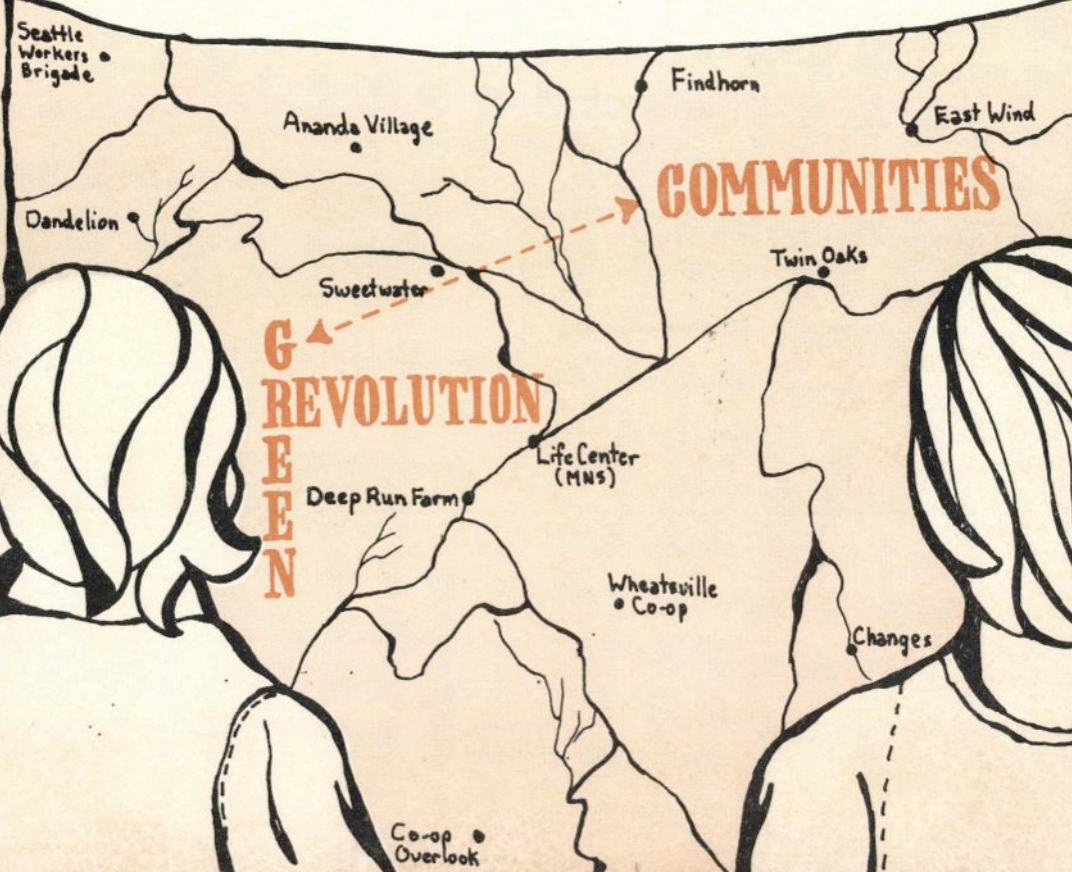
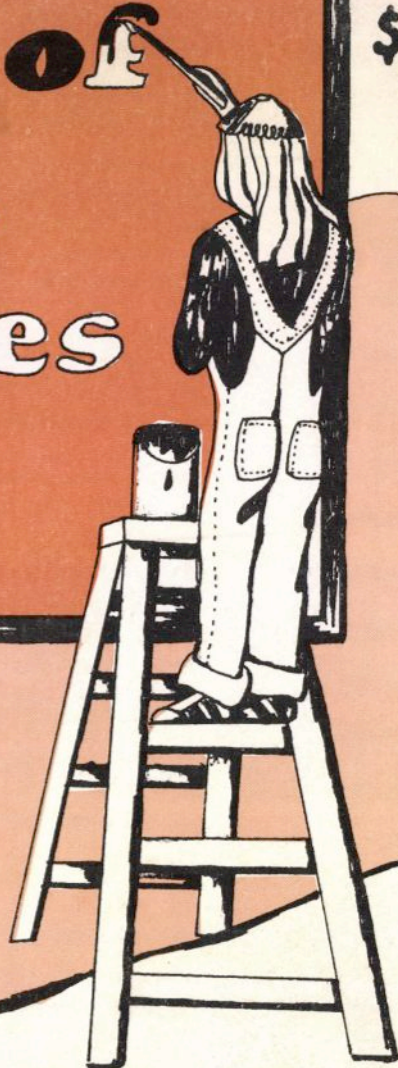


Directory of Intentional Communities 1978

\$2.00



28a

The School of Living



FOUNDED 1934 BY
Dr. Ralph Borsodi

INCORPORATED 1954
Mildred Loomis

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AND
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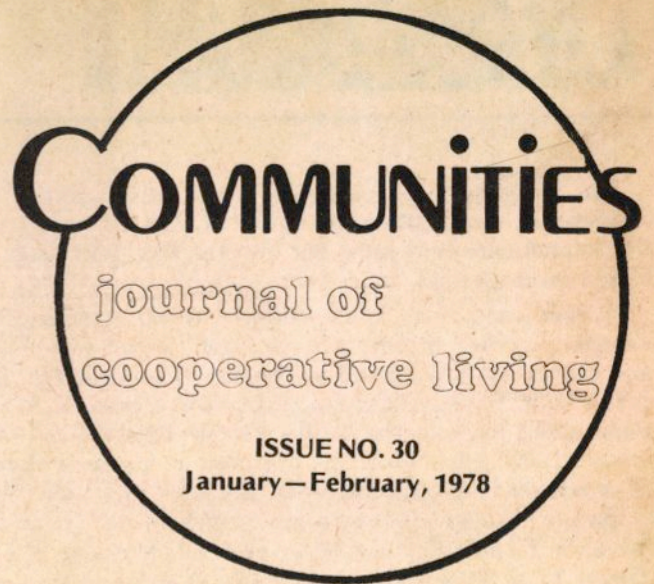
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ABOUT THIS ISSUE...

This magazine is different from other issues of **COMMUNITIES** or **GREEN REVOLUTION** in that it is, not only the Annual Directory issue, but also the first joint issue of these two magazines.

Neither magazine is a stranger to the cooperative movement, however. **GREEN REVOLUTION**, with a rural base and orientation towards self-sufficiency, is grounded in the decentralist, humanistic philosophy of Ralph Borsodi. With roots going back to the 1930's, **GREEN REVOLUTION** has worked cooperatively with many groups and organizations. As a reflection of this and their wholistic approach, the magazine has most recently come to include the Aquarian Research Foundation newsletter and the National Community Land Trust Center newsletter as regular columns, both formerly separate publications.

COMMUNITIES first began as a merger of three then existing magazines; *Communitas*, *Alternatives Newsletter* and *Modern Utopia*. Covering both urban and rural forms of cooperative intentional living, **COMMUNITIES** is decentralized in its actual publication and editorial process, with dual bases in New Haven, Conn. and Twin Oaks Community, Va. These two offices support a rotating editorship that has a range of folks from Philadelphia to California involved in pulling together material for various issues.

In fact, this is not the first time that **COMMUNITIES** and **GREEN REVOLUTION** have cooperated with each other. In 1973, it was arranged that the **COMMUNITIES** office at Twin Oaks handle subscriptions and mailing for **GREEN REVOLUTION** which was at the time being edited in Los Angeles by Richard Fairfield. If you think that the geography of that arrangement was bizaare, note that **COMMUNITIES** was at one point handled by 7 groups scattered across 3,000 miles. Both operations have come a long way and each has

established a solid identity in separate but related areas of the alternative lifestyles movement.

So it was no surprise to **COMMUNITIES'** folks when Jubal, for **GREEN REVOLUTION**, first proposed this scheme. The subsequent development of this issue, through many phone calls, letters, visits and conferences, has been both hectic and rewarding. Our sense of this issue's importance has made it well worth the anxieties over deadlines, changing print dates and all the seemingly small issues that crop up when two magazines are trying to include everything that is important to both of them. This process has reminded us of the logistical problems, and decision-making difficulties inherent in cooperatively undertaking a complex and subjective task like putting out a magazine. We have also gotten in touch with how energizing and educational it is to join forces with like-minded folks. We find the results, this issue, to be satisfying and hope you do too.

ABOUT THE CONTENTS: This issue is bigger than any that either publication has ever attempted. It is also different in its editorial balance. The focus is much more on resources and contacts than on in-depth feature material. The feature material we have included, however, is excellent and is representative of some of the best thinking that has come from either publication.

The Directory, itself, is current and complete and is further supplemented by the Resources and International departments. The increase in contact and resource information provided in this issue is hopefully a first step towards a more comprehensive Directory for 1979. We'd like to publish it as a book of sufficient length to allow substantial representation of groups other than communes, such as neighborhood organizing ventures, housing food cooperatives and work collectives. It is even possible that this could be another **GREEN REVOLUTION - COMMUNITIES** joint endeavor. Let us hear your responses to this issue.



Staff of Green Revolution and Communities

SCHOOL OF LIVING WORKSHOPS

Prison Reform

February 10-12, 1978
at
Deep Run Farm

With:
Dr. Martin Dosick, Springfield College and others

Explores alternatives to prison as well as the realities of life from the inside, the impact of prisons on the individual both within and outside the walls, ways of dealing with the problems and ways of bringing about reform of the entire system.

Tax Resistance

February 24-26, 1978
at
Deep Run Farm

A weekend with experts on:
legal and imaginative ways of putting pressure on the income sources of big government to make it more responsive to the wishes of the taxpayer.

Midwifery

NATURAL CHILDBIRTH

March 3-5, 1978
at
Downhill Farm

Demonstrations, exercises, discussions:
Spiritual midwifery as taught by those at Gaskin's farm, natural home birth, diet, Lamaze, psychological and physical preparation, prenatal yoga, giving birth without a mate, question of abortion, access to resources.

New Age Economics

March 10-12, 1978
at
Deep Run Farm

Economics of cooperation.
New age investment funds, how to deal with possessions, economics of small-scale industry, and barter. The economics of poverty and hunger with both theory and practical solutions will be studied.

Limited space, advance registration please.
(Workshops subject to change)

Deep Run Farm
RD 7, York, PA 17402
Phone: (717) 755-1561

Downhill Farm
RD 1, Hancock, MD 21750
Phone: (717) 294-3345

COST: Food & facilities \$6. Tuition \$25. Total \$31 for the weekend. Pre-registration 1 week in advance, deduct \$3. Limited number of partial scholarships available. School of Living members deduct \$5. If you wish to join, the membership fee is \$6, so by enclosing \$29 for pre-registration or \$32 for regular, it will include a 1 year membership. Send registrations and/or memberships to the School of Living, PO Box 3233, York, PA 17402.



THE SCHOOL OF LIVING

Before homesteading became popular; before the advent of the "drug culture" which Judson Jerome writes about in this month's Rumors of Change; before the "military-industrial complex" had been identified; before there was an "energy crisis" or an "environmental crisis"; before **Walden II** had ever been imagined by B. F. Skinner; before there was a communal movement and before most of those now living in communes were even born—in fact, prior to the "olden days" as my children who are now in their 20's like to refer to my teen-age years, the School of Living began advocating and establishing the forerunners of the modern commune.

In 1928 Dr. Ralph Borsodi, our founder, wrote **This Ugly Civilization** (Published by MacMillans) which was a critique of modern industrialization and a proposal for a human alternative in the modern small-machine equipped homestead. By 1934 he was advocating small communities of people voluntarily working together to build their own homes, produce their own food, and working to attain a new measure of independence.

NEW ECONOMIC PATTERNS

The School of Living was founded in 1936. The School, in a modest Dutch colonial building on its four acres, was a functioning modern homestead, but part of a larger intentional community, Bayard Lane. The School had a good library, a weaving and craft room, a student dormitory. A small barn housed a cow, a pig, two dozen chickens, tillers, and tools of organic gardening. They fed the soil with composted human; used no artificial fertilizers or poisonous sprays—a real departure from

custom in those days. Whole grained bread, organic vegetables, raw milk, cheese and butter, honey and other natural foods delighted staff and students.

The School of Living was surrounded by sixteen other families, homesteading their two-acre plots. Members use the School for crafts, for forums on aspects of living and community-center. A profit-sharing corporation, the Independence Foundation, had its office there.

Three new economic patterns were advocated and first tried in the Bayard Lane Community. A cooperative labor-policy was the first principle of Dr. Borsodi's new community. Building Guilds were established as associations of workers who planned with homesteaders to build homes for an agreed upon sum. If they finished the work for less than the agreed upon amount, the difference was shared between the Guild workers and the owner.

A cooperative credit system was established to develop a fund from which to finance homestead activities. It functioned in a similar fashion to modern day credit unions. The savings and costs were shared between borrowers and lenders. (Elsewhere in this issue are two articles about two organizations currently carrying on this tradition.)

Ethical land tenure was the third plank in the new economics. Instead of land being individually owned it was community owned and use rights of individuals were secured by a contract or lease between the individual and the community.

These activities, plus seminars, workshops, a series of pamphlets on do-it-yourself and homesteading skills, plus a busy gardening schedule constituted an adult education program, known as the School of Living.

"CAPILLARY OOZING WATER"

On a wall in every room of the School of Living, neatly framed were these words:

I am done with big things, great institutions and
big success. I am for those tiny invisible moral
forces that work from individual to individual
creeping through the cranies of the world
like so many rootlets
or like a capillary oozing water
Yet will, if you give them time
rent the hardest monuments of man's pride.
—William James

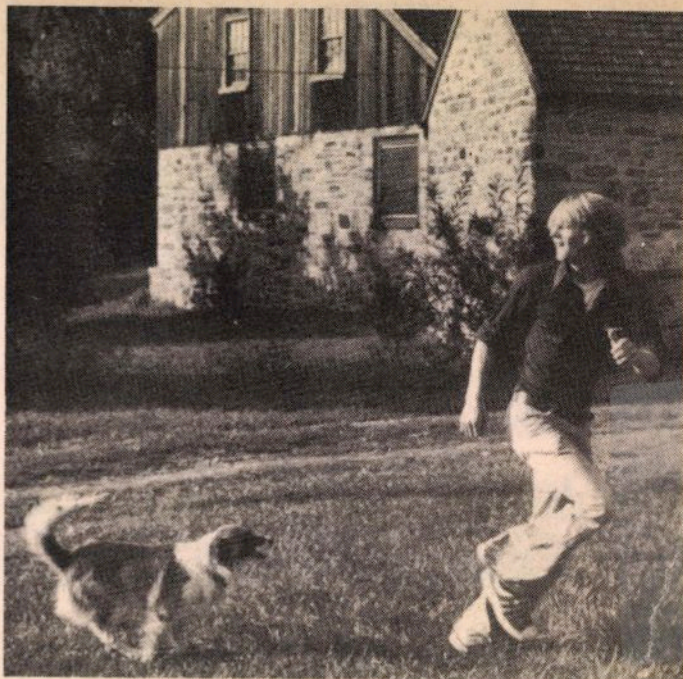
After a sojourn at the School of Living, almost everyone called themselves "decentralist." Uncounted numbers decided to "go ahead and live," to build their own homestead. In every state, in Canada and in many foreign countries, are School of Living decentralists. For most of them, a homestead is a base for functioning, loving families—often extended families or expanded families—with members approaching a "tribe" or primary group. Not just parents and two children, but

groups where children, adolescents and wise, skilled older people all live together.

From the School of Living too, grew many early intentional communities. Some of which began in the early forties and are still functioning successfully include: Van Houten Fields and Skyview Acres in New York; Bryn Gweled and Tanguy Homesteads near Philadelphia; May Valley Cooperative community near Seattle; Melbourne Village, Florida. No one knows how many current communities have grown from these.

In November 1977, Chuck Fager writing in **Win Magazine** and **The Bay Guardian**, says, "Ralph Borsodi was the intellectual godfather of the modern decentralist surge in our society, a cluster of related movements including homesteading, communalism, intermediate technology, cottage industry, natural foods and holistic medicine."

Today, Deep Run Farm, Heathcote Center, and Downhill Farm all identify themselves as School of Living communities and are pursuing alternative lifestyles, and cooperative or communal economics.

