

KAT KINKADE ON THE KIBBUTZ FAMILY

JUD JEROME ON COMMUNAL NORMS VS. RULES

COMMUNITIES

a journal of cooperative living

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NETWORKING IN THE OZARKS





COMMUNITIES

At one point this magazine was a pile of manila envelopes stuffed with photographs, art work, and computer-paper copies of original manuscripts. It seemed impossible that so much energy coming from so many directions could be distilled into such a small space. Actually, this issue is a lot more than 56 pages of newsprint covered by a slick cover. In these last few months it has served as a "focalizer" of energy, as a means (sometimes almost as an excuse) for people to get together, exchange information and ideas.

Perhaps the best way to introduce this issue would be to describe the process of collecting these materials since East Wind accepted responsibility for #22 way back in April. Kat has been writing a great deal, both for **Communities** and on a novel about community living. Her article on Marriage and Sex was written soon after her return from Israel early this spring. A letter to Jud Jerome resulted in "Structure and **Structure**. Law and **Law**." Jud is also in the process of working on a new book on the topic of "Love."

Several months ago, Sierra of Aloe came back to East Wind for a visit—it was then that talk about federation began

to materialize into concrete proposals. Later, while Sierra was putting her ideas down on paper back at Aloe, members of East Wind drafted a proposal for a constitutional assembly. We hope to follow up on this topic after the assembly is held in October.

For quite a while East Wind has been marketing its goods through sales trips, shows, etc. As we began to make more products, we found it would be to our advantage to offer a wider range of products. The idea of Community Products was a natural extension of both business and cooperative logic. About the time these thoughts were germinating, Will McPhee sent his article on "Cash Networking" to **Communities**, so we saved it for this issue as an introduction to East Wind's proposal. Many of the people I contacted in this area about writing for the magazine became interested in working with East Wind through Community Products, so things began to flow together and it was hard at times to separate magazine work from networking activity.

The articles on networking in the Ozarks were the result of a number of personal contacts I made with folks in this regional area. The response from the Ozark people was truly amazing—every letter was answered, commitments were made and kept. We got to know each other personally—this contact not only generated a lot of interest in **Communities**, but laid the foundation for increased cooperation on other levels.

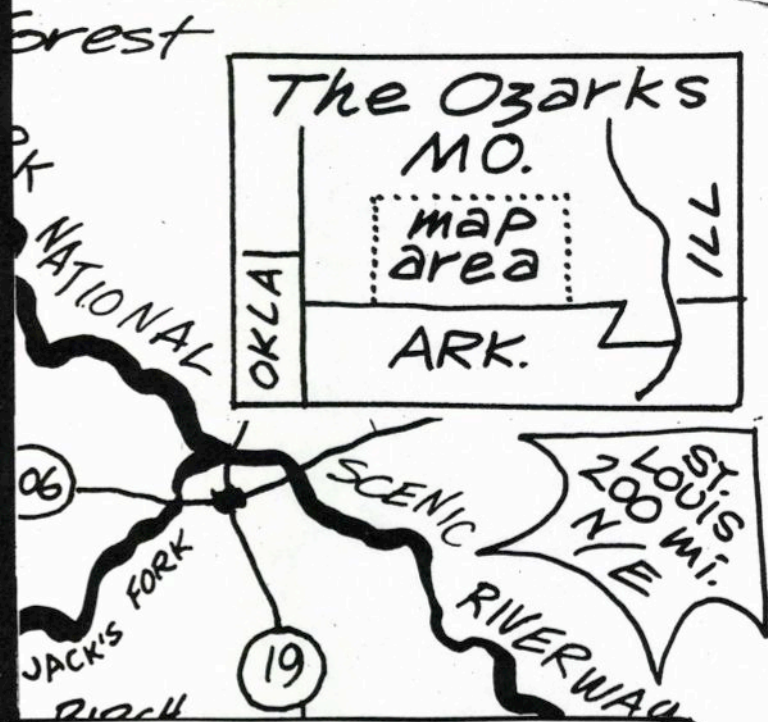
East Wind made it possible for me to accept Joel Davidson's offer (made at the U&I Conference) to visit New Beginnings Community, located near Pettigrew, Arkansas. Joel and Sherri have done an incredible amount of work with Living in the Ozarks Newsletter, printing and collating over 600 copies every month for the last three years. We talked about cooperating on an economic level through Community Products, and Joel turned me

on to **Alternative America** (I wrote Richard Gardner and he responded enthusiastically to my idea of giving this unique service some added exposure). Joel said he would try to write something—within two weeks the manuscript arrived.

This magazine also gave me an opportunity to work with Ronn Foss, who introduced me to an active local scene. He connected me with Jerre Miller of the Ozark Organic Growers and Buyers Association. At the same time, Ronn contributed an incredible amount of writing and drawing for this issue. Dave Edge City has been a friend of East Wind's for years. I wrote him a letter and he gave me "The Ozark Evolutionary Front" in a number of pieces, the last installment at the Summer Solstice. Manny and Nancy from Seven Springs School visited East Wind, and we talked about an article that would give their efforts more exposure. They finished an article on very short notice. It was a really fine experience working with these folks from the hills...

Finally, I'd like to recognize those groups and individuals that made this work possible. East Wind's support of the labor involved in collecting and editing this material was a major factor in completing this process. I'd also like to thank the folks at home for tolerating some weird behaviors resulting from the pressure of deadlines and inexperience. Members of East Wind directly involved in magazine work were Mary Dee, Minnette, Robbie, Bruce, Jan, Elliot, Nance and Beka. The Twin Oaks folks, especially Chip and Kevin, were a big help. Thanks to the staff of **Seriatim** for giving us a place to do paste-up and escape the heat of the mid-west. And finally, my heart goes out to Chip Hedler for invaluable assistance in editing and graphic design (not to mention the ride to Oregon), and Vince Zager, who claims the Universe as Home. BEW

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MARRIAGE AND SEX	2	OZARK EVOLUTIONARY FRONT—1971-1976	32
Kat Kinkade on the kibbutz, second in a series.		David "Dwarfananda" Haenke recounts the cultural development of folk happenings in a local Ozark setting.	
CASH NETWORKING	7	WE MAKE A SCHOOL	36
We must organize ourselves, argues Will McPhee, or remain dependent upon established money and banking institutions.		Nancy Puppetlayde and Manny Brad trace the development of Seven Springs School, a community service designed as an alternative to public education.	
COMMUNITY PRODUCTS	10	GROWERS AND BUYERS GO TO MARKET	39
Malon presents East Wind's offer to market goods produced by cooperative enterprise.		Individuals in a local area serve their own needs through the Ozark Organic Growers and Buyers Association.	
AT YOUR FINGERTIPS	13	LINKING UP—FEDERATION FOR COMMUNITIES?	40
An introduction to Richard Gardner's computer listing of 5,000 alternative groups, country-wide.		Proposal for a Federation assembly this fall, and Sierra of Aloe's ideas about this new form of intercommunity cooperation.	
STRUCTURE AND STRUCTURE, LAW AND LAW	16	COOPERATIVE ALTERNATIVES: THE ONTARIO NETWORK	44
In <i>Families of Eden</i> , Jud Jerome advocates a New Anarchism. "Now," he says, "I don't so much advocate it as believe in its own inevitability. However, intentional structures are a necessity for intercommunity cooperation.		A report from Doug and Gordon of Dandelion on regional networking in Southeastern Ontario.	
ANYBODY HOME?	22	FEATURE COMMUNITY: FINDHORN	46
Bob East Wind discusses the need for an alternative information network and introduces a study of networking activities in the Ozarks.		Excerpts from "Findhorn—A Place of Vision," based on the writings of David Spangler.	
LIVING IN THE OZARKS	24	departments:	
A historical perspective of the Ozarks as an "exploited colony," and the experiences of Joel Davidson, editor of <i>LION</i> , with regional communication.		REACH	48
THE LOCAL SCENE—YOUR TIMES X-PRESS	28	GRAPEVINE	52
A collage of information about local organization in the Southern Missouri Ozarks. By the editor/publisher of the <i>X-Press</i> , Ronn Foss.		RESOURCES	54
		Shelter and Building.	

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KAT KINKADE
ON KIBBUTZ:

Second in a series

MARRIAGE and SEX

My experience before seeing the Israeli kibbutz had led me to some confident conclusions about the fate of the nuclear family in community. It was clear to me that the institution was doomed in our little society, and I, for one, was not sorry to see it go. Now that I've seen the kibbutz, which is unquestionably "community" in our sense, and where the nuclear family is entrenched and flourishing, I have to go back and examine my mistaken conclusions and ask myself what was wrong with my thinking.

It started with my own experience and observation. I lived in a community (Twin Oaks) in which individual freedom of action is a basic tenet of communal philosophy. Naturally, personal freedom gives way to community necessity, and is bounded by systems, policies, and rules where necessary, but our intuitions about the good life were that sexual behavior could safely be left as a matter of individual choice.

Given that choice, it became clear right away that most people didn't choose monogamy. This wasn't theory; it was what happened. Take my own case. I joined Twin Oaks with my husband. On the Outside we had stuck together because we needed each other—for sex, for companionship, for a general feeling of security, to keep us from being alone. In community all these things were available from other people, and our intellectual incompatibility began to matter. Since we didn't need each other any more, we had to notice whether we liked each other, and it turned out we didn't. There were neither tears nor bitterness at parting.

It isn't that easy for everybody. Often the opportunities are not equal for both parties. Freedom for one partner may mean nothing but loss for the other. This sometimes comes from gross differences in attractiveness, but often it is just a matter of temperament. One partner thrives on variety; the other merely feels insecure without a bed-rock relationship. Occasionally one partner will remain monogamous against his personal inclination, for the sake of the other partner's insecurity, but this doesn't usually last for very long. It breeds resentment on one side and guilt on the other. Eventually the insecure partner will try to overcome the insecurity and free both of them. This has

been the dominant norm for years now, supported by community opinion. Overcoming jealousy and possessiveness has long been regarded as a moral triumph.

From these observations I derived a theory, and it went something like this: Relationships survive where there are reinforcements which maintain them. On the Outside there may be economic reasons for monogamy. Community dissolves this bond; everybody in community supports himself. On the Outside the family is responsible for the nurture of children. Community places this function where (in my opinion) it belongs—in the hands of the group as a whole. What is left to maintain the monogamous couple? Only strong mutual preference. And that, it turns out, is fairly rare.

It happens, though. Couples who meet each other at Twin Oaks or East Wind may be both stable and exclusive. Such pairings sometimes endure for three years (maybe longer—we haven't been around long enough to tell for sure). They endure, in spite of a multitude of alternative opportunities, because both partners want them to endure. They are based on genuine compatibility and friendship which, in community, they have ample opportunity to discover, evaluate, and choose.

It happens, but it isn't the norm. It would be hard to pinpoint a norm among the Walden Two communities. At Twin Oaks there's a lot of serial monogamy, some relationships lasting only a few weeks or months and then expanding to include other people or else splitting up to allow for new pairings. At East Wind, where the group is a little younger, there is a great deal more coupling for companionship and pleasure, with less attempt at commit-

You're familiar with the kibbutz family, though you may not know it...It's the American dream family.



ment. Mutual attraction is considered reason enough. Monogamy is at this point a rarity. At Aloe the members have a commitment to what they call "equal access", where personal preference is proscribed and monogamy is therefore outside the groups's agreements. All three groups are serious about creating a permanent and viable society, and all three are trying to find out whether their particular experiments will work on a permanent basis. For most of us it is still an open question. Our attachment to our particular social styles is subject to examination and change as we go along. Nobody pretends that we have completely satisfactory answers. We just think we have the best answers that have been thought up so far; we like them better than the other suggestions available. Certainly we like them better than the nuclear family. And that brings me back to the kibbutz.

The kibbutz has the same economic arrangements as we do. No one there is dependent upon a spouse for support. Furthermore, the kibbutz has pioneered in group child care. Even if the kibbutz had not reinvented the family, it would certainly have cared for its children. The kibbutz, like us, started with a group of young people of about the same age, mostly radical, rebellious children of middle class conservative families. Some of their ideas were specifically anti-family. Yet today the nuclear family is the foundation of kibbutz life. As an institution, it is honored above the kibbutz itself; as an ideology, above freedom, equality, love, religion, or Zionism. In a society

where virtually everything else is questioned all of the time, nobody questions the validity of the family.

How this all came about is a question for a social historian; I can only guess. My guess is that the dissolution of the family was at best a minor ideology, and its proponents got distracted, if not converted, by the overwhelming pressure of more important matters: the creation of the state of Israel, the risks of illegal immigration, the pressure to absorb thousands of newcomers all at once, the defense of life and property through five wars, the struggle to produce food for a new nation out of soil that had been declared by experts to be unfit for cultivation. Radical sexual theory must have taken a back seat among all this, and old patterns provided a useful background of security from which to carry on the high priority work.

But if the family patterns were established by emergency needs, they have been maintained for quite another reason, and that reason became so obvious to me while I was in Israel that I could not fail to recognize it, though in my heart I would have preferred it otherwise. The family flourishes in kibbutz because it is *good*.

You're familiar with the kibbutz family, though you may not know it. It's the family you see on your TV set, especially in the commercials. *You* know, where everybody treats each other with humorous good will, and the love is so strong you can't help sighing with envy. It's the American dream family. But if you're over 14, you know

that the family on the TV is a fake, like the rest of the commercial. *Your* family is not like that, and neither is the family next door. The kibbutz family is the one your father and mother meant to found but couldn't. The girls bake cookies with Mom. The boys go fishin' with Pop. Fathers toss their babies into the air and catch them, watch over them with intense concern when they are sick. Mothers are gentle and self-sacrificing, while remaining intelligent

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and attractive. Teenagers have their own life, and the family is part of it. Courtesy and warmth and concern are the major themes of family life.

In short, it's all the good things family has to offer, and none of the horrors. Hostility, sarcasm, warfare—these are not part of the kibbutz family life.

It is true, of course, that I saw only the surface. I don't even speak Hebrew. But I visited in 25 kibbutz apartments, and I don't believe I would have missed the overtones of hatred if they had been there. I know them well, and they come right through the language barriers. Keep in mind that I didn't want to admire the family; I was looking for flaws.

I saw a few. I know one couple in which the wife was obviously getting bored and her husband was becoming anxious and critical as her unhappiness became evident. I saw one teenager who kissed his mother with dutiful indifference and ran away to be with other teenagers. I saw one small child who tyrannized his parents, one husband who bullied his wife, and another who was embarrassed by his partner's imperfect logic in front of me, whom he wanted to impress. I saw these things and noted them, but I'd be kidding myself if I let myself conclude that the kibbutz family is therefore no better than a family on the Outside.

The fact was that the flaws I observed were both trivial and tempered by good will. The unhappy wife was trying to work with her husband to forge a better relationship; the dutiful adolescent, if he felt little for his mother, at least had enough consideration for her to try to make her feel good; the spoiled baby will probably learn more productive techniques as he learns other social skills (like talking); the wives who were bullied, or apologized for, were compensated by being nevertheless cherished. What was more obvious than the flaws was the pleasure the family members derived from one another. Were they putting on a show for my benefit? Not unless a couple

dozen random families all happen to be made up of accomplished actors. Were they putting on company manners? Of course, but company manners never quite cover up heavy hostility. I believe the reason I didn't see hostility is that it wasn't there.

How has this miracle been brought about? How has the ideal family relationship, which in America occurs as a remarkable exception, been created as the dominant norm in the Israeli kibbutz? I think the answer is pretty simple, now that I've seen it. Kibbutz took out of the family the fundamental sources of anger, and left in the sources of joy. More explicitly, the kibbutz family has to run on love, because it has been stripped of power.

Kibbutz children are brought up in groups by dedicated teachers under the watchful eyes of the entire group. Nobody hits or abuses a child. They are treated with dignity and respect. They learn cooperation from a very early age. They are taught consideration for each other, for adults, and for community property, all during their hours at the children's houses and schools, all by professional educators. Their parents have little need to discipline them and are under no pressure to do so. For four hours in every day the children come to the apartment of their parents, and that time is dedicated to nothing but enjoyment. A child who is one of a group at the children's house is a special, adored person in his own family. The hours at home are treasured by both generations.

If American married couples quarrel most often about money, children, and sex, it is understandable if kibbutzniks quarrel less often. Money and children are no longer sources of conflict. I have no doubt they still quarrel about sex. I never got the impression that all the couples I visited were still passionately in love with each other. On the con-



trary, several supposedly happily married men showed a marked interest in me while I was there, and I could guess that they are as conjugally bored as the next married couple, and as much intrigued by a foreigner who says she

believes in free love. But this minor longing doesn't seem to trouble them much. Bentov explained to me earnestly that sex doesn't matter so very much after the first few years. I guess if that theory is held by the whole society, then sex isn't a social problem they have to deal with, once they have everybody married.

So I'm convinced that the kibbutz has found a pretty decent and satisfactory answer to the problem of sex and family in community. It's an old solution with its teeth pulled, and it works.

I said *a* solution, not *the* solution. I am impressed, but not converted, and I want to explain why not. Basically it's that the price in social conformity would weigh heavily on us Americans. I don't think we could make it work for us.

What does it mean for a child to come home to cos parents every day between the hours of 4 and 8, besides all the love and special attention I've already talked about? For one thing, it means that either mother or father or both have to be at home every day between 4 and 8 and are essentially on child-care duty for four extra hours every day, in addition to working a full day in the farm, service, or industry. To my mind that's clear exploitation of the young marrieds by the rest of their society. Everybody else gets an 8-hour day; they get a 12-hour day, and the kibbutz gets away with it by the handy device of not calling it work. I'm curious," I said to one of my kibbutz hosts, "whether anybody within your society ever names this device what I name it: exploitation?" "No," replied my host with amusement, "I never heard anybody say that before just now." Next question: why haven't they? Is it because among 100,000 kibbutz members, none of them are as perceptive as I am? Hardly. Kibbutzniks are second to nobody in general intelligence, perceptiveness, analytical tendencies, and self-criticism. The answer has to be that they don't mind being exploited to that extent because the trade-offs are worth it. In exchange for that much extra work, they get that much extra control. In the process of being exploited, they are printing their personalities upon their young and thus making them twice beloved. The kibbutz sees no harm in this, especially considering the amount of labor it saves them.

But I see harm in it. In spite of everything conscientious educators can do, an unhappy parent will produce a troubled child, and if biology is the major criterion for choosing influences, a predictable percentage of children will be subjected to the influence of neurotic adults. But didn't I just say that the kibbutz family was a model of sanity and love? I did, but I was talking about majorities, and now I'm talking about exceptions. My idea of a good society is one in which *all* children, not just the lucky majority, grow up in good homes. The kibbutz would argue that the trade-offs are again worth it, because the value of the special attention in the home, weighed against a necessarily cooler atmosphere of the schoolroom, outranks the unfortunate case in which parents are less than they ought to be. I'll have to agree with that once we've answered a couple more questions. Is special, individual



love really best for the child in the long run, and if so, why can't it be provided in the children's houses themselves, for all children, not just the lucky ones?

That brings up another question: how good is education in the children's houses? I spent a morning with a group of three-year-olds and their metas one day, and I was pleased with the quality of the care and education. The children were kept quite busy, moving from one activity to another, sometimes structured, sometimes not. In a single two-hour period I saw them paste colorful collages, play with a variety of educational toys, listen to a story, dress up in exotic clothes and dance to a tambourine, take a bath, and stop for a fresh-fruit break. The

Is special, individual love really best for the child in the long run?

meta was very active. She prevented fights when she could and comforted the bruised when necessary. She was intelligent, observant, and quick. She was kind and affectionate, and she knew all her charges well. I praised the meta afterwards to my host and was told that she was probably pretty average, that most of the educators did not fall much below her standard.

I asked myself—suppose these children did not have a biological parent to go home to at 4:00. Would this meta and another like her for the evening shift give these children adequate mothering? I thought the answer was yes, but I wasn't quite sure, because six children are a big handful for one person. So I asked myself a compromise question: Suppose the parents or parent-surrogates of

Given the choice, I think people will choose more sexual variety than the monogamous family permits.



these kids came only for an hour or so, or only on alternate days, so that there was still the phenomenon of special attention by a special person, but it didn't take up the entire afternoon of every day for every member between the ages of 20 and 35? Would that be sufficient to give these kids the same security and the parents a satisfactory feeling of personality control? I'm guessing, but I thought it would. That's the experiment that's going on at Twin Oaks, and I see no signs of trouble there.

The other major problem I have with assuming that the kibbutz answer to community sex norms is the best one available, is the nagging question of personal freedom. Given the choice, I think people will choose more sexual variety than the monogamous family permits; in societies which feature monogamy, I assume it's because there's not much choice. In the kibbutz that's not much of an assumption; it's a blatant fact. There is only one lifestyle in kibbutz. One grows up, serves in the army, returns to the kibbutz, finds a mate (or else goes to college and then finds a mate), enters into some (hopefully interesting) life work, and settles down to family life. Nobody does anything else except the unlucky who don't find a suitable

mate, and the kibbutz pities such people with its whole collective heart. Bachelorhood is terribly lonely; homosexuality is not accepted; promiscuity is punished by powerful group disapproval. There is one way out, and that is marriage. Everybody takes it. It's natural, isn't it?

The problems of freedom versus conformity I want to talk about at length, and I'm going to use my next article to do it, so I'll drop this here, only mentioning that this trade-off—the good of marriage at the sacrifice of freedom of choice—is not acceptable to me personally, and I believe it is not acceptable to many communitarians I live with. The kibbutz solution, however good for some people, is not for everybody. We're in the business of working out other arrangements that we like better.

In the meantime, marriage kibbutz style is an idea just sitting there for Americans to copy if they like it. I have met a lot of people whom it would suit very well. There is no reason such a commune could not be developed among our Walden Two type communities. I wish somebody would do it. From my kibbutz travels I can tell that it would be a delightful place to visit (But I wouldn't want to live there). □

CASH NETWORKING

by WILL MCPHEE

Economic cooperation must remain an important priority in the years to come for those involved in alternative lifestyles. Will McPhee, professor of Sociology at the University of Colorado, takes note of our continuing dependence on the money and banking system in this country and offers his ideas and assistance in the development of an effective "cash network."

In my village, I know a man who makes something that sells. I'm reluctant to describe it—made from stone and wax, it looks like a lamp and works like a candle—but anyway it sells. In this same village, there is a woman who also makes an item that sells. Again I'm reluctant to describe it—made of wood, it looks like a wall plaque and works like a puzzle—but she can sell as many as she can make. Both products are in good taste; anyone would be proud to manufacture or retail them.

So what's the problem?

Each person operates alone, producing their item quietly, selling it to a few dozen stores, delivering the product and collecting the money personally, then going back to make a few dozen more—all alone. Of course, any craftsman has to work this way, but these items have sold at Marshall Field's and Abercrombie & Fitch! They're ready for national production, and if these craftspeople don't have the extra time and energy to work at expanding sales and distribution of their items, somebody will copy the ideas, get them manufactured overseas, and have them distributed nationally by, say, the May Company. And that will be the end of a couple more cottage industries.

We've seen this happen before. I once knew a man and a woman who used to oversee the production and sale of 5,000 Christmas greens (wreaths, etc.) every year. The man would truck them to church groups and other local



organization as far away as Omaha. But then he was appointed Postmaster, and without his energy the organization fell apart. We were recently reminded of this idea when another kind of "organization", which had signed a contract with a supermarket chain for 10,000 Christmas trees, came up and tried to cut them from our land! The funny thing is, we could have done this ourselves. The woods are overgrown, and thinning permits are easy to obtain. So we could thin tops from trees each Christmas and remove the trunks next year for firewood. Under forestry supervision, it would be good for the woods.

So again, what's the problem?

First, we don't have a contract with a supermarket chain for 10,000 Christmas trees (nor one next year for 2,500 cords of firewood), no more than we have a contract with the May Company for 3,000 wooden puzzle plaques made from similar wood. For, by definition, we've left the city for a village and who wants to go back again as a salesperson?

And secondly, who is going to produce 10,000 Christmas trees, then go back, cut, split and truck 2,500 cords of firewood, meanwhile keeping up with orders for wooden plaques? Just to get out 5,000 Christmas wreaths each

year required so much organization that, as I said, it collapsed as soon as its leadership did. We're a village, not a corporation.

Yes, there's been endless talk of "networking"; that is, cooperating with other groups in loose networks of

The most common idea of networking comes down to communes trading with communes—the poor bartering with the poor.

