing a Jewish community based on Walden Two by B.F. Skinner, in central Texas. The community will not rip off the land but will live symbiotically with it. We would like to establish any useful contacts, especially with future members. We are hoping to have the community formed and on the land by early spring 1973. If you can help us, want to join us, or want more information, write:

Jubilee
Rt. 4, Box 128, Temple, Texas 76501

Our commune is called Ellis Island and is located in central Los Angeles. We have been in existence for three years, so are a very stable home and family. Good people from anywhere who are interested in an urban communal situation are welcome to contact us. No more people who want to live in the country. We have made our decision to live in Los Angeles for various reasons. Our commune has no certain ideology, but we are working to free ourselves from capitalism, sexism, and racism.

Catharine Poplawski, Ellis Island
1204 W. 27th St., Los Angeles, CA 90007

I am seeking people sincerely interested in developing an ashram-type community and learning center. People on the path of integral yoga, meditation, and vegetarian diet as a way of being; a spiritual community based on the teachings of Sri Aurobindo: "Man must cease to live on the surface; he must learn to live from within outward; he must find his soul."

I have 100 acres of land in upstate N.Y. with partially finished house, presently unlivable but hopefully livable by early summer; 7 acres of woodlot and enough space for each to build their own shelter, but to work and grow as one.

Seeking a spiritual community of 12 adults and children. No alcohol, drugs, or tobacco. For more information, write:

Salli Owens
Box 72, Cherry Valley, NY 13320

We're in search of land to build in accordance with the rhythms of earth, and to grow organically with earth, unfearing of her changes. We originally thought to buy 5 to 20 acres on our own, but would also consider sharing the cost of a larger acreage with others interested. Thus, we could live privately, yet come together communally also, sharing joy and work, which we could make as one.

We have been travelling in Europe and the Near East about 5 years. We're both into guitar and flute, song writing and poetry. Ari is into drawing, painting, and crafts. We strive to make our dwelling totally self-sufficient. We're into natural foods and at present vegetarian. In the past we have been into heavy various spiritual, metaphysical, and occult trips, but are not now. Now we are only seeking the consciousness of respect for the spirit within the hearts of each other, and the universe and all its creations - pure energy, unfettered by "isms".

Although we want to farm, we'd like the area to be surrounded by forest, herbs, and wildlife. We can clear an area to farm.

If you are interested in getting together, contact us. Even if you only know of land for the 3 of us, contact us still. The areas we're interested in are: Northern California, especially the Sierra Nevada Mountains, and Oregon, mostly the Cascade Mountains, and the western and southern areas. However, we would be interested in moving anywhere in USA if the right situation developed.

Craig and Ari Anderson
80 Laurie Drive, Novato, CA

I'm a retiree who'd like to live in a commune where I'd be free to do my own thing, which consists of reading and writing, and transcendental experiencing. At the same time I want to be among people who share my indignation with the welfare/warfare state, and want to help develop a welfare society that can cause the state to wither away.

I'm able to pay money for board, lodging, laundry, clothing, and personal care in a commune whose life style is compatible with mine. It occurs to me that there must be many retired people who'd be able and willing to pay for their keep living in communes, and that this might be a way for some communes to get needed cash income. It's for sure that many retirees are leading very lonely lives, and might respond eagerly if only communards would reach out to them. I'm hoping one or more commune will reach out to me.

Ellery Foster
Altura, Minn 55910

I would like to explore alternative life styles. I'm tired of liars, phonies, and hypocrites, pig harassment, corrupt government and society. I want to live in a place where people live in truth, freedom, peace, and love. I want to meet people who can understand, cooperate, and share. I'd like to live in a place where there are trees and mountains, clean air and water, sunshine, and land to grow food, and has a moderate to cool climate; but I don't believe in being totally cut off from civilization. I'm into writing poetry, music, growing food, making candles; I like grass because it increases my awareness and perceptiveness, acid turns me off. If you share my ideals, write me.

Regina Angell
2 Fern Drive, Commack, NY 11725

I am looking for people who are interested in forming an agriculture-oriented commune with me. We especially need members with experience in farming. The commune will be located in northern California or southern Oregon. Since we haven't yet decided on a site, any help in that direction would also be appreciated.

Cheryl Burford
13 Barnard Hall, Madison, Wisconsin 53706

Maxine and I are a retired couple, have a teenage daughter living with us. We are living on low monthly incomes. We would like to try communal living with other families or couples of like interests. Prefer those who wish to live in southern Arizona. Please write: We will answer all correspondence.

Lawrence Woollever
P.O. Box 339, Eloy, Arizona 85231

We have established the beginnings of an intentional community or extended family on a 175-acre farm on an island in Lake Ontario, 140 miles from Toronto. Two families have been at it for two years, so we have established a reasonably sound base in general farming and subsistence organic gardening. Many young people have spent summers with us, but we are now seeking a more stable third "partner" for the core group.

Our aim is to be inter-generational. Presently, one couple is very young, the other relatively old. So the third should be in the middle - any age over 25. We no longer need basic farming skills, though these would be helpful. We need a couple who would fully share one third responsibility for maintaining and developing a community. Of course, a patient "get acquainted" period of living together would be necessary before anyone would be expected to make long-range decisions; but we are interested only in a couple with long-range perspectives, not more temporary visitors. We have no intention of closing our place to visitors—they have been a delight and will continue to be necessary to avoid closing in on ourselves, but we must have a more stable and varied base.