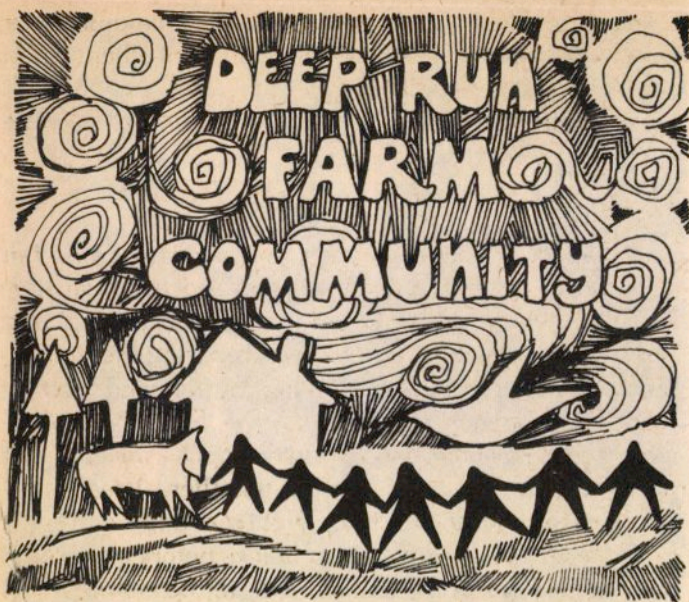


ROCKY & DOUGLAS WORK OFF SOME ENERGY



DEEP RUN FAMILY, NOV. 77, 4 MEMBERS MISSING

PHOTO BY: TINA IANNI



How Are We Different?

In trying to decide what to write about Deep Run we have discussed writing the usual descriptions of the land (36 acres), people (12 adults & 7 younger folk), the ways in which we share income (75%) and ways we make decisions (consensus) and ways we relate to one another (a mixed bag). Instead of emphasizing those points we want to write about the ways in which we are different from other communities—or at least from most other communities.

INVOLVEMENT FROM A RURAL BASE

It has been a pattern, only occasionally broken that rural communities have a tendency to isolate themselves from the problems of the larger society and especially from national and world issues. In some cases this has been intentional and in other cases the rigors of rural self-sufficiency have made a withdrawal from the great "out there" a necessity.

At Deep Run we have a commitment to changing the system. By that we mean changing the economic system, the political system, and the social structure to make them more responsive to the needs of the people. Specifically it means to decentralize everything, industry, government, unions, churches and organizations and systems of all kinds.

Such massive changes must begin within each individual. We must each learn and train ourselves and others to work, play and love in a non-violent, cooperative and human manner where "isms" no longer exist. Each of us is an important part of the whole. Death can come suddenly from outside forces or it can begin by the death of individual cells. This is true on both cosmic and micro levels of life.

We try to reach out. **Green Revolution** and the School

of Living are part of our outreach program. Deep Run School is another important part. Direct political action both within the system and through civil disobedience when necessary, are also part of staying in touch keeping the pressure on, doing what we feel we must do.

During the past 18 months three members of our community participated in the Seabrook action to protest nuclear power. We will likely be part of the next action planned for June 24th, 1978. But closer to home we have worked against our local nuclear plants, we have passed out leaflets, helped to organize public meetings, appeared on radio, TV and before various interested groups, and written letters to the editor and to politicians.

Two of us planted a garden at the Pentagon to dramatize the difference between life and death, and as a result were charged with destroying government property. We have marched in the Continental Walk, we have demonstrated against the B-1 Bomber, we have helped to label the Pentagon as the Temple of Death and we have held workshops and conferences to help spread the word.

Staying involved and active is an important part of our life. This involvement takes many different forms and manifests itself at different levels in each of us.

DEEP RUN SCHOOL

More than any other single activity, Deep Run School occupies much of our time and attention and daily lives. Deep Run School is a parent run school located on part of the 36 acres known as Deep Run Farm. There are about 18 children attending this year (including 4 of our own children). Two of the three teachers live here, and two of our other members are employed as part of the CETA program in maintenance and repair activities.

Even though we do not run the school, except to the extent that we are parents, we see Deep Run School as an important part of our outreach program into the community of York, Pa. It is an opportunity to instill non-violent, cooperative values in the children as well as an opportunity to work with other parents for our mutual education. The sliding scale tuition based on the ability to pay (tuition runs from \$15. to \$80. per month) consensus decision making, consciousness about food and health, ungraded classrooms, and a general atmosphere of freedom to contribute to what we see as an alternative education for our children and for children from the surrounding area.

TRUSTERY VS PROPERTY

Deep Run Farm and Heathcote Center may be the only intentional communities that are living on land held as community land trust. There are many communities that hold their land in common or that own land which has been deeded to a non-profit corporation which they often refer to as a land trust but this is far different from

a community land trust. We believe that the difference between a private land trust and a community land trust has real significance for us both today and in the future.

At first glance, the trust has no immediate effect on our lives. A closer look, however, reveals certain changes in attitude and long range thinking made possible by the community land trust. First of all, nobody owns the land, not even those of us who live here. This means that even if we or our children or our children's children should unanimously agree to sell the land, we could not do so. Neither could we become absentee landlords, renting the land to others for personal or community gain. The inability to sell or profit from the land gives us a sense of permanency and sense that we belong to the land instead of the land belonging to us.

Real property, land and improvements, are the single largest possession that most of us have or will ever have, in terms of monetary value. Treating natural resources as gifts that must be protected instead of exploited helps us to relate to the land in a kinder more thoughtful way. It has also helped us to come together as a community, to feel that we are each an equal part of what is happening

here, to feel that there will always be a community here, that what we do here will not be undone by other owners or by future generations.

We believe that treating land as trusterty (stewardship) is a better way.

NEVER A DULL MOMENT

Amid all of these activities we seem to get a fair amount of satisfaction out of the chores of everyday life. Making whole grain bread, tofu, delicious almost gourmet meals, milking the cow, preparing the garden, repairing the vehicles, making butter and cottage cheese, shopping and cleaning the house all go on, sometimes smoothly and sometimes not so smoothly but in general we get off in doing it together. Wednesday night swimming and thursday night meetings, and every night holding hands in a silent thanks before meals, and special partjes on birthdays and at the Soltices and Equinoxes help to keep us busy and happy. Frequent conferences and visitors add an extra dimension to our life, but if you want to visit please make advance arrangements.

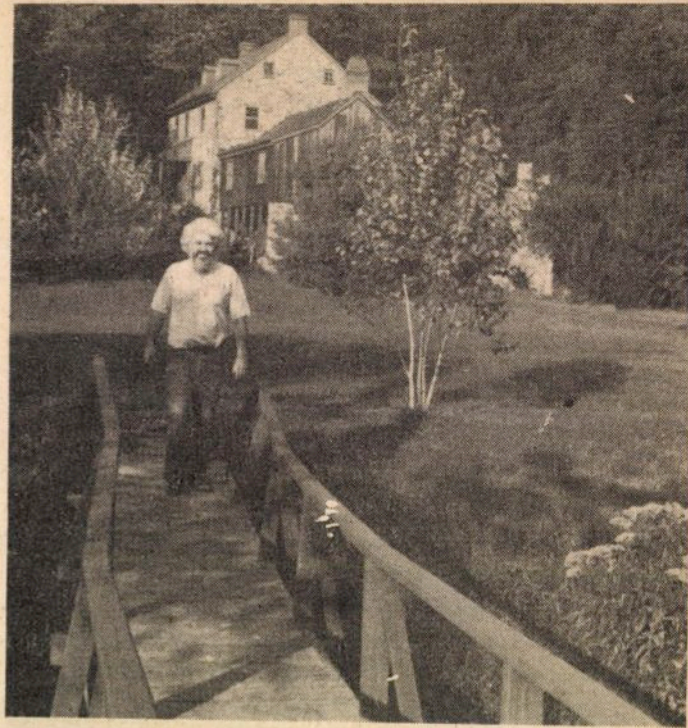


WORKSHOP ABSORBING SOME SOLAR ENERGY

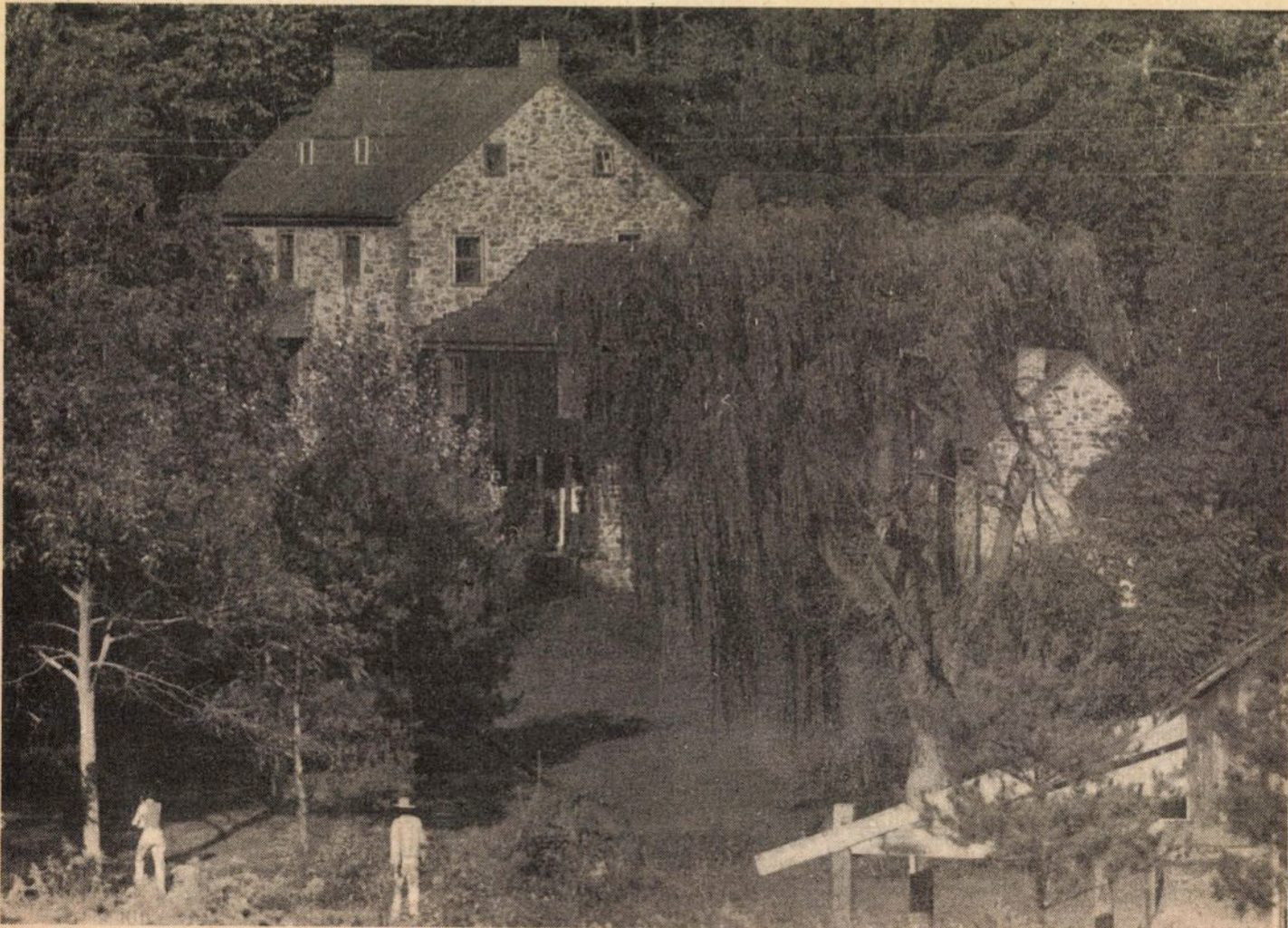
TOWARD A HUMAN FUTURE

Heathcote Center and Downhill Farm live a rather different lifestyle from that of Deep Run. Neither the School of Living nor the learning centers associated with it are homogeneous organizations. There is no centralized decision making. No hard and fast dogma laid down from above. Rather the philosophy is rooted in serving the real needs of human beings, on a human level, through voluntary cooperation and dignified simple living.

Those of us who actively participate in the School or Living have an awesome responsibility. Our heritage as both "Grandmother of the Alternative Press Movement" and "Godfather of the modern decentralist surge" places on us the responsibility to remain in the forefront of social change. In many respects the School of Living has been ahead of its time. We hope to continue the tradition of being modern pioneers in terms of both thought and action toward a more human future. We believe that our learning centers are indeed demonstrating better ways of doing things and we are constantly striving to make the **Green Revolution** a more effective voice for decentralization. □



JUBAL AT DEEP RUN



MAIN HOUSE AND GROUNDS AT DEEP RUN FARM

FINANCING

INTENTIONAL

COMMUNITY

The following two reports deal with an old and a new fund which will help to finance community.

COMMUNITY EDUCATIONAL SERVICE COUNCIL, INC., originally called the Homer L. Morris Loan Fund, was established in 1955 by an association of people who had experience forming and building intentional communities and recognized the difficulties such communities have in obtaining financial backing through traditional channels. With a small endowment, CESCO began granting small loans to communities. CESCO was originally named after a friend who had devoted his life to helping establish cooperative communities through the American Friends Service Committee. He was involved in Penncraft Community, and played a key role in the development of work camps where people of all ages lived and worked together on specific projects.

For many years CESCO has been providing short term loans at low interest to intentional communities, helping finance their growth and development until they were able to find other credit sources. One dramatic occasion when CESCO met a pressing need occurred at Koinonia Community in Georgia. The community was attacked by local racists because of its freedom from racial discrimination: it included both blacks and whites in the community and in worship. Koinonia's productive facility was bombed, its buildings were shot at, and commercial suppliers and outlets for sales succumbed to pressures to boycott the community. Local banks refused to supply needed loans. CESCO was one of a number of resources that came to the rescue and helped Koinonia pull through these difficult times.

CECSI has helped many other communities survive less dramatic but still critical situations. Twin Oaks in Virginia and East Wind in Missouri have both borrowed money to purchase materials for their expanding hammock industries at a time when they were able to acquire orders for their hammocks but could not find lenders willing to make even short term, high interest loans to enable them to buy the rope necessary to produce those orders. Downhill Farm in Pennsylvania was given a loan which enabled it to buy equipment for a log planter industry that had given them a successful financial base. Plow Creek Fellowship in Illinois needed crop loans. Loans such as these are small, but make an important difference to a new community which has little capital and less credibility among traditional lending institutions. CESCO has also helped several community-

oriented publications including **The Community Market Catalog, Communitarian, Source Catalog, and Communities.**

From the beginning, CESCO, which was initially incorporated with broad objectives, has been interested in more than just lending money to communities. Five years before CESCO was created the organization called The Fellowship of Intentional Communities was formed to increase communication and mutual support among existing communities. Several years after CESCO was established the Fellowship of Intentional Communities became an informal adjunct to it. Its members recognized the need for sharing to continue, and the annual CESCO meetings were therefore held on weekends to give participants two days together. Sunday is for CESCO business and Saturday for discussion and celebration with time to share the experiences of the past year and to increase the communities knowledge in areas of interest and concern to everyone. The meetings are held at various communities.

In 1975 CESCO took steps to expand both the endowment of the fund and the scope of the organization. At that time the name was changed from the Homer L. Morris Loan Fund to CESCO because it better represents the basic purposes of the organization. The fund has received only minor additions since it was formed, and the directors felt a need to broaden the scope of the organization to emphasize its educational and service functions, and to help in fund-raising. A major activity of CESCO at the present time still consists of providing loans to communities. Over the past twenty years more than 40 communities have been involved with CESCO, both as recipients of loans and through participation in the annual meeting and the Fellowship of Intentional Communities. CESCO hopes that in the future these activities will become more extensive as fund raising increases the endowment and makes possible more and larger loans, and at the same time provide more educational services both to communities and to the public at large. The goal is first, to help people learn how to live together, sharing their physical, intellectual, and spiritual resources to create a society based on cooperation and mutual respect rather than competition, suspicion, and coercion, and then to make resources available to help people realize their dreams.

Because of the limited endowment, CESCO can only make small short term loans, usually for the purchase of equipment, supplies, seed, livestock, buildings, or other expenditures which increase a community's self suffic-

ency. CESCO does not at this time have the resources to assume mortgages or to finance land purchases. To obtain a loan from CESCO, a community must have a significant degree of sharing life together. This does not mean that there must be a pooling of income or holding of all property in common. A maximum limit of \$3000 has been set that will be loaned to any one community at one time, and reasonable assurance is required that the financial aid will be paid back. Any funds which are not recovered is a loss to the community movement. The Loan Committee of CESCO is responsible for deciding loans, and general policy is worked out by the membership and directors at the annual meeting. All decisions are arrived at by consensus.