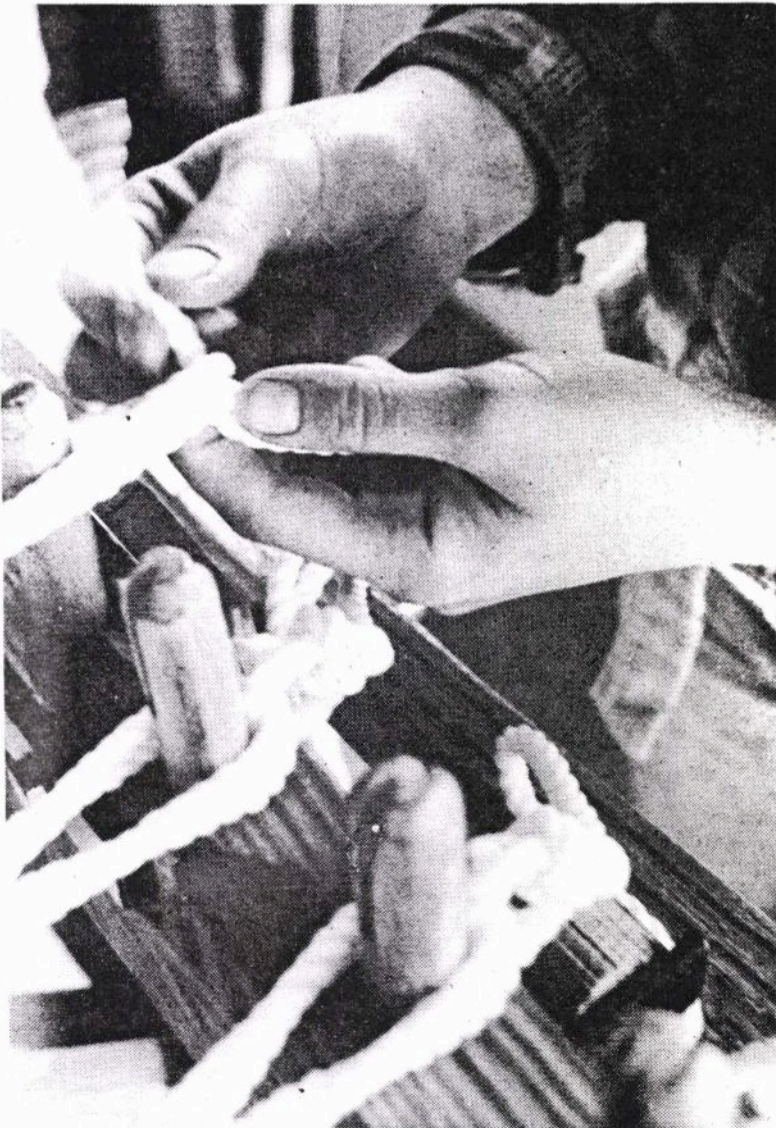
otherwise independent businesses. However, at least in my reading and correspondence, the most common idea of networking comes down to simply communes trading with communes—the poor bartering with the poor. No, the most urgent concern of a commune is its "cash crop", not just trading vegetables with the neighbors.

So I see a need for what I call "cash networking".

A current example of this is a small network of communes who weave hammocks as their "cash crop". Under the leadership of Twin Oaks, an order for 5,000 hammocks can be divided up and filled in no time. Too bad there isn't a similar network of urban cooperatives that would wholesale and retail such products. If there were, they might also be selling wooden toys licensed by Community Playthings, which support three large Bruderhof communes. By today, there must have been enough of these "best sellers" invented in the communal movement—not to mention isolated cases like those in our village—to stock a cooperative retail store for every group that wants to organize one.

Except—most of these items are not produced today in serious (networking) volume. Consequently, networks of cooperative retail stores don't yet exist. And vice versa—without sales outlets, who dares to go into volume production? The only exception I know of is the natural foods network, but until recently that too was just the poor trading with the poor—often at prices neither could afford.

So an alternative economy is still a long way off—unless we are willing to do one important thing. This is to mingle in and compete with the mainline American economy. For example, my neck was saved last year by a 30,000 dollar loan from the cooperative borrowing movement. Few communards are even familiar with this alternative system, precisely because it does mingle and competes effectively with the established banking structure. Nevertheless, cooperative borrowing is represented in urban areas by, among others, Land Bank Associations. These are local groups owned and governed by their own members—in fact, the Land Bank Associations are owned by their borrowers! Yet collectively, they hold nearly a quarter of all farm mortgages in the country. And on the urban scene, Colorado, with scarcely 1,000,000 urban households, has nearly 500,000 credit union accounts!





Credit unions began when farmers found themselves helpless in dealing with the money markets as individuals, so they banded together in credit networks that damn well can and do deal with the banking Establishment. The way they helped me last year, during the mortgage panic, was to secure mortgages on "risky" mountain property at interest rates five to eight points lower than the offers I had as an individual.

I think the communal movement must organize in the same way, dealing with the established, organized economy on its own terms, not as individuals (such as working "outside jobs"), but as an organization. A corporation conglomerate is not the only kind of production cooperative, a chain store is not the only kind of sales network, and a stock market is not the only type of investment credit union. But without any kind of organization at all, we are paradoxically at the mercy of these economic institutions.

Of course, alternative organizations do exist. There are nationwide networks for spreading new religions and spiritual teachings, even for spreading alternative psychologies. Yet with the exception of the health food movement, I know of no substantial network for the most ordinary yet vital activity: spreading the products of the communal movement. Call it marketing, distribution, sales networking, whatever you wish; by its very nature, it's a problem or organization.

What form might such a network take?

Given a start with products like Twin Oaks' hammocks and the Bruderhof toys, if products with similar potentials

can be found in even 5% of the remaining 1,000-odd rural communes and urban cooperatives, then the basis already exists for at least a national wholesale sales inventory network. As any wholesaler or manufacturer's representative can tell you, the whole trick in the first place is to find products that sell. And that is precisely our advantage. Unlike competitive businesses, we can share ideas, pool products, and sell them together.

The initial step in getting things started is sharing information. I'll volunteer to serve as a message center (I have paid sabbatical leave this summer and fall), if groups and individuals will send me three kinds of information:

First, of course, I'd like to hear from people who already have products that sell, like the candle-lamps and puzzle plaques in my village. Include as much information as soon as possible about the conditions under which you would let these products be sold and/or produced in cooperation with a network of similar groups.

Second, I'd like to hear from groups who have the facilities for production (e.g., tools, raw materials) or for sales (e.g. storefront, printing facilities) and who are interested in ideas to produce or sell. I'll do my best to match people up by forwarding addresses. From there it's up to the individuals involved to exchange details with one another.

Finally, I'd like to hear about selected persons near urban wholesale areas (Kansas City, Boston, Atlanta, etc.) who would like to take on a crucial task in this process. This job is so important that I'd hope these people could be

Call it marketing, distribution, sales networking, whatever you wish; by its very nature, it's a problem of organization.

nominated or endorsed by some responsible group in the area. These would be the "matchmakers" of the area, so to speak, finding local products which could be sold to a national network, and finding local stores that could sell products from a national network.

How long would it take to get this "cash network" together? All I can say is that I have free time until early 1977, and by then can report back to *Communities* with news on any progress, and on individuals or groups that might be willing to continue this work. □

Will Mcphee is Professor of Sociology, University of Colorado, currently on leave at Box 158, Allenspark, CO 80510.

COMMUNITY PRODUCTS

CONTENTS

Hammocks
Tinnery
Leather
Sandals
Looms
Belts
Hats
Plant H
Jewel

"We must cop to a few facts of business life...it is very difficult for the average freak to cinch up a tie and refrain from saying 'ah, shit.'"

This service offered by East Wind Community is designed to play an important role in the development of Will McPhee's "cash network." Malon, industrial manager at East Wind, explains the reasoning behind this proposal to market the products of cooperative groups across the country.

The Community Movement is basically a socialist endeavor, a new and practical socialism in which we are striving to achieve equality among all people within the framework of cooperative communities. To some extent the movement has accomplished this task, as we offer to a

people a real alternative to an exploitive, competitive world. We have done this by building communities on the foundation of sound constitutions which expound principles of socialist justice and economics. We believe that all people share the burden of society's work and that each of us, in our own way, contributes to the maintenance and survival of society. Thus, we believe that all must share equally the products of our combined labor.

But we live in a class world of employees, employers, managers, bosses, owners, landlords, associates, stockholders, presidents. . . . and us. Yes, us: a few thousand pioneers of a more gentle, compassionate life. We in community wish to offer to the world a better way.

But in creating our world, even communities cannot immediately escape the power of capitalism, for we must labor and through our toil produce. The goods we make we must sell, for there are many things communities need but cannot now produce. So we go, not to a cooperative store or to the nearest community that produces what we need, but instead to a capitalist enterprise to do our trading. And sure, by so doing, the community movement does help support the capitalist system. Yet we have already achieved something, for each individual living and working in community is one less individual being exploited by or exploiting others in the capitalist world. We, of the movement, must work to offer this option to thousands more.

This article is about Community Products, an effort to help communities survive economically and to slowly yet surely circumvent the capitalist system on which we are now dependent. This is an organization set up to help coordinate and promote production and sales of community-made products.

East Wind, the community of which I am a member, has for the last two years spent a great deal of time and labor in promoting and selling our own products. In that time we have learned a great deal, not least of which is that the alternative culture provides a tremendous pool of talent in almost all areas but sales. To be more specific, it is very difficult for the average freak to cut cos hair, put on a suit, cinch up a tie and refrain from saying 'ah shit.' Yet until the movement becomes large enough to provide our own market for our own goods, all communities will have to rely on the capitalist world to purchase our products and thus bankroll the movement. Because of this dependence we must cop to a few facts of business life.

First, the business world expects professionalism in their dealings with suppliers. Thus products must be standardized, properly packaged, appropriately labeled, and shipped on time.

They expect to deal with a business that uses common business accounting procedures, and who won't have recurring accounting problems. They expect everything to be laid out for them in a simple and understandable manner, so that they know what the terms are, where to order, delivery dates, and FOB location. They expect advertising material to be made available. And most importantly, businesses expect to deal with folks who can offer year

round, centralized and dependable service. Common cliches? Yes—but in essence what the business world wants is to deal with folks who have their shit together.

Well, in a whole lot of ways, communities do have their shit together better than the capitalist world. But it is true that not all communities have or ever will have the professional skills that the business world demands, because these skills are partly a product of large size and engineering experience which most groups do not have. Yet some of the existing communities already have developed these skills and along with them a desire to share them. So, what Community Products offers is a complete service of promotion, sales, and coordination for any groups who have products, and who do no exploiting in the production of their product.

This is what Community Products would like to offer: To promote community-made products in any way possible, including sales trips, both retail and wholesale shows, and a Community Products Catalog for mail advertising and promotion. We will also handle all the necessary accounting, bookkeeping, billing, and collecting involved in acquiring and servicing accounts. We will consult with folks who have products in development and who need help in making them presentable for sale. We will help to coordinate ideas for new industries to be initiated by other groups. Communities that cannot handle their sales capacity will be put in contact with groups that are looking for an industry or business of their own. This is the first step at helping the community movement become more securely established and growing.

The second major step will be to market community products through cooperative outlets throughout the country so that we can circumvent in yet another way the capitalist system of sales and distribution. This is a major effort. If the movement can establish its production, sales, and distribution system—a socialist system where those involved reap equal benefits for the labor they contribute—then we will have accomplished a great deal. For it is not only efficiency which we attain when we cooperate and build cooperative systems. It is the spread of equality

We live in a class world. . .

through the direct equalization of income, and through the natural effect of working, sharing, and cooperating together.

We also hope that Community Products will some day begin sponsoring our own national show which will give communities with goods from all over the country the opportunity to meet with buyers from other communities and cooperatives throughout the country, so that they can together make plans and agreements about production,

sales, promotion, and distribution of their community-made products.

It is our desire to establish a network whereby a typical middle-class consumer can purchase goods made by a socialist community, sold during a Community Products exposition, transported by a cooperative trucking system, and retailed through an urban cooperative to our unsuspecting, typical middle-class consumer.

As we begin to achieve an economically healthy and

growing movement of communities throughout the country, we can then shift our efforts more directly toward producing goods that other communities can use as well as ourselves. We will then come closer to our goal of self sufficient, socialist-based communities offering the good life to the people of the world.

The following is information we extend to all groups who are interested in participating in Community Products.

A Proposal for Economic Cooperation

East Wind Community is interested in helping you sell your products through a cooperative venture we call Community Products. East Wind has two years' experience in getting community-made items out to retailers throughout the country, and has developed a system of year-round sales trips and counting. Our present contacts include over 200 established wholesale accounts with the capitalistic market, and numerous developing accounts with cooperative outlets. Community Products will help the movement as a whole by getting community-made products to the retail market cheaply and efficiently. We are offering to promote your items and handle the billing and accounting involved.

We will promote your products and take orders for them through our catalogue, sales trips, trade shows, and advertising. The necessary shipping information from the orders will be passed on to you, and we will do the billing and accounting. We will subtract a specified percentage from the gross sales of your product, and send you the balance monthly. We will maintain ongoing communications with each group to deal with problems that arise.

We are using a commission system of cash compensation for our labor. We are most interested in supporting groups that promote equality and community. Since we have limited amounts of time, labor, and resources, our priorities are reflected in the ranking of commission percentages into two categories described below.

Category A—All communities that hold their land, labor, and economic resources in common, assume responsibility for the needs of every individual, distribute goods equitably or according to need and offer the people the right of impeachment and overrule in a participatory government. This category excludes groups that promote inequality through discrimination with respect to race, creed, age, or sex. This category would include communities such as Twin Oaks, Aloe, North Mountain, Dandelion, and Genesis.

Category B—All cooperative groups that do not hire labor (for the production of these products) at unequal compensation. Most cooperatives, land trusts, homesteaders, spiritual/religious groups, and some communities fall within this category.

Note—Community Products is not available to any group that produces products by hiring labor with unequal compensation for their time.

We realize that we are making value judgements through the use of this system, but please understand that we do this so that we can put our energies into building a better, more equitable world for all people.

Category	A	B
commission on first orders:	5½%	12½%
commission on reorders:	2½%	4½%

These rates are based on very little information. We do not wish to charge more than an average of \$.80 per hour for work done for groups in Category A. This is the per hour wage that we make at East Wind, counting all of our labor and income. We don't want to go higher than \$2.50 per hour for those groups in Category B, which is about \$.50 per hour less than our wage for East Wind industries. This we feel is a fair compensation for our labor, and will not place a heavy burden on us or you. If we find that these percentages do not reflect these hourly rates then we shall make changes. This will be done at the first of each year.

If you are interested in being a part of Community Products, please send the following information:

1. A sample of your products (this includes packaging and any style variations, i.e. color samples).
2. A complete price list (including wholesale and retail prices, quantity discounts, guarantees, and special offers).
3. Any brochures, pictures, or advertising material available.
4. The quantity available per month of each product (this can be as low as one per month).
5. Shipping information (including location, delivery time, weights, and shipping options available).
6. Names, phone numbers, and addresses of the people responsible for each product.
7. Lastly, we need to know which category of groups you fall under so that we know what commission to charge you for our labor.

If you need help in getting any of this together, let us know; we will do what we can to help. When you become a part of Community Products we will send you a more detailed description of the operational procedures.

In Community and for a more egalitarian society,

Community Products
East Wind Community, Inc. Tecumseh, Mo. 65760
(417) 679-4460

Cooperation means that you and I need to be in contact, working together, communicating. Directories, yellow pages, contact listings, call them what you will, can help make these connections in a very efficient way. Richard Gardner's *Alternative America*, for example, puts 5,000 alternative lifestyle groups and organizations "at your fingertips." The following are excerpts from the introductory passages to these computer listings.

AT YOUR FINGERTIPS!

From the Forward, by Carl Hess, Berkeley County, West Virginia.

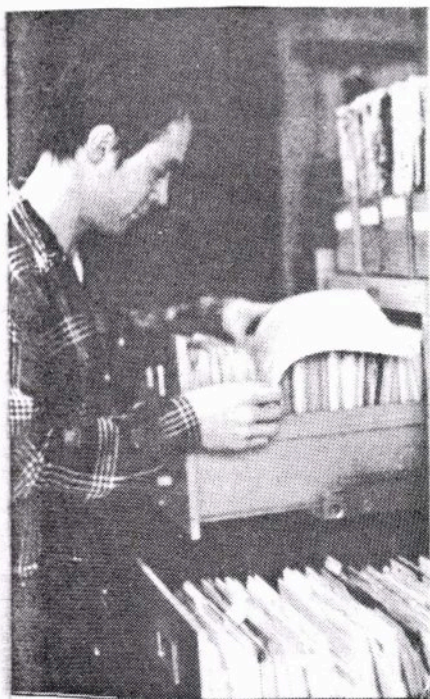
One of the persistent moans over the past decade has been the one that goes: "Oh, if only someone, somewhere would set up a clearinghouse for all this information." When the moan is moaned by people with a lot of money the result is an instant trade association, professional group or new, four-color, controlled circulation magazine. When the moan is moaned by people with a lot of zeal but little money, the result usually is just more moaning. Until, that is, a special sort of person like Richard ("the Squirrel") Gardner comes along. Such people treat information the way a doting mother treats chicken soup; they want it brewed in great batches and then ladled out to as many people as they can possibly reach.

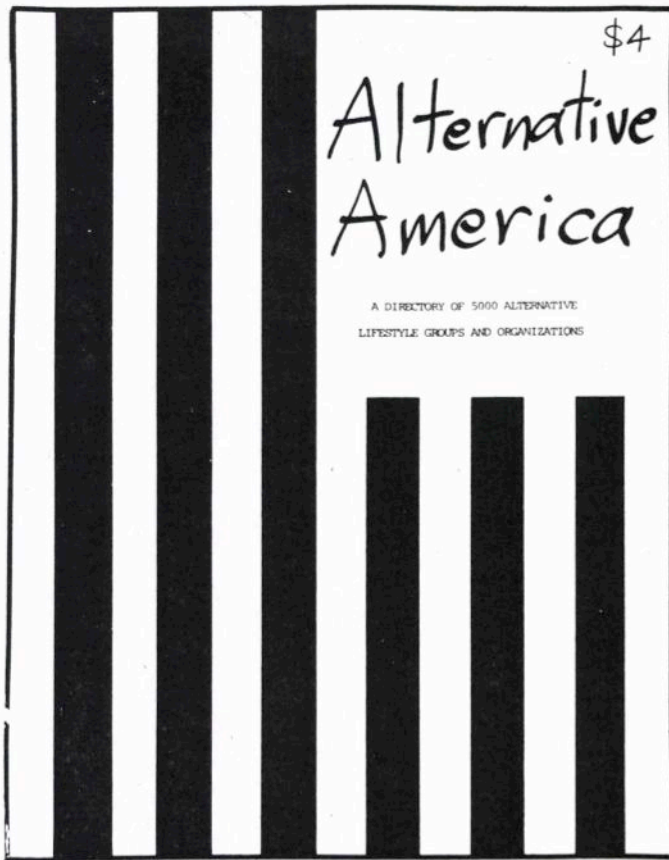
They are not hoarders of information. They are veritable Johnny Appleseeds of information—spreading it wherever they walk, as naturally as freedom itself. They look on concealment as a mortal sin of communications. They have another great attribute, most of them. They understand the human use of that general purpose machine, the computer and, using it like a vast, whirling, unfillable filing cabinet, put much in, in order to make sure they can get it all out again and pass it along to you. This book is a good example. . . .

... Because Richard has become such a good friend, my judgement as to his character may seem biased. But I venture such a judgement anyway. It is that Richard (and many, many like him) has taken the next, great step beyond the disenchantment with mere possessions which has influenced so many in these times. Possessions, particularly for the greatly gifted and highly energetic, are easily shed because there is left all of the advantage of ability. But to shed power itself, is another and more impressive act, it seems to me. Today there are many men and women who work with information, with knowledge, who react to that work in a way altogether different from the traditional. Traditionally, those with information have gained or stayed in power by restricting the information, mystifying knowledge. Management and administration, in particular, is based upon the systematic withholding of information on a hierarchical scale. Those at the top must systematically mystify those below them or risk the collapse of the entire structure of their privilege. It is the very key of power.

Now come those, like Richard, whose entire zeal and joy seems to be involved with disseminating rather than hoarding information. It has been my experience that computer programmers and computer scientists include a great many people like that. At any rate, from creative, computer-based data systems and from sensitive, information-spreading people like Richard Garner there is a new and welcome abundance of information and a new, open spirit about its dissemination. More and more they are wiping out the sense of loneliness once felt by many seeking social change who, because they lacked information about other work, often felt they worked alone. It's always good to know that you have comrades, friends, and neighbors.

There is one other fine quality that informs the work of the Johnny Appleseeds of information. They understand, as profoundly as most management types misunderstand, that in dealing with computerized data one deals not with a machine, the computer, but with human beings, the programmers. And they seem to understand that the computer





is a tool, not a mystery, a servant, not a master. That in itself is the sort of humanistic alternative to remote, lordly, hoarded power. This book is about the work and about people involved at heart in similar alternatives.

It is a tool for human work, toward the human goal of a society, of societies based upon healthy, whole knowledge of the entire people.

From the Introduction, by Richard Gardner:

So why have I done this? Because I believe in a world based on cooperation and mutual aid, and not competition and secrecy. For those who think a cooperative world is impossible, I suggest they read *Mutual Aid*, by Peter Kropotkin. I believe the groups listed here also believe in a cooperative world. I have collected information about them so that you, the reader, may increase your participation in this cooperative world. Also, that the groups in this directory may learn of each other's existence.

Information and its use is crucial to cooperation. In a competitive, hierarchical society you don't need to know anything—just follow orders. In a cooperative society the opposite is true—nobody follows orders, but for anything to work, everyone must know everything, or as much as possible. The organizations in this book will live, or die,

depending on whether or not you decide to support them—and not just economically, with money, but with your time and effort.

Personally, I believe that how we live our lives must be decided by us, you and me. The work to be done, and the way you and I are connected, must be the most important factor in deciding how we live. We must be responsible, and responsive, first to ourselves, then our family, then our neighbors, our community, and last, if at all, to the

Such people treat information the way a doting mother treats chicken soup; they want it brewed in great batches and then ladled out to as many people as they can possibly reach.

state. I believe that we must put more into life than we take from it. At first this may seem to be defying some natural law. But I don't think so. I believe I give more than I get, and it works for me. Most every day is a pleasure. I enjoy my life. This is so because I try to live cooperatively, and am constantly rewarded by people who appreciate me the way I am. Furthermore, they are encouraged to live their lives the same way. I believe in trusting people, in taking risks—in what I call a blind leap of faith. Right after Cheyenne had learned to walk, she would climb onto the kitchen table and jump from the edge into my arms. She could have gone on for hours. I didn't always want to play that long, and would usually be the one to end the game. But when the game was being played, there was no doubt that I would catch her. And this is how it should be in each of our lives. We have the right to end any game, and the responsibility to make every catch while we play. And our wanting to end the game should be clearly communicated to those involved.

Here's a couple more thoughts. I want to say something about the wonderful country we live in. If this has

The work to be done, and the way you and I are connected, must be the most important factor in deciding how we live.

caused the hair on the back of your neck or your temperature to rise, let me explain. Unlike many people

who attribute the greatness of this country to democracy and capitalism, I believe its greatness is due to the people, people who *resist* the concentration of government and economic power. The amount of cooperative effort in this country is truly amazing. It survives and prospers without a government, taxes, or military establishment. It is inter-

*...the computer is a tool,
not a mystery; a servant, not a
master.*

esting to speculate about the prospects of this country's official government and economic system if it were unable to collect taxes or raise an army.

Well, this seems to be enough of an introduction. I'm not sure you learned much about this book. But you know a lot about me, and this project and me have often been the same person/thing over the last few years. I think this is a good way to be—life and work should be the same. Oh yes, and another thing, this is not an easy book to read. There are no pretty pictures. Most of the text is small, uniform in appearance, and uninteresting unless you know what you are looking for. This book is a tool for people who

are serious about communicating. Let me try to end this once again by introducing you to one of my favorite quotations:

There is no greater fallacy than the belief that aims and purposes are one thing, while methods and tactics are another. This conception is a potent menace to social regeneration. All human experience teaches that methods and means cannot be separated from the ultimate aim. The means employed become, through individual habit and social practice, part and parcel of the final purpose; they influence it, modify it, and presently the aims and means become identical.

Psychologically and socially the means necessarily influence and alter the aims. The whole history of man is continuous proof of the maxim that to divest one's methods of ethical concepts means to sink into the depths of utter demoralization.

from the *Afterward to
My Dissillusionment in Russia*
by Emma Goldman

To me this means that there are no ends in life. There is only the way we do things. By living cooperatively every moment, of every day, our lives can be decent and honorable. For me, there is no better way to live. □

1471	COLUMBIA FORUM	3256	COMMONWEALTH WAREHOUSE	4695	COMPOST C
1497	COLUMBIA JOURNALISM REVIEW	3134	COMMUNICATION NETWORK	1689	COMPUTER
2489	COLUMBIA MIL-DRAFT INFO	2787	COMMUNICATIONS CO	2170	COMPUTER
264	COLUMBIA POINT DRUG ACTION PRGG	2129	COMMUNITAS COLLEGE	531	COMPUTERS
2699	COLUMBUS FREE UNIVERSITY	2377	COMMUNITIES	2838	COMPUTRA
2768	COLUMBUS FREE PRESS	3368	COMMUNITY ACTION PROGRAM	1937	CONCEPT N
2688	COME UNITY	3901	COMMUNITY ACTION SELF-HELP	2627	CONCERNED
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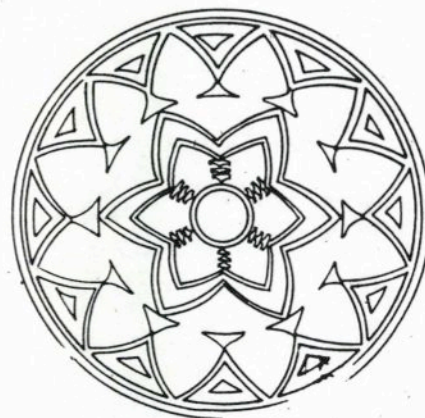
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*We are regulated by reality
rather than rules of our own
invention.*



Structure & STRUCTURE

by Jud Jerome

For those of us committed to a rational decision-making process, Jud's thinking is a refreshing challenge to our assumptions about the need for structure and government. His radically anarchist stance forces us to look at the instinctual and emotional underpinnings of our supposedly logical actions.