In attempting to promote a new concept of community development by eliminating basic causes of economic malady rather than dabbling with symptoms, Santa Cruz community organizations have requested DEVCOR (and its subsidiary FarmCo) to assist them in preparing an overall development plan for their community. It is being realized by these organizations that what is needed are economic alternatives that will promote basic changes in the economic life of the community relating to the control of land, finances, and local government. DEVCOR had already worked out such a program, and will now be able to test its model in Santa Cruz. It includes such concepts and institutions as a community land trust, a people's bank (community-based credit and banking), a credit union, and others.

In its broader program, DEVCOR has established many contacts with organizations sympathetic to its goals, and our intent is to coordinate the efforts of each in focusing on economic solutions with sound and practical alternatives. Some of these organizations are:

Agricultural Coalition - Berkeley-based working coalition of farmers, consumers and movement people; concern is for economic problems of the small farmers, organic farming methods for better health of the soil, plants, animals, and human beings, equitable price structure, ecology as related to small-scale farming, etc.

Consumer Cooperative Stores - Berkeley, Palo Alto, Santa Cruz, and others.

Movement for a New Society - Conference at the San Francisco Friends Center.

Point Foundation - Discussion group meeting weekly in Menlo Park and Berkeley; its topic: "Redefining Wealth".

Henry George School of Social Science - free classes in the Bay Area on Henry George's economic philosophy.

Institute for the Pursuit of Economic Justice - seeking means for a more equitable distribution of produced wealth.

On the "Small Farm" front, DEVCOR is making continuing efforts to pull together all resources in this area to supply the small farmers with the information he needs to convert to organic farming methods. Resources include universities, Sea-Born Corporation, Rodale, the Bio-Dynamic Farming and Gardening Association, Food & Earth Services. Contact us for further information.

Virginia O'Rourke

1316 Spruce St., Berkeley, CA 94709

Growing group planning alternative community: shared joys, work, risk, and ownership; decentralized democratic institutions; ecological use of technology; internal self-supporting industries. Not a drop-out community, but tied to world through example, dialogue, industry, politics. For more information write the "Association", Box 530, Foxboro, Mass. 02035.

At this point, the new ingredients needed in our "mix" are communicativeness, creativity, productivity, and a spirit of intellectual inquiry. No monetary investment is required, but the couple will have to be prepared to share a third of the upkeep costs by whatever distinctive skills they enjoy—handicrafts, market gardening, occasional work in the city, etc. They must be prepared, of course, to share in common the work of producing our own food and the beautification of our 150-year-old farm house.

Liz and Ed Alexander

725 Ellington Ave. W., Apt. 31

Toronto, Ontario, Canada - (416) 782-7259

Your publication is great except I didn't see any information on gay communities (and supposedly several exist). I am 22 and interested in building a gay commune, but I have no land or capital. If you can connect me with any people with like ideas, it would be invaluable assistance. (If there are any current communes that welcome homosexuals, I would surely be interested in knowing their whereabouts.)

John Durham

1451 Grove, Berkeley, CA 94709 (415) 524-5014

Communitas, a New Learning Community, is a two-year college in Washington, D.C. that will provide bold alternatives for disenfranchised students. They provide education that hopes to influence the environment and change the community. They are a regional college, geared to solving the problems in their area. They cover the region of eastern W. Va., southern Penn., Va., Md., and Del. They have required core topics that provide a forum to examine community experiences and work together to become a learning community. Of interest to community-minded people is a course on community education, and a required course, Study of Experimental Communities, which "meets once a week throughout the quarter." This course will examine a few of the experiments in community building, studying their history, where they have "succeeded" in establishing a viable, humanistic society, and where they have failed. We will, as part of the course, visit some communities on the East coast. The other required course is Human Interaction Within Communities, held weekly. We will explore different theories and research studies concerning interpersonal relationships within communal settings. Also, we will study and experiment with ways of relating to each other as we attempt to live and work together in the Communitas setting. The study of community from historical-sociological perspective gives insight into the contemporary problems they face, thereby helping us determine effective means of action. Communitas operates year round with students committing themselves to become actively engaged for at least nine months on their chosen projects. The college begins operation in January 1973 and the cost for the entire year will be \$1500. Contact:

Communitas

1717 18th St., N.W., Washington, D.C.

(202) 232-4108

I am gathering information concerning legal aspects of intentional community which I think will be of use to the movement.

One technicality common to all groups is how to jointly own property. Many groups have devised (land) trusts to help them transcend legal hassles, or have been able to use corporation or church status to their benefit.

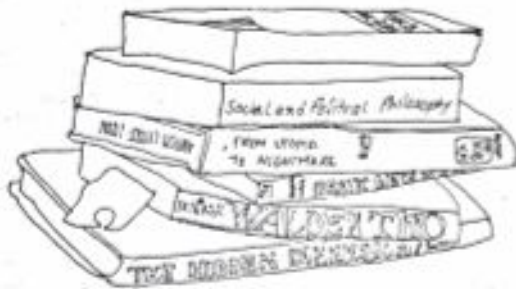
If your group has worked out a legal arrangement I would appreciate a Xeroxed copy of the documents plus any comments you would like to make about them. In the compilation to be published specific names would be blanked out; a new community could use the instruments as an idea source to help figure the alternatives available, possibly avoiding high lawyers' fees.

This is not being done for profit but rather as a service for the movement. The information you send will be recycled. Let me know if you need Xeroxing costs reimbursed.

Herb Goldstein, Downhill Farm

Rt. 1, Box 177, Hancock, MD 21750

Reviews



Economic Survival by Community Action

Many economists expect a depression. Some say we're in a depression right now. Can an economic crisis be averted?