Usually representatives from a community that is interested in obtaining a loan will come to the annual meeting. CESCO welcome as Associate Members any person who declares interest and concern for the organization and who pays an annual membership fee, currently set at \$1 per year.

From year to year there is a considerable turnover in the communities that participate. In 1977, eight communities were represented at the annual meeting: Tanguy Homesteads and Bryn Gweled in Pennsylvania, the Vale in Yellow Springs, Ohio, Aloe in North Carolina, The Movement for a New Society in Philadelphia, Corporate Communities of America in Washington, D.C., Aquarian Research Foundation in Philadelphia, and Kimberton Farms, one of the Camphill Communities in Pennsylvania. Some of these communities participated for the first time, while others have been involved with CESCO since its beginning over 20 years ago. The 1978 annual meeting will be held on March 11-12. If you are interested in learning more about CESCO and its work, or would like to investigate the possibility of a loan for your community, write to CESCO, P.O. Box 17124, Philadelphia, Pa. 19105.

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CIF

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639 MASSACHUSETTS AVENUE, CAMBRIDGE, MASS. 02139 (617) 661-4661

The most significant effort at financing community conscious enterprises is the formation of the C.I.F. They are establishing a \$3 million (or larger) fund in cooperation with such organizations as: The American Friends Service Committee, The Center for Community Economic Development, The Workers' Cooperative Association, Inc., The Institute for Community Economics, Inc., and the Northeastern Appropriate Technology Network.

It is with and through such organizations, that the C.I.F. hopes to establish a "People's Bank" that can provide the funding for the kinds of enterprises that will change the way we will live and work. Loans will be made to individuals, organizations, and associations engaged in socially beneficial, environmentally responsible and community conscious enterprises.

The March issue of **Green Revolution** will carry a feature story about the C.I.F.

AN INTERVIEW WITH ROGER ULRICH

by David Ruth

*"What am I doing wrong?
I've been a good
Skinnerian. I've
published. I've followed
all the rules."*



I'll try to give you a brief background of myself where I am from and how I got to be a research professor at Western Michigan. I had never been particularly good student. I thought I was going to flunk the first grade, then the second, then the third. In the fourth grade the teacher called me in and said "You're going to flunk unless you do certain things." I did them, primarily because they slapped an eligibility rule that said if you were going to play sports you had to do well. I went to college primarily to play sports. This was unusual, because my Amish Mennonite background didn't encourage sports except for my father.

My father's side of the family was unusual in other respects, as well. They were farmers who had come out of the depression. My father was the first in his family ever to have worked in a small town. They were the sort of Mennonites who were trying to better themselves in non-traditional ways. My dad was sort of a rebel. This particularly came out during the second world war when some of my dad's family went to war. That was really a crisis in our family, a turmoil that you could feel. A lot of pressure had been placed on us Sunday after Sunday via the pulpit to remain in the anabaptist pacifist non resistant tradition, yet my father's family couldn't.

I wound up at Evangelical United Brethren School where I played basketball, baseball, was student body president and got into a lot of things. I was only marginally involved with academics. The Korean war was on, so I took tests to stay out of the army. I was wrestling with whether or not to be a pacifist but in my heart I wasn't, so I couldn't be a C.O.

When I graduated I went into the Navy and Officer Candidate School. I hated O.C.S. After not doing too well in several areas I was called in and I said, "Sir, don't think I'm officer material". They agreed, and that ended my career as an officer. During my next 3 1/2 years in the service, I started doing more reading than I had ever done in my life. I began to get interested in psychology and to think about getting into school again when I got out. School had been associated with the most enjoyable thing I had ever done, athletics, so I think that a little bit of the laws of behavior were playing on me.

In 1956 I went to Bradley University where I got my masters degree. Then I went on to Wesleyan as an assistant to the dean of students where I started to do some counseling and got into therapy. After two years

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there (where I also helped coach basketball and baseball, still very much into sports) I went down to Southern Illinois in Carbondale and dove into a PhD program in Clinical Psychology. I was really hurting because now all those years of non academic input had left their mark, and it required a great deal of effort to do well. There were many times I didn't think I was going to make it through.

The most important thing that happened to me was that I met Israel Goldiamond from the University of Chicago and

Nate Azrin who was a student of Skinner's. Through them I was drawn into experimental psychology. I wasn't a scholar, but I was a person willing to go and look into other areas and try out different things and that's what research is all about.

I started to research in the tradition of experimental analysis of behavior, operant behavior and the types of things that were later to be known as Skinnerian psychology. I did well and once again that led me further into that approach.

The principles of operant conditioning and behavioral engineering expounded by B.F. Skinner were the basis for Roger Ulrich's research and subsequent fame. The behaviorist utopia in Skinner's novel, WALDEN II, led him to live communally at Lake Village, just as it was the inspiration for those who founded Twin Oaks community.

In this interview, taped during a recent visit to Twin Oaks with the Social Science editor David Ruth, Roger reflects on his remarkable career as a fervent and successful behaviorist researcher and author; professor; director of a pre-school, and member of an experimental community. He traces here a rich chain of experience and realization that has brought him to an important change of perspective.

The concept of determinism appealed to me when I started to read Skinner. The idea that you don't have free will started to make sense, it helped me put things together. I was with Nate Azrin in animal research and I had success there. I got to know Skinner and gradually became a disciple of what was starting to form into a new religion. We didn't realize that at the time, because we ourselves were putting down religion because it wasn't scientific. Following graduation, I took a job at Illinois Wesleyan as chairman of the department. By that time I really had a sort of fervor trying to apply a lot of things that were in the behavioral laboratory to everyday life.

looking for more control. Prediction and control were the cornerstones of Skinnerian psychology. You studied human behavior for no other reason than to better control it.

David: Had you published your thoughts on how to apply behaviorism to everyday living?

In 1965 I moved to Kalamazoo to become the head of the psychology department at Western Michigan. I immediately started to turn the department into a behavioristic seminary (although I didn't realize it at the time.) I worked very hard to get some of the top behaviorists around the country to Western Michigan. Skinner was very happy about it because Skinnerians hadn't been accepted that much. Operant conditioning was too narrow for traditionalists; it was too much on the fringe. And it had a lot of Skinner's own personality which is that of the gadfly, the one who likes a bit of confrontation. But that's what turned us all on and Western became one of the leading schools of psychology in the behaviorist tradition.

Roger: Interestingly enough, the topic that I happened to choose for my dissertation was aggression. The Vietnam war was starting to get heavy play. People were wondering what aggression was all about. A lot of what makes or breaks you in the academic world is what fads are selling at any particular time. Aggression was big and I was heavy into that area. I got to go to Europe and traveled about, speaking on that topic. Also, I was head of a department and I was starting to apply Skinnerian principles in the classroom with some success. I was trying to influence legislators to do something about first grade under-achievers. I got very much involved with the civil rights movement and the lobby in Springfield to get legislation for programs in schools that would help minority kids.

I started to get seriously involved in the Walden II movement. There was a conference at Walden Woods in Michigan with Kat Kinkade, a lot of people who are now in North Carolina, Bill Shepard, Jack Michael and Skinner himself. In 1966 we were invited to make a presentation to the Johnson Foundation. Our idea was to get a lot of money and to go off somewhere and start Walden II. The facts

I was part of a group that wanted to do things. At conventions we'd talk about changing the world to make it a better place. And we were going to do it through Skinnerian psychology. We'd read Walden II and became part of a group meeting here and there and saying, "Let's get Walden II started. Let's get on with this." There was the seed of competition in me from having played sports. My "let's win this game" attitude was transferred to my profession. I wore this professional hat all the time.

I immediately started to turn the department into a behavioristic seminary.

I was discouraged at Wesleyan because in some ways it appeared that things really didn't move fast enough. The small church-related school couldn't do that much. I was

were that we fought among ourselves about each decision. We couldn't agree on anything, and the Johnson Foundation people soon got the idea that there were better places to spend their money. So everybody went off his/her way. Kat had something going in Washington, and then later helped found Twin Oaks. I set up a small corporation and got a school going. Behind a lot of what we were doing in the laboratory and the school was the dream of a community that would engineer behavior to be problem free, just like Fred Skinner said Walden II would be.

David: When did you first have any disillusionment with the movement?

Roger: Well, there were setbacks all along the way. But I never saw them as being threatening to the basic theology of Skinnerian behavioral engineering. Simultaneous with this I was setting up the learning village, which was a private pre-school. It was almost impossible to get it going. But nothing really stopped us; we just kept muscling through. We had so much fervor, and so many young people

It worked because there were a lot of zealots... We could have built a pyramid.

involved, that the thing started to work. We always said that it was working because of the theory, because of the principles. What we didn't notice was that it worked because there were a lot of zealots. Very enthusiastic people; we could have built a pyramid. The independent variable responsible for the dependent variables weren't being all that carefully analyzed, like we did in the laboratory.

I didn't start to see the realities of everyday living until I got on with it. While I was dealing with it in my head, a la academe, there were no problems. Just as with the turn of a word, Frazier solved everything in Walden II. Read how it ends with Burris sending a telegram: Dear President Middlebach, take your university and jam it. Skinner sort of telling a made-up ending for what really would have happened; Burris going back to the university and lecturing to sociology classes etc. Which is in fact what Skinner ended up doing. He never did go and live in a community.

It was interesting to me that Dr. Skinner wrote you a letter which you published in the last *Leaves*, the Twin Oaks newsletter, about how you should go to Chicago to learn what communities are all about. That's a joke. I know the people who go to Chicago. We go there for the lights and the excitement. The people there have in no way experienced what the young people at Twin Oaks have experienced. It should be vice versa and it should be the same way with Dr. Skinner. Rather than going to Chicago where they're going to bow down and honor him at another banquet, it's time for him to come to Twin Oaks and live for awhile and understand what it's all about. At least in order to have credibility with me. That's hard to say because I love him. But that's true as I see it. To know something in a strictly intellectual academic way is not really to know it.

There's a book out by Doug Boyd about the Indian medicine man who brings out that life is something that you experience, a la Casteneda. When did I start to experience this change in perspective? I couldn't point to the day I said, "I know". It's something that flowed over me very gently via experience.

In 1967 I went off to Harvard to participate in a conference that IBM was funding to study the effects of certain technology on society; what conditioning would do,

what drugs and what brain stimulation would do. I was hearing about Leary and Alpert and what was happening in the drug world. Sanford Unger was showing movies about the use of LSD in mental hospitals. Being the experimentalist type I asked, "Have you ever taken it?" Well, the academic tradition is that you don't take it, you give it to sophomores, you get someone else to do it. After I got back home I said, "Hey, let's get some of that stuff and do it." That was a kick in the head which, as much as anything, led me to take a new look at things. It's a bit hard to have a good healthy dose of LSD put in you and still think that you can manage the universe. I was in a new ball game.

At this time I was no longer head of the department, I was a research professor. I was still in charge of running our school which continued to have numerous problems. By the beginning of 1971 we found 265 acres along the lake in Kalamazoo that we moved onto, with our Skinnerian Walden II behavioristic fervor for changing the universe still in hand. It was a high time but also confusing. The doubts were starting to slip in via the acid I was taking.

The other thing that started to happen was that we all wanted to be Frazier. We were all wanting to love one another, to be kind to one another, to be reinforcing - yet at the same time there were fights going on, backstabbing and people mad at each other. That contradiction was doing something to my head.

Another difficulty was that we came out of so many different backgrounds and that left us confused about the appropriate lifestyle as far as marriage goes. We were pretty malleable, and were saying that things don't have to be like they were with our fathers and mothers. We were a free-living, free-loving social group going through heavy, heavy changes. You'd date this person on a certain night and then someone else on another and in your head you were supposed to say, "That's all right. You shouldn't be jealous. There shouldn't be any of this." We were battling our guts and not admitting things that were really there. We tried to live up to our intellectualized criteria of what society should be. But in looking back, I don't think that any of us were that successful. I wasn't touching base at home much, and neither were some of the others in the group.

In Walden II Skinner has Rogers, a former student, come back and say to Frazier, "The time has come to leave the university and to experiment with your own life." And I think that that's the most important thought in the book. I really latched onto it and went out into the community movement with the idea of experimenting with my life. I didn't realize what I was getting into or where it was going to take me.

We were a free-living, free-loving social group going through heavy, heavy changes.

We couldn't engineer getting the dishes done.

I am still just beginning to realize that we can intellectually get a certain kind of knowledge, but for you to feel the heavy price that you must pay for actually living these things is something that really starts to make you look at things in a different way. As Rolling Thunder says, "The law of nature is that nothing is free." Sooner or later, debts are going to be called in and you will have to have an accounting. My Mennonite background certainly said that was true, but by this time I was second generation of a family of Anabaptists who had broken with that tradition.

David: What were the experiences you had that made you question behaviorism?

Roger: I had published a series of books on the control of human behavior and everything turned out all right in them just like in *Walden II*. We had study after study where people had effectively gotten other people to act in certain ways. Now, here I am, living in this commune and I can't get my kids to put away their socks. We couldn't engineer getting the dishes done. This is what the **Leaves** talks about; what Kat talks about in her book, **Walden II Experiment**; what all the various communes had in common.

Also, I had made a movie called "Understanding Agression" which was almost benignly saying that we have to control our agressions and suggested that we use too much aversive control, that we've got to be less aggressive. I still believe that now, as I did then, but I believed it far too fervently. I'd forgotten the other data that says when you are hurt you will fight, you will be aggressive. There are kinds of situations that you won't be able to control.

For example: We didn't have enough money. We were trying to pay off the place. Different people were saying, "Do it this way". The kids weren't keeping the house clean and neither were the adults. We were checking off charts that were to indicate whether the kids had done their duties and so forth, but we were just checking. We didn't really look at what the kids did.

I found myself losing it, kicking a hole in the wall right beside a kid's head because I found a bunch of cat crap under a bed. It was supposed to have been cleaned. I remember going downstairs and almost crying, thinking; "What's happening? I'm supposed to be able to control these feelings and emotions!" And I was starting to really doubt where I was at. Another time I was riding one of the community's horses. He ran off with me and bashed my head against a tree. I lost it and the next thing I knew I was around his neck, biting his ear and yelling. Once again I had to say to myself, "What's the matter with you? You're sort of crazy. No former head of a psychology department and clinical psychologist certified in the state of Michigan should be crazy."

At this time I'd also gotten more and more into heavy drugs and although it wasn't the sole reason for any kind of great change, it was a fantastic happening. I had been mainlining cocaine and one night I decided that in addition to the cocaine, I'd drop acid at the same time. I was taken on the trip of my life. My mind started rushing faster and faster through the whole history of evolution and I was intermingled with it. A certain terror started to overtake me. Paranoia started to grab hold of me. At the time, my marriage was falling apart, I was having trouble with the lady I was dating at the time, our group had just lost a

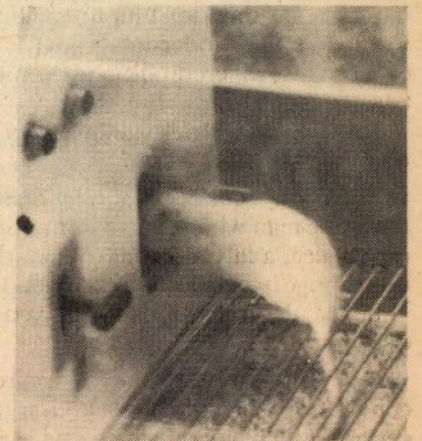
number of grants and we were hurting. It was like paying the piper. It's bad enough to pay the piper when you're straight. When you have three hits of cocaine and acid kicking around in you the price looks a little high. In fact as it went on the price got higher and higher and suddenly this overwhelming truth came over me that there really was a heaven and a hell.