"I'd like a community that has more structure," said a man explaining why he was moving on from Downhill Farm.

"Golly," I said, "so would I. But we've never been able to figure out how to get people to want it enough to have it."

In the five years of this group's experience, we've tried everything we can think of from sign-up sheets to posted rules to browbeating, but our structures all crumble away. What remains is *Structure*—the innate demands of life, the imposed demands of society. We are regulated by reality rather than rules of our own invention. Surely, we will try again all those devices which the man referred to when he asked for more structure, yet we seem to be running up against some *Law* of nature that makes our lesser laws somehow vain.

I call here *Structure* and *Law* those factors which govern our lives but which seem to be beyond our control—though some of them may have arisen as a result of conscious decision. When we bought the place it had a septic tank too small for a community, though large enough for the nuclear family which preceded us. We investigated the feasibility and safety of composting shit,

then built an outhouse with buckets so we could reuse all those good chemicals. That was a conscious decision, but, once implemented, it became a part of our *Structure*. The outhouse sorts out our potential members for us: some people would never think of living here because we have it. But when we have attempted to rotate the responsibility for emptying the buckets, that was mere structure, not *Structure*. Our efforts to regulate the chore collapsed. The buckets get emptied when—and only when—someone voluntarily feels like doing it, which turns out to be often enough. There is no justice in the arrangement. Some never do it at all, and some do it often. Men do it more often than women, though the buckets are no heavier than a basket of wet clothes, which women carry more often than men to the clothesline. None of us believes that nature made men to prefer carrying shit to wet clothes. It is not quite *Natural Law* that determines what we do, but social conditioning has made this division of labor automatic, if not intuitive. In operation, it is more aptly described as *Law* than as such laws as we consciously create in our efforts to secure justice and equality.

We are too anarchistic to subscribe to the label of "anarchists". We seem to have some emotional resistance to law, some preference for *Law*. This is not a doctrinal commitment. It isn't as though a group of anarchists decided to live together. When visitors ask our ideological orientation we check the blank marked "None". People don't come here in search of anarchy. They come here and create it. Of the thirty or forty people who have called this home, few left because they wanted more regulation. If anything, there was too much, too many expectations. They wanted to be free.

Anarchism must be a normal human disposition, like what Freud called the polymorphous perversity of the infant. But that is only to say that people are a part of nature, in spite of their pretensions to be otherwise. In

Families Of Eden: Communes and the New Anarchism, I said:

Nature, except for humankind, lives in anarchy. Not lawlessly, of course; indeed, it seems that only humankind can violate its implacable laws. But in that environment we despoil and from which we so desperately shield ourselves, there are no constitutions or hierarchies, no officials, no roles (the world is not a stage), no schedules, no duties—though there are imperative loyalties requiring the mother tirelessly to feed her young, the mate to defend the bower, the species to maintain itself, even by stratagems as destructive to

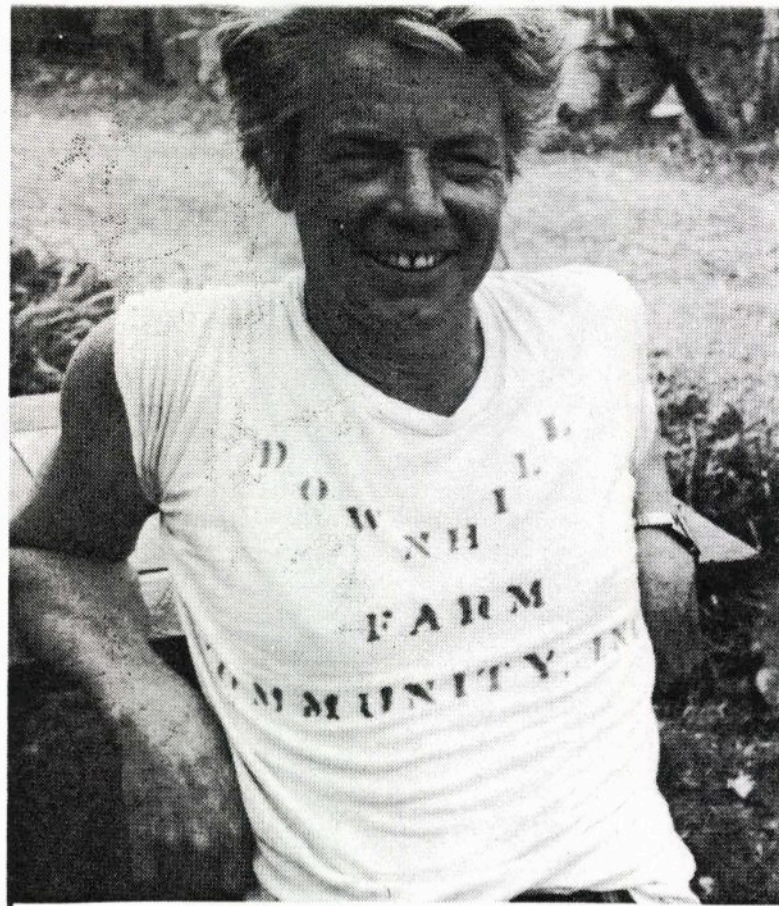
- Law & LAW

individuals as lemming migrations. In that anarchy, tragedy is linked to bounty irrevocably as winter to autumn, and affirmation to negation with the mindless persistence of March shoots pushing through rotten snow. "Politics," Buckminster Fuller once said, "is of the machine age: obsolete." If we can find a way to unleash the new anarchism, with its promise not of chaos but of the supreme orderliness and dependable rhythm of nature, it will make politics unthinkable as warfare is made by the possibility of nuclear holocaust.

At that time, I advocated such anarchism. Now, I don't so much advocate it as believe in its inevitability. The war currently being waged on this planet is that of man to impose structure on nature and of nature to impose *Structure* on man—and from what I've seen of both sides I would say man hasn't a chance, in spite of nature's temporary setbacks. We yearn to live by law, but we're bound to live by *Law*—if it kills us.

We can learn *Law*—for instance, by watching to see whether a hungry, horny rat will go for food first or a mate. We can interpose a human law—and enforce it with an electric shock: "Naughty, naughty!" But the rat will obey another *Law*, not our law. He doesn't want to get zapped. Perhaps even when laws work it is *Law* that makes them do so.

If a group passed a law, it has to figure out how to enforce it. There has to be a sanction, a zap. A police force must be added to the budget. As one who eats meat has to be willing to kill or support killing, so a lawmaker has to be willing to support law enforcement. And few of us are willing to do that. We want meat, but would rather not know where it came from. We want order, but are shocked to learn of the means by which it was achieved. We all



The author at home.

have notions of how people ought to behave, but if they don't (and we can be sure they won't) we are helpless. We nag. We whine. We experience bummers. We raise consciousness. We indulge in psychic violence, such as sarcasm or unrequested therapy (convinced that those who do not behave as we think they ought are sick). We generate clouds of bad vibes.

But in most groups, the only real sanction is expulsion. The group implicitly says to the individual, live by our standards or get out. Rarely is this achieved as a result of a

When visitors ask our ideological orientation we check the blank marked "none".

meeting, discussion, hearing of charges and defense, any kind of conscious decision. The group obeys *Law*, not law. It nudges people out. It makes the situation unbearable. Those are the times one hears a lot about rules. "Well, we have a rule against that." "Well, in order to do that you have to go through this process." After the unwelcome person has departed we all relax and live again like folks,

without rules. I'm not saying that is the way it ought to be. An "ought" in this context is absurd. Tell a flock of hens they shouldn't pick on a weak sister. Much *Law* seems cruel to us, which is one reason we invent so many laws.

One poor fellow in search of community—I'll call him Lester—came with the intention of staying a couple of weeks, then trying a few more communes on the same basis, then corresponding and negotiating a final decision as to where to settle—a rational plan on the face of it. Lester didn't rape or steal or maim or violate any laws. He cooperated. He worked hard, with good cheer. Though he had some whacky ideas (and which of us hasn't?), he was intelligent and informed. But it was somehow instantly clear, within hours, that Lester would never fit in. I can't pin down the reasons. He sucked his teeth a lot. He made unpredictable and distracting remarks in the middle of Walter Cronkite. He overestimated by several gallons the amount of pea soup the group could consume in the fore-

In our experience communalism is coated with rather heavy coats of privacy.

seeable future. For no specific reason, the group coalesced in an unspoken decision, and several people independently urged Lester to move on. Well, he would stay just till the end of the week. . . . No! Three more days would be too many. I think we had him off the grounds within 48 hours. Unjust? Justice was not involved. It was a matter of *Law*, not law. On the other hand we have had people live here a year or two, violating every community policy or expectation we could devise, and they were as much loved and as welcome to stay when they left as when they arrived. In the context of such powerful natural forces that seem to operate in these situations, our Monday evening efforts to regulate life here seem as petty and vain as the constitutions of our treehouse clubs of childhood.

More commonly people don't inspire as much unanimity as did Lester. A person's presence may be intolerable to only a few, sometimes only to one member. Others may be indifferent, and some may actually like the person in question. Periods of sullen, largely tacit struggle ensue. Someone will eventually leave and the group that remains will be relieved and happy about the outcome, no matter what it is. It is as though there were only one penalty for all offenses: the death sentence. And as though this penalty would never be imposed with due process and consensus after rational discussion, was almost never administered for specific, stated reasons, but always came arbitrarily and swiftly by dynamics unknown. It is a nightmare, with script by Kafka, and our laws and struggles toward justice, our efforts to talk things out, are often frail rationalizations to relieve us. Although they never save us in the end, these rationalizations momentarily deter us

from those instinctual herd responses and institutions which are terrors to our civilized sensibility.

Outright bums are relatively easy to deal with, but it is the Lesters who drag down a community. "What have I done wrong?, they reasonably want to know. "What do I have to do to qualify?" We once decided unanimously at a meeting to send away a man and child who were desperate for a place to live. We loved the child—indeed offered to keep him while his father found a place to settle. And the father, who was a capable, mature man, would have fulfilled any requirements we gave him to qualify. We pointed out superficial aspects of his personality—such as his chronic gloom—which bothered us. But he easily countered that one should have a right to be gloomy and that, indeed, members he saw around him were not exceptionally cheerful.

I don't remember whether we did so or not, but it would have done no good even to use the cruelest weapon of all—to tell him plainly that he was not loved. He was no fool. He could easily see that many of us who lived here securely did not particularly like one another. What was this "love", which lacked apparent intimacy, tenderness, sympathy, which was often expressed in backbiting and bickering? Who could explain? Our arguments were thin and prejudicial. Argument was absurd, as it consisted of a demand for acceptance on his part and inexplicable changes on ours.

A rational mind might object that love takes time to develop—that if he were around a month or six months, our attitudes might change, that he might change. But we were seized by something like panic. We wanted him to leave within a day or two at most. We dumped him at a religious community which, within a week, dumped him in a motel (and paid the rent for a week). I am not proud of us or what we did and would make no attempt to justify it. But it could happen again. And I still shiver to remember that man's presence brooding in the living room. Even casual visitors to the farm noticed the heaviness in the air while he was there. Perhaps, like those hens that cannibalize a weak sister, we sensed some weakness, some disease, that could be dangerous to the flock. But there is nothing rationality can discover which distinguishes such group actions from mob persecution, and the fact that humane and reasonable people feel such a powerful necessity to act against all their acknowledged principles and values is awesome—it makes all our frail structures seem but huts of leaves in the natural tempest.

LOVE, LAW & LAW

As I have noted, love is a poor word for whatever mysterious ingredient it is that binds the group together, which, when absent, evokes ostracism of alien bodies. Certainly it is not sexual love: when we call ourselves brothers and sisters (which few do anymore) we inadvertently but quite accurately refer to the incest taboo which almost inevitably operates among people who live intimately together (including many mates). It is not even affection. Though people who live together over a long

period of time probably do like one another, in a sense, they probably have much more intense friendships with others on the outside. In our experience communalism is coated with rather heavy coats of privacy. Sometimes I think I know my brothers and sisters of the commune like the palm of my hand—which is to day, with considerable indifference and little knowledge of inner truth. But there is some factor of mutual acceptance which sharply distinguishes members and potential members from others. Of all our rules and policies, the most numerous (and ephemeral) have been those about membership. We still don't know how or why we become members of one another. Usually we argue that it takes a long time to know, but I often suspect that we know instantly, finding out about one another as dogs do, at a sniff, and that much of our confusion and pain result from trying to rationalize the process. yet I will go on to rationalize, since I dread as much as the next guy that final surrender to *Law*.

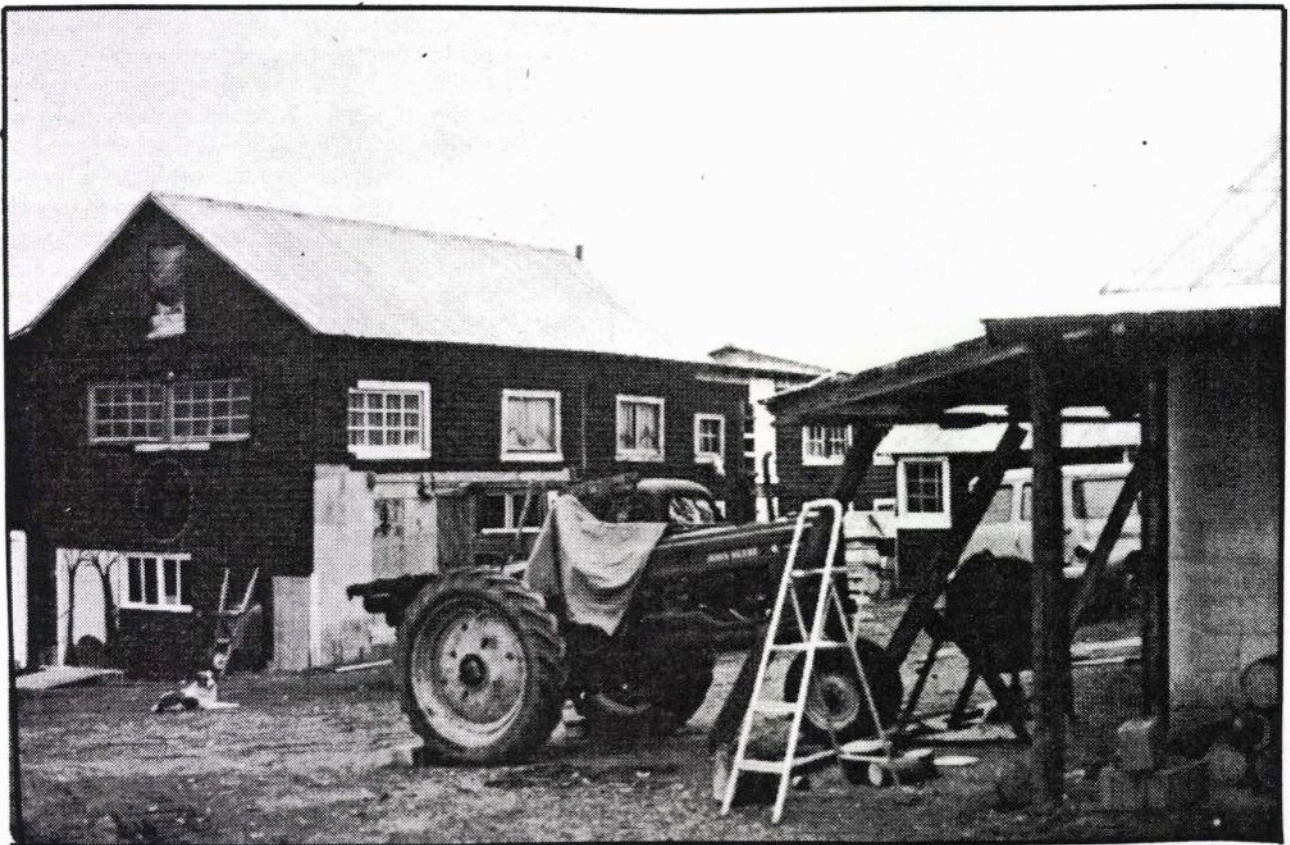
For lack of a better word, though, I still call it love that enables a small group to function. Rules, policies, agreements, standards, structures, are unnecessary and quickly forgotten among those who love one another—or, when necessary, they emerge and are accepted and adhered to, without resentment or need of an apparatus to enforce them. If my lover doesn't like onions on my breath, I avoid eating them before eating with co, and it seems no great

deprivation. A society can work without love—using contracts, rules, penalties (short of death or exile), and rewards instead. Communal groups can relate to one another that way, on an intercommunity basis, and large

One discovers what one truly cares about by looking at the record of the environment.

groups (twenty or more) have many characteristics of mini-societies, in which law is appropriate and necessary (though sub-groups, familial affinity groups, are likely to form within such communities, often factitiously, and within those groups law is likely to be disregarded). If Lesters fail to find small groups to absorb them, they may integrate into larger groups, as they may function in outer society (where Lesters are legion)—lonely in rooming houses, committing no crimes, holding jobs, offending no one, granted a license to live by the system of justice, law, contracts, and compliance.

Downhill farm—the yin yang building.



Yet love seems to drive out law. It is not as though law were a bad idea for a small group. Often I yearn for it. But it simply doesn't work. Partly, as I have said, because people are unwilling to enforce it against one another in such contexts. For another thing, our groups are notoriously impermanent. 30% turnover in a group of 50 leaves a core of 35 to provide continuity and perpetuate community agreements. But 3 out of 10 people, perhaps replaced by 3 or more completely different individuals, makes a definitive difference in the composition of the group. We can decide at our Monday night meeting on a community policy, but before the next Monday some may have moved out, others may have moved in, and those who remain may have changed their minds. Occasionally someone will cite a community policy made three years ago. The group looks around in puzzlement. Who was here then? What was it all about?

STRUCTURE AND THE ENVIRONMENT

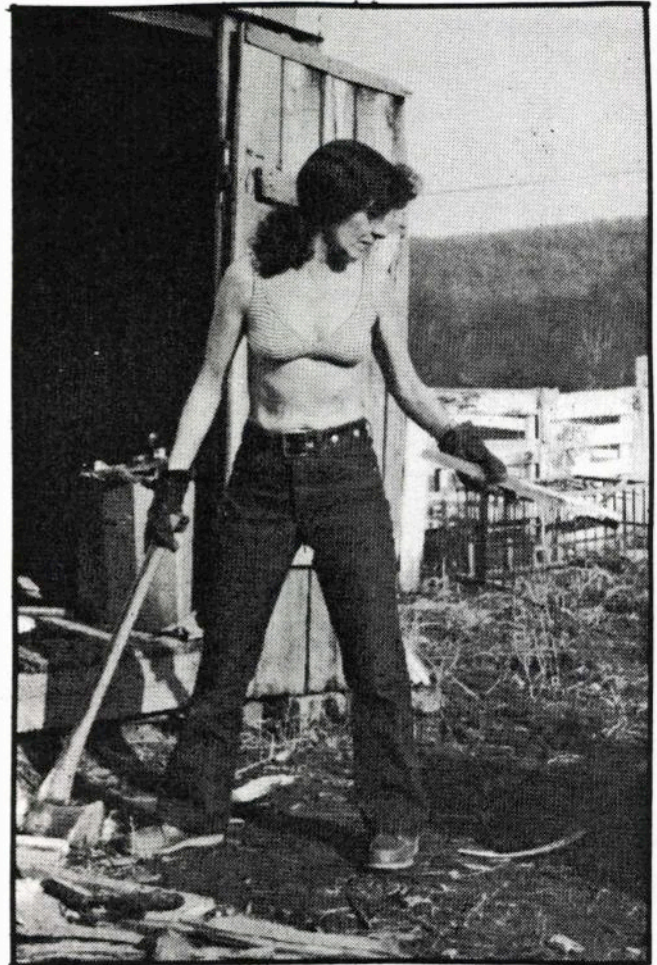
Any given day we have plenty of structure. We know who is in charge of what, the process for spending money and what the priorities are. Our meals get cooked, vehicles get fixed, animals are fed, the garden is weeded, our business gets conducted with passable efficiency. The next day there might be equal efficiency, but with an entirely different structure. It all depends on who's off on a trip. It all depends on who answers the phone.

A fixed policy or rule is like a dam in a stream. If the group were going to behave as the policy requires, there would be no need for the dam. It is the decision to change something, to divert, channel, obstruct, or facilitate specific kinds of behavior, to get results that would not have occurred the way things were going. Dams are sometimes a good idea—though one should be more cautious than the U.S. Corps of Engineers about altering the face of nature. But it is difficult for a group to build one that will last. It is rather like the stream deciding to dam itself (which most often occurs in a pile-up of debris after a storm).

Many a country commune has been saved from total apathy and disorganization by a cow which demanded to be fed and milked on schedule, every day.

Dams that hold water are decisions immediately implemented by concrete changes in the environment. Sell the car—and less money will be spend on gas without nagging and without motor-pool arrangements. Build a fence—as hard to move as a graveyard. Install a lock on the freezer. You can keep the playroom neater by packing

off most of the toys to Goodwill. Change the names authorized to sign checks. At any given moment such decisions are made in the light of the immediate group's perception of group values and long range goals. They are impersonal as architecture, changing behavior without inspiring resentment or rebellion. By next Monday the perceptions of values and goals may have shifted, but, sorry, we have already plowed up the pasture. We opted for corn over cattle. Those preferring cattle may be less inclined to stay, and others preferring corn may be attracted. Such decisions (such as that primary one to live in



the country rather than the city, or vice versa) tend to gather their own enforcement over time—for better or worse. They become harder and harder to change—and therefore we can be grateful that our lack of energy or capital prevents our making too many of them. The history of such changes is the constitution of the group, engraved in the landscape.

The constitute *Structure* rather than structure. Many a country commune has been saved from total apathy and disorganization by a cow which demanded to be fed and milked on schedule, every day. The decision to have a cow, whether the group realized it or not, was a decision to relinquish some kinds of freedom. I thought one Vermont

group would finally get a little structure when the water-pipes broke: that they would have to sit down and make some decisions and follow through on them, regulating their behavior accordingly. But, no—the spring was too near the house. It was possible to haul water in buckets to wash dishes and bathe, and that's what they did for a couple of years. The *Structure* they accepted was one emphasizing strong muscles and economy of water usage. It would have required structure to get together a little cash and competence and determination to fix the plumbing. That same group derived a lot more *Structure* than many groups could endure from sugaring, since syrup was their other cash crop (besides the illegal one).

We may deplore the emphasis on immediacy and crude necessity in these examples, but they also maintained in a sagging barn quite an elaborate recording studio. One discovers what one truly cares about by looking at the record of the environment. One group applied structure to the dishwashing problem by eliminating every plate except one for each member, marked with initials. Those who wanted to eat on a clean plate saw to it their plates were clean. Responsibility was distributed. Energy was freed for more creative endeavors than bitching.

But none of this speaks to the dissatisfaction of the man who wanted more structure than he found at Downhill Farm. Among other things, what he wanted was a school and a system of shared responsibility for child care—which we don't have because we have too few children. We have too few children because we have not attracted families and have not attracted families, in part, because we have no school. The fluidity and formlessness of the community do not inspire investments in building houses and other facilities which families desire. Our business has done better than most small businesses in America, but it just meets expenses, and the prospect for our developing the kind of surplus enabling us to build such facilities from our earnings seems distant indeed. Though from one point-of-view we have achieved a great deal in terms of permanence, investment, capital improvements and implicit structure, it is difficult to imagine how a small group held together by such love as we have among us can evolve into a "society based on voluntary cooperation and free association of individuals and groups", which is what the dictionary defines as anarchism.

INTERCOMMUNITY STRUCTURE

An anarchistic society is compounded of small affinity groups such as ours, but the groups independently cannot perform all of the functions of the larger society. By their very nature such groups seem bound to be adaptive, lawless, fluid, intense. They are living arrangements, alternative families, not in themselves societies. For such larger structures as might provide such functions as banking, insurance, major construction, schooling, medical care and scientific research, we need the support of intercommunity arrangements. And in spite of our reverence

for natural processes and emergent *Law*, such a society is not likely to emerge from unchanneled instincts of the herd. We don't want Lester to live among us, but we don't want to condemn him to outer darkness, either. We are entitled to our passionate individuality only in the context of a wider social order in which we can absorb and sustain nearly all manner of diversity. And we need contractual, cooperative resources and effort—I think of a New England house-raising—for those enterprises we are incapable of alone.

Our greatest need now—it is to this need that *Communities* magazine is in large part addressed—is for that society of groups, governed by structure and law, a structure and law that would be dysfunctional within many of the individual groups. It won't occur if we rely on the Flow. We'll have to get together and build a dam. Indeed, the flow of nature and the outer society can amount to a flood that may wipe us out as small groups unless we build together some restraining walls—such as a credit union, an intercommunity medical insurance program, pools of equipment and talent.