Don Newey, founder and president of Development Corporation (Devcor) and a trustee of the School of Living, expresses the conviction that we are in an urgent situation, but that a "miracle" can prevent run-away inflation, depression, and chaos. Mr. Newey, who has had many years in successful organizing of consumer-producer cooperatives in Chicago, Boston, and California, outlines necessary steps in the existing framework to prevent the expected depression and recommends cooperative action and certain changes in our institutions in *What Price "Miracle"?* (feature of *The Green Revolution*, Vol. 10 - Spring Supplement - 1972 - a monthly publication of the Heathcote School of Living, Freeland, Md.).

The statement was written in response to a book entitled *How You Can Profit From the Coming Devaluation* by Harry Browne (Avon paperback, 1971), a top investment counselor—itsself an important book highly relevant to our times, providing some basics about economics and money. In his book Mr. Browne cites inflation as the source of our economic problems, and defines it as an increase in money substitutes above the stock of real money in storage. But Mr. Newey maintains that the root cause of inflation is individuals and groups of individuals continually and increasingly consuming more than they produce. He says it is not possible, without bankrupting the fund, to continually take out of the common fund of goods and services and not put back an equal amount. What can be done about it? Educate the public to understand the law of cause and effect in economics: increasing income (production) in relation to expense (consumption) results in prosperity. The reversal brings bankruptcy.

It is predicted that before long runaway inflation will take place, with economic depression, chaos, and involuntary bankruptcy on the part of government. What is the miracle that can stop this disaster? Only an immediate acceptance and practice by individuals and groups in our society, of the principle of a balance of production and consumption. In fact, in order to reverse this trend, says Mr. Newey, it will be necessary to *reduce consumption to less than production*, while increasing production to the limit.

When a man joins with others in community, it is possible to increase his productivity through specialization and cooperation. This increase over what one man can do by himself is an approved surplus or profit and is created by the community. However, four institutions, business corporations, banking and monetary practices, private property in land, and government, operate to create a "profit" beyond production for a few people. The standard for an hour's pay in a community enterprise could be determined by the average obtained by those engaged in individual proprietorships based on the law of cause and effect (time expended, quantity, and quality) instead of on "type" of work (i.e., lawyer, clerk, etc.). Banks contribute to inflation by encouraging depositors to "make a profit" by "putting money to work"—a form of unearned increment. Money spent for land is the most inflationary factor in our economy. Through its monetary control and "organized counterfeiting" government is the largest group in society that takes out more than it puts in. Though consumers pay all costs of a mismanaged economic system, they also hold the economic power to change it.

Then why haven't consumers acted? Because consumers are unorganized and usually act as individuals; and because special interests have convinced people "the government is to blame" (no individual wants to tackle the government alone).

Those who exercise economic power control the government. Consumers could hold this economic power by controlling purchasing power. Consumer action can prevent economic collapse and catastrophe: build upon the nucleus of a spontaneous consumer movement manifested nationally in the late 60s and early 70s by consumer buying clubs, cooperatives, food conspiracies, communes and back-to-the-land families to produce their own.

Unfortunately these groups have been organized primarily for alleviating high prices and other symptoms rather than attacking the basic cause of inflation. The buying club is a beginning. In each community, consumers should concentrate their purchasing power on one item at a time so that enough volume is possible to obtain the lowest price from either a producer or farmer. Through pre-ordering and pre-paying in a producer-consumer cooperative, consumers finance production directly and can save as much as 50 percent.

A Community Development Corporation (CDC), non-profit and controlled by elected and appointed members of the community, can receive funds from any member or group and put them to use in developing productive businesses to be operated in the best interests of the community, creating community security. Financing such businesses *at cost* usually averages 2 percent. All participants in these businesses will be paid a fair wage, and the surplus returned to the community fund operated by the CDC for new loans and financing (construction of homes, refinancing, etc.).

Every effort should be made by the CDC to acquire land at as low a cost as possible or without cost, for development of a land trust: holding land in trust for its users and future users, without rent or sale cost. Such land should be made

available for production of goods and services, or for residential farms and homes, to those who will agree not to sell to others at a price. Improvements to the land and construction upon it can be sold, but not the land itself. When one member of the community is finished using his portion, it should be made available to another without an inflationary cost.

By eliminating interest and the cost of land in these ways, a CDC can do much toward reducing the cost of living and bringing about a balance in the ratio of production to consumption. Through proper planning, a CDC can create new jobs on a more equitable basis via low-cost credit and free land to use it on, almost as fast as old jobs—or methods of acquiring wealth without producing—are eliminated. Every CDC can make available low-cost credit and free land to all those who would like to do family-maintenance farming. A movement to the country where families on small farms or homesteads could raise their own organic foods and sell the surplus is one of the most effective ways to reduce the cost of living and to provide a good environment for children and family life. Small farms and family businesses could again be the backbone of our society if the inflationary factors which caused the migration to cities were removed. At the same time, the remaining jobs in the cities would have fewer contenders and wages would rise.

The big advantage of this proposed solution is that it can be done by consumers without going to the government or to big business, and does not depend on either.

Savings can be generated by combined purchasing power. These can provide the seed money to start the Community Development Corporations. The CDC would appoint a committee of capable persons to organize a buying club that will enable the consumers to apply their money directly to the production of goods and services they need and want at minimum expense. These buying clubs would take orders with payment in advance for specific items that can be purchased direct from producers or wholesalers at basic cost. When funds become available in the Community Development Corporations every consumer who is capable of producing something of benefit should borrow from the fund at cost to finance the product.

As funds become available in the CDC Community Fund they can be used to acquire businesses and farms that have not been operating successfully. By putting the land in trust and financing a new owner at low-cost credit to produce something consumers want and pre-order, a successful business can be established that will in turn increase the community fund from its earning.