I don't know where that came from - maybe it was out of the Anabaptist tradition following me all the way from Conrad Grebel - but anyway there was not a doubt in my mind. There was no academic debate that I could argue my way out of. Right at the moment of that realization, overwhelming terror grasped me and I knew I was in hell for eternity. It was not just a bad dream. My arms where I had shot up were really throbbing with pain like I had hold of every shock generator ever constructed. This went on and on and then I died. Something just broke. Instead of dying and then going to hell, I had gone to hell and then died. And I started to think, "What a relief!" And then, "So this is what death is all about. You're going to be like this for the rest of eternity." A few hours later I discovered, "Well maybe I'm not dead." I started to cross back over and be reborn. And I wasn't sure whether I wanted to be or not, because now I had to face senility, impotence, every possible paranoid thought that I'd ever had, and I had to deal with that for the rest of the trip. I didn't take any valium to bring me down because I thought, "Well, if I take any more drugs, it will be just that harder to kick the habit." The Anabaptist martyr in me said, "Take your lumps, boy, you have to pay the price."

During this same period, I was still dealing with Lansing. I had a lot of money coming in, and I had mental health programs, but I was starting to become aware that those weren't any panacea. In many ways, the money coming in from the government was a big problem. I was hooked into a materialistic trip. I started to ask, "How can I tell other people how to live their lives when mine is so fantastically fouled up?"

And I'd say to myself, "What am I doing wrong? I've been a good Skinnerian. I've published. I've followed all the rules."

The reality of all this experience was that there were huge problems, and I was starting to have to marry them with the positive changes that were happening. And so I became enlightened, disillusioned, happy, and unhappy all at the same time. I've



now started to look at that experience as one of the better ones I've had. But I didn't feel that way at the time. It was sort of like some of the experiences that I've had with working out relationships with the opposite sex. Now I can say, "Yeah, I've learned a lot from that."

David: Well, what I've heard so far is not so much a repudiation of behaviorism, as a complete change of perspective.

Roger: I agree. I don't think that I've repudiated it, either. The laws of behavior are out there; I'm not denying that. What I am repudiating is behaviorists who tend to paint a picture which says, "We know", and "We can arrange your world so you won't have to pay the piper." Walden II is simply not realistic; it's not an experiential thing. It helped get people into experiencing things, but it's not the experience.

David: What I've heard you talking about so far are mainly issues dealing with the interpersonal. I have notices that my own writing confronts more systematic problems, problems concerning the structure of the community. Where are you on those?

Roger: Those are the things that we can get our teeth into academically - but they have very little meaning. I shocked many monkeys, proving that animals will be more aggressive when they are hurt. What did that really teach me about myself? I was the aggressive one. I was shocking the monkeys. I'm the one who, time and time again with loved ones, argued them out of things. While I was talking about peace, love, and affection, I was still not behaving that way, and still not knowing it. I'm the one who has to pay the price, and feel the pain.

I think this relates very closely to another thing we said we should talk about: personal relationships. When you start saying, "Here's my love; my life"; falling in love, you are at the heights of that particular emotion. And later, you're together when the garbage needs to be taken out, or when one of the children has a bad cold, or is throwing a tantrum. And you try to help, but you find that help wasn't exactly what was needed at that time, and yet you're in the middle of it. And so you start to find something eroding - you assert yourself, and your mate looks at you and says, "Well, I don't remember that side of him." Or you say, "Well, I'd forgotten that she's that way; she can be as stubborn as the last lady I lived with."

So you work with it. It's going smoothly. And down deep, there's starting to build up a callous around the information inside each of you that things aren't going smoothly. So you grin, and love one another again, and you smooth things over. But the day of reckoning is going to come. One holds onto a concept that life is not a process, but there is a product; a glory that we can someday reach. The attitude then is that you will find another one when this relationship isn't working. And time after time we bury what were essentially good relationships.

David: I went through a change in relationships last year. Separating as a couple, moving out. I think this is the first time I've done it cleanly; that I've felt all the pain. It stayed there, and I worked with it.

Roger: I have experienced staying in with that pain for awhile. Later on I had to have solace. It seems you never reach a point where you are forever clean.

I think that what we just identified for one another is a value about being able to go through a painful situation, and not blaming another individual. And, a capacity for saying, "That's part of the process; I've done it before, and I know that the pain will change, too." And having the ability to be there when my former mate needs me again.

If you have the ability to wait those things out then your relationships become like gold; and that's what true community is all about. But you have to be in shape to do that.

A lot of our training today lets someone quit. They say, "Aw, that's too much pain, poor child - you don't have to do that."

It's hard to have a good healthy dose of lsd, and still think that you can manage the universe.

David: That's been a criticism of Twin Oaks; the way in which we tolerate people just dropping responsibilities when the going gets rough. I've seen the community changing; that happens much less frequently, and now when it does happen, quite often it's the healthiest thing.

Roger: Yes, I think you're saying that we're sort of growing up.

David: I thought you might also talk about some of those things that you've learned in your community. One issue of particular interest to me is how you make decisions when there is a conflict of interest.

Roger: We have what we call a steering committee, that meets on Thursday nights. Certain decisions are made at that level, but that's never pure. Many times decisions are made in the back rooms before you "come up on the floor".

That same kind of thing happens in universities and in other communities. I've found that no matter how diligently you strive to set up some kind of formal process for decision-making, they still get made a lot of times in "settlements outside of court", if you will. They're made among the individuals who have the most at stake; with those who have the ability to make their wills felt; those who have put the most energy onto the scale, so that the removal of their energy would be the most detrimental.

Whether we like it or not, it seems that that's the law of balance; the law of the universe. You put so much in, then you have the ability to take some energy out. Regardless of how we talk about it in theory, or in terms of what we think is fair. Does someone who just arrived at Lake Village have an equal say in things? NO. I doubt if they have an equal say at Twin Oaks, or at any other place. It's only in theory that we say they do. Decisions are based on those other kinds of things.

David: One of the things we've found at Twin Oaks is that although a lot of decisions do get made in small meetings, there are different kinds of decisions that require more or less public exposure to the argument.

Roger: I'd agree to that. But I don't think that I'd be able to say ahead of time which questions will require that.

I'm starting to relate to a concept that is probably more typical of Native Americans; the idea that there's sort of a right time and place for everything. And until you get to that place, just talking about things doesn't work.

For example, now's the time for you and me, two individuals from vastly different backgrounds, whose lives are tied up in the communal movement, to be talking here this way. And you start to get a feel for it, and accept it.

If I were to go back to Lake Village and call a meeting and say that we're going to get a particular issue taken care of, I'd be forcing where I'm at on some other people, and it wouldn't work. There is a right time for that.

David: One of the things that I've noticed that we do at Twin Oaks is to write papers on new approaches. I find that maybe a year or two later, some of these ideas start coming out as realities.

Roger: I think that's the way the great Mother designed things. Sometimes the tornado just comes and then the calm comes. In other words, you can't find the events that surround it which say, "Ah, this was consensus."

David: If you in fact give yourself up to this theory that we really don't need to always look for consensus ... How do you, then, guard against take-over, charismatic take-over? How do you guard against the kind of rule-making that is arbitrary, based on personality? Do you worry about that?

Roger: I would say that some people will worry about it, and they may be the ones that have just come out from under tyranny. The ones that are in the process of going into tyranny are not worrying about it. It's a cyclical kind of



Roger at his Lake Village home.

thing. Right after the revolution, you're really concerned about consensus. And you forget that, yes, it was a charismatic leader that got you into the revolution and overthrew the existing government. You forget that that person has within him the "pista" (seed).

Our biggest problem, I think, is when we do the "we/they" thing too much, and lose sight of the fact that we have within us the same beginnings ... I'm related to Hitler, I'm related to Gandhi, I have a little bit of everybody in me. And I think I should worry about that in myself more.

David: One thing I have come to is that it makes sense to

The original Lake Village property, which then consisted of one large house and 135 acres of land, was purchased by the Behavior Development Corporation (a nonprofit entity) in 1971. Since then Lake Village has grown to include (via land and houses purchased privately and by the Corporation) three large houses, a geodesic dome and 120 additional acres. The original acres border Long Lake for over a mile and have both farm land and woods.

There are now 32 members (15 men, 7 women and 10 children) ranging in age from 2 to 65 years. Lake Village has a large assortment of animals: horses, cattle, chickens, goats, dogs, cats, pigeons, peacocks, ducks, geese and one turkey. There is also a large organic garden which provides for the Community most of its fresh produce.

Evening meals are eaten communally every day except Sunday and most members participate in this arrangement. The meals are prepared by participating members on a rotational basis. Each person cooks two meals and does "clean-up" approximately every six weeks. Meals are paid for by the month at the rate of \$4.25 per week for adults and \$3.75 per week for children. All members get together on Sunday mornings to give two hours of service to the Community. This service may range from dumping trash, to construction work, to garden work, or attending a township meeting.

The major source of income for Lake Village is rents paid by community members for living space. Members have several options in regard to what kind of living space they would like to have: self-contained apartments, apartments with facilities shared with other members, single rooms with shared facilities, and in the case of the dome and the solar home (which is now under construction), individually owned houses. Other sources of income include horse boarding and the sale of crops.

Most of the planning is done either by the parent corporation board* (made up of four community members and one non-member) or by the Community Steering Committee. The former meets monthly and the latter meets weekly. Both meetings are open to anyone who would like to participate. Decisions at the Community generally do not come to a vote (e.g. consensus). However, if an issue needs to be voted on, the decision is made by three quarters majority of the members present.

There is a three month trial period for all applicants to give the current members and the prospective member a chance to see if they think they can live together happily and harmoniously.

*This board is also concerned with other facets of the Corporation, i.e. the operation of a day-care center and research laboratory.

stay in the same place with the people that I've gone through heavy things with. I've come to a broader sense of the word, "Community." Maybe that particular social arrangement that we call Twin Oaks doesn't always make sense for all of us. But let's all stay near each other.

Roger: I couldn't agree more. My concept of community has changed a great deal, also. There are people out on the road from Lake Village who, more so than some of the folks living there now, are community to me. They exemplify an ability to ride with the ups and downs and don't drop me if I don't live up to their expectations. I have family members who have remained in the Mennonite tradition. They've watched me grow up, and have been heartbroken time and time again. Yet they still have the willingness to say, "You're part of this family, and no matter what happens, I'm going to be there as best I can when you need me."

And I think that's part of the ethic our straight forefathers were trying to tell us. You want to know what marriage is all about - look at your parents. You want to know what group relations, community relations are like - look at the small town you grew up in. The process will allow for some changes to take place, but overall it's the same trip.

David: The way you put that could be taken as very pessimistic.

Roger: No, I think another way of saying it is, "Do you like the trip you've been on? Has it been fun?" Well, hell yes. It's been a fantastic time (depending on when you ask). But now again the law of the universe: "You got enough energy

A lot of what makes or breaks you in the academic world is what fads are selling at any particular time.

in your pocket to pay for that?" If you're not ready to pay the price, then when the down comes you start looking for scapegoats.

I think that what we learned to do was to just take a bigger hit of something when the going got tough. We took more acid, or ate more, or went off to find another lady. It was always sort of, "Take this burden off me, Lord."

Today I'm back to where there's only one person in the world I've got to work with. I've got to understand who I am. As I look at the history of my behavior, I find a lot of debts to pay for. Maybe the time has come for me to start paying for things right now. It's a question of balance; there's a cause and effect, and an accounting for your debts.

As you look across the nation and see what's been done to it, it's clear how often we as a country have been unwilling to pay the price for the pleasure we've taken. Instead, we go to the Upjohn Co. for a new tranquilizer that will help us not feel the pain for a while. That's true for us as a nation, as states, as small communities, and it's true for us as individuals. The free democracy that we're living under is as

I'm ready now to learn who Roger Ulrich is.

horrendous as any kind of totalitarian government.

David: Do you think it's a question of size?

Roger: I think that size has something to do with it. As you consolidate and get bigger and the federal government comes in, you lose touch with where your neighbor's at. I think that's a major issue and is one of the things that I think communities really have to offer. If we can help it, don't let our small communities get too large. I'm not so enthusiastic about the federation of communities idea. My own priority is to get those of us who are living in this area more self sufficient.

In regard to my position at the University, I think I have to recognize that some of the financial energy that's coming to me has to be spread to others. I have to cut back from being one of the higher paid persons at Western Michigan University. I can't accept the money and continue to live life the way I want to live it. If I play their game, go to all the faculty meetings, go do all the things that are a part of that dance then I could legitimately say that I've earned that money. I haven't got that worked out well yet.

I have the feeling that I can't play games with the university. I've got to level with them as to where I'm at. I need to find out if they really want a researcher who says, "No you don't define the boundaries of the exploration. You don't say where the truth is going to be found and then go out and find it." Then I can continue to work it out with them. Both the *Journal of Experimental Analysis* and the *Journal of Applied Analysis* say, "No. Now here's the truth, it's within this particular area." And if you don't play according to those rules you don't get published.

David: And you're finding yourself not wanting to publish in that way?

Roger: That's right. Because it's a game; there is no discovery. You follow this cookbook, and you can come out with that. I didn't recognize it for a long time; now I do.

I'm just saying what I feel. For a long time I was afraid to say that because of the doubts. "What about my job, what about my college? What will they think? Will I continue to be recognized as a good Skinnerian behaviorist? What would Fred himself say?" I know what he'd say; he wouldn't like that. I have had a good heritage, and my heritage is the faith of an explorer.

David: Well, what do you think that you'll explore next?

Roger: Well, right now, I'm exploring who Roger Ulrich is; who I am by myself. What is under all this veneer that was the scientist studying aggression; the scientist who wrote books on the control of human behavior, the young chairman of a psychology department that boomed into the behavior mod movement? Yeah, I'm ready now to learn who Roger Ulrich is, without this lady on my arm, this glass of booze in my hand, this joint in my lips, this car, all those sorts of things. I'm starting to say that it's time for me not to need these anymore, and to see who I really am. □

Waves of Praise Roll in for COMMUNITIES

It was after your excellent articles on Kibbutz life [issues 22 & 23] that I resolved I must visit Israel. As an Egyptian citizen, I knew this to be difficult, but my cleverly constructed excuse is proving a significant contribution to world peace. So I say, "Thank you, **Communities.**"

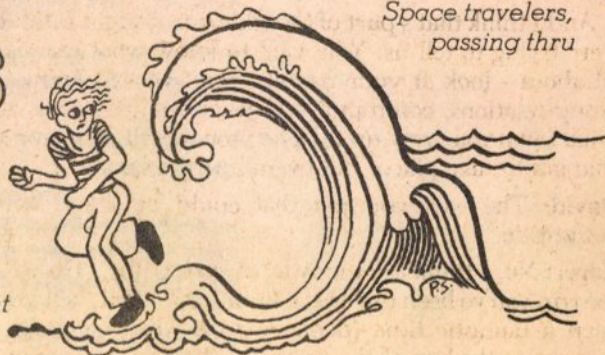
Sincerely,
Anwar Sadat, Cairo

Been gettin' a lot of mileage out of your last **Communities Directory (#24)**. Sure are a lot of nice folks out here, now the decoy's got the heat off.

Your comrade,
Tania

Your picture of a communal, cooperative society unfortunately bears little correspondence with planetary reality. Good luck, and we'll see you on our way back.

Space travelers,
passing thru



praise from DISTRIBUTORS

The pre-Thanksgiving lull had us biting our fingernails till we thought of a big table in the main lobby covered with **Communities**.

Gratefully,
Neiman-Marcus, Dallas

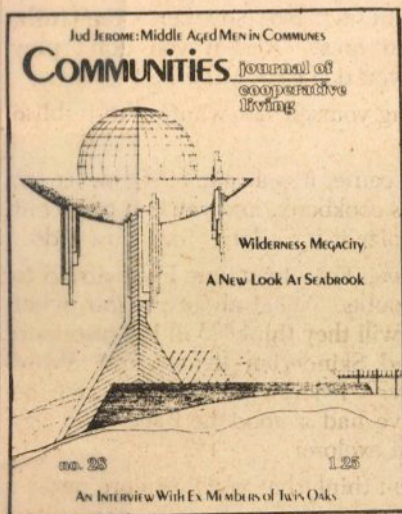
Making origami earthshoes out of **Communities** with granola soles is netting us a fortune.

Happy, Healthy & Wealthy Ashram

praise from ADVERTISERS

Oh please stop the orders! We cannot fill the demand from our two line classified!

[Ed. Note: the offending item] Community of elves with patriarchal toymaster desires contact with children. Can supply gifts, but nothing kinky. Write S. Claus Industries, North Pole.