Even in this effort, however, we may, if we are wise, be assisted by *Structure* and *Law*. Accidents of geography and real estate values tend to generate communities in pockets, close enough to one another to permit easy cooperation without interference (The intercommunity network stretching up along 522 from Virginia to near Pittsburgh derives its vitality chiefly from a natural disposition toward sociability). So, convivial gregariousness,

Our greatest need now is for a society of groups, governed by a structure and law that would be dysfunctional within many of the individual groups.

as well as common interest, tends to bring us together. Or some of us. While I hate to travel and attend meetings myself, I enjoy the company of members of other communities when they come our way, and other Downhill Farmers do not share my resistance to going on the road. Obedience to the *Law* that inclines us to enjoy one another and the *Structure* that facilitates our association may provide the sense of mutual dependence that will make more artificial and consciously contrived laws and structures work. □

Jud Jerome is a member of Downhill Farm, a community in rural Pennsylvania. He is the author of numerous books, both prose and poetry. His *Families of Eden* is one of the best personal accounts of community [see Bookshelf, p. 56]

Bob East Wind

-anybody home?

the need to connect



Movement towards federation, proposals calling for economic cooperation, a growing sense of Community in local and regional areas—one witnesses an evolution of forms & real investments of creative energy, extending the logic of cooperation to encompass many personal lifestyles and lay the foundation for positive interaction between diverse groups. This magazine stands upon the faith that cooperation within groups and between groups and individuals is an essential element in the development of a non-exploitive society. Look at the articles in this issue—most of them focus upon a real need for participants in the “alternative network,” “community movement,” “counterculture,” call it what you will, to *connect*; to develop new forms which facilitate effective information sharing. The potential is there, staring us in the face: we can all benefit by establishing effective communication at all levels of contact.

This effort will require some degree of conscious design, especially the directed energy of those groups and individuals involved in networking activities. We can begin by simply expanding our awareness of what information and other services are currently made available. Perhaps then we can avoid duplicated effort, and invest this freed energy into filling “information gaps,” where access to skills and resources are needed but remain un-

available. Many local and regional areas suffer without a knowledgeable “contact” resource, such as a local newsletter, that would facilitate the development of cooperative links. At the same time, many of the existing networking efforts need considerable inputs of energy simply to continue, not to mention the work that is needed to upgrade the services they offer.

The point is that we must organize ourselves. “More organization,” some will say, “we don’t want any organization, that’s what the counterculture is trying to get away from.” But without any alternatives, we remain dependent upon established communication networks for information, Ma Bell’s Yellow Page; for access to services, and the local newspaper for listings of social events. A decentralized system does not preclude contact at a regional or inter-regional level. Information becomes control only when certain facts are withheld. An alternative information network, on the other hand, would disseminate *all* useful information.

Richard Gardner has created a good example of a well-organized information system. *Alternative America* (see pg. 13) features 5000 computer listings of alternative groups all over the country. If someone asks me for the address of Julian Woods Community, I have it at my

fingertips. Other forms of communication can provide useful information: quick-access contact listings (such as the New Life Foundation, Box 86, Cobham, Virginia 22929), toll free phone numbers (see *Reach* section this issue), general information publications such as *Communities* magazine (see back page for content listing), and two newly emerging periodicals, *Self-Reliance* (published by the Institute for Local Self-reliance, Washington, D.C.) and *Doing It!*, focusing on "practical alternatives for humanizing city life (done by the Urban Alternatives Group, Worthington, Ohio).

The Ozarks are organized to the extent that many of us living here feel a sense of "Place," as Joel Davidson would describe it. Joel is a regional information contact, answering letters full of inquiries about the Ozarks. Many of these letters form the body of *Living in the Ozarks Newsletter* (see page 24), which includes offers for goods and services, information for people moving into the area, and regional resource information. Other regional networking publications I know about are *Intercommunities* (Virginia, North Carolina, Maryland, and Penn-

No. 1 52

doing it!

PRACTICAL ALTERNATIVES FOR HUMANIZING CITY LIFE

THE BRIARPATCH—"small is beautiful"

FOOD DISTRIBUTION—a network of collectives that works


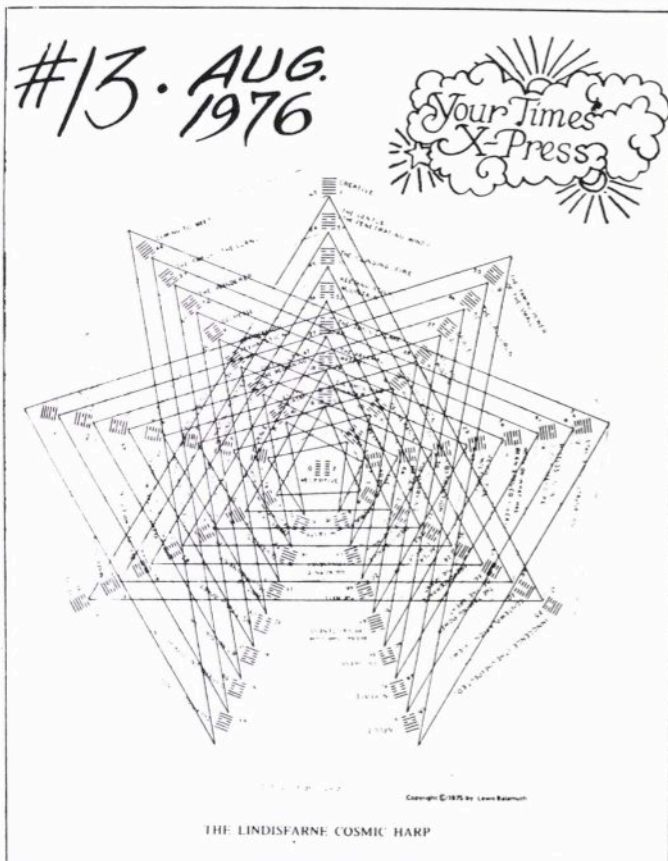
ALTERNATIVE SCHOOLS—resources and questions

THE GREY RABBIT—a trip from coast to coast, and from me to thee

Also articles on:

- consumer controlled legal services
- city gardening
- parent support groups

PLUS
"Windows on the World"
Book reviews

sylvania), *Common Unity* (New England), *Northwest Passage* and *Seriatim* (Pacific Northwest), and *Network* (southern and eastern Ontario).

Your Times X-Press, (see page 28) edited and published by Ron Foss, is actively involved in a complex local scene. The *X-Press* features personal ads, offers of goods and services, announcements of social gatherings, information about local groups formed by voluntary association, such as the Ozark Organic Growers and Buyers Association (see page 39). As a result, the alternative culture in the Southern Missouri Ozarks has developed, in Ron Foss' words, into a "Larger Community". Dave Edge City gives a perspective of the social links in this area (see page 32). And Seven Springs School (see page 36) is another information center for making contacts in these hills.

Networking efforts take a lot of energy. It is not enough that publications exist or that services are available. We must participate in and support these activities. Subscriptions are the lifeblood of most alternative newsletters, and the extent of reader feedback is a measure of their effectiveness. We need each other—let's share in our collective strength!

When I'm hitch-hiking and people ask me where I'm from, I tell them, "the Ozarks." As Joel Davidson would put it, regional areas give one a "sense of Place." We catch a glimpse of the Ozarks from several perspectives: a history of these hills as an "exploited colony" and a description of networking at a regional level.

Living in the Ozarks

Joel Davidson

For myself and many others living here, the Ozarks are a state of mind. Geographically there are various boundaries used to define the region. Some say the Ozarks stretch as far as southern Illinois while others feel that the extremely rugged Boston mountains of northwestern Arkansas are the real Ozarks. Still others identify the geological section known as the Springfield Plateau as the Ozark "mountains." There is even a colony of Ozarkers who live in Anaheim, California in body but in these hills in spirit! If you think you are in the Ozarks, you probably are. Place is a very real feeling and the Ozarks give one a sense of Place.

HISTORY OF THE OZARKS

The Ozarks are an exploited colony, a part of the media's famous Third World underdeveloped regions. The people living in these hills are not in control of their own destiny. It appears that the same forces which caused U.S. intervention in the affairs of Southeast Asia are at work here. Capitalism with its ever growing need for raw materials and new markets has brought both people and money to the region. But it is not as simple as saying that capitalism has pushed and bullied its way into the region—it has been welcomed here. In truth, it is inherently a part of the cultural characteristic of this area.

The Ozarks are a part of this country and a part of that culture is American capitalism. Due to greener pastures elsewhere the gleaning has occurred later in this region. The Ozarks were overlooked as people settled in the fertile plains and western states. But now the region is being looked at more closely as a result of both depletion of other areas and the desire for newness and novelty.

Exploitation existed in the Ozarks before but never at its present level of intensity. In the past, resources were removed to feed the needs of the northern industrial cities and the expanding railroads. The locale where I live was once the hardwood capital of the world with over 200 wagon loads of railroad ties daily passing through what is now almost a ghost town. This Boston mountain range was once cut over so badly to satisfy the need for railroad ties that some of the flooding of 1927 was a result of the runoff from these denuded mountains. Such was the price tag on virgin timber of the region, a price we continue to pay in the form of costly flood control programs.

Around the turn of the century, people were busy in these hills feeding the mills with giant logs. As resources were removed faster than nature could replace them, the big lumber companies returned to the eastern mountains for a second harvest or headed westward for virgin timber (incidentally, the western timberlands were made accessible by railroads built with Ozark ties).

The Depression forced many to leave the region. In 1934 the railroad company began to remove the spur to the town where I live and by 1937 the iron was gone. When the railroads left, it was hard to earn a living. Markets were too far for wagon over rough roads and things quieted down. During the next few years of isolation many of the folk ways of the past had a chance to root in the quietness of the hills. The hustle and bustle of America on the move was elsewhere and things returned to normal as though the circus had left town.



Later, eyes looked once again towards the timbered hills of the Ozarks. This time an even more marketable product was to be found—rural mountain beauty right in the middle of hundreds of miles of plains, along with curious folkways to attract tourists. In the sameness of teevee America, the Ozarks looked like a foreign country out of National Geographic dreamland.

Another product was to be found in these hills ready to be packaged, priced and sold to the highest bidder—Land! The land boom was on and America had returned to the Ozarks with red, white, and blue banners outside of hastily built real estate shacks. A recent meeting in Little Rock, Arkansas gave land hawkers a chance to reaffirm their credo. There it was pointed out that the big market is the private owner, the individual who buys and sells only to buy again. Real estate agents interested in a continually rising income actively pamper the private land owner. Corporations which tend to hold land out of the market, a growing land trust and back-to-the-land movement, and the drive for more public land in the form of parks, forests and recreation sites cramp the realtor's style. Inflationary capitalism requires a constant and continually growing market. The real estate people understand this and have helped to make the Ozarks a strange kind of bargain basement for land.

Actually, we all understand inflation. It is getting harder and harder to live within the ecological limits of the region. Something is happening, and that something is economic exploitation. It is happening from without in the form of multinational corporations determining the economies of the region, and it is happening from within

The newcomers to the Ozarks are Americans and Americans use fifty times the energy resources of a person from India. That's pressure.

as each of us tries to live with an inflationary, growth-oriented economy in a region of limited natural resources.

In addition, we are also faced with an increase in population which further pressures a fragile ecosphere. In-migrants have come here to satisfy their needs which grow with the general economy. The newcomers to the Ozarks are Americans and Americans use fifty times the energy resources of a person from India. That's pressure. (This history is taken from *The Ozarks as a Colony*, written especially for the Ozark In-Migration Conference, May, 1976, Eureka Springs, Arkansas.)

REGIONAL SELF-DETERMINISM

Growth can occur in two forms. One the one hand it can be natural and ordered, causing little or no pain and fitting into the planetary phenomenon best described as "dynamic equilibrium." On the other hand growth can be

cancerous, painful and destructive. Population growth in and of itself is not destructive to the Ozarks. The region once before provided a home for many people. The low average fertility of the soil does not preclude the feeding of more mouths and the woodlands can provide more raw materials for homes.

The "new homesteaders" (be they retirees, part-of-the-year vacationers, young and old fleeing the dying cities, businesses seeking the new "greening of America"



market, or organic gardeners and farmers locating on low priced land) are the people LION Newsletter addresses. LION believes that change is inevitable for the Ozarks, and that we can be the masters of our own destiny if we will act now. LION believes that seeking control of the region's future is an important task called self-determinism. For the region to become self-deterministic, it must first develop a strong self-sustaining economy. This does not mean pampering tourism or shipping natural resources elsewhere or letting an altering ship of state rock our local boat. Self-determinism means taking care of business at home first. It means learning and living within the limits of the region's unique ecology. It means agricultural and industrial self-sufficiency must come before trade outside the region. It assumes that healthy national and international economy is based on a healthy local and regional economy. It implies that "local flavor" and customs are the result of people interacting with their immediate environment and that flavor is a good measure of the ecological balance between human and non-human inhabitants of the region. LION invites you to participate in the self-determinism of the Ozarks. Plug in to LION's regional communications network and help create a world in which we can find happiness for ourselves and future generations.

NETWORKING THE OZARKS

Back in the summer of 1973 Edd Jeffords of the Ozark Access Center (box 506, Eureka Springs, AR 72632) gave

me the opportunity to co-edit an issue of the Ozark Access Catalog. At that time there seemed to be a great need for a weekend workshop for homesteaders to exchange skills, and Edd gave the project his support plus a place for it to happen. On the last weekend of October, 1973 at the Arkansas-Missouri border about 150 people swapped ideas and experiences in the cold drizzle which followed a nearby tornado. Those attending wanted to stay in touch and *Living In the Ozarks Newsletter* (LION) was born. This is from the first issue:

"January, 1974. It has been about 2 months since the "Living in the Ozarks" weekend workshop, and winter has set in for most of us. This means working in the city for

LION believes that seeking control of the region's future is an important task called self-determinism.

some and making plans for the coming spring. Making a grubstake. For others already on their place in the country, it means looking through seed catalogs and long cool nights with friends by a hot fire, also making plans. How many of these plans will become a reality? How many of us will be able to begin at least half the things we hope to complete this year is hard to say. If the past year is any indication of the future, then most of us will be lucky to just hang on and slowly move toward that dream that drifts through our heads when the weather forces us to relax. There are no giant leaps for humankind to be taken in the Ozarks. But happily there is that exciting leap into the old swimming hole after the work has been done. To many of us here in the Ozarks that's what it's all about: slowing down, enjoying, living a life of peace and love.

Right now the newsletter is the product of mostly me. And that's bad as far as I'm concerned. Not that I don't want to do it or anything like that. It is just that at those times at the weekend workshop when others did their thing in harmony with everyone else around them, I became less important to me and began to feel a collective joy in the eyes of others around me. Well, as far as I'm concerned this newsletter has to be our newsletter. Oh, I'll put it together if everyone else is too busy, but what goes into it has to be US. If it isn't, then it won't work.

And what is the newsletter to do? Basically it is a vehicle to facilitate communications between people in the Ozarks so that they can get the help they need to make their personal dream come true. A big job! And how in the heck does this skinny little old newsletter figure on doing that? Generally speaking, it will do whatever must be done, but to be more specific let me give you a few examples. Let's say that you are looking for land or people or information on some subject, or tools, or help, or anything. The newsletter will, through its contacts all over the Ozarks and elsewhere, help you find what you need. Another way this newsletter can do its job is to make workshops an ongoing happening by getting those who want to learn in touch with those who want to share or teach. Another way the newsletter can help is to provide information about materials and techniques that the Ozark homesteader, both primitive and more modern, can use.

All of us who want the feeling of community have discovered that to get that feeling you need people. They are the basic ingredient. But how do you find people you would want to get together with, be it good neighbors or water brothers and sisters or anywhere in between? We will try to help. We won't be a lonely hearts club or like the "contact" section of *Mother Earth News*. We will try not to send anyone to your home that we wouldn't welcome in our home. Let's keep it personal and family-like, OK? Which brings up the problem of globs of visitors and the



OZARKS
regional Newsletter

*Helping Back-to-the-land
Homesteaders*

\$8.00/yr., from L.I.O.N.
Pettigrew, Ark. 72752

Living in the OZARKS Newsletter



Joel discusses land-buying opportunities on the porch of his homestead dwelling at New Beginnings Community.

distractions they create. If you are going to be open and loving, then be open and loving. If you have work to do, then do it. These two things are not exclusive. The newsletter will pass the first letter along; then it's up to you. How does that sound?

Other things the newsletter can do? Help set up local grower's co-ops. Help get them kids out of public school and home where they can learn the important

To many of us here in the Ozarks, that's what it's all about: slowing down, enjoying, living a life of peace & love.

things... the things *you* think are important. Get people in touch with the specialists so that the technical advice can be added to the growing myth. But most important, the newsletter wants to agree with honest sense: The collective honest sense of the new and old pioneers and settler's of the Ozarks and their brothers and sisters all over. So this is a beginning."

LION is still attempting to do these same things. Economics have been a hassle as we all flounder in the wake of the sinking ship of state. Operating on volunteer time, Sherri and I have always known that eventually inflation would put LION to rest. In the meantime, we have tried to get as many people as possible in touch with each other. Cash is always useful and postage stamps sure help.

Along with plugging into LION's regional communications network, folks are starting local newsletters, information points, local bulletins, and exchanges. One example of a local newsletter is Ronn Foss' *Your Times X-Press* (see page 32). Ronn keeps people in south central Missouri in touch. Jerry Friedberg (Whole Earth Food, Route 2, Box 96 C, Leslie, AR 72645) sends out a bulletin with his co-op order sheets. Jerry lives in north central Arkansas and serves as an information center for that area. Other less formal exchanges happen at potlucks, work-ins, and full moon gatherings throughout the region as a growing sense of community expresses itself. (If you would like information about the Ozarks from any of the above folks, be sure to include some stamps and a donation as small volunteer operations have limited resources).

Your TIMES X-PRESS

Number 1 October 1, 1975

SAT 25 SUN 26 MON 27



3
10

THE SHOT IN THE DARK Cinema Society presents Series III FILM FESTIVAL

- 6/2 CITIZEN KANE
- 7/7 The Producers
- 8/4 BABA RAM DASS & ALAN WATTS
- 9/1 Metropolis
- 9/22 JULIET OF THE SPIRITS

Admit # Signed

Liked what you had to say about the U&I meet. We had a good time and I almost everybody there did- we were sorry we didn't get to talk to more people. Hot Mulch was smoking!
~~Keep~~ Keep the X-press rolling!

Dear Ronn:

Very happy to receive the X-rated press! It is so good to finally be able to have the opportunity to send out news/communiques to the folks in one shot. Congratulations. I have several items to include:

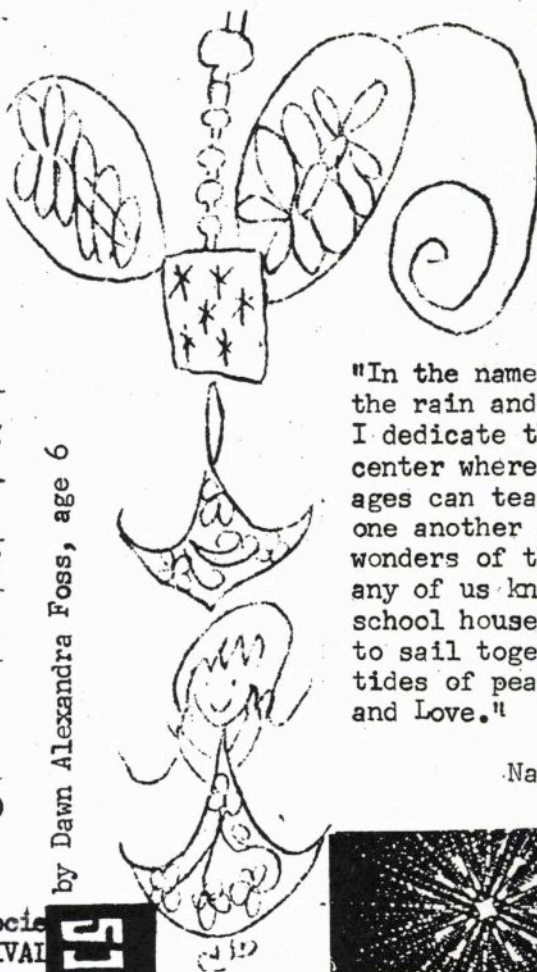
THE HOT MULCH FOR THE LAST TIME

Don't miss this fiesta. Halloween nite the fall harvest and post-solstice celebration at Jim Edwards barn - 2nd

Ronn and Elitte January

Earth Magic Farm
 Waco, Mo. 65702
 746-2764

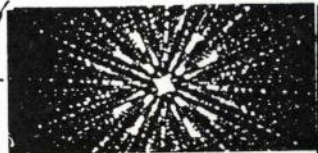
delivered to co-op, movie, festival or other function. Many prices went down last order and we will try to lower them again.
 SHAMROCK FARM HERBS - STAR RT 3 - THOMASVILLE, MO. 65578



by Dawn Alexandra Foss, age 6

"In the name of the sun and the rain and the Holy Rainbow I dedicate this place to be a center where humans of all ages can teach and learn with one another as many of the wonders of the universe as any of us know. May this school house be a ship for us to sail together upon the tides of peace, harmony, and Love."

Nancy Puppetlayde
 10/5-75



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Letters TIMES PRESS

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BY CATHERINE & PETER 'IRONWOD' AND PETER 'IRONWOD'

FURS HOME

NEIGHB

Living in the OZARKS Newsletter

The Ozarks are well known for "local color," the mystical folkways & dynamic energy of the hills. Even now, we have stories to tell of high times come & gone. Dave, one of the "old freaks" in this area, manages to find himself at most any social gathering around, so it is fitting that he narrates the development of the Southern Missouri Clan into a real Community.

Ozark Evolutionary Front, 1971 - 1976

as seen through the eyes and lobes of David L. (a.k.a. Dwarfananda, Dwarf, Little Dave [the Human] Haenke) a.k.a. Edge City Dave.

As I write, as usual, the weather is Ozarking outside. It is raining, snowing, flooding and droughting at 100°, but 50° below tonight. Farenheit (none of that confangled Celsius for me). I'm getting out my Ozark summer thermometer. It starts at 90°.

I have lived here at Edge City for five years, trying to stay alive, but not work in saw mills. This is not possible. Avoiding the saw mill is one thing. Then there is the saw mill of the soul.

Edge City came to the Ozarks on the run from Ann Arbor in March 1971. We were running from a collective phantasm known as Fear of the Apocalypse of the City, which is induced by reading *Whole Earth Catalogue* to the exclusion of *Reader's Digest*. Also induced by being sick of middle classness, whatever that is, and not wishing to be part of the environmental destruction derby. You know the whole list. That's one level. We lived in tents for awhile. All the newspapers came to see us.

The cities are still there. All of them. So is "The System", lurching along and eating up the world as usual.



Dave, wearing his infamous railroad hat, catches some tunes at the Spring Equinox

I guess it will just eat along till everything is gone. Then it will fart and die. Who knows when. By then, Stewart Brand, having convinced us to dig in down on the farm, will be hot rodding around spaced out in his brand new \$100 Billion G.M. Space Station wagon selling us organic kilowatts from the Whole Earth Electron Truck Store.

We are still here. But things have changed dramatically in five years. Instead of twenty homestead refugee freakos in 1971, there are 250 or 300 in this area of

If there really is, as Thomas Pynchon calls it, a counterforce on this planet to the rampaging entropy, we are part of it.

Southern Missouri. More change: if our T.V. still worked we could get three channels and N.E.T., instead of one.

Instead of no longhairs nowhere there's longhairs everywhere. We even have shorthair longhairs and smooths have beardo weirdos. It's the Tao and Chairman Mao. Ozark survival and longevity award to Dragonwagon (here since 1970). What incredible changes they have seen.

Lots of other changes too. We have a Community. It's a spread-out one, but it works. It gathers now and then by the river and baptizes itself in its own totally unique intelligence and good will. The Community is coalescing and becoming more and more aware of itself. The collective reality and evolution/de-evolution of the world is now too stupendously multiplex and out of control to assess. But if we collect those things which are positive, anti-entropic, and constructively human on the material and mental

Information access at a local level is a crucial element in a decentralized scheme of organization. Ronn Foss is the local information contact in the Southern Missouri Ozarks. Ronn relates his experience as editor of the X-Press, a newsletter that actively "juices" the development of alternatives in this area.

The Local Scene: YOUR TIMES X-PRESS

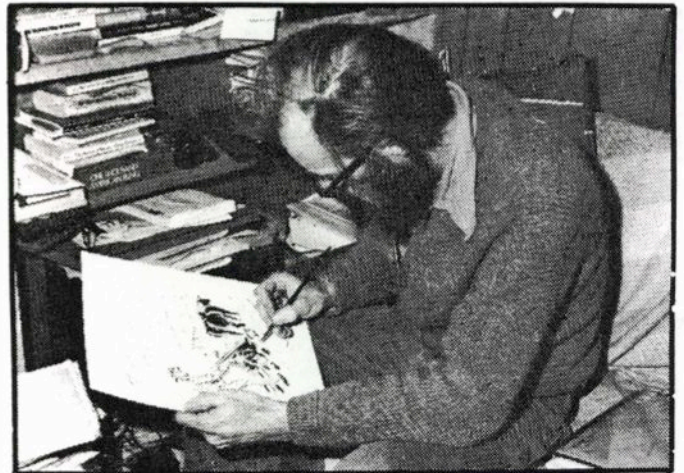
Ronn

Two months after i began farmsteading near Birch Tree, Mo. (5/75), a group of back-to-the-landers invited me to attend a meeting to form a film club, enabling us to see our own choices when and where we wanted at our own prices. We organized under the auspices of the OZARK EDUCATION & CRAFT ASSOCIATION (OECA; see map), in its third year, headquartered at Seven Springs School. A dozen people selected 6 foreign films to be screened 3 weeks apart, and since i had a working mimeograph, i printed mini-posters (handbills/flyers) for publicity and Series I season tickets, spanning 9/10-75 through 1/15-76.