As such community action spreads—as economic democracy develops in a cooperative effort—the need for political government will lessen, until government will be doing only those things which people cannot do themselves.

The government cannot do it. The special interests that control the government will not do it. It is up to the individual, in cooperation with other individuals, to bring about needed changes.

Should response to his statement warrant it, Mr. Newey will prepare a more adequate presentation of what is involved in creating a cooperative economy for developing a peaceful and prosperous society.

To receive a copy of *What Price "Miracle"?* send \$1 to Don Newey, Box 4744, Fresno, California, or to 1316 Spruce Street, Berkeley, California 94709 (415-841-8919).

Virginia O'Rourke

Free Schools, Jonathan Kozol.

Jonathan Kozol has a message for the free school movement, which we in the communal movement could well heed: don't forget the rest of the world. A reminder that if our 'alternatives' are to be true, they can't be built on the sufferings that create a surplus for some, a horror show for others.

Listen: "In the best of all possible worlds, with no men starving, and with no small children hungry and untreated, with no injustice and no mechanized oppression and no direct and racist exploitation of the Third World by the First, it would be fun to speak no longer words like conflict, struggle, pain and mandate, but only words like Ecstasy and Joy, to speak not of the character of death for those who lie beneath the hobnails of our shoes but only of the 'quality of life' for those who do the marching. We do not live in such a world, however, and it is not merely incorrect, therefore, but brutal, devious, or self-deceived to speak or write as if our greatest difficulties and most important challenges . . . were not direct injustice . . . but rather a prevalence of joylessness."

Within these ugly realities, Kozol's book is a survivors' manual for those swimming against the tide. Though applicable to all interested in creating a resistant alternative, the book focuses on the creation of a specific type of free school: one that serves the victims of our society on their home territory—the ghettos and barrios—and joins then in their struggles against injustice. There is lots of good advice on teaching reading, setting up boards of trustees, boot-dogging money out of foundations, and how to end run the building inspector (who will overlook 50 tenements filled with violations, but will zero in on a free school with a \$500-a-day fine for one slight technicality). His book is a survival manual in the sure sense of the word.

And it fairly vibrates with anger at those who would imagine survival is a three-week whole-earth-catalogue venture into the woods, or those free schools in the country that simply provide one more privilege for the already over-privileged.

"In my belief, an isolated upper-class rural free school for the children of the white and rich within a land like the United States and in a time of torment as 1972 is a great deal too much like a sandbox for the children of the SS guards at Auschwitz. If today in our history books . . . we were to hear of a network of exquisite, idealistic little country schools operated with a large degree of personal freedom, but within the bounds of ideological isolation, in the beautiful sloping woodlands outside of Munich and Berlin, in 1939 or 1940, and if we were to read that those who ran those schools were operating by all innovative methods and enlightened notions and that they had above their desks or on their walls large poster photographs of people like Maria Montessori and Tolstoy and Gandhi, and that they somehow kept beyond the notice of the Nazi government . . . but kept right on somehow throughout the war with no experience of rage or need for intervention in the lives of those defined by the German press and media as less than human, but kept right on with waterplay and innovative play while smoke rose over Dachau . . . I think that we would look upon those people now as some very fine and terrifying breed of alienated human beings."

And we in the communal movement, operating with "a large degree of personal freedom, but within the bounds of ideological isolation," how much does this picture apply to us? Are our lives insulated from rage at what America is doing to those it defines as less than human? Do we believe

personally in an anarcho-communist society, but can't quite find the time to move against capitalism? Does Che or Gandhi adorn our wall, while their struggles remain safely within our books?

The trouble is, that while most of us would answer yes to most questions, we still have a very hard time figuring out just how to move against our unjust order (B-52s are the Dachau's of the 70s, but how do you deal with a B-52 in Guam, especially when the goats have to be milked?). Seems to me that a first step would be trying to make such action part of our agenda. We've got to begin defining ourselves (by actions, as well as words) not just in terms of the utopia we are for, but the nightmarish system we are against. A system where:

"There are a number of Northern ghetto census-tracts . . . in which the infant mortality rate exceeds *one hundred deaths* for every thousand children. This figure transcends the curse visited by the Hebrew God upon the land of Egypt in the Book of Exodus, wherein it was decreed that every tenth child born to an Egyptian woman should be born dead."

While creating an alternative is nice, it doesn't do much for the mother whose child was just born dead (unless some of that excess food. . .). Stepping off the bulldozer is a necessary first step, but if someone else jumps right into the cockpit, it doesn't mean much to those the bulldozer mows down. (Unless our alternative network becomes available and attractive enough so that more and more people forsake the bulldozer, till it is left empty—or put to better use creating farm ponds and knocking away parking lots and billboards.)

Kozol's free schools are such an alternative. They provide not only relief from the tedium of straight school, but real, necessary services, too. For one thing the schools do an educational rarity: they teach. They teach the "unteachable" to read, to calculate, to out-hustle a vicious society. They put the unjust order up for inspection as part of the curriculum: a math lesson might consider the local drug traffic, a science lesson the local problem of lead poisoning. They provide not simply an escape from public school, but a constant contrast; Kozol's ideal spot for the free school is right across the street from the public school you have defected from.

And maybe this image—of counter-institutions flourishing right in the jaws of the beast—could be a healthier one for the communal movement than that of "groovy life in the country away from it all" (an image unfortunately with too much truth behind it). Destruction and creation are a unitary process: As we destroy our food by chewing, it becomes our lifeblood; as an artist destroys the lumps of clay it becomes a bowl; as we dismantle that old building down the road it becomes the new chicken house.