COMMUNITIES is actually a tax write-off for a consortium of wealthy condominium speculators. We lose money on every copy we sell by offering outlandish prizes to our readers. Become eligible for three weeks of hammock weaving at Twin Oaks or cheese cutting at the New Haven Food Coop by

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RUMORS OF CHANGE RUMORS OF CHANGE RUMORS OF
CHANGE RUMORS OF CHANGE RUMORS OF CHANGE RUMORS
OF CHANGE RUMORS OF CHANGE RUMORS OF CHANGE

—JUDSON JEROME

BRETHREN SISTREN ARE WE OUT OF TOUCH?
RARELY DO BAREFOOT MEMBERS OF OUR ORDER
BEGGING AND PREACHING

VILLAGE TO VILLAGE

COME

BEARING COMMUNICATION SAINTS ARE SILENT
THE MEDIA HAVE LOST INTEREST PROPHETS NO
LONGER BOTHER TO CRY DOOM

ARE YOU

LISTENING? I THINK YOU ARE THERE PERHAPS
YOU ARE NOT THERE

MORE LIKELY SNUG IN YOUR

MONASTIC NOOK YOU LABOR OVER LOOMS
FOR THE TOURIST MARKET

HERE WE ARE WATCHING STARS

FEWER AND FEWER FLYING OBJECTS ARE
UNIDENTIFIED

FOR SEVERAL YEARS

RUNNING I FORGOT TO RENEW MY MEMBERSHIP
LAST FALL NO ONE HARVESTED HEMP BEFORE
THE FROST THINGS GOT THAT BAD

DARK AGES LAST

A THOUSAND YEARS

SCRATCHING MY HAIRY BELLY

THROUGH MY ROBE MY FEET BEFORE THE FIRE
I THINK THERE STILL IS TIME I THINK THERE WILL
ALWAYS BE TIME ALWAYS THIS NOW ALWAYS
THIS MOTE OF URGENCY IN THE EYE OF GOD
MESSIAHS TROUBLE MY DREAMS

I HOPE NO MORE

MESSIAHS COME TO SAVE THE WORLD THE WORLD
CAN ONLY SAVE ITSELF

THE CLEANSING FIRE

FERN GROWING FAST ON THE CHARRED LAND OF SPRING
IF WE WILL LET IT

NOW THE WINTER SUN

SLICES THE SLOT OF MY CARREL ONLY A FEW
HOURS EACH AFTERNOON ILLUMINATING
OLD BOOKS

THE PRACTICES WHICH SHOULD BE SAVED

FORMULAE CEREMONIES FACTS

SURELY

THESE WILL BE NEEDED ONCE THE PLAGUE HAS PAST
THE BOUNDARIES REARRANGED

WE WERE CUT-

TING EDGE

AT EVERY CROSSROADS WILD REVIVALS

WITH EUCHARIST OF ACID

THAT WAS NO LIFE

FOR CHILDREN

NOW IN OUR SCATTERED COMMUNES IN

THE CRAGS WE KEEP HOUSEHOLDS WHERE KIDS MAY GROW
OUTSIDE THE LAW

I CANNOT KEEP THOSE BRAWLING

NATIONS STRAIGHT

THERE IS ONLY ONE WEAPON

AGAINST THE STATE

INDIFFERENCE

STAY IN TOUCH

AND I WILL KEEP THE RECORD SIGNED YOUR SCRIBE

After a decade of lapse the Rumors again are on the air. (The six written in the fall of 1968, with essays developing their current relevance, appeared in the last six issues of **GR**. Write for copies if you did not get them; they are all of a piece. The poem accompanying this essay is new.) It is symbolic that **Communities** and **GR** have joined in this issue—and that a recent issue of **Communities** was devoted to the Movement for a New Society, that the March issue of **Green Revolution** was devoted to communes and community. All that energy which seemed to scatter in the crazy last decade is working in the soil like seed.

The phenomenon is still vague in its general outlines and its specific intent. What have communes and the community movement to do with non-violent social change, with decentralism, anarchism—indeed, if you take my poem seriously (and I hope you do) with monasticism and the emergence of some kind of religious order? If you are reading this magazine, however, I think you know generally what that phenomenon is. You are a member. I am struggling to articulate what we are members of.

WHAT WE ARE NOT

We see ourselves first as the mirror image of the Other—and define ourselves in negatives: counterculture, decentralism, anarchism (etymologically 'Without a chief'). Similarly these movements oppose a centralized, industrial State, top-down authority and those massive accumulations of capital, industry, population and power which generate the diseases of modern civilization. Similarly they project a human community made of self-determining individuals in voluntary association in relatively autonomous and relatively self-sufficient communities (or individually or as families in homesteads).

We are not terrorists. In earlier years of this century and in the latter part of the nineteenth century some anarchists, in desperation, developed a rationale for "propaganda by the deed," seeking ways to dramatize the problems of society and perhaps set off general rebellion by isolated acts of violence against institutions or leaders. Such tactics proved not only hideous but vain, setting back the cause in whose name the terrorists acted. The popular connotations of the term, are those evoked by the lines of W. B. Yeats in "The Second Coming," "Things fall apart; the centre cannot hold;/ Mere anarchy is loosed upon the world,/ The blood-dimmed tide is loosed, and everywhere/ The ceremony of innocence is drowned," arise chiefly from random acts of terror, though most anarchists have advocated peaceful revolution.

But modern anarchism, from Godwin and Proudhon through Bakunin, Kropotkin, Stirner, Malatesta, Santillan, Warren, Joe Hill and the I. W. W., the syndicates of the Spanish Republic, to Dany

Cohn-Bendit and the French uprising of 1968, has differed in another important respect from the phenomenon we have been experiencing in the last decade. Modern anarchism has been a primarily European response to the industrial State, parallel to—and generally most bitterly opposed to—Communism, but like Communism, largely preoccupied with keeping the industrial State running. It has been a dream of seizing property and control from the capitalists and managing affairs through grass-roots associations such as labor unions (or syndicates, as anarchists generally call them), which would voluntarily federate with other such groups and so delegate power, from the bottom up, to the national or international level. Conditions of life in the modern state—massive concentrations of population in cities, massive industries, massive agribusiness—have been accepted as though they were the inevitable human condition. The anarchist question was how to keep all that going on a more libertarian and just basis. Communists attempt to do so by amalgamating all power and property to the State and managing it through a dictatorship (rendering lip-service to the notion that eventually the dictatorship would wither away into an anarchist utopia). Anarchists going to the opposite extreme, advocate eliminating the State entirely, vesting all authority in individuals and free associations of individuals, but they have usually imagined the resulting society as itself a kind of industrial State, albeit one which the people voluntarily accept.

I do not believe that describes the movement of which we feel ourselves to be members. And though the term **libertarian** is often applied to anarchists, and though there is a growing Libertarian Party in the United State today, advocating many things to which many of us subscribe, few of us would identify ourselves as Libertarians. That party seems chiefly concerned with freedom of businesses from governmental control, containing no criticism of corporate power or industrial (or agricultural) centralization. Other political movements on the far right staunchly favor individual rights, bitterly oppose a strong central government, but tend to be rabidly nationalistic—hence militaristic—and protective of the interests of private property. Like the libertarians, they have developed a critique of the State which may be useful to us in many respects but, like the Communists and those anarchists I have mentioned, they visualize no basic cultural change, but seek only an alternative way to keep going, in substance, the civilization with which we are familiar.

THE GENTLE TASSADAY

Another strain of anarchism is associated with Tolstoy and such modern thinkers as Aldous Huxley, Sir Herbert Read, George Orwell, and Ralph Borsodi. I tried to relate this strain to the commune movement in **Families**

of Eden: Communes and the New Anarchism, and I was much influenced by Murray Bookchin's **Post-Scarcity Anarchism**. But before explaining what I take that strain to mean I want to spell out the problem briefly. One of the most revolutionary books of the early sixties was Rachel Carson's **Silent Spring**, which raised in a popular and inescapable way the question of whether what we had heretofore been regarding as Progress was not in fact progress toward annihilation of life on earth. What would civilization be like without that kind of Progress? The concept of no-growth economics, of a stable state in which human civilization might continue for thousands or tens of thousands of years in a compatible relationship with nature, is still mind boggling. What are the politics of ecological consciousness? Imagine running for office on a ticket with promised fewer jobs, less building, no new highways, diminishment of public services, increase of toil and self-sufficiency. As the drunk said of pure water, it won't sell.

Yet if we read the evidence correctly, precisely that kind of change in human endeavor is called for. It has caused us to remember that there have been relatively stable states in human civilization in what are condescendingly called "prehistoric" periods. We have no notion of civilization before the Ice Age, but since then the longest era was the civilization of the Cro-Magnon people, lasting for perhaps twenty thousand years. (No modern state has lasted a thousand; "history" is less than ten.) From what we can deduce from the scattered cave-paintings and other artifacts, it must have been a sophisticated, complex way of life, in which a greater proportion of energy went into cultural pursuits, as opposed to those required for survival, than is common in our own era. There are no statistical measures for quality of life, but it seems probable that what we call civilization is a process which makes humankind progressively more driven by survival needs, more the slaves of environment, more anguished, bellicose, pained, diseased and ravaged by life than were the people who painted in caves.

I am now reading **The Gentle Tassaday** (by John Nance, a Harvest paperback), an account of that stone-age tribe discovered in the Phillipines in 1972. An anarchist friend picked it up and thumbed through it. "There is an example of anarchy," I said, "Which lasted successfully, peacefully, in a stable state, for thousands of years." He tossed it aside scornfully. "I don't want to go back to living in trees," he said. That has been the most common criticism of anarchism in modern times—from both Communists and capitalists: that it is too "idealistic," or "idyllic" or "escapist," or that it attempts to "turn back the clock." And anarchist literature is filled with arguments that this is not so. One vain and contradictory plan after another has been proposed to keep the industrial system

working—without profit, capital or selfish motive. Philosophical anarchists speculate that people are naturally good, cooperative, productive, and political anarchists argue that if left alone they will just naturally run factories and giant agricultural collectives and look out for the poor and compensate for regional differences in resources and keep the mail delivered on schedule—which sounds to me as though they believe that if one stopped plowing and planting, the open field would spring up with orderly rows of hybrid corn.

I think that if we have serious expectations that humanity will figure out some way to persist on this globe for century after century we must open our minds to modes of life other than the industrial State and a narrow, materialistic definition of Progress. I don't want to live in trees or caves either—and doubt that I could survive there if I did. But if I contemplate a habitable planet in the future and redefine progress accordingly, I have to allow myself to imagine the grandchildren of my grandchildren's grandchildren finding satisfaction and fulfillment in something other than consumption. I have to recognize also that it is neither my responsibility nor my right to design their lives for them, to create the utopia which will endure.

I believe there are tens of thousands of rural communes in the United States today

I am not then suggesting that people of the future should live in trees or caves—or that they shouldn't. But I find it reassuring to remember that "primitive" (another condescending term) anarchism is probably as normal to our species as any other mode of life, and that our ancestors (who may not have been any more intelligent than we are—we do not know what "intelligence" means—but who had demonstrably larger brain capacity and may well have been better adapted to survival both physically and mentally) lived in harmony with nature and relative harmony with one another for eons before the emergence of the State.

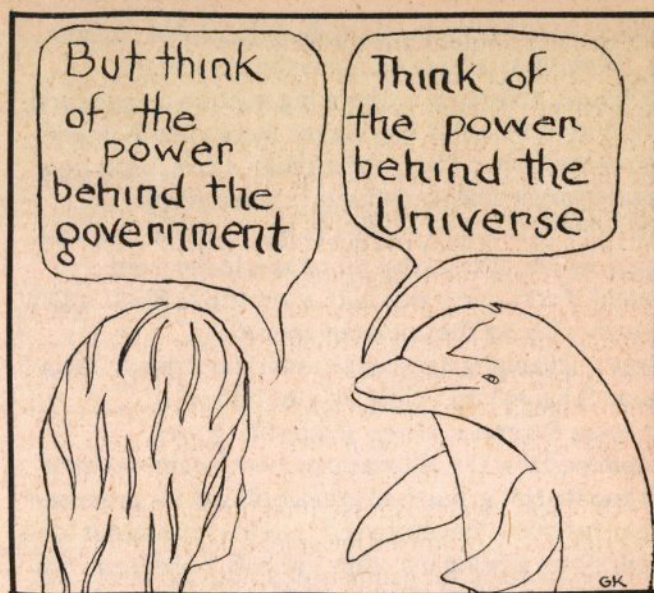
THE NEW ANARCHISM

What I have called the new anarchism is actually that which is the most ancient, which derives its authority from traditional, tribal cultures rather than from rational constructions of theorists. It is not something that we can make happen, though it is something we can let happen. I think it is the most prevalent political attitude in the world today. It is the outlaw culture of children, of the Huck Finn in all of us which persists even into our maturity, behind whatever facade we adopt to walk in public. For the Vietnamese, most Asians, Africans,

South Americans and native people of North America, governments come and go like bad weather (always bad, the more the worse). Even the devastating wars our modern States impose on those people are interruptions, as when an anthill is kicked over, whole populations uprooted and slain, without deeply altering an essentially stable village culture more ancient than any of the States which upset them. In a newspaper column last spring I joked that all the candidates for president, in both parties, were running on the anarchist ticket. Each promised less government than the other. Yet we knew that whichever won would provide us with more. There is no way to diminish government from within, by the statutory process, for each statute requires enforcement and must be legislated by people with a vested interest in the continuation of the State. As the Communists cynically knew from the beginning, there is no way the State will ever wither away by any internal dynamics. Nor can it be overthrown, for by definition the State is born of violence and conquest, is an instrument of power, and it can be confronted only by some other more powerful assemblage of power (and centralized authority). You can't change it by reform; you can't topple it (without instituting another just as bad). These were the lessons learned in the streets of Chicago in 1968.

You can withdraw. In the **Pentagon of Power** (a major source book for the new anarchism), Lewis Mumford says, "The changes that have so far been effective, and that give promise of further success, are those that have been initiated by animated individual minds, small groups, and local communities nibbling at the edges of the power structure by breaking routines and defying regulations. Such an attack seeks, not to capture the citadel of power, but to withdraw from it and quietly paralyze it. Once such initiatives become widespread, as they at last show signs of becoming, it will restore power and confident authority to its proper source: the human personality and the small face-to-face community. ... For its effective salvation mankind will need to undergo something like a spontaneous religious conversion: one that will replace the mechanical world picture with an organic world picture, and give to the human personality, as the highest known manifestation of life, the precedence it now gives to its machines and computers ... such changes have repeatedly occurred all through history; and under catastrophic pressure they may occur again. Of only one thing we may be confident. If mankind is to escape its programmed self-extinction the God who saves us will not descend from the machine: he will rise up again in the human soul."

The average household in the United States is paying over \$1500 per year to be governed. There are over 80,000 separate and overlapping governments in our nation. We bought a cute little pet on some tropical vacation, brought it home and kept it warm and fed it,



and now find that a monster squats in the parlor, thrashes around the dining room and kitchen at will, terrorizing us, eating us out of house and home. It is a clockwork alligator. Let it have the apartment. Move out.

Once out—however we live, in trees or caves or abandoned farms—we may have experienced a conversion which causes us to measure quality of life in terms of love, caring, cooperation, good diet, spiritual contact with nature, leisure, the arts, social harmony and other values which the products of industrialization not only do not supply but actively undermine. This plenitude (in Lewis Mumford's usage) exists all about us instantly, there to be enjoyed. The only corner we have to turn is in our minds. It is not that long "struggle" (favored term of the Marxists) which is required, but a shift in attitude.

When our scientists went into the Phillipine rain forest to contact the gentle Tassaday they bore gifts: knives, tobacco, coke, candy, all the benefits of civilization. We and the Tassaday must develop the wisdom to say, "no thanks."

THE CARGO CULTS

Perhaps in subconscious response to the growing recognition that there are limits to growth in the material world and that some kind of spontaneous religious conversion was required for significant social change, the Awareness Rush of the sixties emerged as a panicky onslaught to the new frontier—within. We are perpetually on a trek, forever seeking virgin land to despoil, redskins to conquer and aculturate, perpetually in pursuit of the ever-receding mirage of Progress. Now—what Everests in a pill! Tom Wolfe's saga of New Consciousness, **The Electric Kool-Aid Acid Test** (Bantam paperback) tells our prototypical story, how Ken Kesey and the Merry Pranksters set off the orgy of technological mental alteration. The acid tests were extravaganzas of multi-media combined with drugs. At

some, acid was dispensed in tubs of Kool-Aid. In one key scene Messiah Kesey enters the psychedelic madhouse, absorbs the squirming mixture of tapes and films and strobes and wowing speakers a few moments, goes to the Center where the machines turn, picks up a hypodermic needle loaded with super-refined super-diluted oil, and applies an infinitesimal drop to a toggle switch, altering the vibrations in the room. Control. From acid it was but a short trip to Blissing Out, the technology of the autonomic nervous system—changing consciousness without drugs, even without biofeedback—look, Ma, no hands!