Thanks to Cat Yronwode's three years here, I learned that southern Missouri 1) contained somewhere between 100 and 200 new-age pioneers, and 2) there wasn't a localized newsletter for communication with the exception of LION (Living In the Ozarks Newsletter), which seemed to serve northern Arkansas more than my immediate area. There was an obvious need for resource reference, dissemination of announcements for get-togethers & parties held frequently, advertising for swaps/buy/sell among ourselves, and anything else the printed word could communicate to far-flung folk. Discussion of such a newsletter at pot-luck before & after the first film indicated support would be enthusiastic. Three weeks later i had five sheets printed both sides with general ideas & possibilities, lists of nominations for a Second Series of movies, and last-minute ads taken just before showtime. So, i assembled & stapled about seventy-five copies & passed out the first issue of *Your Times X-Press*, which included a locator map done by Cat (reproduced & updated since).

By the time of the third film & second issue, many more farm folk were being reached, and a generous soul who was trying to sell a novel volunteered to pay publishing expenses, which amounted to about \$25 per, including postage. 'Famous' Fleming, the new publisher (i edited & cranked the press) also had access to a ditto-graph & suggested a monthly comic strip for color, which is my Thing, illustrating homesteaders doing their thing at

respective farms, which kind of introduced us all to each other. We did five strips altogether, he writing & i drawing, not only much fun but generally popular as well. The first page of FAMOUS & FOSS illustrated the trials & tribulations of printing a newsletter and attempted to explain expenses (paper, ink, stencils, staples, labels, stamps). With the second, we began "trip-strips" (as they've since been called), visiting local farms & introducing folks to readers. This went on to include SEVEN SPRINGS SCHOOL on Valentine's day, making hay to the



Ronn at his drawing board.

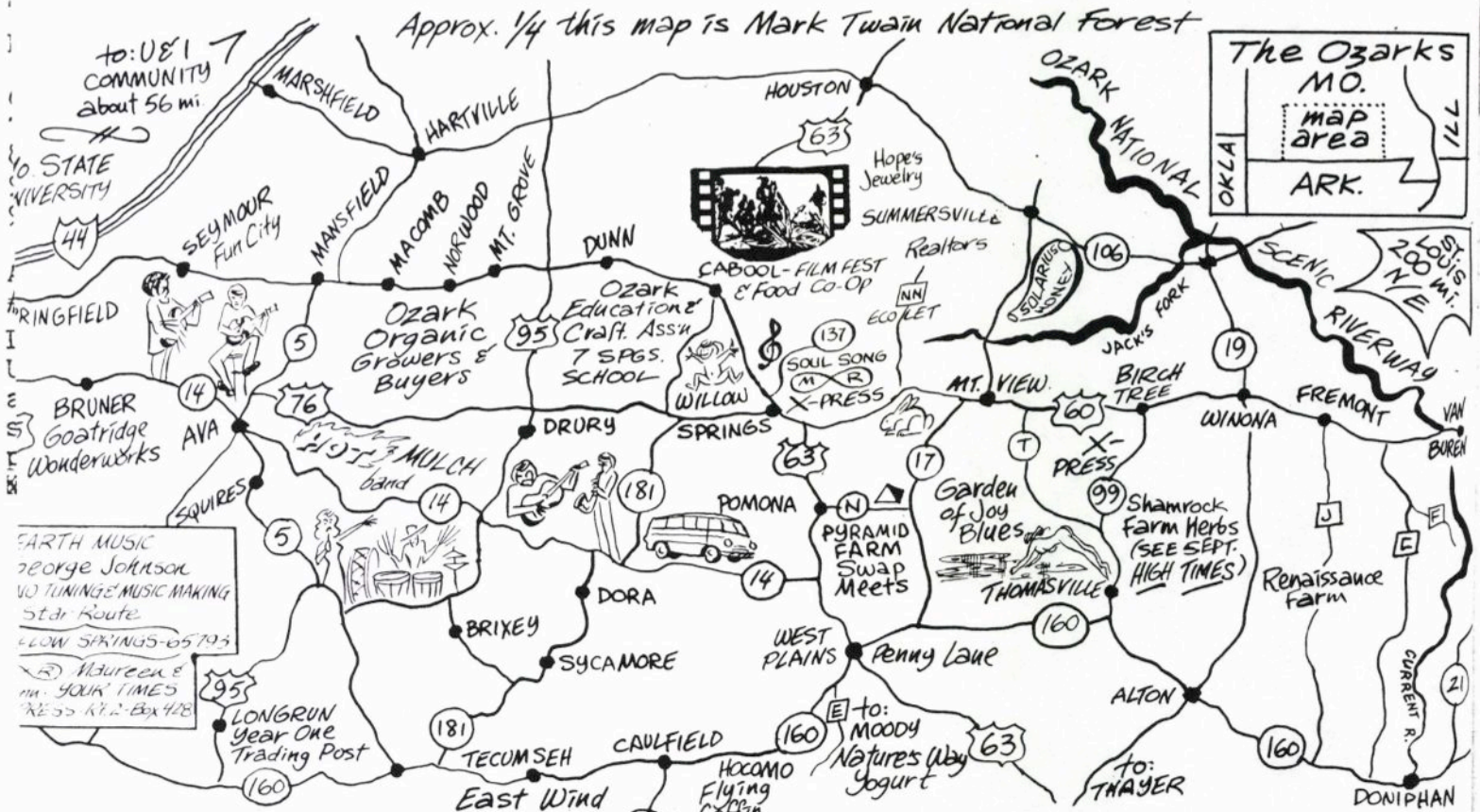
tune of Jingle Bells ('oh what fun it is to get the girls in with the boys, hey'), and a head-trip at a Film Fest movie. Fleming also dittographed a potted/stoned page that bled (color ran like wet ink) & smeared so interestingly that i used it for a cover, rerunning black drawings over the purple flow, which evoked such comments as: "My

word, you are getting slick!, X-6 is a really good-looking and significant issue." And, "I thought it was the best so far." And, "A far-out mind-blower." To me, a picture is worth 1000 words; i can show on one page what cannot be fully described in two.

Shortly after the New Year, Mike Stacel ("yer friend in the real estate biz," photographer, & fellow cartoonist) publicized X-Press by writing a front page two-column feature on yours truly for the Mt. View Standard newspaper, which helped newcomers to the area discover the alternative culture at-large, not to mention gaining a few subscribers. It was about this time that the OZARK ORGANIC GROWERS & BUYERS ASS'N (OOGBA) formed, in conjunction with (but separate from) SOUTHERN MO. FOOD CO-OP, both now going strong, and another free school, BUTTERFLY EXAGGERATION, on the Eastern edge of our community contact. X-Press #8 was the first photo-offset (professionally printed) cover, with a collage of 'heads' (titles) for columnists, such as—CONSCIOUSNESS, FILM FESTIVAL, RECYCLING, SCHOOLS (see collage). Film freak friend Chris Rock, who publishes OZARK FANDOM from Mt. Grove, liked the graphic cover & offered to pay for a subsequent one, preferring another trip-strip, which appeared on #10. X-9 introduced a SMALLER PEOPLES' PAGE, done by Viki Ross of Seven Springs, who's working on a childrens' cookbook, beautifully illustrated.

Three months later, as reader feedback grew, and more people became aware of the newsletter & sent financial support for subscriptions, i was able to continue X-Press myself. One of the earliest realizations was the fact that readers were sending copies & pages of Your Times to out-of-state friends who were wanting information about settling here; thus the newsletter was serving a multi-purpose: local data, as well as input to people around the country getting ready to break-away from the Social Status Structure (SSS). I received numerous subscriptions from folks in about twenty different states, and traded X-Press for various other publications, one of which, the Happy Hog Newsletter, reprinted articles from Your Times for benefit of East Coast readership.

The movie meets seemed to be a catalyst for people coming together; plans were discussed for a book shop, health foods store, herbal sources, and other community needs, most of which and more (such as swap meets, with live demonstrations of blacksmithing, woodcarving, toy-making, and spinning/weaving) have since happened or about to. Seven Springs School (see page) kept outlying members informed of meetings and reports via X-Press, saving themselves printing and postage costs. Other articles were submitted, including Herbal Healing, Bio-Dynamics and How-To (tan road-killed animal skins, keep bees, handle copperheads, and practice Tantra Yoga).



Community of 250 (of which 50 EAST WIND)
 Copied from original by CAT @
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Mau and Roshi Blossom have reached more people with their service, Golden Light Birthings (see map). The newsletter has served as a rapid access for personal ads/skills, and direct economic sharing; labor has been exchanged for goods, and vice versa. Social interaction has increased due to the availability of common contact; new folks moving into the area are no longer isolated from people of a like mind.

Lifestyles among the homesteading readership varies from all-electric & color TV to the most primitive rain-water and kerosene lamps, from 9-to-5 at local factories to low-level sporadic income from craft sales & seasonal part-time farm help. The underlying unity comes from the conscious awareness of Doing It oneself, rather than total dependence on the SSS. Numerous people want to band together for interdependence in a self-sustaining community all on the same piece of land rather than spread out as we are.

Cooperative communication is a vital link between us all. Whereas there are many newsletters throughout the country serving back-to-landers, what's needed is a

NETWORK of connections, each publication being plugged into all the others, probably via a single central source such as *Communities*. East Wind, for example, is already developing a catalog of homemade products & crafts to be marketed through their own contacts for hammocks and sandals. Such an income could assure new-agers more time on the land itself rather than trucking to town daily. CB radio is being considered for localized links; all one needs is a friend who owns a unit (and most of us know someone close) and a set time daily, weekly, or whenEVER to go "10-8" (in service). We could transmit like the ripples overlapping when rain hits a pond, potentially reaching anywhere. The printed word, though, still remains our first source of information and communication, however slowed by the Post Office (NOTE: NOT a typo), just as it takes a book or at least a periodical to learn all there is to know about any given subject...and certainly, the More the Merrier.

Isn't that what it's all about? The culmination is of course Expanding The Circle, encompassing All. □

planes, I believe we will find ourselves here at the leading edge of a healthy aspect of the evolutionary process, understanding that this process is not reducible to terms that are linear or of single dimensions. The Ozark Evolutionary Front. Here we are! If there is really, as Thomas Pynchon calls it, a *counterforce* on this planet to the ram-paging entropy, we are part of it.

From the very first large gathering here in April 1972 at Lew Dye's Farm (Butterfly Ranch, Lew Dye, where are you?), I felt strongly that the Ozarks was to be a gathering place and refuge for a lot of concentrated and fine human energy.

It seemed at that time, and still does, that the people in this community represent an essence, a distillation of the intense inward revolution that has been happening in stages through human time. These stages are not easy to mark off in years, the stages of revolutionary mentality, but the last one that I see became aware of itself around 1964. I felt a second gathering of energy and a second sub-leap in 1970.

Beginning at about that time a lot of finely tuned and discriminative human consciousness began to move toward the country. Consciousness, at its deepest, most

The highest points in these five years have been the parties, gatherings, and shindigs, the most fine being the solstices and equinoxes.

integrated, moves deeper into deep country, seeking the Source. It is guided by lines of force generated by what remains, in the cities and towns, of the will to survive on high levels. Those cities and towns ripped off the original energy to birth consciousness *from* the country: our consciousness gestates in the media heat of the city and town; we seek to return, carrying that consciousness, to the physical and spiritual source, somehow to give back what was stolen, make some reverent peace with the tired earth. That's one level, anyway.

I see consciousness centers also existing in Northern California (initially) and up the coast to British Columbia,



in the Taos area of New Mexico, in Northwest Arkansas, Southern Ohio, Tennessee, West Virginia, North Carolina, Virginia, Vermont, Upstate New York, Maine. It seems to be a phenomenon of hills and hilly seashores. Maybe it's that flatland costs too much. But that's not near all of it. Different energies play in the hills.

The highest points in these five years have been the parties, gatherings, shindigs or whatever, the most fine being the four-times-a-year ones, solstices and equinoxes.

I mentioned the '72 April (not solsticial nor equinoctial) conclave, which featured the tall hills around Lew Dye's icosahedron house. Many friends first met there. The hills were great for frisbee sailing. The first day was cloudy and cold, so we all sat around a campfire. More and more folks came the second day when the sun came out. Shirt tops off. Ah, winter's white skin poured out to the sun. First sight and mention of Sassafras. Was it Sassafras or the no-longer-existing Flint Hill Farm that came together in a Barber Shop? Certain little green dots went round before our eyes. Did those green dots do in Flint Hill? Only the Shadow knows. Too much beer? Music, as it always has, goes far into the night around the campfire. Orders for the First All-Ozark Cooperative Grain Delivery were taken by Little Dave Edge City, who rounded up, via Michigan friends, 30 sacks of Tom Vreeland's fine Ann Arbor hard wheat (then \$8.00/hundred) and soybeans. Delivering it was a great circular party. Round the horn to Dragonwagon, Ava Roadside Park, Family Farm, Liz and Ed's place and home.



Dave Edge City and Cat Garden of Joy Blues

Spring Solstice of '73 was most memorable at Bob and Connie's. There was 2' of snow, so it all happened inside their house, which was small. 100 people? Tremendous music and stomping. The house threatened, literally, to

Time warps bumped together on the dance floor amid the pinball wizardry ... We work out some Dharma for the world.

fall off its foundations. Jesse D.W. came back from Austin for the party. Tremendous concentrated high energy. People started to leave. From nowhere in particular an OM begins. The most spontaneous and incredible one I have ever heard. It went on and on. Amazing harmonies. Something beautiful, unique and unrepeatable happened...

Summer Solstice of '74 on Bryant Creek was hot and beautiful. O dem watermelons...cooling in the creek. Swinging on the rope out into the creek off the Sycamore. Flying naked bodies. Jamming till midnight by Bryant Creek. There was a dome-frame-raising. Visitors from Environmental Response of St. Louis. I had a cold night in a sleeping bag. East Wind out in force; their first exposure to the legions of local farm freak folk. Ron talking about starting up a traveling band. Can he do it? Can they do it?

School parties in '74 at Seven Springs. What should a school be like? It's thrashed out on the grass (sufi dancing later). Questions: Should an effort be made to teach reading and writing or should young folks just assimilate this knowledge, if they became interested, as to push would be perpetuating the tyranny of linear knowledge? Where should the school be centered? The answers to these questions and the others raised at the school meeting-parties came together as Seven Springs School, which exists now as the most focused energy center in the larger Community and the focal point for the Ozark Education and Craft Association: O.E.C.A.

From Spring '75 and into fall it was the year of Hot Mulch. At one time known as Buster Clod and the Hot Mulch, the question asked at Summer Solstice '74—will Ron and friends put together a traveling band?—was answered when some of the musical and other energy of the South Missouri Farm Crazies went public as Hot Mulch in a summer gig at Ava Teen Town. The Hot Mulch review interfaced with the local young people in Ava as outrageous good fun and craziness, where time warps bumped together on the dance floor amid the pinball wizardry, with every teenage and hillbilly and rock and roll mythos from 1950 on bubbling together in stewpots of rock and bluegrass. We work out some Dharma for the world. The Hot Mulch scene shifted to near Mountain Grove at

the Hiway Bar where we all continued to get together and boogie down into fall. Hot Mulch's music was/is fine beyond words. Thank you Patty, Ron, Toby, Jan, Jeff, Nancy and everyone else that stepped in to pour it out, especially Tom on the flute and sound system, and the Break Band that formed on all that energy.

The finest party-gathering I have ever been at was at Star's End, Bryan Creek (magical beautiful from one end to the other; the creek and the party), summer solstice 1975, thank you Mike and Barb and Paul. I think it went on for a week. It still goes on in my mind. Parts of it are on film. Some of it escaped to the astral planes. Some of it took place in the astral planes. Hot Sun, Sunseed, Hot Mulch, Star's End, our naked selves, Bryant Creek: "O my friends, praise the Lord."

Winter Solstice 1975: at East Wind, a dedication of the new solar-heated community, Rockbottom. Everyone who came was, I think I can safely say, blown away by the building (which seemed to keep warm fine just from the people inside it dancing and partying away), and all the other structures and works and people and projects that have sprung up on the 160 acres there in such a short time. Lots of fine music that day in knots of four or five folks here and there around Rockbottom.

Equinox 1976 at Paul and Sue's brings us to the present in this rough chronology of gatherings. On a clear and fine day in March we assembled to be high together. Our National Anthem was sung by Teddy East Wind, acappella. A hot air balloon sailing red and white into the afternoon with dozens of children chasing it across the field. East Wind's rocket disappearing into the sky to land somewhere near the Bahamas. Campfire in the night and softer singing. It was fine to the very end, with the last stragglers still singing off into the night together, "there must be fifty ways to leave a party..." to all a good night, my friends.

Since we are all Bozos on this planet and in these Ozarks, we can just follow the yellow rubber line to the future. What's going to happen? The industrial north has used up the stored sun in the ground, burned up the fos-

sils, and of course it is moving south, and it has to pass through here to get there. Invading armies. There are rumors of jetports and interstates in the hills. The trees are

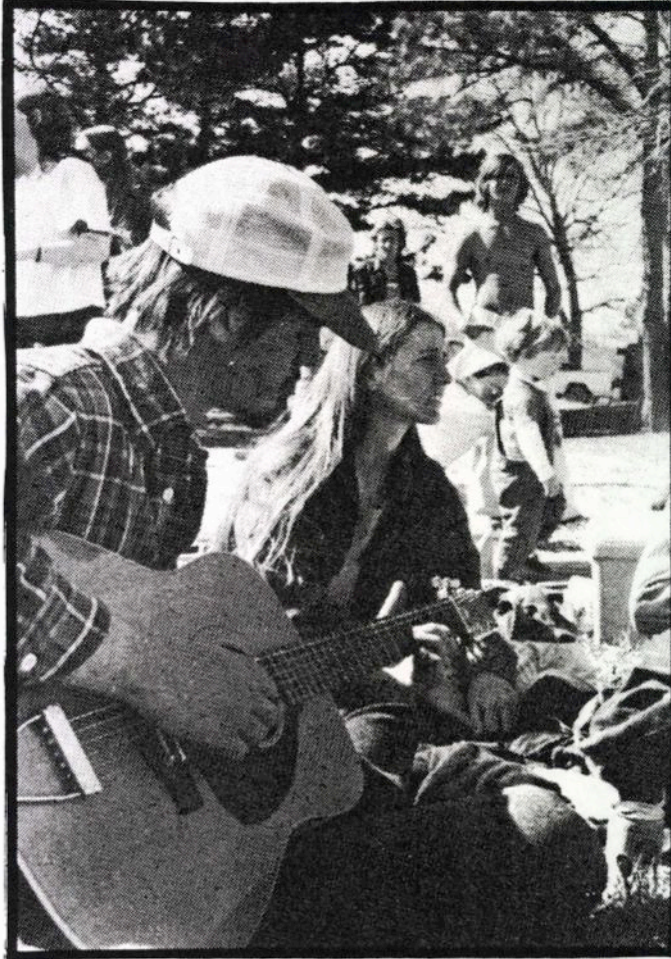
being tortured still, cut and sprayed. The whole gamut of environmental ills is moving south with the invader. The Ozarks have been cut over and ravaged and washed away by white men doing their savage rapine dance. Still the aura of the past paradise hangs out in the hills and a future one, too, coded in the power of the oaks and the rain. How do we keep the water clear and the hills green? Maybe being strong and wise, fighting sometimes alongside our neighbors, or yielding before we break, or being up in the spirit, in the hills too, returning all we can to the land. I don't know. But I sure love these hills.

As for me, Little Dave the Human, I write this in the city of St. Louis, seeing that the city and the country are not so far apart really. Twenty minutes south or west by car from here and you are in the Ozarks. Whenever there are trees and earth there is country.

The city is made from the country essences. The interstates are just long streets. The Ozarks are, in time and place, shrunk by relativity-speed, only the suburbs of St. Louis, Kansas City, Memphis, Little Rock, Springfield. Last year in July these cities' pollutants came to rest all through the Ozarks by grace of a massive air inversion. We all wondered what that still haze was deep in our hills. We hadn't got far enough away. Really, when we asked, "what is it," we somehow knew. Deep Armageddon Fear-in-the-Belly.

So I sit in this city for awhile. Wondering still what it's all about. There are fine people here. All kinds. We who call ourselves country folk cannot abandon them to their fate, even if we want to. Their fate is ours. We must tell them everything we find out.

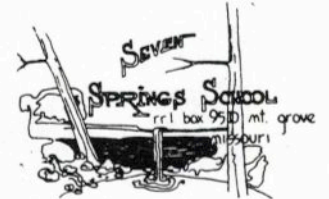
Friends in the city,
Friends in the country,
Friends of the Earth,
Friends.



□



Seven Springs Farm is rapidly developing into an important contact/information center in the Southern Missouri Ozarks. At the same time, this group is actively involved in building a creative alternative to the fluorescent lights and crowded classrooms of Public School.



We make a school

Nancy & Manny

In the beginning Seven Springs School was several families, newly arrived homesteaders to the Missouri Ozarks. We were twelve adults and ten children, one of whom was of public school age. The common sentiment among us all was a longing for an alternative to the public school system. The leniency of Missouri law that deals with establishing and operating a private school prompted the first efforts to get something started on our own.

In spite of extremely cramped circumstances, we made a beginning with several willing and talented parents, ten children, plus two neighboring children and their mother. At that time, with permanent homes hardly begun, most of us were confined to small, temporary living quarters. Without any separate building for a school, it was necessary to accommodate learning activities within our own living spaces, converting them into areas for all the little ones to gather.

During the week, children were divided into two groups. Four- to seven-year-olds met at Manny and Sandra's one-room house, and a pre-school group of two- and three-year-olds gathered at David's cabin. On Fridays all the children were together at Sandra and Manny's.

We quickly learned the art of flexibility, accepting change at any moment. Adults signed up for the days they would teach and those when they would provide the noon meal. With parents as teachers, schedules changed to accommodate individual needs. But there were always at least two adults, equipped with projects that could be of any nature, working with the children each day. The children were very responsive to this focus of energy upon them and, although we felt our acute shortcomings strongly, their enthusiasm spurred us on.

There was no "how-to-do-it" handbook for us to follow. On the subject of starting a school, it was just a matter of jumping in, learning by doing. The physical circumstances were extremely frustrating, but we were having a good time and everyone knew things were bound to get better if we could just weather the changes.

That first year (Fall 1974-Spring 1975) took us through the changes all right. A three-day school week began to take form with many haphazardly scheduled activities. Nancy started a progressive reading program; Jan taught a math series; Patty began a writing skills program; Manny did yoga regularly with the children and organized

a basic life study/body awareness time, and Nicholas headed a life science awareness program. From this a smorgasbord of activities evolved a more regular pattern of reading, writing, and math skills in the morning, life science and crafts in the afternoon. Later on, schedule and location changes were made to relieve us of the intensity of being all together at once. We tried working with the children in groups of two, rotating from Nancy's cabin (reading) to Jan's cabin (math) to Patty's bus (writing skills) for hour-long segments in the morning. The afternoon space was filled with Nick and Manny teaching life studies and various people doing crafts projects with the children. It was in this fashion that we finished out our first school year, with a big hope for some kind of a school center to materialize for us all by September.

By summer's end, David's one-room cabin in the meadow was available for purchase, and Seven Springs School bought it for minimal cost. A remodeled school bus was loaned to the school, so the cabin and adjacent bus became the school center. Energy was soon organized to remodel the cabin, and an additional room, shelves, and work counters were constructed. This change in itself was a welcome and much-needed advance from our previous circumstances.

The advent of our second school year in September 1975 marked a fresh beginning. There was a school dedication ceremony, a parade, and a dramatization of *Where the Wild Things Are* by several children and teachers. This observance was our way of saying that we had witnessed a special change. For us, the building represented the powerful determination and energy to make this school work. It was definitely a small center, and far from the school of our dreams, but it was a step forward. The shelves filled rapidly with the beginnings of a library, supplies, and teaching aids. Together, through the consistent, voluntary support of several dedicated parents at Seven Springs Farm, we reached the point of having a

The school has... become a visible and creative means of combining our politics and spirituality with our daily lives.

school building, and together we anticipated its change and growth.

With a space to center school activities and a year of experience to give us more confidence in our abilities, we felt secure enough to welcome additional children. Four more young neighbors joined us that fall, making a total of



six "off-the-farm" children in attendance. This expansion was another step towards our idealistic aspirations—providing an opportunity for others to have an alternative school for their children, and at the same time, fulfilling our children's needs for an expanded peer group.

By January of 1976, Seven Springs School had seven children from off the farm, making a total of sixteen children in all. We continued intense work on the more academic aspects of school life (developing decoding skills in reading and math). The children did a lot of singing with guitar and autoharp accompaniment. One member of Seven Springs became the art teacher and focused in on crafts, while someone else instructed woodworking classes.

We spent a month working hard to produce salable batik wall hangings, jigsaw puzzles, and papier mache masks, and then sold our wares at a crafts fair. That money was used to finance a three-day trip to St. Louis—what a high time! We experienced the zoo, botanical gardens, museums, & city life, not to mention learning a great deal about each other.