Let our institutions be like that: as we oppose the expansion of capitalist madness, we create a liberated space, and from that liberated space we gain converts and strength to more zealously attack the system. And from those attacks we open out even more space and reach out in unity to the thousands of peoples throughout the world struggling to free themselves from the tentacles of American might and money.

Chris

Raymond Mungo, *Total Loss Farm: A Year in the Life*, E. P. Dutton & Co. (1970). Review by Bruce Curtis.

If this book were a movie, which its author dearly wishes, it would play to exceedingly mixed reviews. At the time he wrote, Mungo the Star was, as nearly as one can gather, a twenty-three-year-old ex-Catholic out of South Lawrence, Massachusetts, St. Johns Prep School, and Boston University, who at some point transferred his rebellion from the Church to the militaristic Establishment. Then, early in 1968, realizing that the Movement itself was a violent and bureaucratic Establishment in embryo, he turned to the relatively quietistic and anachronistic life of a Vermont commune known as Total Loss Farm because its members refuse to be caught in the cash nexus of capitalism.

Mungo tells us with all the clear-eyed candor of the fox that

This book and the one before began as Burn Schemes for me, something to make enough money for body and soul to be kept, and of course it is I who is paying the highest price. (p. 86)

Some of his readers will be inclined to disagree as to who pays most. One cause of disagreement is the disparity between the book's title and its organization and content. Although ostensibly concerned with a year in the life of Total Loss Farm, the first two-thirds of the book deals only peripherally with community. In the first fifty pages the reader retraces with Mungo and friends Thoreau's trip on the Concord and Merrimac Rivers. The implicit and successful purpose is to show in spades what a loathsome eyesore America has become.

We drove to Plymouth at last, determined to find some water worth paddling through. . . . But . . . we encountered more rapids alongside a sandbar which, when we sank into it, proved to be quicksand mixed with shit and putrefaction impossible to describe. And we passed a yellow machine engaged in pushing trees into the water and despoiling the air with vast clouds of exhaust, so that even the atmosphere was no longer enjoyable and the sky [was?] invisible. (p. 48)

"Aha!" reader thinks, "This is why the Star retreated. On to Total Loss Farm." But no. It's now winter and California calls. So off go Mungo and friends *On The Road* to make the West Coast (W.C.) scene via Nashville, Selma, and Albuquerque. For another sixty pages. On page 129, with sixty left, having divined of San Francisco that "It's evil, man, it's the wrong place," (p. 103) the Star decides that "Now it's time to stay home for a spell." More like a year in the life of the Star.

But not to be unfair, Mungo does lay out his attitudes, even if haphazardly, as he goes along. And the final third does come closer to indicating what Mungo thinks of communalism and Total Loss Farm. The reader learns little about the other members, of course, or what they think. The book seems to be written for an in-group that will undoubtedly know all about Steve and Andy and John. Part Two is "For Ellen Snyder, who knows my secret." (p. 59) Mungo thinks that consumption-and-money-minded Americans of an older generation have lost their way, and that "only the past offers hope and inspiration; the future offers only artifice and blight." (p. 17) The past is life close to the soil, in the pure air, eating pure food; life is living with like-minded friends all believing in openness, honesty, peace, and fulfilling the demands of the body as well as the mind.

Somehow this vision meshes nicely with magic, astrology, randomness, and some dope. Romanticism. Mungo's models are Thoreau, Kerouac, and, apparently, Whitman.

Children take life by the short hairs. They are the real Makers of life, they believe in it. And all of us know how it was, so each of us can remember. Innocence is our only possible hope. (p. 137)

I am a fool. I am also Pan, who does in Captain Hook with a sweep of his wooden sword: saying: I am youth! I am joy! I am freedom! (p. 159)

Mungo has recognized, if he has not formed his views very well, the American need for redefinition—of what is straight and sensible and what is absurd in society, of the family and human relationships, of the very meaning and purpose of life. Embedded in all the verbiage of the book is a serious message that deserves a better matrix.

Journal of a Walden Two Commune: The Collected Leaves of Twin Oaks. By Twin Oaks Community. Illustrated paperback with an index to articles. 136 pages. Twin Oaks Community, Louisa, Virginia 23093; \$2.95.

Book review by Judson Jerome, the author of *Culture Out of Anarchy*, who is at present writing a book on the contemporary commune movement, entitled *Communal Living*.

Beyond Guilt and Envy

When I first read B. F. Skinner's *Walden Two* I experienced not joy, but fear that such a beguiling and comfortable "solution" to human problems might, indeed, be put into practice and influence the larger society. When I began hearing about Twin Oaks in the late sixties, one of the thousands of new communes forming in that period, I was more amused than fearful. In one place communards were playing out Robert Heinlein's *Stranger in a Strange Land*; in another Robert Rimmer's *The Harrad Experiment* and *Proposition 31*; in another, Aldous Huxley's *Island*. Why not a Skinnerian community in all this freaky diversity? Now that Twin Oaks is well into its fifth year and thriving, and of all the by now tens of thousands of communes in the United States is probably the most successful in providing a model for conscious, rational redesign of society, both my amusement and fear have given way to admiration and enthusiasm. This book—or, better said, this collection of historically significant documents—fleshes out the dry bones of Skinnerian theory with Chickychick and Clem, who writes: "Explaining impressions and feelings you get after being at Twin Oaks is a very hardy thing to do. It seems people are much happier here than nowhere. You have more ties to be happy in."

I cannot say that I have been philosophically reconciled to behaviorism, but I have been able to see that behaviorism is not a philosophy at all. Behaviorism is a set of techniques which function effectively because they bypass considerations of right and wrong, of values generally, in order to focus on what people do and how they feel about it, and how their behavior affects others. It is as neutral (and powerful) as a bandsaw, or any other tool. It works. Use it for what you will.