Always Progress. Never stand still. Kesey complained that the other acid pioneers were standing still and that his group had to move ahead. He promised to lead his flock "beyond acid," but that turned out to be to jail. After serving his time, fiftyish, he retired with his wife Fay and the kids to rural Oregon, whence he came, and now no doubt is scratching his hairy tummy through his robe.

Cargo cults are those tribes who have more-or-less abandoned earthly endeavors and are waiting for salvation from beyond, which they imagine to be material abundance magically delivered. One in New Guinea, which I saw documented on film, had seen the giant transport planes bringing in supplies for American troops. They erected a crude runway and bamboo tower on a mountain top and were simply waiting for God to pull in for a landing, God in a machine. In the political frustrations of the sixties many came to the same conclusion—knowing that there had to be some kind of salvational transformation of human consciousness, that we all had to be born again, they dreamed of pouring acid into the water systems of great cities, turning on the masses, and seeing Deliverance arrive like God in a C-47. The upsurge of fanatic religious beliefs from the Jesus People to the Hare Krishna sect to the Process or Arica or Transcendental Meditation (which has a precise schedule for conversion of the entire world) was a similarly desperate response to the difficulty of changing the world through legal and rational process. Indeed these were antinomian sects ("antinomian" or "opposed to law" is simply religious terminology for anarchism) such as flowered in 17th century protestantism. (Calvin called one "the sect of Libertines who call themselves Spiritual.")

Though I think the drug and religious dilettantism of the sixties and seventies has little to do with that spontaneous conversion Mumford is calling for, it has helped prepare the ground for the emergence of new anarchism. The established churches, with their rules and rituals were rejected. A stable civilization will not be one of monolithic belief—200 billion people doing 20 minutes of TM twice a day—but of diversity and local cults. More importantly, we will know again that salvation comes from the working of a spirit in each

Most who live this way do so because the total way of life makes more sense, seems more coherent, seems worthwhile for its own sake. It is a calling.

individual, not from conformity to established ways. So argued Thoreau and Antigone. Civil disobedience, too, flourished in the Sixties—and it had a distinctive, new flavor. One day I was counseling two young men of draft age. The first was legalistically and carefully working out his conscientious objector application, getting his letters from ministers and professors and respected citizens. The second scoffed. "I just won't go, that's all," he said. He wasn't bothering to apply. Hell no, I won't go! That was the spirit of the times. "Are you willing to go to jail?" I asked reasonably. "Not unless they catch me," he said. I don't know what happened to him. Many simply beat it. Disappeared. It was not so much conscientious objection in the classical sense as conscious criminality, massive indifference to law, anarchism. The "conscientious objector" relies on the ultimate justice of the system. The anarchist knows he is right and the law is wrong. Screw the law.

But the greatest impetus to anarchism in that period was the illegality of the drug culture. All one had to do was get stoned to know that here was a harmless, enjoyable, and quite possibly enlightening experience which was flagrantly illegal. Massive, conscious, persistent, habitual flouting of the law became an everyday experience for half the nation. Extralegal economics, friendships, communications, art, science and religions developed. Inside the State itself drugs are a way of life: Washington cocktail parties are commonly pill and pot affairs, with alcohol being only one drug among many. Kesey, Leary, Alpert (Baba Ram Dass)—these were the Dany Cohn-Bendits of American anarchism in the Sixties, messianically building the cultural base in which it could be assumed that the straight world, the law, the conventional religions, were all crazy.

FAYE AND THE KIDS

Kesey and the Pranksters also stumbled upon communalism, welding their minds together on their Conestoga pilgrimages across America in their psychedelic school bus. Outside La Honda, California, they lived together communally before communes became a fashion—on the largess of Kesey's two successful novels. They went through communalism as they went through acid, burned it out, as so many did in those years. Another symbol of those years was the film **Easy Rider**, in which Captain America and his Sancho

Panza, fueled by drug loot, stumbled upon New Buffalo, a commune in New Mexico. They ignored an invitation to stay, endured successive tragedies, including an acid bumper in New Orleans, then realized, just before being shot by rednecks, "We blew it." The commune had offered them a chance to settle down, stabilize, figure out how to live in one place awhile, get off the road, raise kids. But the money burned in their gas tanks. They checked out of Eden the next morning thinking that had been a wonderously fine Holiday Inn.

While loudspeakers blared from the Day-Glo-striped redwoods around the Prankster pad near La Honda, Faye and the kids were a steady, quiet reminder of what was being ignored. Wofe mostly ignores them, as did the Pranksters, though he notes the dawn hum of Faye's sewing machine making costumes for the others. "At Kesey's the days began—when? There were no clocks around and nobody had a watch. The lime light would be sparkling down through the redwoods when you woke up. The first sound, usually, would be Faye calling the children—'Jed! Shannon!'—or a cabinet door

slamming in the kitchen or a pan being put down on the drainboard. Faye the eternal—" Kesey got busted with Mountain Girl on a San Francisco rooftop or picked up a new chick in Mexico, but Faye was always in the background tending domestic matters while the gang sought new ecstasy. There was no hint of resentment. She was there at the end.

In short, there is the history of the commune movement since 1965. At first communes were spectacular, orgiastic enclaves, places of escape from the bad scene on the street, crash pads, endless parties, spending the war prosperity. At one commune it was recognized that the cow held the group together: someone had to get up in the morning; someone had to feed and milk her twice a day. First there were a few children in communes—and those mostly babies, who could be hauled around, ignored—scrubby toddlers on their own whose neglect was rationalized by endless stone rhetoric about the natural way. But it was kids and cow and crops that saved those communes which survived, the Fayes who looked beyond the evening's high to the morning's responsibilities. The transients left the scene. More middle-aged people moved in, people who could not afford to play games with their consciousness, people who were serious about economic survival, about raising children outside the system, growing old, putting in roots, finding a place to die.

MONASTERIES IN THE CRAGS

The most common type of anarchist affinity groups in the United States today are urban communes and collectives, but I think the rural communes, though much fewer in number, are the most significant breeding grounds for a transformation of civilization. Collectives are typically work groups (bakeries,



restaurants, stores, clinics, law offices, etc.) operating on egalitarian principles, without regard to where their members live. In some respects they might be compared to anarchist syndicates. Organizing labor on a large scale is no longer conceivable as an anarchist goal: unions have become among the most stalwart and conscienceless bastions of the industrial State, for the material interests of laborers are identical with those of militarists, nationalists, polluters and exploiters of the environment and of the Third World. In that context the most hopeful variations are self-managed industries—especially in Yugoslavia, Algeria, and some Scandinavian countries. But though such units are egalitarian and demonstrate great efficiency, they show no more enlightenment about larger goals than other industrial groups. A Yugoslavian factory recently defied the authorities by deciding to manufacture mini-skirts. There is no way an industry, no matter how it is managed, can offer any serious corrective to consumerism: it is not even in the interest of such industries to make durable goods unless these offer some temporary competitive advantage. Collectives, especially when engaged in service industries, offer superior alternatives within the system, but they remain within the system. And they perpetuate the alienation of the industrial system in their emphasis upon work, productivity, specialization, as opposed to development of the whole person, from infancy to old age.

Urban communes are similarly superior alternatives within the system, yet remain within the system. Essentially they are cooperative living arrangements which enhance and improve domestic life, though they remain secondary in importance to work, school, political activity or other functions of their members outside the house. One might live in an urban commune in Chicago because that is where one's job was, or school, or some other activity outside the commune. It is convenient. If one chooses to live in a rural commune, one finds what work or education is available there. Typically the urban dweller's residence is more-or-less dictated by his or her occupation. Until forced to give up and move to the city, the rural dweller makes do in regard to occupation as circumstances permit, but the first consideration is **home**.

I believe there are tens of thousand of rural communes in the United States today—and I do not believe that their number has significantly decreased since the hey-day of media attention in the late sixties and early seventies. Most do not call themselves communes: they consist of three or four or a few more adults and attendant children simply sharing a farm—rented or purchased. "Farm" may be the wrong word, since few raise more than their own vegetables—though a new generation of truck farmers is making a go of selling organic vegetables a few days a week in the city. Some work at the few available rural jobs, some take interludes

of a few weeks at a time in the cities in order to earn enough to support them the remainder of the year. Many are supporting themselves by crafts, and though some of these are serious and excellent craftspeople, most are concerned only to make enough saleable items to bring in needed income—plying a leisure market and offering little in the way of a corrective to heedless consumerism. But the basic industries are, of course, locked up by the system, and it is only by such fringe products that they can survive at all.

Why do they live communally, in the country? There are some economic advantages: prices are a little lower in the country, and communal living is quite a bit cheaper than maintaining a private home. But the economic incentives are not sufficient to make one put up with the hassles and problems of sharing with others for very long. Most who live this way (as my family and I have lived since 1972) do so because the total way of life makes more sense, seems more coherent, seems worthwhile for its own sake. It is a calling.

....we are an unrecognized Order.old farmhouses and log cabins in the wilds may have served earlier Orders as well.

Brethren, sistren, we are an unrecognized Order. While it may be difficult to imagine our grubby little communities as the "reservoirs and fountainheads of learning" which monasteries became in the Middle Ages, bearing the vessel of Classical culture through the dark times, we must remember that those imposing edifices nestled in the high crags had to begin somehow, and old farmhouses and log cabins in the wilds may have served earlier Orders as well. Communes are more like Rabelais' Abbey of Theléma, where people came and went as they pleased, the sexes mingled freely, and the only rule was "Do as thou wilt." That rule may express our most sacred function, which is to provide an environment where children may grow up outside the law. That's what it's all about: Faye and the kids.

THE LONG WINTER

Given what I have said here, that the new anarchism depends upon a value-shift, that we can't go out and make that happen either by taking over the centers of power or diddling with our minds or holding revivals at the crossroads for the unredeemed, I think we should prepare ourselves for a long winter. It may take a thousand years—and if our species has not that much time left on earth, and if we have no alternative, we may as well use what time we have in a fruitful and satisfying and non-destructive life. I said we could not make it

happen, but we could **let** it happen, and for me that means making it possible for my children and their children to have choices, to escape the binding determinism of life within the system.

Everything I do which is important to me is illegal—and that does not include the use of drugs. Most importantly it means living with more than one mate and providing a household where children may grow and learn outside the system. We recognize that we cannot plan their future for them, that their free choice may be exercised by choosing the system itself, but perhaps they will come to see home as more important than job, people as more important than property, and will try in their turn to make such values possible for their own children—in some way I would not try to imagine. It may take generations. Daily I recognize the biggest obstacle to my living in the available plenitude is my own conditioning, and it is almost impossible to avoid passing on that virus to children living in my company. But there is room here for a degree of freedom. Intimacy with a variety of adults at least exposes them to the relativity of values which implies they have choices they can make. They know that beyond the mailbox begins the law, something too big and dangerous to change or confront, but something a hundred acres makes distant enough that it may be largely ignored. Meanwhile, of course, we have our own laws, values, ceremonies, within the Order: the anarchistic life is not unregulated—but open-ended and constantly subject of the limits of voluntary association, voluntary accord.

ARE YOU THERE?

I think you are there. "There" is a condition of heart and mind, not of location. I have not meant to imply that I know the direction of Progress, or that people should all at once everywhere stop what they are doing and move into country communes, or that adults should sacrifice their own interests and devote their lives to their children. For one thing the most valuable influence any adult can have on the life of any child is that of a satisfied and fulfilled self, one which has achieved that restless serenity of engagement which makes each day and each act of each day a sacred joy. And one cannot do that through the route of martyrdom. I think anyone who moves to the country with the sense of giving up anything is making a mistake. Unless you are sure that you are taking everything that matters with you (and the lighter the burden the better), you should not move.

But I think you are there because already the State for you is a vast irrelevance. You would not have read this far unless you had moved out already. This message would scramble. If you know what I mean you agree. If I thought you agreed because I told you I would stop writing. The only truth is that beyond the reach of persuasion. There is nothing to join. You are a member, as the toe of your foot and the foot of your body and mind. Let it happen and I will celebrate it as your scribe. □

The first five installments of "Rumors" may be ordered for \$4.00 postpaid (or \$1.00 each) from **Green Revolution**, P.O. Box 3233, York, Pa. 17402.

LETTERS TO G.R.

Dear Friends:

The information about the School of Living and the issues of **GR**, especially the one centering on Ralph Borsodi have been very inspiring. I have been looking for something along your line for a long time when I received your letters.

I am very interested in your apprenticeship programs and would like more detailed information. Being from the city as I am the live in apprenticeships seem the most practical. I do not believe the short workshops would be nearly as beneficial, since I am quite serious about changing lifestyles. Please send me any info you can.

I practically learned of Ralph Borsodi's life and death all in one stroke, but he is fast becoming another of my inspirations. ...Thank you for reviving my hopes!!!

Gregory Burns, Texas

Hi.

A rave review on Vol. 34 No. 8!!

I had so much trouble answering your questionnaire because our heads were so far apart. I was getting good vibes from the folks writing but felt they were pretty lost—maybe not with themselves—but lost as far as finding the way to share directions with me. Now so much has changed! The articles have value to me. Thank you especially Jubal for sticking up for the rights of us meat eaters.

Before you were a "revolutionary" magazine. The hint of dogma put me off. I don't want to go back to socialism or communism because the same people will run the government. I want to go forward to a fully realized free enterprise.

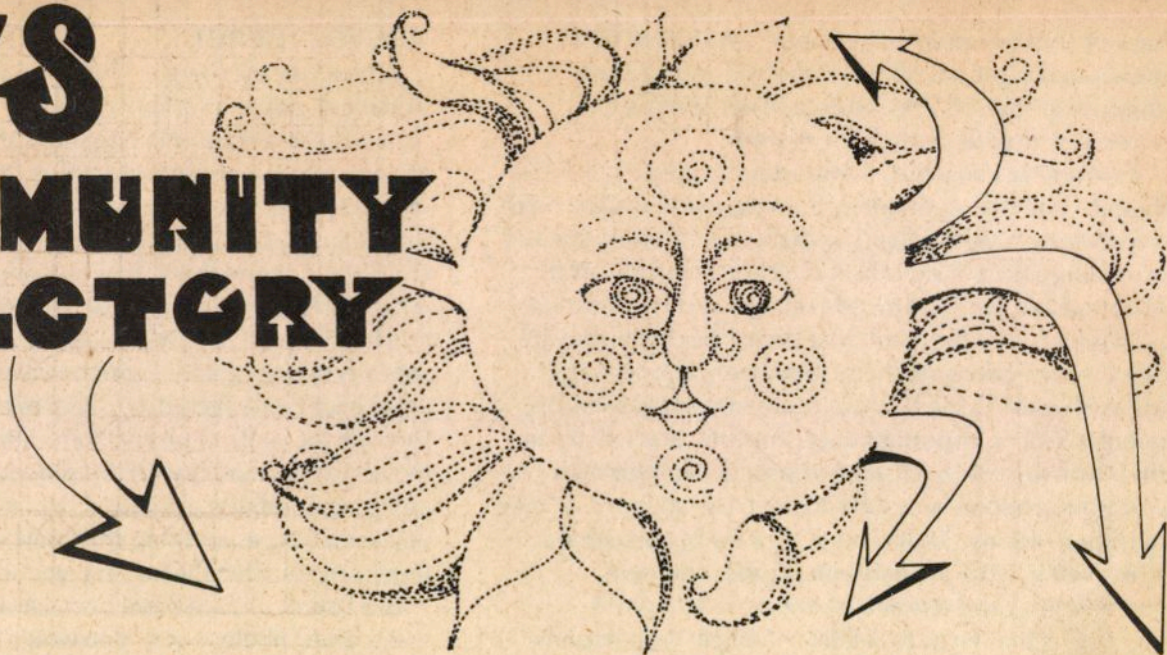
Many Thanks,

John Finley, Alaska

continued on page 74

1978

COMMUNITY DIRECTORY



This directory has been compiled for communities, cooperatives, and other groups, and for folks who are moving toward a more cooperative lifestyle. Over 750 groups were surveyed to compile this information. Many groups prefer to remain anonymous or otherwise just do not want the hassles of lots of correspondence and visitors. We hope the directory will facilitate sharing information among people, and will help establish networks within the community movements. Let us know how well (or ill) it serves you.