Our closing week of school (we all wanted more school but needed time to do other things) was celebrated by a Puppet Festival. The children made papier-mache puppets and created their own short plays, which they presented to a group of invited guests. It was a fitting closing to a Beautiful School Year. Now we all know what this school means to us and what it CAN be, if we continue evolving in this enlightened direction.

The desire for an alternative school has always been a central focus for our energy here and has increasingly become a visible and creative means of combining our politics and spirituality with our daily lives. What we think or say can perhaps be inspiring and persuasive, but it is what we do, and continue to do day by day, that really lays the foundation for meaningful social change. We have taken the "idea" of an alternative school through its many embryonic stages to the present visible reality, and we realize that Seven Springs School must continue to grow and evolve in order to meet our present and future needs and to remain consonant with our vision of establishing a wellspring of information and experience for the area in which we live.

This summer we will add two more desperately needed rooms to our tiny two-room school. Although crowded conditions will remain, we plan to take on three or four

We have taken the "idea" of an alternative school through its many embryonic stages to the present visible reality.

new students. There is an increasing number of parents within a fifty-mile radius who want to send their children to Seven Springs rather than public schools.

After expanding our existing space, our second priority for the upcoming school year is paying our teachers a subsistence salary. Thus far we have functioned entirely on volunteer energy, although several qualified teachers have put ever-increasing amounts of energy into developing creative and progressive programs for learning. The economic realities of living in the Ozarks demand that we begin paying a core group of three teachers \$2.00 per hour. Seven Springs School will still depend on other volunteer energy in order to make available the diversity of talents and personalities necessary for growth.

For the next school year we will need \$1,000.00 for books and equipment, and \$5,000.00 for teachers'

salaries. To meet this need, we must increase tuition for everyone (an additional burden on some already meager budgets). This tuition increase will help to spread out the pressure and allow the school not only to continue, but to grow. Also, we are currently selling Batik wall hangings, approximately 10" by 14" for two-and-a-half dollars plus fifty cents postage.

Our future goal is to build a school that will accommodate up to forty children. To raise the monies for this undertaking, we are seeking private donations and applying for grant money. Seven Springs School functions as a non-profit educational corporation, and donations are tax deductible. Any donations, no matter how humble, will be put to good use. Also, we would appreciate any information about grants, private funding organizations, or other sources of money energy. In writing this, we are a bit concerned about opening ourselves to a deluge of letters and visitors, as we cannot afford the time to write responses to "How's the school doin'?" letters. If readers have some money energy or pertinent information, please write. For those who are in the Ozarks or are planning to move here and want specific information, we will try and help. Please send a stamped, self-addressed envelope with all correspondence. Send donations and batik orders to: Seven Springs School, r.r.1, box 95-D, Mountain Grove, Missouri, 65711. Namaskar.

□

WHAT I LIKE ABOUT seven springs

Michelle MAST AGES SCHOOL
THE KIDS ARE NICE, No Pushing
or shoving. It is fun. you don't always have
to do what the teachers say's, But sometimes
you have too, so it is fair. The teachers are
nice. We have a club called seven springs
club. We do african chant's and a
Hello song and a good by song. you get
to do some things that other kids don't
get to do like take our bathing suits
and go swimming. we bring our lunches. we
get some modelling clay and make
circus animals.



A decentralized society based upon cooperation and mutual aid implies the development of local organizations formed through voluntary association. Groups that facilitate economic cooperation, such as food co-ops and feminist credit unions, may provide a real alternative to our dependent relationships with the established money & banking institutions in this county. The Ozark Organic Growers & Buyers Association is a good example of this phenomenon—individuals and groups come together to provide both a service for themselves and their local area.

GROWERS & BUYERS GO TO MARKET

Jerre Miller

A growing interest in food has led to the formation of the Ozark Organic Growers and Buyers Association, a group of farmers and consumers actively engaged in promoting wholesome, organically grown food. With an eye to marketing these items, we attempt to act as an information center to facilitate the exchange of methods, ideas and produce availability between growers and buyers. To become a "certified" grower of the organization, a set of criteria standards have been adopted as a guideline, listing preferred, permitted, or prohibited practices for salable products (plants or livestock). Some of our members already practice bio-dynamic methods and others are orienting themselves to this approach of insuring bacterial balance in soils, while still others simply interpret "organic" to mean adding humus, composting, companion planting, mulching, and/or non-use of toxic chemicals.

Our first project was to start a much-needed Farmers Market in Mountain Grove, Missouri, every Saturday morning. Sellers having fruits, vegetables, eggs, baked goods and herbs have been in constant demand ever since we began in June. Health food stores, restaurants, and many individuals have contacted us about produce. By compiling a current record of what members are growing for sale, we hope to be supplying these establishments in the near future. As one of the thirty recognized groups in

the world, the exchange of ideas and marketing practices is becoming more available to both growers and buyers. We correspond with a number of these groups (and are happy to be in contact with anyone of like mind).

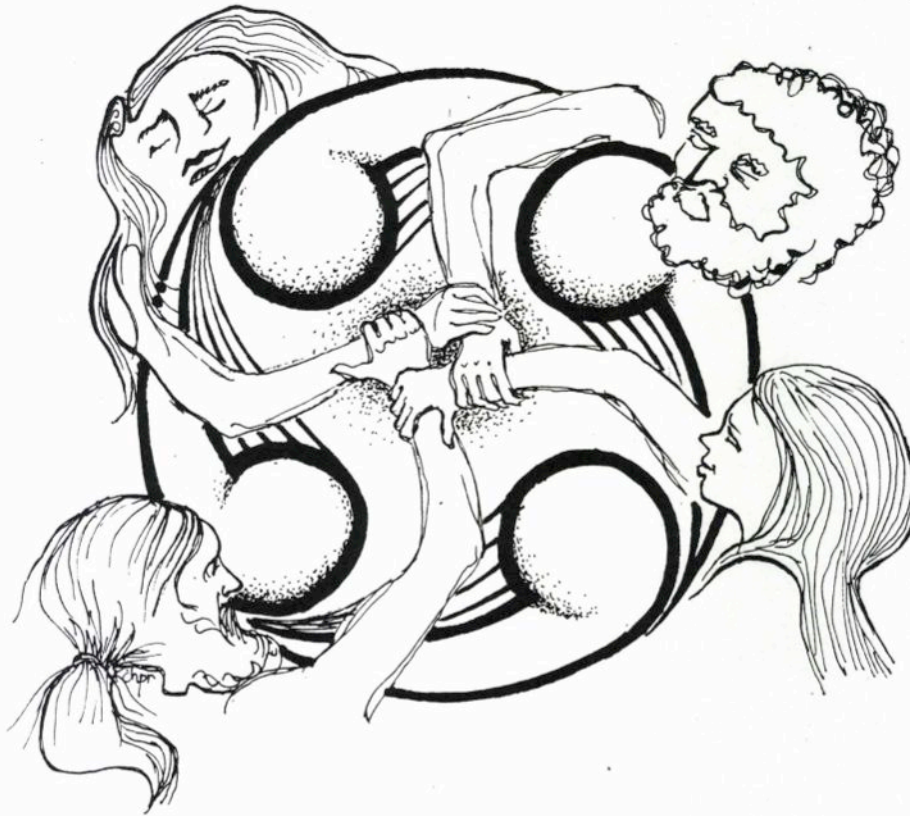
Situated in an agribusiness area, where many of our neighbors spray, dust, douse, or directly chemicalize their farms, we hope to show that a more natural approach is not only better for the environment, but economically feasible. Our newest endeavor is acting as a clearing house of information. We will channel questions to research groups throughout the country from members needing answers for individual problems. Hopefully the useful information generated by this kind of activity will reach us all. Anyone wishing a copy of our criteria standards and constitution please send SASE (self-addressed stamped envelope) to

OOGBA
J. Miller
Rt. 2
Norwood, MO 65717

Annual Membership and Dues:
 Producer-Member \$10
 Supporting member \$6
 (each membership includes our free monthly newspaper)
 General Meetings: Quarterly to correspond with the equinox

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Linking Up: Federation



Does cooperation between communities make a difference? Yes, an important difference, as demonstrated by the experience of the egalitarian communities. The sharing of industries, skills, financial credit, and ideas among East Wind, Dandelion, Aloe, Twin Oaks, and a number of other communities has helped them through economic hardships and continually renews the enthusiasm for community.

Does it make sense to facilitate and extend this cooperation through a formal structure? The kibbutz federations, the Japanese communal federation, the cooperative movement in Canada and the U.S.—these and countless other national organizations exhibit the logic of a formal linkage between communities. In fact, few institutions or ideas gain social or political significance without organizing in this way.

What would a federation do, and how would it be set up? Folks at Aloe, East Wind, and Twin Oaks are just now beginning to talk about that—and we want like-minded groups to participate in this dialogue at a Federation Assembly in early October. What follows is some thoughts by Sierra of Aloe, exploring some of the possibilities for federation, and East Wind's proposal to host the constitutional assembly.

by Sierra Aloe

Many of us in community share a vision of the society we'd like to see; one in which people have equal access to scarce resources, where children can grow up without punishment, and where we do not verbally or physically punish each other as adults. We can't legislate happiness, but we feel that society has the obligation to reduce the suffering resulting from basic social ills by providing adequate food, clothing, medical care and shelter for its people. We're a long way from making this utopian society a reality, but we're working on it, and meanwhile experiencing the benefits of cooperation within each of our communities.

Although some effort has been devoted to intercommunity cooperation, our energies have largely been turned inward. The next step is to incorporate what we're learning into the larger movement. Ten years ago there were people deciding to take a leap of faith and cooperate to form an intentional egalitarian community (Twin Oaks). Today, we are at the same crossroads, but up a step. We need to take the same leap of faith for intercommunity cooperation.

ON FOR COMMUNITIES?

We've been moving in this direction for some time now. Communities have been helping each other informally. The Intercommunities regional network along the East Coast has been meeting for over a year. What is next? How can we increase cooperation between groups? One way is to create a structure which will facilitate these intercommunity interactions—a federation of communities.

What would a federation look like, and what would it do? First, I see a federation as a group of communities sharing a common vision of the world. This vision includes a commitment to providing member communities with equal access to the group's resources, by pooling products of its members' labor and distributing them according to need. These communities would like to see such a society available to everyone. While some may want to limit the size of their individual communities, all would be committed to the growth of the community movement and would support the development of new communities sharing this vision.

Secondly, the federation would be used as a mechanism for increased intercommunity cooperation. I can imagine three kinds of activities in which the federation would take an active role: 1) Functions that could be dealt with more efficiently at an intercommunity level, 2) Helping individual communities meet specific needs, and 3) Supporting diversity among the communities, in order to make available a variety of alternatives and a range of new ideas and experiments.

FEDERATION FUNCTIONS & PROJECTS

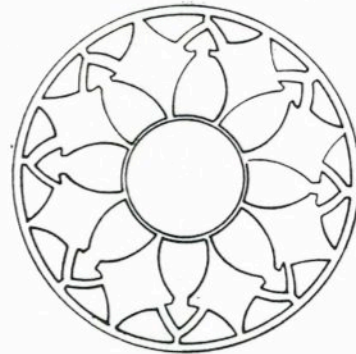
One community activity which might be more efficiently handled at a federation level is the marketing of community products (see Malon's "Community Products" article, (see page 10). Another function which could be shifted to a federation level is advertising for new members. Because we share many aspects of the

If we work together to find steps toward this dream, we will find that we are already living it.

same vision, the egalitarian communities could have a single office which would handle advertising and also the


resulting inquiries about opportunities for visiting and membership in the different communities.

The federation can assist individual communities to meet specific needs by making federation labor available to them. When a community is faced with a crisis situation such as a fire or an impending project deadline, the



federation could mobilize resources to help. Communities may also have special needs which are not so immediate, but could require the federation's assistance. For example, Aloe needs to establish a school. There may be teachers or others with experience who may want to come and help Aloe with this particular project, either on a short or long-term basis. A school and children's program is a large investment for a community. If Aloe's were successfully established, the federation could use it as a model for schools and children's programs in other communities. Another possibility for a federation project is the sharing of new industries. If one community develops an industry that appears greatly expandable, the federation can set up the industry at other communities which need money.

The most ambitious undertaking that I can imagine any federation considering would be the establishment of a new community. This would involve pooling labor and resources from several member communities to make a down-payment on a piece of land and to devise a labor and government system. Once the communities in the federation have industries which can be easily moved from one community to another, and once we have a surplus of new members, such a venture may move from the realm of



It is our purpose to promote happiness among all people through the establishment of equality among all people. We believe that it is the function of government to assure this equality. We therefore believe that society should offer equal access to scarce resources, and further, that society should be responsible for the needs of every individual, and should receive the products of every individual's labor and distribute these according to need. We strive to do this by forming and maintaining voluntary communities which uphold and practice these basic principles.

For these reasons we commit ourselves to the goals of equality within communities, equality among communities, and equality for all people through the establishment of more communities.

"Proposed preamble for Federation constitution."

dream to that of reality. We could establish a farming community to supply grains and produce, or an urban community that would give us greater access to urban outlets as well as the more varied environment which a city offers. However, all of this assumes money, work opportunities, and labor which are scarce right now.

SUPPORTING A DIVERSITY OF LIFESTYLES

One activity the federation could facilitate without any formal structures is to provide a way for people to move easily and freely from one community to another. So far, some groups have done this through labor exchange and dual membership. When communities are able to send members to other cooperative environments—either to learn or to teach a particular skill, or just because the member would like to experience a different lifestyle for awhile—the community movement will have a powerful tool for keeping within the network people that otherwise might be lost.

These kinds of member exchange mechanisms are particularly important for the community movement because they imply that we will be able to support a variety of communities within the general framework of our egalitarian dream. **There are many different ways to provide people with equal access to scarce resources, and I'd like to see the federation support as many different experiments as possible.** Some communities will have a heavy emphasis on interpersonal relationships, and will

experiment with the social environment. Others will value privacy and individuality, and will allow members a maximum amount of personal freedom.

Evolutionary theory tells us that diversity within a population maximizes the probability of its survival. For us, this means that diversity within the community movement will help us survive; both indirectly by assuring that all communities are not subject to the same pressures from the outside environment, and directly in learning the outcomes of the different experiments. For example, the federation might want to subsidize a community experiment such as an alternative power source or a self-sufficient food production systems. The payoffs of such experiments would come when traditional energy systems become prohibitively expensive or polluting. Diversity within the federation means that each community would have access to many kinds of information, skills, and resources.

STRUCTURE, POWER & PROBLEMS

What kinds of structures would the federation need to accomplish these tasks? Any federation managerships could be organized in the same way as managerships within communities. They would most likely be based at one community or another, depending on the availability of support systems and on the manager's place of residence. I envision a group, composed of delegates from each community, which would form the decision-making body for the federation. This federation council would approve federation projects and managership budgets plus decide about federation labor and intercommunity member exchange. The council would function much like the planners of an individual community, making decisions that would benefit both individual groups and the community movement as a whole.

How can the federation avoid becoming a powerful centralized bureaucracy? Let's look at the power distribution within the federation. The federation managerships would actually have no power over an individual community because a community could choose not to participate in any managerial activity. Also, a community would help finance only those activities from which it would directly benefit. The federation council would appoint federation managerships and oversee the managership budgets, making sure that any expenditures are in line with the lifestyle agreements of the member communities. For example, the council would intercede if it thought that the marketing manager was giving people on sales trips too high an allowance for personal expenses. Of course, as with all federation functions, managerial records would be open to everyone. Thus, both the member communities and any federation council would act as checks on the activities of any federation managers.

It seems important that federation managerships be financed either by their own activities or by the communities which benefit directly from their services. For example, a community which relies very little on the marketing managership would not be subsidizing its acti-

vities. A new member's managership might finance itself with visitors' donations.

Federation labor would probably be handled in a different manner. Each community could allocate a number of person-hours per year to the federation, determined in part by the community's dependence on the activities of the federation managerships and also by the community's size. This labor could be used in different ways. One way, of course, would be to operate the federation managerships. Another would be to use their labor for specific federation projects.

WHERE ARE WE NOW?

This is one vision of the federation, the kinds of problems that might arise, and how we might deal with them; but we're already well on the way to making this vision a reality. The Walden Two-inspired communities have been cooperating extensively for several years now. Twin Oaks has arranged to lend money to different communities, including North Mountain, East Wind and Aloe, as they have needed it.

These egalitarian communities also have been exchanging labor for several years. Aloe and East Wind are creating a category of dual membership whereby a member of one community can become a member of another community. And, East Wind has been marketing tinnery for Aloe, and handling the accounting involved. Also, East Wind is cooperating with Aloe on advertising for new members by placing ads which include both communities in national magazines.

In the past few months, East Wind, Aloe and Dandelion have been talking about other ways of encouraging intercommunity cooperation and ways of bringing us closer to federation. Right now, these three groups are getting together to help Dandelion meet a commitment to

participate in a large show which Dandelion is not able to handle by itself. Both Aloe and East Wind are sending labor to Dandelion to help produce tinnery for the show and will share the proceeds according to the number of hours put in by each community.

So far these things are happening without the structure of a federation, but over the past year we've found ourselves moving more and more in the direction of increased cooperation, and we've found ourselves looking for ways to facilitate this cooperation. It's true that we can continue helping each other without formally organizing, but as the number of communities with whom we interact increases, some structure will become a necessity. A year ago, David Ruth wrote in **Communities #16**, "We do not share a common vision, one that would allow us to transcend our immediate needs and begin planning for a meaningful future. . . . (But) I hope that collectively we can develop a dream with sufficient clarity, depth, and power to move us to work together as one." We are finding that we do share a common vision and that federation could help us to develop the dream.

Can we take that leap of faith towards more cooperative ventures? To make the federation work, the communities need to trust each other despite their differences, just as people need to trust each other to make a community work. Some of our communities may be larger than others, some may have more skills or a higher standard of living or a different idea of how to assure equality within community, but we are all one in our struggle. We want to create an alternative social structure that is egalitarian and that also allows for individual difference. In doing this, we need to remember that we are all in this together, and that if we work together to find steps toward the dream we will find ourselves already living it. We are halfway there already. Let's share our strength to make the dream a reality for everyone. □

Gentle people with a cause,

There is a need among us for cooperation, for consultation, for mutual assistance. And just as surely, there is today a movement, a community movement which is compelling in its potential. And there exists a tremendous energy and desire to work for more productive and extensive ties. We feel we must tap this potential and utilize this energy by creating an organization which fosters intercommunity ties and development. We believe that this can best be done through the establishment of a federation, that through federation we can further promote not only greater intercommunity bonds but the community movement itself.

With this intent East Wind is proposing that a constitutional assembly be held October 3rd, 4th, and 5th for the purpose of drafting a constitution for a federation of egalitarian communities, that all communities concerned with the establishment of the federation send two delegates, that between now and then we work, through the sharing of ideas, on clarifying our thoughts, our intentions, and designs for this federation.

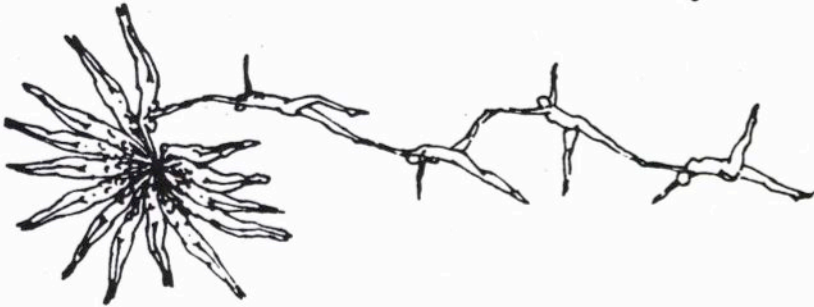
East Wind would like to offer its services to help coordinate and facilitate communications and feedback for this endeavor. We can make sure that all communications sent by one community will be received by all and help organize a shuttle to facilitate transportation. We would also like to offer East Wind as the location for the assembly, though we know that there may be other more centralized locations, and we are open to any suggestions for alternatives.

This letter along with a proposed constitution has been sent to Aliya, Aloe, Dandelion, Genesis, North Mountain, Springtree, and Twin Oaks. If you are an egalitarian community and would like to participate, please let us know so that we can contact you.

In peace,
and for cooperation
through federation

East Wind

COOPERATIVE ALTERNATIVES;



It feels good to hear about things "startin' up", folks finding some sense of commonality in their ideas and interests. This report from Doug & Gordon of Dandelion Community is no exception. The kind of networking activity described here represents a positive first step in the development of productive sharing within the cooperative movement.

A network is developing in southern and eastern Ontario, composed of intentional communities, urban communes, regional collections of homesteading groups, and individuals, all in some way or another involved in "alternative" lifestyles. Its roots can be traced back to Labor Day 1975, when a great many people were brought together at a Down to Earth Festival. Since then we have seen an increasing consolidation of the links between the various groups within the province.

The Down to Earth Festival was held on the site of the large outdoor Aberfoyle Flea Market, about forty miles southwest of Toronto. This event included displays, craft sales, discussion groups, films, music and lots of informal rapping. Although very poor weather (rain) kept the crowds away and cramped the style of the gathering, there was a general feeling of satisfaction about the event. For many of us involved in the various aspects of alternative living, it was exciting to meet so many new people with so much in common—soon dreams began developing for inter-group and inter-area communication and cooperation.

Enough connections were made at Aberfoyle for another gathering to be organized in October, primarily as a benefit for the festival organizers who had lost money on the event. Although the gathering was not an advertised public event as the festival had been, it attracted more than 50 people from rural communities, urban collectives, and areas with large concentrations of homesteaders. The growing self-consciousness which developed at this meeting gave many people the feeling that it could be the start of something important for the alternative movement in Ontario. No specific projects or cooperative activities were actively considered, although a Festival of Alternatives in Ottawa and a Halloween gathering shortly thereafter furthered the growing sense of unity. It was at this latter

The Ontario Network

meeting that the idea of a newsletter was advanced, and a communal house in Ottawa volunteered to start it off.

The first issue of *Network*, as the newsletter is simply called, appeared in January. Since the newsletter depended (and still does) on whatever anyone cared to mail to the editors, the first issue was understandably a little short of material. However, it did serve the important function of holding together what had been accomplished thus far in establishing communication links, developing an awareness that there is indeed an Ontario alternative community.

More gatherings were held throughout the winter and spring, with facilities volunteered by various groups. So far, every network gathering has taken place amidst either rain or snow. As a matter of fact, at the (rainy) celebration during the summer solstice weekend, one member said, "Doesn't Twin Valleys need rain? Let's hold our next gathering there." *Network* has survived to see its second and third issues, and has increased its content from four pages to ten. Its mailing list now includes about a hundred names and is still growing. Editing and publishing duties are on a volunteer basis, with a different community assuming responsibility for each issue.

With an area as large as eastern and southern Ontario, network members have found themselves engaged in, among other things, continuing discussion about ways to communicate with each other. This concern was expressed in the first issue of the *Network*:

"One of the main ideas to come out in the Maynooth (Ontario) meeting was a need for communication between us all. Two ways were decided upon—this rotating newsletter which is really happening, and a daydream of a bus or buses travelling around Ontario. The thing to think of now is *how?* Who has buses, what state of repair are they in, how can we maintain both the buses and the people in them? Money is going to have to come from somewhere to make our dreams a reality."

In issue #2, these opinions were expressed by two member groups:

From one: "after hearing about the experiences of the mid-Atlantic region inter-community network with their bus, we'd like to approach the issue of buying a common vehicle with caution.



We need to be aware that it will probably cost more than we think and that we'll all have to agree on a fair and effective way of sharing these costs. Perhaps renting would be a way of easing our way into this potentially risky business."

From another: "No doubt, there are vehicle transport needs. Renting a vehicle for some might be the answer; however, from our point of view this would be an unfortunate reduction of economic potential for a cooperatively based economy. There will be problem areas, but these should not so easily deter efforts in realizing an alternative economy founded in the spirit of love and mutual aid."

Describing the nature of the Ontario network is difficult, principally because it has never defined itself. If you asked several different people what exactly has been happening, you would very likely get a different answer from each. There is no formal structure to speak of, perhaps because there has been little need for any so far. Decision-making has generally been limited to where the meeting is to be held (usually offered by whomever was having a dance, fair, or other celebration), and who wanted to do the next newsletter. No intergroup projects, financial commitments, or internal disagreements have necessitated any greater organizing. Ongoing information is distributed mainly through a loose core of individuals that pretty well covers the geographical area of the network. These people have sometimes been designated by such terms as "regional representatives," "contacts," or "focalizers," but their status remains ad hoc and volunteer.

One of the exciting aspects of the network is the communication that is developing among people from various living situations. Network members are diverse, including two large groups of homesteaders, a spiritual community and school based on the precepts of ontology, a communal extended family attempting to make an economic success of a mixed farming operation, a Walden Two commune, an urban communal living house seeking a rural base as well, a community influenced by the teachings of J. Krishnamurti, and a variety of other communes, cooperatives, and individuals. The spirit of network is reflected in this excerpt from an article on the spring equinox gathering:

"At the construction session we (Twin Valleys) agreed to put a protective covering over Morning-glory's 40-foot dome for less than \$1000, which was the amount they could raise. This cost covers only the materials; the labour is an offering freely given. Someone will be coming to Twin Valleys to learn the technique of spraying polyurethane and then will return with our equipment to do the job. This is the sort of exchange I hope we will be seeing more of in the future. In order for it to occur we need comprehension of respect for each other's ways and the ability to move in a supportive way, not at the expense of one or the other group involved." (from *Network* #3, June 1976)

Where the Ontario network is headed is very much in the air. It may continue to be simply a loose association of like-minded people, sharing their knowledge, enthusiasm, experiences, and good times, but little else. Or it may gradually develop somewhat more form, perhaps as projects arise which require more structure. Probably the most perceptive observations came from a woman who remarked that everyone is still getting to know one another, finding out who we all are and how we can relate to each other, and that is an important and positive stage to be going through. □

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Feature Community:

FINDHORN

Focal points of energy are developing all over the world, manifesting community in many different forms. In northern Scotland, far from the deserts of Israel or the Ozark mountains, the members of Findhorn work towards the realization of their vision.