At Twin Oaks they happen to use it to build a society that "... creates people who are committed to nonaggression; a society of people where one man's gain is not another man's loss; a society where disagreeable work is minimized and leisure is valued; a society in which people come first; an economic system of equality; a society that is constantly trying to improve in its ability to create happy, productive, creative people."

That rhetoric, phrase by phrase, is given operational definition: e.g., "Equality in a community is a relationship so structured that no member envies another. Simple." Though the elaborate labor credit system which replaces cash in the community's internal economics sometimes seems a Rosicrucian nightmare of intricacy, it is, indeed, in intention and basic function, "Simple"; a structure that removes envy and guilt as cleanly as a surgeon's knife might remove a tumor. By now I have lived a good while in a commune myself and have visited and studied dozens, and know at first hand the malignancy of these infections, which eat at most communes just as they do at most of our other social structures. A member defines her objectives operationally: "I want to be able to lie in a hammock in the middle of the day and not feel guilty about it." The labor credit system comes nearer than any social structure I have seen to creating that condition. It is continuously revised, refined and improved, but always with the single-minded objective of eliminating the destructive emotional responses that generally surround distribution of work and property.

Through the ages acknowledged and unacknowledged humanists have tried to change behavior by changing attitudes. The behaviorist goes at it the other way around. Instead of bemoaning the selfishness of people, they are challenged to design structures in which the dynamic force of selfishness is turned to social good: "At Twin Oaks the only way to be selfish is to do something that will make the Community better and thus your own private life better." Simple? One might argue that it has always been true that the welfare of the individual was inseparable from the welfare of humankind, but it is clearly demonstrable that we don't act that way. The structures behaviorists design make such truths immediately, palpably evident, and enable people to see clearly how their actions affect the welfare of others, hence of themselves.

Very little of the book is devoted to such abstract questions. It demonstrates its own theses by colorful, vivid examples, clearly and concretely presented. I tried to skim, but found myself pulled in obsessively by the details—of manufacturing hammocks, getting the dishes done, building the buildings, swimming in the river, running the store, tending the animals.

Most modern communes are, in effect, alternative families. Twin Oaks is an alternative society, an R&D laboratory, an information center, an educational institution for those interested in radical experimentation with social psychological forms. Its experimental attitude guarantees that the rules will perpetually be changed as new approaches are tested and abandoned. The point of such experimentation is to produce models applicable to anyone. Already there are other communes strongly influenced or even spawned by Twin Oaks, and these may settle into more stable, isolated and familial forms.

Nonetheless, what brought Twin Oaks alive for me was, specifically, the individuals—as for visitors who reported: "How could we so quickly develop such an affinity for Twin Oaks? It is not just the novelty of farm life, nor just the beauty of the rolling red clay central Virginia hills or the forests of oak, not just the sense of accomplishment and

freedom created by a labor credit system that works. It is the people."

Though, especially in its earlier days, Twin Oaks had a strong bias against such items as hippies, religion, astrology, drugs, and other approaches to community than their own, the very objectivity of their attitude brought about in time a change toward tolerance. At the end of this collection we have reports on other communes of great variety, and a conference which helped new communities get started, achieving great ecumenicism without sacrificing advocacy of behaviorist methods.

The photographs of happy, busy people are reassuring, as are the bits of bulletin board humor and informal quotations that offsets the stereotype of fanaticism which members recognize—and often laugh at themselves: "Such remarks as 'Well, don't put her on a variable reinforcement schedule, for God's sake,' are now commonplace."

After all, one learns these are just people, albeit exceptionally articulate and (when not exhausted by too many visitors) amiable, and also exceptionally idealistic—the kind of people Skinner refers to as of "good will." They stand in stark contrast to the ethos implied by remarks of various high school students who wrote about them in themes, such as: "This place is nothing but a community of weaklings. They are a bunch of spineless people who are doing nothing but trying to escape from the rest of the world. They are trying to do away with all those things that are human. There is no incentive, no controversy, no titles, no seniority, no personal pride, no nothing. Twin Oaks and others like it can never exist."

One hopes that student discovers it can and does exist, warm and rich in "all those things that are human," though the list of what those things are differs from his present conception. One hopes such a person can discover somehow deliverance from guilt and envy. He (or as Twin Oaks prefers, for pronouns of ambiguous sex, "co") will find in such a deliverance not an empty freedom, but a basis for commitment—"more ties to be happy in." It works.

The next day I went to an inner city free church, with a rock service and squirming lights and overlapping slides flashing on the sanctuary, a black, bearded preacher in bellbottoms and pulsing pelvis evoking joyous dancing in the aisles. The place was packed, and only a large minority were longhairs; there were obviously straight, middle- and lower-class blacks and whites, teenagers, and children playing around our feet—including those of the preacher as he read out "Quotations from Chairman Jesus." The message was not to resist the spirit, to let it happen, and a black middle-class matron next to me grabbed me in bosomy embrace. The message spoke to my condition. Never before had I attended a church service with which I could so totally identify. In the basement were pressure tables for a wide range of radical causes and organizations. As I went back to UNITY with *The Big Rock Candy Mountain* (a new culture magazine) tucked under my arm, I was prepared to stay a few days.

Monday morning, however, the shower-room was awash with an inch of water, and the mop was missing. So was toilet paper—from every john in the building. The halls were littered with paper, butts, cans, drawn out the dim lights from ceiling bulbs (many missing). Ah, well, I sighed, I somehow knew it would never work. It was not a bust from the outside they need fear: the place would collapse in its own stew of filth and disease and unpaid bills eventually. I spent the morning visiting the free school, where youngsters drifted in as they pleased, jumped on the water bed, bummed cigarettes, read comics. Who needs it? I thought. That old world out there may be meaningless and suicidal, but at least it's tidy. It may give me ulcers, but it's not a bore.