In creating this directory, we have relied almost entirely on entries submitted by the groups themselves. Only a little editing has been done to preserve the flavor of the response of each group.

HOW TO USE THIS DIRECTORY

It's divided into five sections:

1. A quick reference listing by region in zip code order. By checking the column heading you can identify communities that follow a diet, spiritual path, etc., similar to your own. However, it is almost impossible to categorize many communities and the "X" in the box does not mean that there may not be others in the community who follow a different path. A rather large number of communities are seeking a diversity of compatible people and would not desire everyone to have identical views.

2. The second section is an alphabetical descriptive listing of most of the communities in section one.

3. Listings of resource groups. Some groups could fit into both sections. We have listed them in the place that seems most appropriate.

4. A grapevine section provides more detailed accounts of several of the communities.

5. An excellent international report on happenings

among our friends overseas.

HOW TO ARRANGE A VISIT

If you are interested in a particular community you should write for details about their arrangement and then try to make an appointment for a visit. Communities often are swamped with mail and requests for information. Be sure to enclose a stamped, self-addressed envelope and a dollar if you can afford it, to help with the cost of answering mail.

Remember that a community is not an institution, but the home of those who live there. Respect their home; don't make them a crash pad for your cross-country trip, or the objects of a study for you college sociology class. If you do come to visit here are some hints to make your visit pleasant both for you and your hosts.

1. Never go to visit unless they are expecting you.

2. Take along sleeping gear and plan to share in their work, their play and their expenses—freeloaders can make a group decide to close its doors to further strangers.

3. Leave your pets at home unless you have permission to bring them.

4. One of the most important ingredients of community is compatible people. You cannot judge that well unless you spend enough time with the people you are considering living with. So try to arrange for an extended visit of a week or two if possible. Sometimes short term visitors are regarded more as "sightseers" than as serious about community.

We welcome additions to the list and if you have any information about any of these communities or if you know of communities that would like to be listed in the next directory please have them get in touch with us.

The Staff of GR and Communities

DESCRIPTIVE LISTINGS



Abode of the Message, P.O. Box 396, New Lebanon, NY 12125.

First conceived by Pir Vilayat Inayat Khan, head of the Sufi Order, in 1974. We bought and moved onto an old Shaker Village the next spring. We are 100 adults and children. We have established a number of industries such as a VW garage shop, a woodburning stove company, a Shaker furniture shop, a natural foods bakery, a sewing industry, and more. Along with these and with people taking outside jobs, we support ourselves. We also grow our own vegetables and have cows and chickens. Our requirements for visitors and family members are willingness to work a full day, \$105.00 per month for food and rent, and most importantly, commitment to a spiritual path. We recognize all religions as way to God. Our ideals are to create an environment where people can live harmoniously with nature, with each other, and with God. We are open to new family members. Those interested in visiting are requested to write in advance.

Active Acres, Rt. 1, Popleville, W. 53533

An experiment in living, we collectively raise organic vegetables and animal products for market and education. Hard work is balanced with enthusiasm for life. We are willing take people on long or short term basis for mutual education and support in any positive direction with no requirement of behavior or past background. We welcome especially former prisoners and inmates of mental or old age institutions. Our sex is strictly family as no birth control is practiced here. This means there is a mom & dad & relatives of this union which include anyone actively in support of the kids.

Aliya Community, P.O. Box 2087, Bellingham, Wa. 98225.

The members of Aliya are working

together to build a communal farming community with a home and school for teenagers in trouble.

WE have been living and working together since 1975, working out our agreements, saving money to buy land and to build, growing to nine members, and learning how to live together more consciously and effectively. We have 80 acres of farm and woodland on one of the San Juan Islands in Puget Sound, with rights to buy another 80 acres.

We are looking for people who share our basic goals and who want to give of themselves and help make it happen. We try to make membership available to any person who agrees to abide by the policies of the community, and we encourage visits from people who are genuinely interested in joining. At the end of a two week period, people may join if there is no serious objection from the members. We ask that people who want to visit call ahead of time to make sure that there is room.

Aloe Community, Rte. 1, Box 100, Cedar Grove, NC 27231

We support ourselves with our Tinnery business, using recycled tin cans to make colorful and useful objects. We also have a large garden and several buildings. The land is mostly leased out to a neighbor. We welcome children and would like to get a school started. Write if you would like to visit.

Alpha Farm, Deadwood, Or. 97430.

Alpha Farm is a community focused upon the material, personal and spiritual development of its members; and upon sharing our learning with all others who may be interested.

We live together on a 280 acre farm in a valley of the Coast Range of Oregon. All property and income are held in common. While we each have a private room, all other living space is in common and evening meals are taken together.

We produce much of our own food, fuel, building materials, etc. For income we deliver the mail locally under contract to the U.S. Postal Service; we operate a store in a nearby town (cafe, books,

crafts); we do custom tractor work; and we keep several people busy part-time at crafts (ceramics, knifemaking, blacksmithing).

There are regular meetings for personal growth and for spiritual sharing and worship. We help each other to carry the lessons from these meetings over into our daily lives.

Alternative to Alienation, P.O. Box 46, Toronto, Ontario, M6S 4T2 Canada

We are a group of non-paired individuals living urbanly. A therapeutic commune, developing well-centered selves, manifesting latent skills and talents, practicing deep trustful relationships. Thru massage, yoga, psychoanalysis, free association and studying Erich Fromm we try to get in touch with our minds and our bodies. Room for many more.

Ananda Ashram, P.O. Box 805, Monroe, NY 10950.

Ananda Ashram is a residential Yoga retreat under the spiritual guidance of its founder Shri Ramamurti Mishra. It is located one hour from N.Y. City on 60 acres in the Catskill foothills.

Throughout the year the Ashram offers weekend workshops in Yoga, natural healing, and other programs related to Self-Discovery. Guests coming to take part in the ashram program are welcome to stay for up to three months during the summer, when Shri Ramamurti is in residence, and one month during the rest of the year.

There are approximately 30 full time residents including families and children, all participating in a residential program consisting of daily meditation, Hatha Yoga, Sanskrit Studies, including grammar and classical literature such as Upanisads, Gita etc., Classical Indian music, vocal and instrumental, and hard work (Karma Yoga).

Ananda Cooperative Village, 900 Alleghany Star Route, Nevada City, Ca. 95959

Yoga oriented; 80 adults, 30 children on 650 acres. Disciples of Yogananda. Yoga instruction at year-round public retreat. Seminars, conferences on communities and simple living. Monastery. Organic gardens, dairy, apiary. Industries include macrame, natural foods, incense, flour mills, forest management. Publish books, records, tapes, yoga home-study course. Spiritual schools for children including certified boarding high school. Karma Yoga work-study program. Interested in working with other groups.

Another Place, Rt. 123, Greenville, N.H. 03048.

Another Place is a community, a conference center, a place to live and grow. All of our outer work is in resonance with the inner workings of our living community. We function by consensus, share equal salaries, love each other a lot, help each other grow and learn, and we sing and dance and celebrate life.

A major part of our energy goes into organizing conferences and festivals such as the New England Community Equinox Festivals, the New Age Childraising Conferences, the Healing and Arts Fair, the Right Livelihood Business Conference, the Experiments in Oatmeal and Attunement, the Alternative Education Conference, and the Appropriate Technology Conference. Through these gatherings we are developing a New England network of people working for personal and social transformation.

We hope to expand and welcome visitors by arrangement.

Atkin's Bay Farm, Cox's Head Road, Phippsburg, Me. 04562.

Atkin's Bay Farm is a community of 5 people (2 women, 3 men), aged 22-55, living on a saltwater farm in Southern Maine. We aim towards economic self-sufficiency; we catch, dress, and sell fish to food co-ops and restaurants and provide for many of our other needs, growing most of our own vegetables and cutting wood to heat the farm house.

We try to live in a non-sexist, non-ageist, non-racist, and with each other, non-monogamous way. Our politics are anarchist, meaning we don't have all the answers but at least feel we're asking the right questions.

Two to three new members would be welcome.



Bayland Family, 361 W. Kincon, Campbell, Ca. 95008

The basic values of our family are summarized below: We believe that each family member should be regarded as an individual and should have his/her own private room. ...democratic decision making. ...the elimination of age and sex role differences. ...in the equal sharing of household maintenance responsibilities. ...that we should encourage each other to develop more than one meaningful emotional-sexual involvement either inside or outside the house and that we should work to eliminate feelings of jealousy, guilt and shame. ...that we should support each other in our effort to develop open sexual relationships regardless of what our sexual preference is: gay, bisexual, or heterosexual. ...that a well-designed social structure and living environment can maximize positive interpersonal interaction and efficiency in family functioning. ...that an experimental approach should be utilized in designing our family environment. Family policies are subject to modification and are maintained only as long as they contribute to family functioning. ...in sharing child rearing responsibilities. ...in moving over a period of years toward a more equitable redistribution of income within our family.

Currently the seven of us are living in two older homes situated on an acre of land. Eventually we would like to increase our membership to between twelve and fifteen people. We will be admitting five new members over the next few months.

Brownville Artist Colony, Rt 1 Box 178, Cheney, Wa. or Rt 1 Box 22B, Republic, Wa. 99166.

The Brownville Artists Colony is a loose knit organization living on rented land (what a bummer) in Cheney and Republic Wash. The main branch is now closed. The branch in Republic is newly opened. We do pottery, photo (when available), lots of poetry and writing, wood work, macrame, painting, drawing, games (D & D) etc., we love Jack Kerouac and Gary Snyder. We invite letters and inquiries. Also we are into music, guitars, drums, flutes.....and we believe that fun is still legal.



Camphill village, USA, Inc., Kimberton Hills, Pa. 19442.

Kimberton Hills is an agricultural Camphill Community based on the insights of Rudolf Steiner and works for an ever fuller understanding of Man's spiritual being, eternal purpose and earthly task. The people living here are concerned with the care for and sharing of life with mentally handicapped adults as well as a responsibility for the land, working to build a harmony between the soil, crops, the animals and wildlife, through the healing attitude of Bio-Dynamic agriculture.

The life is based on family-type households in which "normal" families and their children live together with those who are retarded, giving scope to each individual's right to be different. About half the adult population is mentally retarded. The celebration of festivals forms a major part of the life—both as a necessary rhythm in the work with the land and as part of the balanced growth of the human soul and spirit.

The community depends on private contributions for some expenses; however, the structure of full community living provides an efficient and advantageous alternative to the competitive barriers of the wage/salary system.

Cerro Gordo Community, P.O. Box 569, Cottage Grove, Or. 97424

Community association of potential future residents (currently over 100 members); cooperative for actual residents formed 1976 (initially 14 members). Residents are planning a care-free, do-it-ourselves village for 2000-2500 people with individually owned homes on commonly owned land clustered in a natural setting, 1200 acres on Dorena Lake.

Community economy is to be based on small businesses with broad markets outside the community. Our goal is to have all jobs located in the village to eliminate use of autos for commuting. Construction of two residential clusters and commercial space has begun.

The design is ecologically oriented with a base plan created and approved by residents. Planning decisions are made on a case-by-case basis (consistent with

base Plan) to mesh with individual needs. Interested persons may subscribe to **Terro Gordo News** (\$13.50 for nine issues) or write for further information.

Children Kansas, Rte 1 Box 18, Florence, Ks. 66851

Children is a focus we find good for us. It helps us to live right, to define a better social, educational, spiritual and physical environment. We strive to improve ourselves through spiritual disciplines, personal growth techniques, learning, and putting right thinking into practice is important to us.

To facilitate compatibility we emphasize vegetarianism, simple living, open communication, structure and organization. Experience has shown that residents must be economically realistic and willing to improve interpersonal relations skills and personal maturity.

Located on 160 acres in a valley with some trees, creek pasture and alfalfa field. No farming activity, but gardening and related interests. Suffering from classic new-community problems of little capital, tight quarters, reorganization, making and learning from mistakes. In gradual development for 4 years. Spiritual spectrum ranges from Christianity to Yoga to esoteric, all on the positive side. We try to find a common ground. And we alternate between frustration and glad wonder.

Community For Creative Nonviolence, 1335 N. St. N.W., Washington, DC 20005.

We attempt to live nonviolence in a vital, creative way, seeking both the confrontation of unjust structures, and the healing of the victims of that violence. We engage in direct service work including a free soup kitchen, free medical clinic, pre-trial release, and housing for the homeless. We are involved in the creation of an urban land trust. We also have acquired a small printing collective, and will begin to train the unskilled poor. We are involved in organizing for peace and justice on both local, national, and international issues. We publish a quarterly, pacifist journal, **Gamaliel**. We see community as a means of living which is healthy, and which enables us to be freed up to do the work we do. We are sensitive to individual's needs in community, but are not overly introspective about our community life.

Brochures sent on request. Visitors

always welcome, however, we urge people to write first so we can arrange space.

Community for Non-Violent Action [CNVA], Voluntown, Ct. 06834.

CNVA developed in the late 1950's in opposition to the spread of nuclear weapons, and has kept that focus to this day. In New England, a special focus has been the building of nuclear submarines in Groton, first the *Polaris*, now the *Trident*. The resistance continues and is growing.

CNVA is also actively resisting nuclear power plants, working with Clamshell Alliance.

The current staff looks to building decentralized, self-managing economic, technological and political units as an alternative to present western madness and works to incorporate that into our lifestyle.

We didn't check that we need new members because we are trying to be selective and are not yet advertising the fact.

Cooperative College Community, P.O. Box 299, Cambridge, Ma. 02138.

We are a group of persons including academics and artists (and hopefully craftspeople in the near future) that is attempting to create a community in which art, ecological balance, self-reliance, health, and education are valued more highly than personal wealth and professional advancement. We envision 75 adult members living on a large tract of land in a rural Northeast setting. The community will constitute an economically cooperative village, with maximum self-sufficiency. It will operate a small liberal arts college as a cultural branch, not charging students for faculty salaries. We are close to buying land, and meet frequently to plan the first stages. All decisions are by consensus. Our monthly newsletter subscription rate is \$5.00.

Dandelion Community, R.R. 1, Enterprise, Ontario, K0K 1Z0 Canada.

Dandelion is a Walden Two—inspired community of seven adults on a 50 acre farm in southeastern Ontario, near Kingston. We are organized around a planner-manager government and a labor credit system which distributes work as equitably as possible and generates between 40 and 50 hours of work per person per week. Sharing our work and doing meaningful work that we enjoy are important source of satisfaction to us. We have communal sharing of income and property and will raise our children communally.

We support the community through our industries, mainly our tinnery which recycles tin cans into candle holders, lampshades, etc. and a new industry which produces hanging rope chairs. As we grow we plan to diversify our means of support.

Dandelion is ready to grow. We're looking for more people who want a life based on cooperation and equality, and who want to help create a joyful environment through the use of positive reinforcement. If you would like to visit, write or call in advance. We like visitors to stay a week or two, so we have time to get to know each other. We ask you to help with the work and contribute \$1.50/day. Smoking is restricted and we ask you to leave your pets at home.

We also publish a bi-monthly newsletter—\$3/yr. in Canada; \$3.50/yr. in the U.S.A. Write for our free brochure.

Dawes Hill Commune, Box 53, West Danby, NY 14896. Looking for the balance, the light, the laugh and the love.

Deep Run Farm, RD 7 Box 388A, York, Pa. 17402.

The administrative headquarters of the School of Living is at Deep Run. We also put a lot of our energy into Deep Run School, an ungraded, sliding scale tuition school, stressing non-violent values; arts and crafts with several very talented artists in residence; organic living and gardening. Political action, particularly the struggle against nuclear armaments and power, are important to us.

Deep Run consists of 36 secluded acres, with excellent housing, a year round stream, a nice barn and 15 acres of cleared farm land. Eleven Adults and Seven younger folk live here at the present time.



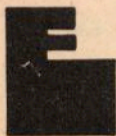
Apprenticeships are sometimes available, especially in publishing, and sometimes we have new member openings. We hold an average of one conference or workshop per month, have regular meetings with consensus government, and play together as a family. We share labor and income on an egalitarian basis.

Downhill Farm Community, Inc., Rte. 1, Box 177, Hancock, Md. 21750.