The Findhorn Foundation is a community of some 200 people living on a peninsula in the county of Moray in northern Scotland, about 25 miles to the east of Inverness.

But to understand Findhorn requires more than just knowing where and what it is as a physical place and operation. One must understand the vision that the community seeks to embody and the role of that vision in human history, particularly current history.

Findhorn is based on the realization that the Earth and all humanity are entering a new age; a new cycle of evolution. This change is characterized by several factors, chief of which is the development and manifestation of a new awareness, a new consciousness within humanity which will in turn lead to new patterns of perception and behaviour, and to the creation of a planetary culture.

What are some aspects of Findhorn life which are keys to its development and its unique identity? One of these is the belief in the presence of God as a living, guiding reality. Peter and Eileen Caddy have long experienced a connectedness with this inner Centre or Source of Life, which has been the guiding factor in their lives.

It was through this guidance that Findhorn was brought into being, and its whole development has been directed through insights and information received in meditative attunement to the God within.

As the community has grown, other individuals have learned to experience this greater wholeness and have come to participate in the running of Findhorn. This sense of co-creating with the divine in all aspects of life is one of the pillars on which the community rests, and all decisions are made through this state of inner attunement.

Although many centres have this vision of a new age and of the change in man's consciousness now being revealed, the primary role of Findhorn is to demonstrate the reality of this vision. That is why it is a community, where people can apply an interior, spiritual vision of the wholeness of themselves and of their world to the everyday problems of community life.

Here 200 people live together in mobile homes and caravans on less than 3 acres of land. There is the challenge of many diverse backgrounds, ages, cultures

and nationalities trying to live and work together in unity. The challenge is also to make this unity a dynamic one, open to growth, avoiding conformity and stagnation.

STEWARDS OF ABUNDANCE

Findhorn was founded in 1962 by Peter and Eileen Caddy and their colleague Dorothy Maclean, on sandy ground, wind-swept and barren, where the soil was deficient in most major nutrients. Originally Peter created the garden in order to grow vegetables to supplement their diet. Then in meditation Dorothy was shown that all nature, all plants are the outward form of an inner life and intelligence expressed through an evolutionary order of angelic beings. She was guided to contact these beings, and received directions and suggestions for gardening which began a consciously cooperative experiment between man and the devic kingdom. Later R. Ogilvie Crombie, who was able to communicate with the nature spirits or elementals, brought an awareness of their contribution to the garden.

The result was the creation of a garden of exceptional beauty and productivity, including plants which experts described as "impossible to grow" in the hard Scottish climate. Over the years the garden has attracted thousands of people from all over the world. This led to the initial expansion of the community.

The consciousness of working cooperatively with an intelligence within nature, and of being a co-creator with this intelligence for the blessing of the ecology of our world, is now an integral part of the community's life. It is a further example and demonstration of the consciousness of wholeness and its practical manifestation.

Findhorn is not a commune where joint ownership is practised. The consciousness which Findhorn seeks to demonstrate is that the community and each individual in it is a steward of abundance, rather than an owner. Each one can receive this abundance when he makes himself a clear channel through which life can flow without restriction, freely received and freely given.

All his needs, on all levels from material to spiritual, are perfectly met as he proves his ability to release what he has back to the whole when his need for it is fulfilled.

This principle is well demonstrated at Findhorn. All that the community has in the way of buildings, equipment and land has been manifested through faith and through being open to God's guidance and abundance.



The community has little money in the bank at a given time, yet it freely and in full faith initiates building programs and purchases equipment and living accommodation. Needs are always met.

When certain skills or talents are required, the right people arrive. Materials are often given at a time when they are needed. The members of the community do the necessary work, both physically and spiritually, to keep the doors of manifestation open; there is no sitting back and letting God do it all. Yet, as it is written, to those who are willing to give all in living service to the whole, all is returned in increased abundance.

WORK AND EDUCATION

Findhorn is a working community. All who come add the contribution of their time and energy to community tasks that need to be done. There is time for meditations, for lectures and discussions, but the fruits of these periods must show forth in the quality of the life and its achievements. Work is seen as meditation in expression, a key to personal development and the liberation of inner potential.

Seen in this light, work at Findhorn takes on a wider meaning than is normally given to that word. Everything that reveals the divinity of the individual in action is work, and at the same time is play and fun. It may be gardening, doing office work, cooking, or working in the publishing and printing building. It may be creating in the fields of arts and crafts, drama, music, dance, writing, child care and education. Each individual is asked to fill his work with a sense of joy and harmony through realizing that his work is thus the outward revelation of his relationship of life and oneness with the rest of creation.

The community also has an educational program with lectures, classes, workshops and "living laboratories" for the nourishing of the new consciousness and for training individuals in group work.

This program offers the theory, the intellectual and philosophical aspects of self-transformation, growth, metaphysics; but more is demanded of an individual than just mental understanding or emotional commitment and

excitement. The community member must put his inner self to the test of daily living, meeting personality challenges, accomplishing his work, learning to create wholeness within the community.

THE CHALLENGE OF LIVING AT FINDHORN

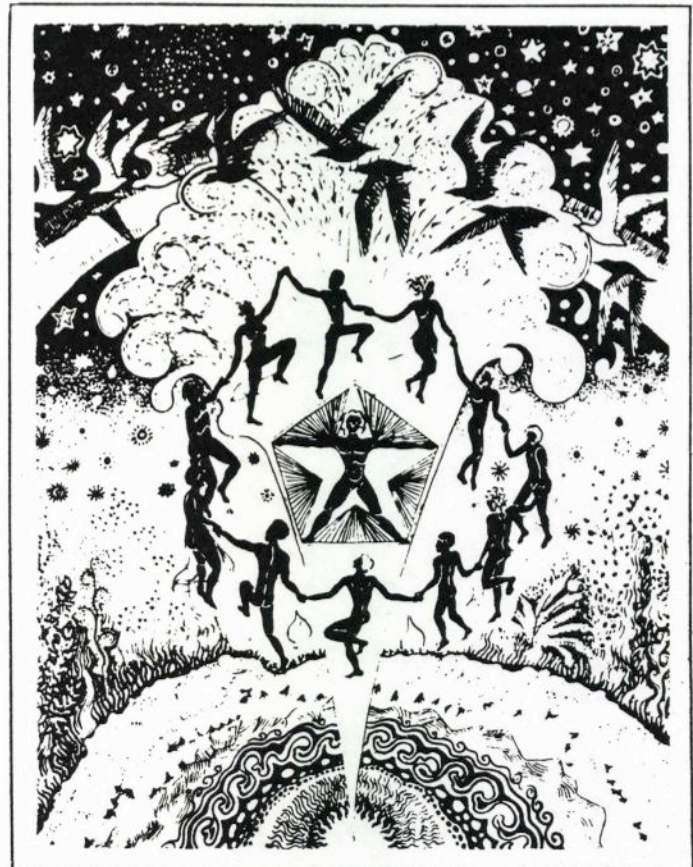
There is no more difficult place to be than in the midst of a pioneering and creative centre. It is an exciting place, but a challenging one.

Each person who comes to Findhorn finds that apart from learning to adjust to a total community life, he must break out of the molds and habits of the past. He must transform himself, push himself to the very limits of his potentials, and then go beyond.

It is not a retirement village; it is not a spiritual retreat, a place for quiet meditation.

It is a place for strong, dedicated, joyously creative souls who are willing to work and work hard to transcend their limited self-images and reaction, unfolding and demonstrating a practical vision for a new world. In so doing they find that the new world has been within themselves all the time.

This spirit of creativity and sense of divinity of humanity is an important countervailing force to the despair, destruction, and cynicism so prevalent in our world. With its vision of humanity giving birth to a new age, Findhorn is a force for practical inspiration, and a catalyst to help new awarenesses take root in human hearts and give strength to the dreams of a planetary culture. It is a sign of an awakening taking place; a promise of hope for the future, based on the reality of the divine creativity inherent within each of us.





OPEN HOUSE COMMUNITY had its beginnings in 1971. We are located 15 miles north of Lake Charles, La., on 80 semi-rural acres. Physical facilities consist of 5 small houses, a large community center, barn, rabbitry, and storage buildings. We have a one-acre garden and are clearing 9 more acres for additional agricultural space.

At present, we are 24 people, 9 adults and 15 children. Included are 4 nuclear families and 2 single people. Our legal structure is a non-profit corporation in which we can claim no ownership, either individually or collectively. We consider ourselves stewards only of these assets (which are now completely paid for). We are not oriented toward acquiring material possessions and are constantly trying to reduce our level of consumption.

Our life together consists of daily work sharing, visiting with one another, decision-making and planning, meals, fun times and sad times. Many members of the community are involved with volunteer work, such as teacher's aid, working with the mentally retarded and prisoners in therapy groups, Boy Scouts and Girl Scouts. We are concerned both with simplifying our lifestyle and with sharing what we have with others. At the present time our income comes from part-time architectural and free-lance photography, private duty nursing, and beekeeping, and contributions from friends. All our expenses are drawn from a common account.

We are finding that community life is helping each individual to grow as a person, each married couple and nuclear family to become closer and more loving, and is making all of us together a larger

interdependent family more committed to each other. Much emphasis is put on interpersonal relationships: being open and honest and willing to share our feelings and talents.

Our children range in age from 16 to 1 month old. Values we hope they are learning through our example are love of God and openness to be guided by His spirit, compassion, unselfishness, honesty with self and others, development and sharing of one's talents, non-consumerism, and the ability and desire to live a life of creative simplicity.

Open House Community, Rt. 7, Box 410, Lake Charles, La. 70601, [318] 855-7785.

LES CEDRES CO-OPERATIVE GROUP.

We are a group of five just starting to put our plans into action for a transitional co-operative community just beyond the western fringe of Montreal. Our emphasis is on helping urban people achieve superficial self-sufficiency and an attitude of responsibility for their own lives, and thus we compromise some aspects of the final physical image in order to serve as a channel of contact for urban-oriented seekers. Our main priorities are to show others practical avenues toward gardening, emotional and functional independence from the System, co-operative lifestyle. As such, we are also the core group behind a suburban natural food co-op. All decisions are based on mutual agreement based in awareness and in the trust and care which exist among us. We are much aware of the balance between private and communal needs. Those financial areas which we have in common come under a common budget, including the home industry which we plan. There is a present capacity for 12 to 18 persons and we are currently open to visitors who think they may want to join us, wish to try it out, and are willing to participate fully

as they visit. We wish to interact with new persons for a month or two before inviting them to reside permanently. **Les Cedres Co-op Group, avenue Merisa, Les Cedres, Quebec, Canada JOP 1L0.**

WE ARE SEEKING to join in community with our spiritual family. We live on 80 acres in the forest of southern Oregon. We have been living here for 3 years, working the land and building some housing and workshop areas. We garden extensively, growing most of what we eat. Our interests include starting a school, crafts. We are devoted to the spiritual path and use this lifestyle as a tool for spiritual growth. We are looking for hard working vegetarians who are devoted to God. We have some clear ideas of what we would like to see, but are open to many ways and know with the right people details will fall into place. We welcome any inquiries and will be happy to give more information. Though we are looking for community members, we are also willing to share and experience with compatible people, in exchange for labor, on a short term basis. **Bob and Susan Binzler, 5984 Deer Creek Road, Selma, Oregon 97538.**

Tecumseh Garden is an intentional community still in the formative stages and looking for new members. The four of us, ages 26-31, own a 60-acre farm in NE Missouri where we garden organically and build our own structures. At present we share our farm with a milk cow and her calf, two goat kids, assorted poultry, and a bee hive.

Two of the present members just joined the group in November; the other two have been here for two years. We envision a small community of around twelve adults plus children. At present we are ill-prepared for children but do not wish to discourage potential members

who have children. One of our goals is to establish a Summerhillian school.

We believe in sharing resources, work, and the land (possibly through a land trust). Problems are discussed in general meetings, and we try to make decisions through consensus. We respect one another's privacy and provide private living spaces. Communal meals are high points in our daily routine, and we hope to maintain central kitchen and dining facilities.

We are a community trying to live in harmony with the rhythms of the land and the rhythms of ourselves. As a group we espouse no strong ideologies or politics and discourage dogma, but we are not anarchists or isolationists. Some of us are vegetarian, and all of us try to support our needs with as little strain on the environment as possible. We are a becoming, and what we are becoming is an ecological, non-sexist, learning community, living with one another in mutual respect. If you would like to visit, please write: **Tecumseh Garden, Route 1, Box 10, Rutledge, MO 63563.**

"LICHEN—a community of organisms, living and growing together for mutual benefit." . . . brotherhood / consensus / cooperation / environmental sanctuary / idealism becoming practical / interdependence . . . more than a dream, but still many opportunities for achievement enroute to an enduring community . . . crafts / electronics / gardening / postal contract / sawmill / 140 acres, mostly second-growth mixed forest . . . If these clues trigger some interest in possibly joining us, please send us a dollar (applicable to later visit expenses) to cover costs of our compatibility survey exchange sheets. Perhaps we can help each other innovate our hopes into realities by dovetailing our talents. Please arrange visits beforehand. **Lichen, 3050 Coyote Creek Road, Wolf Creek, OR 97497.**

WE ARE FIVE PEOPLE living on a 157 acre West Va. hill farm. 30 acres tillable the rest forests with a small creek running through the valley. A one bedroom farm house and medium size barn which could house 15 folks. Or goal is to set up a social structure whereby humans can make conscious growth, improve their good qualities and see their bad. We will help new members overcome alienation, process: non-coupling, vegetarian, no alcohol or drugs on farm, give group sup- process: non-coupling, vegetarian, no alcohol or drugs on farm, give group sup-

port, social service, egoless action, self-sufficiency, group activities, Transactional Analysis, communal childcare, sheltering single mothers and their children, free school, travel wintering in central and South America, Positivism. If interested write **Chris Hensel, 2523 Tower Ave, Allison Park PA 15101.**

SOURCE is a publications collective working to help radical community organizing. Most of our work involves research and writing resource guides for organizers. Past booklets have covered organizing in areas such as health care, housing, women in prison, and economic justice.

Source operates as a living/working collective. Members share and rotate the basic jobs, which include research, writing, editing, layout, publicity, book-keeping, fundraising, and lots of shit-work. The collective provides room, board, necessities (including health insurance), and a small allowance.

Source is looking for several people dedicated to radical political change, hard work, and collective living / decision-making. No publication experience is necessary, but movement background is desirable — tenants' unions, women's groups, co-ops, grassroots community organizations. If you are interested, write **Source, P.O. Box 21066, Washington, DC 20009.**

WE ARE A GROUP of families & singles who have dedicated our lives to be disciples of Jesus Christ and to live in full spiritual and temporal community with each other on the apostolic New Testament model. We take the Bible for our constitution and love is our rule. We believe in the twelve articles of the Apos-

tle's Creed, believer's baptism, and are non-resistant. We find simplicity of life to be a freeing experience, and hence wear the plain garb, and have put away useless and costly things like radios, tv, musical instruments, and cameras.

The community lives on a diversified farm at Silver Lakes, seven miles from Eatonville, WA in the foothills of Mt. Rainier. In age we range from 9-50 and come from many different backgrounds. If you seek joy, orderliness, peace simplicity and the opportunity for maximum service to God and neighbor, we welcome your inquiries. **Beth Adriel Christian Comm., Rt. 1, Box 53, Eatonville, WA 98328**

DANDELION is ready to grow. We're a **Walden Two**-inspired community of five adults living on a 50 acre farm in southwestern Ontario, near Kingston. We came together at Twin Oaks' Labor Day Conference in 1974 and moved onto the land in June 1975.

Dandelion is organized around a planner-manager government and a labor credit system which distributes work as equitably as possible and generates between 40 and 60 hours of work per person per week. We have communal sharing of income and property and plan to raise our children communally, although we will not be having children for awhile.

The community is presently supported by its craft industries, mainly a very successful tinnery which recycles tin cans into lampshades, candle and plant holders and more.

We're looking for people who want a life based on cooperation and equality; who aspire to a society offering a good life to all people: with meaningful work, a rich and varied social and cultural environment, leisure, educational oppor-

UTOPIAN ADVENTURERS!
WE ARE SEEKING MORE FREE-THINKING, NON-CONFORMIST, OPTIMISTIC PEOPLE TO JOIN OUR COMMUNITY. WE'RE INTO POLYFIDELITOUS COMMUNAL LIVING, COLLECTIVE CAPITALISM, & MULTIMEDIA ART. IN THE WORKS: URBAN & RURAL ECO-VILLAGE COMPLEX. WE ALSO OPERATE AN INTERNATIONAL UTOPIAN SOCIETY WITH PUBLICATIONS & CROSSMATCHING SERVICE. SEND \$1 FOR 2 PUBLICATIONS ABOUT THE TRIP, &/OR WRITE, OR PHONE: STOREFRONT CLASSROOM, BOX 1174-C, S.F., CA 94101-(415) 752-0773

When Meredith was three, her daddy took an outside job for the first time that she could remember. I had always worked. "Where's daddy?" she asked. "Oh, he went to work." She laughed in disbelief and added scornfully, "Daddies don't go to work, mommies do!" And then she made a joke of her own: "Daddy sleeps in a crib!" See, the world is topsy turvey when Daddy goes off to work.

Because our children lived in another world before they came here, and because they still do live in it some of the time, we cannot protect them from sexist attitudes that exist "out there." Pat, age 6, tells a little girl that he will protect her from the aggression of another little boy. The little girl looks at him through her tears. She had just clobbered the other little boy, but she wonders if there is something in what Pat says.

How can we bring up perfect children when we ourselves are imperfect? We can watch our words, examine our actions, explain to them as well as we can and hope for the best. Maybe it's easier to bring up a girl in these difficult times. Everyone likes a spunky girl. But how does one bring out the gentler, feminine qualities in a boy? If we suppress Alex's use of physical violence, will he be helpless in the outside world? The girls can wear the boys' clothes, but no one has yet bought a dress for a boy.

EAST WIND

East Wind is a Walden II community in the southern Missouri Ozarks, which is growing rapidly towards a 750 person group. They share all labor and money, a planner/manager system of government, and an egalitarian, noncompetitive culture.

Things are moving quickly as usual. We've finished framing our new shop and the insulation and sheetrock crews are hard at work. Money is tight right now. Outside work looks immanent and plans for a 26 room dorm have been temporarily delayed.

We've just recently acquired "The Green Machine", a molder-shaper capable of turning out quality stretchers for hammocks. Hopefully we'll be able to cut labor on stretcher work when we begin making them again. We've finally got a tractor, thus enabling us to put a lot more energy into field crops. Garden is producing at top speed and food processing is now under way. Sites have been chosen for a sewage main & sewage treatment plant. At East Wind change seems to be the only constant.

OHC

Open House Community is a community of 91 adults and 15 children. Located on 80 acres of semi-rural land they are presently open to new members. The following is an excerpt from their newsletter Community Bulletin.

WHAT'S HAPPENIN': Much spring activity. Lots of visitors, lots of work, canning, breadmaking, fixing vehicles, fun times, song fest, menus from different countries. A pause to search for our values as a community, meaningful dialogue together. "To be alive is to change."

More news on the home front. Liz Garland is expecting a baby in December. Terry Garland is going to school—will graduate this July in Social Studies Education. Filo's house still being worked on. Jerry is doing a job in town so not as much time is being spent on their house. They hope to be in by the time school starts.

The children this summer are really pitching in doing their jobs, learning new skills and swimming in the old dynamite hole.

We have a guest family living here, Sharon Fontenot and her four children. Also Susan Atchison has been here six weeks. We are learning to relate to each other. Terry Tekippe, Dan and Barbara Abbot were here for a few days from New Orleans. Mabel Jardell had her grandchild's birthday party here. It's always good to see old and new friends.

Susie Higginbothan (former OHC'er) has been out to visit. Her son, David, came to spend some time with John T.

Warren and his nephew, Tony, came to spend a day. Usually Wilma comes with him, but she had other "irons in the fire".

We love to see people. The Williams are here from Agape Community in Tenn. It's good to meet them finally.

Open House Community, Rt. 7, Box 410, Lake Charles, LA 70601

Alternative

to alienation

BIMONTHLY TABLOID JOURNAL

OF HUMAN LIBERATION

SELF-ALIENATION AND OVERCOMING IT
SOCIAL AND INDIVIDUAL PSYCHOLOGY

COMMUNITY PSYCHOLOGY

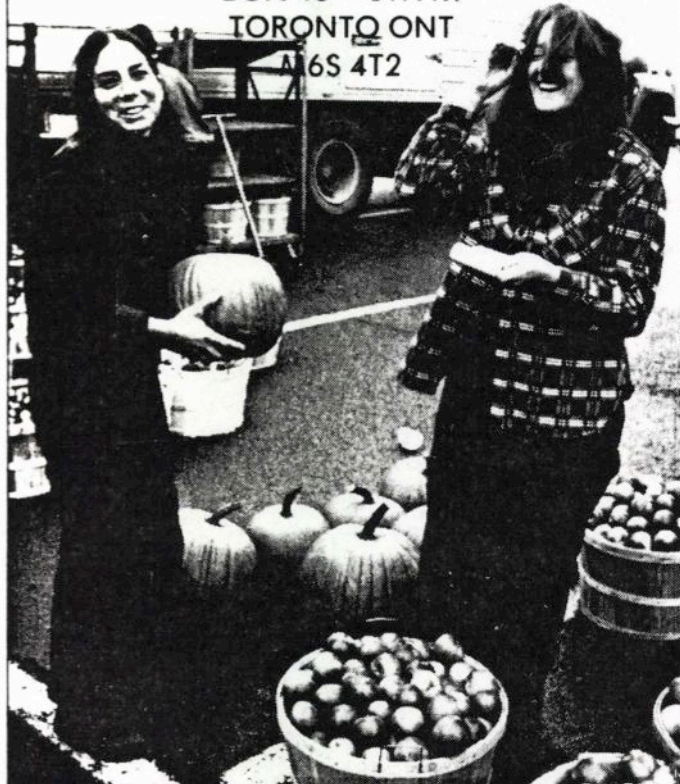
SOCIAL CHANGE AND POLITICS

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increasingly more self-sufficient. We live in individual family houses and share a community house which has a large kitchen, laundry facilities, and living room. The farm has 200+ acres of woods, tillable land, and pasture with 2 creeks, 2 ponds, and a full set of farm buildings. It was an Amish farm until October, 1975.

Children and adults share chores, projects and managerships. We are creative folk of middle-class origins and are aged 30-45. The nine children are aged 6-16 and are diverse and lively. We probably know more about growth and psychology than engineering. . . **Woodburn Hill Farm Box 48, Charlotte Hall, MD 20622**

AGRICULTURAL COLLECTIVE, now forming, seeks well-motivated dependable people. Collective features individual ownership of homes, collective ownership/responsibility of working land, stock, dairy, use/development of alternative technologies, development of arts, crafts and subsistence skills. If interested, please send a resume, including aspirations, skills, strengths and weaknesses. All letters answered. **Red Star Express, box 73, Strafford, Vermont, 05072**

ALOE, the Walden Two community in North Carolina, is actively seeking new members. There are about ten of us now, on 230 acres of beautiful forest and farmland, and we want to grow much bigger quickly. There is now lots of space for new members, and we are flexible with our membership: we have associate members who spend part of their time away from Aloe, and are currently working out dual memberships with people in other communities. We are very busy



with many projects, including tinnery crafts, construction, and gardening. More communal industries are in the works. Visitors are welcome and encouraged. Write or call first. **Aloe Community, Route 1, Box 100, Cedar Grove, NC 27231 [919] 732-4323.**

THE ELM LANE EIGHT, a legally established partnership, is a group of three couples, two singles and three children living together in a house in a New York suburb.

We are an experimental, nontraditional family—a commune. We are not part of the drug scene, political activism, religious fanaticism, or any other causes. We came together more than three years ago simply to seek the rewards of the communal lifestyle, and we have found them many times over.

We have a weekly formal meeting, at which menus for the coming week are listed, cooks volunteer for the evening of their choice, and other chores are dispensed on a sharing basis.

This meeting concludes with open time to raise personal problems and feelings about one another or the group as a whole. In addition, anyone may and does call a meeting on the spot in times of stress or conflict.