But by afternoon volunteers were sweeping the halls, cleaning and supplying the johns. The PBX and reception desk were manned steadily by volunteers. News hummed through the halls. Sheetrock was being unloaded at the dock in the basement, and the community truck was grinding its ancient gears in busy errands. A gang was heading off gaily for a demonstration (in which several were to be arrested). The press was churning out pamphlets to save the earth. Who needed it? I needed it. I was ready. The mop was replaced. I never showered alone.

How You Can Help Communities

- Write letters to us about where you are at with respect to community.
- Write articles about new communities for us, preferably from the perspective of specific experiences in such communities.
- Send in designs, drawings, cartoons, poetry, concise opinions, songs, and photos. (Photos should be black and white, as large as possible, preferably glossy—and the negative would be nice.)
- Become a correspondent or distributor for the magazine. Discount on bulk orders: 5-14 copies, 30%; 15-49 copies, 40%; 50-99 copies, 50%; 100+, 55%. Check out area
- publications and send us copies of any articles about communes or communities. Send clippings or copies of your local underground papers. We can use mailing lists of organizations whose members are apt to like the magazine.
- Send lists of shops, newsstands, stores (especially college bookstores) that would like the magazine and ask them to carry it and other alternative publications.
- Send us a subscription — \$6 for six issues per year.
- Best yet, send us a LIFETIME SUBSCRIPTION. Send us \$50 and you get *Communities* for life. Half of the lifetime subscription goes to the Community Loan Fund.

Resources

Community Market is a catalog of goods and services produced by communes, collectives, communities, and co-operatives around the country. It's designed to help such groups grow and support themselves. The range of products encompasses items like maple syrup, leather goods, poetry, how-to manuals, quilts, rugs, and hammocks. While it provides access to these well-made items that are useful and beautiful, there's also information on the creative groups and articles on new and different collective efforts to help build an alternative economic system.

Many of these diverse units are communities that are creating a totally new lifestyle. Some are comprised of unemployed artisans who joined together to make a decent livelihood and still preserve their skills. Others report on their own—or others'—dreams and actions through workshops, publications, and other media. All share a desire to remove an inequitable distribution of wealth by direct cooperative action which they hope will someday eliminate the need to support the capitalistic system.

One of the major goals of *Community Market* is to connect producer, consumer and service groups so that they can help fill others' needs . . . long-range plans include gathering information on goods and services in demand and the people who provide them.

This year the number and type of sources will be expanded to include women's interests, food sources, cloth outlets, musicians, carpenters, and maybe even a levi factory. A skill section will be added with training opportunities and will list groups who do construction, farm, and repair work.

When *Community Market* formed in 1967, it had 32 pages. Now expansion calls for 120 pages at a price of not more than \$1.50 per copy. This new issue will be published in the spring of 1973, followed by a second issue in the fall of 1973 in time for Christmas buying. Ten thousand or more copies will be distributed semi-annually through subscriptions and over-the-counter sales.

If you want to strengthen the ties between the rural and urban folks . . . get a copy of *Community Market*.

Community Market Catalog
437 Abbott Road
East Lansing, Michigan 48823

Peer Matching/Learning Experience Catalog is a world-wide catalog for the exchange of learning experiences. It is published twice a year in twelve different languages. In it you can place and find opportunities to interact and share—as learner, as peer, as teacher—with others who have mutual interests.

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Lots of people want to start their own businesses at home, on the road, etc. Other people want to save money, resources, energy, time. I publish a newsletter (free trial subscription), offer free consultation, and can generally provide answers to a wide range of questions. Anyone interested can write or call.

Or if anyone is interested in knowing about using Counter Culture Resources' database (uses a computer system accessible anywhere in the continental U.S.), write or call.

Richard Gardner
Counter Culture Resources
379 Norfolk Street, 2nd floor
Cambridge, MA 02139
(617) 661-8690

Here's some good folks "dedicated to making small-town America and the countryside a viable alternative to congested cities and the sprawl of suburbs." They're real optimistic and seem to have quite a few good ideas about the needs, future and revitalization of small communities. If you lean that way too, you can join for \$10 . . . annual, tax deductible, individual dues. A monthly newsjournal, *Small Town*, comes with the deal.

Small Towns Institute
P. O. Box 517
Ellensburg, Wash. 98926

Shop the Other America is a publication of the New World Coalition, a non-profit organization based in Boston. It lists over 140 items produced by Community Development Corporations in California, Mississippi, Georgia, New York, North Carolina, Kentucky and other states. These corporations are community-controlled economic development units in poor and minority communities which are structured so that surplus income goes back to the community, creating more jobs and funding community projects. The products are both daily household and gift items, the large majority of which sell for less than \$8 and include art supplies, pens, t-shirts, muslin dresses, jeans, toys, and back packs. Write to New World Coalition, 419 Boylston Street, Room 209, Boston, Mass. 02116.

The **Ozark Access Catalog** is one of those regional publications we love to see created, like *Cascade* in Washington and *North Country Anvil* in Minnesota. The Catalog is dated April 1973 — that is one way to avoid being out of date! This issue is a broad-based introduction to life in the Ozarks. Of interest is the extensive information devoted to preserving the environment of the Ozarks. They say, "For the time being, land still is inexpensive and easily available in the Ozark regions. Where land two years ago was \$50 per acre, it is now \$100 an acre and speculators are pushing up prices fast. It is still possible to purchase large farms (from 100 to 300 acres) at prices of \$10,000 to \$30,000." There are good features on solar heating, folklore, much information on crafts and craftsmen/women, tools, and numerous books offered to the reader. Future issues promise more on herbal remedies, country communes, and bluegrass music. Address: Ozark Access Center, Box 506, Eureka Springs, AR 72632. Subscription, \$5/year.