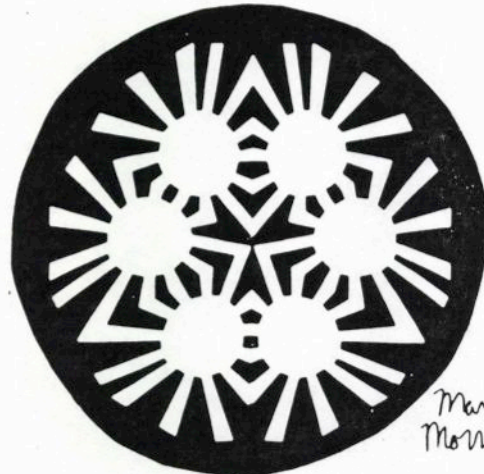
We think of ourselves as skilled in resolving conflicts. All major decisions are unanimous, not arrived at by taking a vote, but by listening to everyone's view in turn. If there is not unanimity on a matter of substance, we talk some more next time, and until there is a self-evident compromise. We are looking for another couple (male-female) to join. Send inquiries to **Elm Street Eight, SPI PICC, 355 Lexington Ave. Ny, NY 10017.**

I AM interested in serving as a contact person for groups interested in solving the problem of distributing products made by alternative groups. Basically I am interested in developing an alternative economy. Anyone(s) interested in cooperation and networking along economic lines write to **Will Mcphee, Allenspark, CO 80510.** (See article, this issue.)

GAY, new age film production company, rural based, needs like-hearted/minded. Contact **Harvey Roachman Films, 305 W. End, NY, NY 10023.**

I AM INTERESTED in establishing a farm community which would be located near a fair-sized town (preferably Boulder, Colorado or somewhere in California, Florida, or New Mexico). My fantasy is of a group of persons interested in living communally who would run a residential treatment center for emotionally disturbed children. I have a doctorate in counseling psychology and have worked at a mental health center with children. I would be interested in hearing from other people who have worked with children who would like to establish such a community. If you are interested or have any ideas on the subject, I would very much enjoy corresponding with you. Also, if such a community exists, I would be greatly interested in the possibility of joining. **Judy McClenaghan, 645 North Star Court, Boulder, Colorado 80302.**

Prisoner seeking correspondence:
Paul Spittler, 40095-133, P.O. Box 1000, Sandstone, MN 55072



Mark
Morris

tunities, good health and ecological responsibility; who are interested, as we are, in understanding and changing their behavior with the help of behavioral science, and particularly the technique of positive reinforcement.

What can you expect to find at Dandelion? A lot of building, organic gardening, delicious vegetarian food (we also eat milk, cheese and eggs), lively discussions, music and laughter.

If you would like to visit, please write or call in advance. We like visitors to stay a week, preferably two, so we have time to know each other. We ask you to help with the work and contribute \$1.50 per day, but we have a program which refunds part or all of this money according to your participation in our labor credit system. We don't allow illegal drugs of any kind and smoking is restricted in public areas. Visitors who like what they find may apply for provisional membership after two weeks.

Want to find out more? Write for our free brochure. We also publish a lively bi-monthly newsletter—\$3/yr. **Dandelion Community, R.R. 1, Enterprise, Ontario, Canada, K0K 1Z0 [613] 358-2304.**

WOULD YOU LIKE to desert a sinking ship? We did. Went to Guatamala where people focus on one another and nature rather than on money-making activities and superfluous consumption. In May we moved onto a 110 acre chunk of land, rich mountainous watered by pure, fresh, rock-bottom streams. Have built a temporary shelter, and planted several gardens. Want to establish a self-sustaining, utopian, socialist, non-sexist, nonracist, egalitarian, nature loving, people-loving community. We need people who may have skills/ideas relating to: alternative energy sources, organic farming, orchards, woodworking, pottery, weaving, etc. There's room for diversity of interests and skills. Write for directions and tell us about yourselves. **Stan Hildenbrand & Sandy Sugget, Apartado Postal #11, Solama, B.V. Guatamala, Centro America.**

WE STEVE AND ROSE have just joined forces with a community called Children Kansas. We are a spiritual community that stresses vegetarianism, meditation,

and working toward the One. One of our major intentions is to provide a matrix for the spiritual growth of adults and children. We are located on 160 acres of beautiful farmland. Life here is unstructured and growth oriented. We would like to form a core group of people who are serious, humorous, spiritual seekers. If we interest you please write. **rose, steve, Children Kansas, Rt. Box 18, Florence, Kansas 66851.**

LAST YEAR 5 families joined in an enterprising venture to secure a farm and build a new life (linked, but not central to city jobs and interests). Our experience has been creative, challenging, hard and hopeful. We are a successful intentional community seeking to enlarge, a little, to share our "wealth" and share our work and dreams.

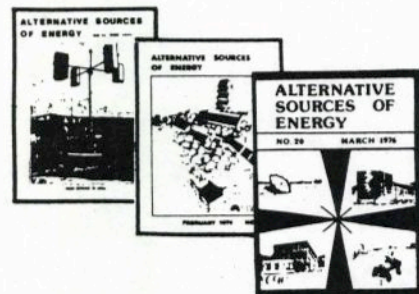
Woodburn Hill Farm Ltd. is a corporation owned equally by all of us. We are all from the Washington-Baltimore area and continue to work in the city as we are developing the farm to be

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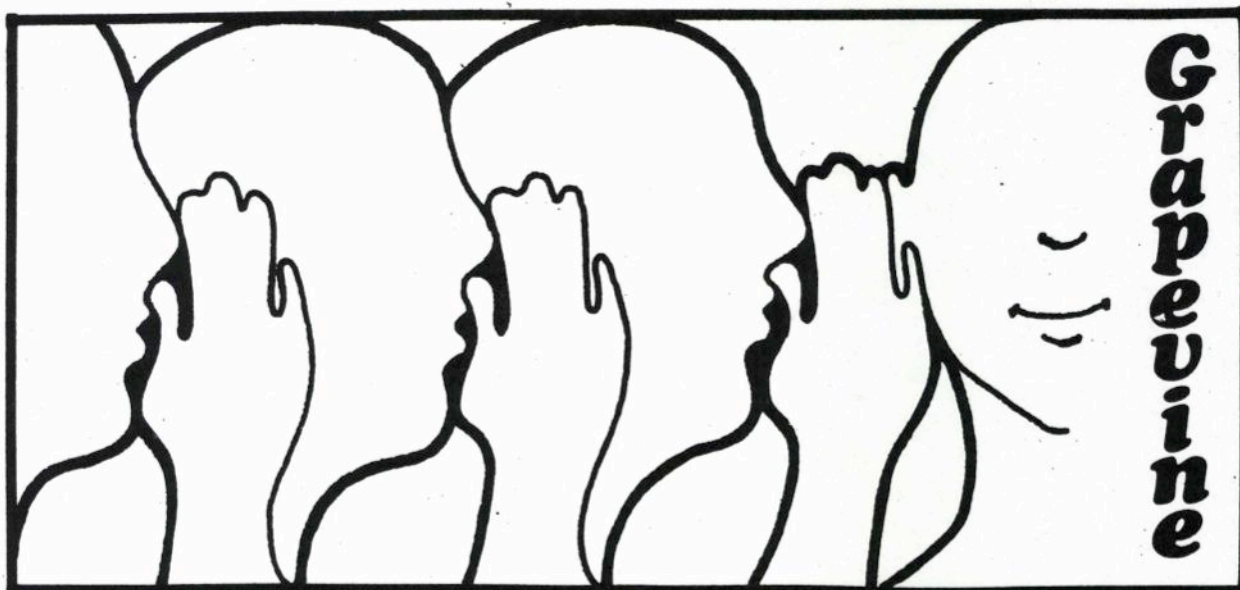
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Fire Hits Ananda

A major forest fire swept through Ananda Cooperative Village on June 28, burning 450 acres and 22 homes, leaving 55 people without permanent shelter. Ananda's own fire department was helpless to stop the blaze, which was fanned by high mid-afternoon winds and raged through Ananda's beautiful forested hills as fast as an acre a minute. The California Division of Forestry eventually controlled the fire, using 442 men, 31 fire engines, 15 bulldozers, six tanker planes, and three reconnaissance aircraft.

Swami Kriyananda flew back from Hawaii, where he'd been in seclusion, working on his new book, *The Path—Autobiography of an American Yogi*, to help with reconstruction and fund-raising plans. Neighbors have been extremely helpful with donations of food and clothing, and the Red Cross Emergency Service also has given much permanent aid. A benefit concert featuring Swami Kriyananda singing spiritual songs, and other talented community members, was well-attended. California's Governor Jerry Brown, in the area for the weekend, came to give encouragement and to take a look at Ananda.

Reconstruction has already begun. Spirits are high and members are clearing debris, felling timber for sale, and finding temporary jobs for members who will donate their time to earn money in the city. It will cost \$100,000 to \$150,000 to clean up after the fire and build new housing.

The need for money is acute, as new shelter must be provided for families before the winter rains. Other high-priority needs are for building materials, carpentry tools, gas stoves and refrig-

erators, wood stoves, water lines, construction materials, short-term jobs, and donated time of operators of bulldozers, front-end loaders, and dump trucks.

If you can help us, please make your tax-deductible check payable to The Yoga Fellowship, or drop us a line about donations of goods or services, at Ananda, 900 Alleghany Star Rt., Nevada City, CA 95959. Thank you and God bless you.

springtree

Springtree is a community in VA [Rt. 2, Box 50-A-1, Scottsville, VA 24590] The following is an excerpt from an article written about the children of Springtree. It was a part of the Springtree Newsletter, published three times a year. This particular issue focused on women at Springtree.

Evelyn: Trying to bring up children without sexism

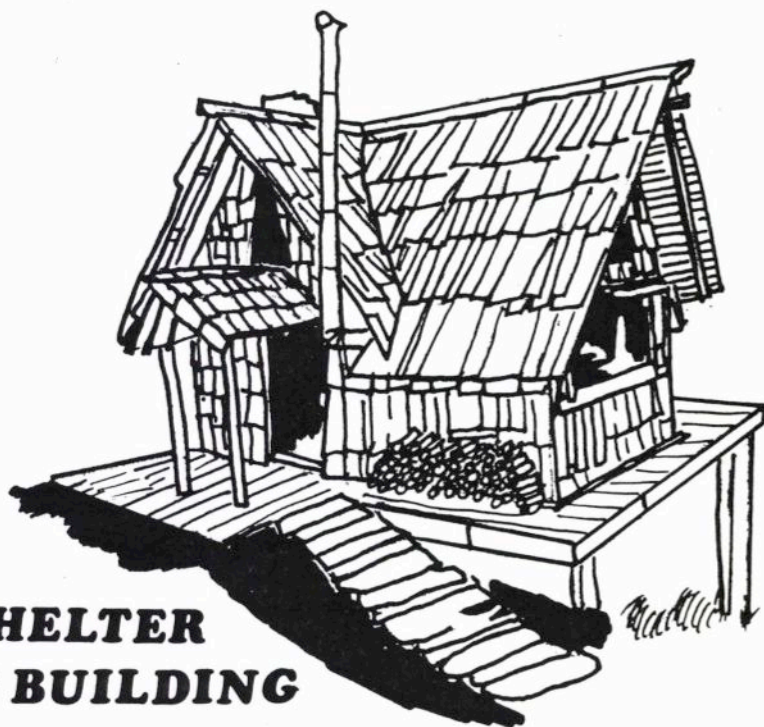
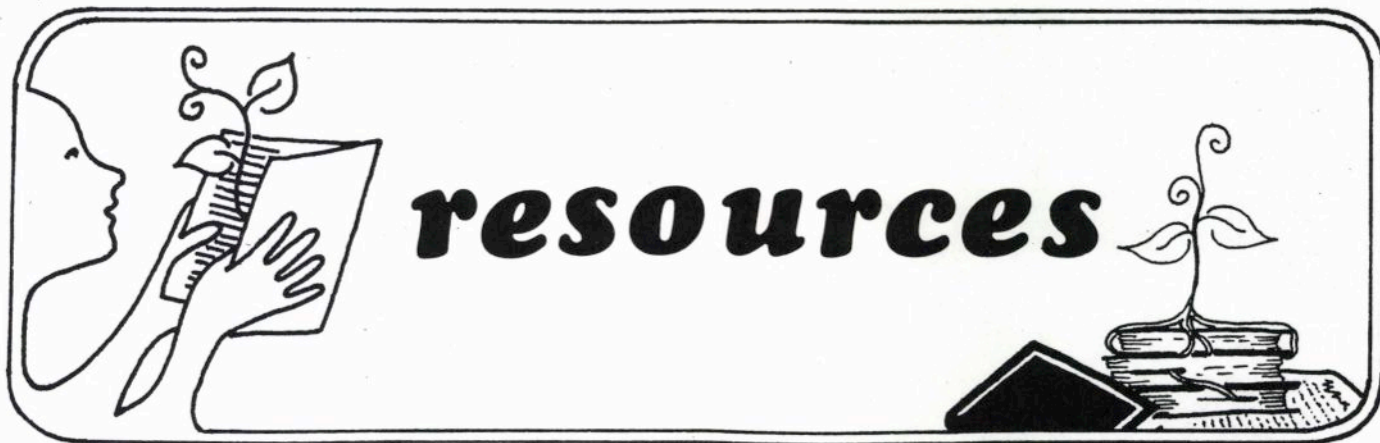
Baby Daniel is carried downstairs in a pink sleeper. Several people say, "Oh pink! He looks like a little girl." Daniel, who looks like a rosebud, smiles enigmatically. A neighbor says, "That baby is too pretty to be a boy." How long before Daniel can understand what they say? How can we bring up our boy unburdened by the sexist stereotypes that have circumscribed our lives?

Ideology is one thing, action is another. I guess it helps to tell children that most work can be done by both women and men, that women can be brave, that men can be gentle, but unless they see it around them, they won't believe it. Since housekeeping and kitchen work is shared equally among adults, children of both sexes clean up (or don't clean up), cook, wash dishes.

At Springtree the outside workers have been mainly women.

An Ananda home before and after the fire.





SHELTER & BUILDING

Zome Primer by Steve Baer. A 35 page oversized book which describes in technical detail the uses of five-fold symmetry. \$3.00 postpaid from Zomeworks Corp., PO Box 712, Albuquerque, New Mexico.

Your Engineered House by Rex Roberts. A book which gives the inexperienced owner/builder some basic knowledge of heat, light, house placement, ventilation, etc. Actual construction ideas seem to focus on post and beam structures. \$9.95 postpaid from J.P. Lippincott Company, East Washington Square, Philadelphia, PA 19105.

Shelter by Shelter Publications. Still the best reference book to homemade, low

cost houses. Has lots of interesting information about construction techniques throughout the world. A great dream book. \$6.00 postpaid from Mountain Books, PO Box 4811 Santa Barbara, CA 93103.

Catalog of Books on Design and Construction. From Nothern Owner-Builders, Rt. 1, Plainfield, Vermont 05567.

Dome Homes: A catalog of geodesic framing structures, is an 8-page treatise of general information about domes with a slant towards Timberline Domes, the company which puts out the catalog. They sell hubs, framing kits, plywood panel kits, and blueprints for do-it-yourselfers. For a copy of the catalog send

\$1.00 to Timberline, 2015½ Blake St., Berkeley, CA 94704.

From the **Maine Land Advocate** we found out about an architectural contest for low cost housing. The competition will challenge the expertise and technical competence of Maine's architectural, design, and building community. For more information call (207) 725-7047.

On Oct. 3-10 the School of Living, Freeland, MD 21053 will sponsor a shelter workshop. This is a do-it-yourself oriented conference conducted by Joe Ennis. Building and demonstration fee: \$25 for week and \$25 for the weekend (8-10). Write the school for more info.

***The Owner-Builder and the Code** by Ken Kern, Ted Kogan, and Rob Thallon, \$5.00. A lengthy survey of self-actualized housing, which challenges the whole regulatory system of building code and zoning enforcement. Energetic support for all who build their own shelters any way they want them. 175pp.

***Low-Cost Energy-Efficient Shelter** for the owner and builder, by Eugene Eccli, ed., \$5.95. Eccli, editor of **Alternative Sources of Energy** magazine. This book includes everything from simple winterizing to design and construction. Includes plans and specs for 34 low cost, energy efficient houses. . . . An excellent Rodale publication. 432pp.

*** Dome Notes** by Peter Hjersman, \$6.00. This is to earlier dome books what the Taj Majal is to caves. It's brilliant and knowledgeable—an unusual new approach to design of alternative structures, an open and thorough exchange of information presented as a comprehensive set of notes and illustrated with nearly 300 ink drawings. Sections include: building

models, drawing methods, geodesic primer, exhaustive list of regular solids, diamond domes, tensegrities, structural testing of dome hubs, urethane foam, fire test of a geodesic dome, a dome class, several experimental domes, biblio, and more. . . . 201 pp., 8½x10½.

***Other Homes And Garbage:** Designs for Self-Sufficient Living, by Leckie, Masters, Whitehouse, Young., \$9.95. A group of engineers from Standord University provide comprehensive, hard-nosed practical info: On efficient architecture design. On independent & inexpensive electrical systems. On utilizing solar energy for city, town & country living. On putting waste to work. On supplying water without waste. On aquaculture and intensive agriculture resources. On doing it yourself. Many charts, diagrams, examples, equations. A big hefty book, double-columns, 302 pp., 8½x11.

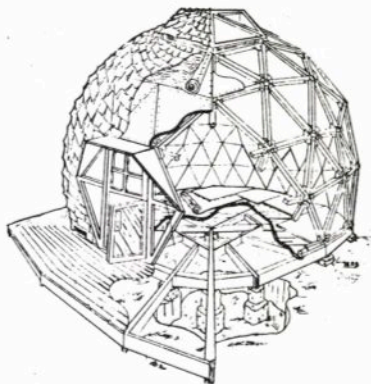
GENERAL

***Echo-Tech:** The Whole Earther's Guide to the Alternate Society by Robert S. DeRopp, \$3.45.

If you're hankering to leave the city and start a country community, DeRopp's book will provide support & detailed advice. Selections on food growing, food gathering, food storing & processing, making your own clothes, housing, how the body works/what can go wrong with it/how to tell when something is bodily wrong, first aid, childbirth, death, energy (solar, wind, methane), crafts (basket-making, pottery, beadwork, kayaks & canoes), blacksmithing, etc. Illustrated with line drawings, **Eco-Tech** is a general handbook for the "whole-earther" on food, shelter, health, energy, and crafts. He also wrote **The Master Game**. 315 pp.

The Building Foundation, Box 683, Hollis, Maine 04042 is sponsoring ongoing series of two week courses covering all aspects of home design and construction. Taught by a registered architect and staff. Please contact the foundation for more details.

The International Independence Institute, West Road, Box 183, Ashby, MA 01431 has a very good listing of books and magazine reprints on the subject of land ownership and specifically land trusts. Their most well known publication is **The Community Land Trust**, a 117 page book describing the land trust and its practical



applications. The book (\$3.00) and/or the literature list are available directly from the institute.

The Peoples Press Catalogue is a listing of books and pamphlets related to politics, women, 3rd world countries, etc. It's published by the Peoples Press, a group of anti-war activists. (31 pp.) Write Peoples Press, 2680-21st St., San Francisco, CA 94110.

Medical Self-Care is a new quarterly of medical tips, book reviews, sources of hard to get equipment, access to medical literature, etc. A useful tool for the communities that are trying to deal with their own health problems. Subscriptions are \$7.00 per year from Box 31549, San Francisco, CA 94131.

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Bookshelf

Here are brief descriptions of five books related to the intentional community movement. Our free brochure contains a complete listing of some 35 books on living and working cooperatively. Write: Community BOOKSHELF, Box 426, Louisa, VA 23093.

Working Communally: Patterns and Possibilities. by David French and Elena French. Hdbk., 269 pp. \$10.50.

Communal workplaces, in the Frenches' vision, are industrial and agrarian enterprises run on a human scale by people who live and work together cooperatively. The Frenches make plausible the argument that such organizations can be the basis of a decentralized society. They describe three contemporary communities which they see as partial successes in carrying out this vision.

This is an important book, the first to pull together in a coherent way the rational arguments for a communal society.

Communes: Creating and Managing the Collective Life. by Rosabeth Moss Kanter (ed.). Pbk., 544 pp. \$6.50.

The Social Science Editor of *Communities* magazine wrote, "This is the best single introduction to the issues involved in living communally that I've seen. Rosabeth's book is valuable because it articulates many of the problems of living in community, provides a framework for understanding those problems, and gives examples of how other communities have dealt with them."

Beyond Marriage and the Nuclear Family. by Robert Thamm. Pbk., 231 pp. \$3.95.

Thamm takes a social-psychological perspective in looking at problems in contemporary society and sees at their root an inability in most of us to deal with dependency, jealousies and self-involvement. He builds a strong case for the commune as the environment which will facilitate our transcending those interpersonal difficulties. Within such an environment, he argues, we can learn to develop strong ties of intimacy with a number of others, allowing us to be free of excessive dependency on any one person.

Families of Eden: Communes and the New Anarchism. by Judson Jerome. Hdbk., 171 pp. \$7.95.

Pat Conover, a sociologist and member of Shalom Community, says in his communal bibliography, "this is the most valuable book on the contemporary commune movement. It is wide ranging both in scope of direct research and in issues addressed."

The Social Science Editor of *Communities* magazine praises Jud's "...exceptional ability to capture the texture and meaning of communal life in well-chosen observations of actual communal events."

Neighborhood Power: The New Localism. by David Morris and Karl Hess Pbk. \$3.45.

Morris and Hess have provided the beginnings of a handbook, one detailing the methods which intentional communities and other cooperative groups can use to expand the boundaries of their sharing to include more than their own memberships. Drawing upon their experiences in the Adams-Morgan neighborhood of Washington, D.C., the authors explain how, through demonstration experiments cooperative groups can persuade their neighbors to regain economic and political control of their own lives.



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ABOUT OURSELVES:

Our vision of the job of editing this magazine is to function as a clearinghouse: to collect material, select what's most relevant for the folks who read **Communities**, and take charge of the production and distribution tasks. This means we don't want to be writing all the articles, taking all the photos, and preparing all the graphics for each issue. We hope this material will come from the people who see this publication as a tool or resource which is available to them, especially those living cooperatively. The following are suggestions for readers who have material to contribute:

NEWS FROM READERS: Three sections of each issue are set aside for short letters from our readers: Readback, Reach, and Grapevine. **READBACK** is "letters to the editors"—write and tell us your reactions to the magazine any time! **REACH** is our contact section—you can let others know you are organizing a new community, looking for a place to live, planning a conference, or offering a service. **GRAPEVINE** consists of letters or newsletter excerpts from existing communities—we like getting your up-to-date news, musings, analyses, and chatty letters.

GRAPHICS: We like to publish a magazine which is attractive as well as informative. We always need photographs (black & white prints), drawings, and cartoons.

RATES & DATES: The magazine's finances continue to hover near the break-even point, so the only pay we offer contributors is a free subscription. Occasional paid ads are accepted, but announcements in Reach are printed without charge. Due to editing, printing, and mailing schedules, there is usually a five-to-eight-week lag between our submission deadline and the distribution date, so send us your material as early as possible. Thanks for your help—we're counting on you to make this a better journal.

CREDITS

Final Editing—Chip, Vince, Bob, Chipper
Layout—Chipper, Chip, Bob
Production—Bruce and the Com/West folks

Photography:

Carl—photo on p. 9
Brian Edge City—Pp. 28, 30, 31
Mike Stacel—Front cover shot of Ronn Foss' van, also shots on pages 24, 29
Arrow Seven Springs—Pp. 36, 37
Bob East Wind—Pg. 26
John Hanson, Arts & Crafts Department, Colorado University—Pg. 7

Art:

Chipper—drawing on pg. 40
Ronn—pp. 22, 34, 39

OUR NEXT ISSUE will focus on the Israeli kibbutz, with articles by Kat Kincade, Joseph Blasi, and Muki Tzur that cover women, education, and individual freedom in the kibbutzim. David Ruth and Larry Katz both review the significance of collective and communal living as an approach to social and political change. An unusual and interesting literary approach is taken by Stephen in his doctoral thesis (which we excerpt) on the communal experience of the Mulberry Family in Virginia.

The following issue will be handled by Paul Freundlich of Training for Urban Alternatives in New Haven. It will feature a series of taped conversations and forums on a range of collective issues, from feminism to political change. Send material via Communities/East by October 31.

ARTICLES should run between 1000 and 5000 words. We are particularly interested in material on **CHILDREN: ACCESS AND TURNOVER: WOMEN: COMMUNAL ECONOMICS: COMMUNITY AND THE "REVOLUTION"**. Please send articles, along with graphics, to Communities East/Box 426/Louisa, VA 23093.

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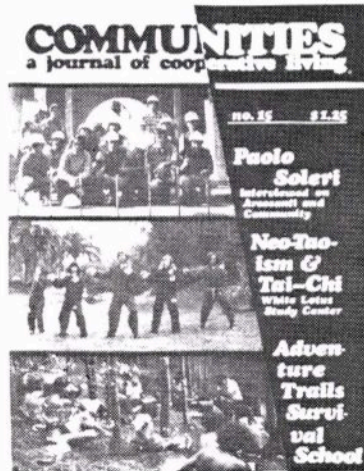
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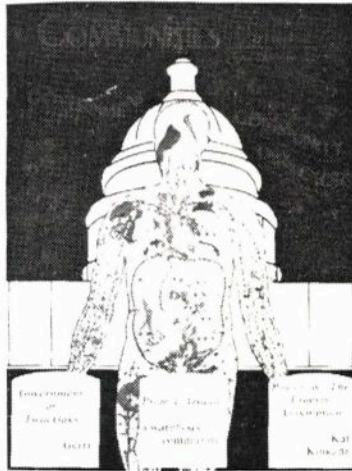


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