19. **Monday Night Class;** Stephen Gaskin, The Farm, 144 pp, \$1.75
The Farm is a community in Tennessee with 500 members, the spiritual leader of which is Stephen (when still living in San Francisco). Stephen used to hold Monday Night Class, exploring how the world relates to his religious view. A lot of folks came to listen to what has been transcribed in this book.
20. **Caravan;** Stephen Gaskin, The Farm, 252 pp, \$2.65
When Stephen got some speaking gigs around the country, he didn't leave to speak by himself. Some 200 of his classmates left with him, and thus was born the Caravan. This book continues what was started in Monday Night Class, and takes the reader up to the point right before The Farm became a reality.
21. **Go Ahead and Live;** Mildred Loomis, School of Living, 194 pp, \$1.75
The story of Ron and Laura Baker, who decided they had enough of the anxiety and craziness rampant in this country, and went homesteading instead. Mildred has been integral to the School of Living, a decentralist, back-to-the-land group that's been around for decades.
22. **Flight from the City;** Ralph Borsodi, School of Living, 194 pp, \$1.75
Ralph was important to the back-to-the-land movement that started decades ago. Homesteaders will enjoy his experiences building his own homestead and planning an intentional community.
23. **Cooperative Communities — How to Start Them and Why;** Swami Kriyananda, 103 pp, \$1.35
The first sections of this book deal with numbers of predictions concerning the economic disaster that might be looming before us. It also considers the dehumanizing effects of the increasing centralization that's going on in America. The solution of cooperative communities are then considered, as is the history of Ananda Community.
24. **Communitas;** Paul and Percival Goodman, 248 pp, \$1.50
This is a guide for city planning in the future, community planning on a large scale.
25. **Paths in Utopia;** Martin Buber, \$2.20
One of the most profound and knowledgeable discussions of intentional community experience, history, philosophy, and practice.

Shelf III — PRACTICALITIES

26. **Community Market;** NASCO, 32 pp, \$.90
Community Market is a member of CPC. It is put out by the North American Student Cooperative Organization, and lists products made by communities. Excellent shopping list for supporting the communal movement.
27. **Communitas;** Communitas, 64 pp, \$.90
One of the publications that merged to form this magazine, both back issues No. 1 and 2 contain articles that will not really be dated for a long time.
28. **Communitarian;** Walden Three, 64 pp, \$.90
Back issue No. 1 is well put together; is one of the merged publications. Walden Three is a member of CPC.
29. **Industries for Small Communities;** Arthur Morgan, Community Service Inc., \$1.35
Arthur Morgan, founder of Community Service Inc., explores how small communities can develop a firm economic base without depending on Big Industry. If you're in a community, or are going to join one soon. . .
30. **Prerequisites to Community: Land buying and money making;** Richard Fairfield, \$.45
Potential communitarians, take note.

Shelf IV — INDIVIDUAL/CULTURAL CHANGE

31. **Unbecoming Men;** a men's group, Times Change Press, 64 pp, \$1.20
This is a pretty good primer for men who are not yet hip to both how they oppress and are oppressed by macho. If you've been into sex role liberation for a while none of it will come as much of a surprise to you.
32. **Begin at Start;** Su Negrin, Times Change Press, 176 pp, \$2.20
Su is one of the editors at Times Change, and her book reflects where the press is at. This book is an overview of Su's experiences with different facets of the movement (hip, free school, mysticism, New Left, feminist, and gay) and her seeing their potential for becoming cogent and mutually supportive.
33. **Free Ourselves — Forgotten Goals of the Revolution;** Arthur Aron, Times Change Press, 64 pp, \$1.20
Arthur explores social change and individual change as two aspects of the same struggle.
34. **Great Gay in the Morning!;** The 25 to 6 Baking & Trucking Society, 96 pp, \$1.55
This tells one group's approach to communal living and sexual politics. The seven gay men and two lesbians of the group write about their experiences in creating a "family of choice."
35. **Be Here Now;** Baba Ram Dass, The Lama Foundation, 121 pp, \$3.00
Baba Ram Dass, ne Richard Alpert of Tim Leary fame, has been there and back, and he tells about it here.
36. **Living the Good Life;** Helen and Scott Nearing, \$2.00
A good handbook for living sanely in the craziness that's going on. It's a homesteaders' delight, talking about pioneering, building, organic gardening, cooperation, and vegetarian living. The Nearings, by the by, have been into movement stuff for over a generation. Good credentials.

About this issue of **Communities**

Therapeutic communities, community of communes, land trusts, new town, political relevance — these phrases echo throughout this issue and the last issue of *Communities*. The new community movement is maturing, being increasingly concerned with helping others. The section on therapeutic community hints at the exciting possibility of new communities as places of healing, both for members and for people halfway to nowhere. The section on law and land trusts reverberates with the need to make land available to people without it so they can have some control over their destinies. The movement in Maine to have a statewide land trust is particularly encouraging. The *Changes* and *Unity* articles remind us all that creative alternatives are possible in today's urban environments.

Finally, we ask readers to note the changes in *Grapevine*: we see it as a place for periodic progress reports, mini-newsletters if you will, from established communes/communities who report on their activities, ideas, and philosophies in some detail. Most community members do not have time to write long articles, but can find the time to write two or three pages on what is happening and include a picture or two. We encourage all of you out there to take part in this new *Grapevine*.

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