Downhill is a 100 acre farm community in a rugged setting, established in 1972, averaging 8-12 adults, plus children (with private, non-licensed school for members). Adult members contribute \$150 per month for all expenses except medical, private transportation and specifically personal expenses.

We had a community industry (manufacturing log flowerpots) for 4 years and would like to develop another. Currently members are working towards supporting themselves at various crafts.

No set ideology or structure—and diversity is encouraged. Large herb garden, vegetables, chickens, horses, woods. Individuals or groups are encouraged to build housing on the land—but living space for incoming members is usually available. Associated with School of Living, offering workshops in communal living, poetry, forestry management, anarchism, mid-wifery and other topics. Visitors welcome (suggested contribution \$5 per day—what it costs us to live here). Open to new members. Call or write to arrange specific dates.



Earthward Bound, Star Rte. Box 328 New Haven, Ky. 40051

Earthward Bound is a non-profit organization focusing on the establishment of a rural-based center for research and education in the following 3 areas: (1) alternative energy systems, (2) organic agriculture, and husbandry; (3) crafts. In November of 1975 Earthward Bound bought 1100 acres of Kentucky "knobland" and 2 months later, the Earthward Bound Ecological Center (EBEC) began

to develop. The old clapboard farmhouse was completely renovated as a dwelling for the staff and headquarters for EBEC. Diary goat and apiary management programs have been developed. We have about a one acre experimental Bio-Dynamic Garden and newly planted orchard and strawberry field nearby. We've built a 26 foot geodesic dome as a family dwelling and redone an old barn into a fully equipped wood working shop. We also have begun construction on a solar heated "energy house" which we plan to finish next spring; and begin construction on a Crafts Barn Building to house the pottery studio, weaving, spinning and dyeing of wool, and basketry plus a little extra living space so we can house more people. Next after that, a Greenhouse is planned and on and on..... We continue to plan, to develop, and plan some more. At present EBEC is run a small staff which is hard pressed to keep pace with all the work. We especially need folks with construction skills to help build more housing for new staff members and families. EBEC provides for the staff housing, food, insurance and modest salaries.

Since we are fairly far from any city stimulations, one must realize the type of life we lead is very close and community oriented. Living and working together (no one at this point, needs to work off the farm; and we are definitely in a task oriented stage of our development) can sometimes be intense. But we are committed to trying to make this an exciting place for ourselves where we can grow together and touch other peoples lives, too.

East Wind Community, Tecumseh, Mo. 65760.

We presently have 60 members and plan to grow to 750. Our culture is egalitarian, non-sexist, and noncompetitive. We are committed to the idea of a planned community that will keep its standard of living low enough to allow for as rapid a growth rate as possible. We have adapted our governmental structure and labor system from B.F. Skinner's book *Walden Two*. We share our financial resources and expenses in communal fashion, and our labor credit system is designed in an equal amount of work load. At present, we are working 45 hours a week. Our major industries are hammocks and related rope products.

East Wind is seeking members who feel comfortable with our agreements and

lifestyle. People interested in membership may join after a two-week visitation period if there is no serious objection to the members.

Ellis Island, 1204 W. 27th St., L.A., Ca 90007.

hippies-sos-vegetarians-feminists-one libertarian-journalists & film crews (visitors)-beer-pot-LSD-students-cheap rent no television-children-rock and roll (our own literary publication—15 issues fights-group showers-house projects-travelers only-Garden Theatre Festival tech. crew and performers-bicycles-brick car-mountain climbing-food programs-chore lists-no lists—"Don't follow leaders, watch for parking meters" over front door-friendly vibes, hostile vibes musicians-lesbians-faggots-brothers-sisters-parents-grand parents-parties-pay phone-art-posters-movie extras-PhD's-carpenters-electrical engineers-gymnasts-high school drop outs-former Jews and former Catholics-TA-radical therapy-Raineesh-Sri Orobindo-Gurjief Zappa-Dylan-Ray Davies-Living Love chess-pool-Mexico-Oregon-beach-immigrants-and a couple of other things forget.



The Family of Friends, P.O.Box 7302, N. Bergen, NJ 07047.

We are a cooperative community of sixteen mature adults, living in three adjacent suburban houses, with economic roots in the New York metropolitan area.

Founded in 1966 from a need to restructure the lives of divorced, single, and widowed individuals, it passed through turbulent years of adapting to each other and new concepts of togetherness, mutual support, economic equality, property, family cohesion, and self-government. Membership has been static for the last two years; presently the ages, cultural and economic levels are similar enough to avoid previous sources of friction. Membership, open in principle, has nevertheless resisted new applicants. Visitors are avoided.

Preparations are made to resettle for

retirement in a quieter society and warmer climate. Like most new developments, there is a strong desire to communicate to others the solutions we have found, yet we have resolved not to publish until such time that we are certain no repercussions from the outside community could endanger our peace and development.

Family Synergy/Southeastern Region, P.O. Box 7044, Charlottesville, Va. 22906.

Family Synergy is a group oriented toward personal growth thru development of interpersonal relationships that extend beyond the limitations of the nuclear family.

We offer a non-threatening environment for expression of needs and feelings in which no one is obliged to respond beyond their inclinations. Recognizing that roadblocks to human interaction often result from insecurities and pressures in areas of sex and sexuality, we approach these areas in ways that may open us to living more wholesome, fulfilling, enriching lives.

Membership open to all, visitors and guests welcome at monthly general meetings. Special interest groups meet regularly. Information and sample newsletter: \$1.00.

Findhorn, The Park, Findhorn Bay, Forres, Moray, Scotland.

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

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. Findhorn is a community "where man cooperates with plants, where people are transformed, where nothing is impossible and legends are reborn."

There is quite a lot of literature available on Findhorn, which may be obtained by writing and asking for "The Bookshop". Visitors are welcome, but arrangements must be made at least three months in advance.

Fort Hill Faggots for Freedom, 59 Centre St., Roxbury, Ma. 02119.

We are five houses on the same corner. House takes care of members, finances, food, repairs. Collective meets for social, political and neighborhood issues.

Frog Run Farm, East Charleston, Vt. 05833.

We are located in a very beautiful unspoiled part of Vermont. We are buying land together. Each person earns a living individually and contributes a set amount to the group. Activities include gardening, dairy farming, use of draft horses for all farm work, logging, crafts (especially fiber), carpentry, music, auto mechanics. We function as a family. We are interested in summer apprentices to work in exchange for room and board.



Good Times Commune, 2425 Market St., San Francisco, Ca. 94114.

Good Times is a nine year old commune, and supported by graphic arts. The graphics collective involves all commune members plus a few others who live outside the commune. A social contract is re-negotiated every six months or whenever a new member joins, and makes our values explicit.

We raise our children communally, share many possessions, contribute to a communal budget, eat an organic modified vegetarian diet, work together in our non-hierarchical business, and cooperate on housework and maintenance of our communal vehicle. Some of us are bi-sexual, others are heterosexual. We strive for open relationships, and feel uncomfortable with traditionally coupled people.

If you would like to explore the possibility of joining us, write (include self-addressed, stamped envelope) before visiting. We expect to spend 4 to 6 weeks getting to know new people before agreeing to live together, and to spend a month living together before accepting new people as permanent members. Visitors and temporary members are expected to contribute energy and money to the commune.

Gould Farm, Monterey, Ma. 01245.

We are a psychiatric rehabilitation center established in 1913. There are 100 here now. A Board of Directors appoints the executive director but many decisions are made by the staff and committee votes. Married couples practice marital fidelity; singles are discreet and generally non-promiscuous. Sex among clients (patients) is not condoned.



Headlands Community, Stella, Ontario K0H 2S0 Canada

Headlands Community owns and operates Topsy Farms Limited (formerly Amherst Island Organic Farms Limited). The farm, although a limited company, is run on a co-operative basis. Within a few more years, the farm should provide a reasonable return on our investment in labor and capital. Sheep, beef and bees are our areas of concentration. Other sources of income are candle-making, construction and odd-jobs.

As of November 1977, we are three men, one woman and one 5½ year old girl. We have know each other for several years and live together in relative harmony. Living expenses and household labor are shared equitably.

Our hope is that Headlands will evolve into a community of individuals living and working together in small consumer and producer co-operatives. We, the present members, do not wish to dictate in what manner long range expansion is to occur beyond the desire that it be within the bounds of sound land-usage.

Heart Consciousness Church, Harbin Hot Springs, P.O. Box 82, Middletown, Ca. 95461.

A center for programs, visitors, and a residential religious community. It is owned by Heart Consciousness Church, which integrates the New Age triad of the Human Potential Movement, the Wholistic, Natural Movement, and Eastern, Universal Spirituality. New residents must be devoted to some religious or helpful activity with the grace and dedication of a monk or nun, or be a disciplined student of those here who do.

Operation is by consultation amongst

those taking responsibility, with final power in the officers and directors. The Main Area, with the baths, is the Church program center, with the motto, "Beauty Serenity, Sadhana," and adult residents only. Half a mile away is the family living center, often full. Organized groups or individuals can create other living situations by camper, tent, or construction.

Visitors donate \$3.00 to \$5.00 per day or two hours work; residents pay \$60.00 and work 30 hours per month, both providing their own food. Other arrangements are possible. We have our own valley, 1,000 acres, quiet and clean air, mountains and streams, 80 miles north of Oakland. No dogs.

Heathcote Center, Rte 1, Box 129, Freeland, Md. 21053.

About 10 'regular' homesteading folks live on the 37½ acres. The main building is an old mill which contains our common kitchen and dining room, meeting room, shower and toilet facilities, laundry room, non-profit organic food co-op store, office, library-bookstore and visitor sleeping quarters.

Most of the residents of Heathcote have personal space in one of the outbuildings surrounding the mill; including a stone spring house, a log cabin, a converted carriage house, the old library building, a re-constructed chicken coop and a small trailer. Conferences are held during the warmer months of the year. Those for the coming year include: Alternative Energy in March, a Children's Country Living Weekend in July, and a Shelter Conference in August.

Visitors and potential community-homesteaders are welcome, please write or call before coming by.

Hidden Valley, Freedom, Ma. 04941.

We are an educational, experiential community of twenty five persons living together on an experimental basis for three months each fall beginning September first. We originated as a college-level program for a full semester's credit from Manchester Community College in Connecticut and are situated on a property used in the summers as a children's camp.

We organize ourselves around the theme of "inductive learning" and "intentional communities" as we systematically study religious and secular communities, both historical ones and contemporary ones. We operate on the premise that direct experience provides

powerful data for the cognitive world of man, so we first offer "experiences". There are four main courses provided: psychology of interpersonal relations, philosophy of religion, intentional communities, and homesteading workshop.

The program is transferable to other colleges for credit and participants are welcome to apply for personal reasons instead if they do not desire the official college credit of 12 hours.

The cost of tuition (depends upon the college) is about \$75 per week for the three months that provides food, housing and laundry, medical and complete community support for the period.



Integrity, P.O. Box 9, 100 Mile House, B.C. J0K 2E0 Canada.

We are one of two core communities (the other is Loveland, Co.) providing central points of orientation for some 200 closely associated centers around the globe. We adhere to no particular dogma, creeds, rules or regulations and find in a humble and open hearted way that there is a solid, true basis for presence on Earth.

We number about 110 here in our 10 acre community and operate some 15 businesses in the village of 100 Mile House, employing a number of townfolk and holding considerable responsibility in the operation of the village. I mention this to point out that we don't shy away from "earthly" duties, but rather assume responsibility in many ways, exercising many facets of creative ability, providing a balance point between what may be seen as "spiritual" and "earthly" considerations. In fact they are all one and we simply need to be in position to recognize them and let it be so.

We publish a monthly newsletter (**Integrity**) and hold numerous classes in the Art of Living in a number of locations around the world.

As our accommodations are taxed with scheduled classes and visitors, visiting arrangements must be made in advance. It is often most convenient to visit a centre near you. to see if our experience clicks with yours. Any interested may write.

Intentional Family, Box 114, Stillwater, N.J. 07875.

Intentional Family planned for about 8 adults, 55 and older, to live communally in our own home, to be built on the 187 acre farm of School of the Arts, in N.W. New Jersey near Delaware Water Gap. The home, incorporating the latest construction methods of fuel conservation and esthetic delight, will consist of individual dwelling units for singles or couples, complete with kitchen and bath; and common rooms for group work projects and recreation.

Members will contribute funds, condominium-fashion, to the amortization of the building loan and maintenance of the building. Activities, support jobs, eating choices would be private decisions. If desired, anyone can become involved in the academic-vocational school for socially deprived youth to be operated, also, on the farm. Health requirements—no tobacco, no animals.

Live frugally, freely, joyously for the Years of Climax. Dare to write for information!



Jesuit Volunteer Corps, 18th & Thompson Sts., Phila. Pa. 19121. OR 3601 Whitman Ave., Cleveland, Oh 44113 OR P.O. Box 3928, Portland, Or 97208

If you are adaptable, resilient, somewhat sane, and have a sense of humor; if you are 21 or over, able to spare a year from the other things that you intend to do before you die; if you are interested in social justice, simple lifestyle, Christian community, and people; then write to us.

The struggle for justice and the effort to adjust life-long patterns of living is not easy and cannot be done alone for long. An integral part of the JVC experience, therefore, is the opportunity for building a reflective and faith-filled Christian community with others of similar commitment. Jesuit volunteers are encouraged and assisted in the development of their faith identity. And though community living can be filled with painful giving of self, where love is present there is support, challenge, and the development of lasting friendships.

Julian Woods Community, RD, Julian, Pa. 16844.

Julian Woods Community strives for individual freedom and diversity within a cooperative context. We share expenses such as the land mortgage, improvements, and expansion projects. We live in "clusters"—small family-like subgroups within the larger community. Since we moved to our land 2½ years ago, we've installed a deep well and septic system, built a 2½ story shop building and extended our road to the top of a sunny mountainside.

Presently we are building a 3 apartment residence on the top of the mountain, an equipment shed behind the shop and a small hexagonal house. We've established 2 businesses (auto/machine shop and furniture refinishing). Our ideas for the future have included a pond, greenhouse, health and/or behavioral clinic, berry farm, restaurant, saw mill, goats, chickens—we are open and flexible. By spring we will have room for several new members. We encourage people with skills, knowledge, a sense of commitment, and at least some desire for stability. We would especially like to meet women with these qualities in order to balance our environment.



Karme-Choling Buddhist Meditation Center, Barnet, Vt. 05821.

Life at Karme-Choling revolves around the three wheels of buddhist practice: meditation, study, and action. The practice of meditation is to come back again and again to the present moment, allowing a sense of space and wakefulness to occur simultaneously. Through study we sharpen our intellectual understanding of the experience of meditation. The third wheel, action or work, brings the study and practice of buddhism to life. Meditation and study only have meaning in an environment in which there is a relationship with the earth. Turning the wheel of action means relating with the situations of our lives as stepping-stones to being awake rather than as obstacles to our practice.

Residents and visitors to Karme-Choling participate in a variety of community work projects, including growing a five acre garden, carving

traditional Tibetan designs in wood, and producing meditation cushions which are sold throughout the country. Karme-Choling offers a public buddhist studies program and both group and individual retreats. Visitors are always welcome.

Kenny Lake, Attn: Sam Lightwood, Copper Center, Alaska 99573.

At Kenny Lake, as a part of the open community, a number of families participate in the Publishing Cooperative which puts out the local bi-weekly newspaper. Generally we live as separate families on private land. An awareness of natural nutrition and a "one world" or "space-ship earth" philosophy is shared.

Members are open to letting others live on their land, but it is definitely not possible to "live off the land". Crafts, wood heat, vegetable gardens, livestock and outside jobs are the rule.

A community hall and a Community League are assets here as well as public school, mail delivery and phones.

Kerista Village, P.O. Box 1174, San Francisco, Ca. 94101 [formerly known as Storefront Community]

We are now eight women and eight men living in three households, with plans for urban/rural expansion. We practice Gestalt-O-Rama, an egalitarian process of group dynamics, enhanced communication, awareness development. We operate 25 day seminars in San Francisco and weekend seminars at Harbin Hot Springs. We sponsor many social and artistic activities/projects with people living outside (as well as inside) the residential community. Newcomers get to know us by visiting or participating in our social activities.

We publish **Utopian Eyes** magazine (quarterly), a journal of cooperative survival. (subscription: \$5/year). We have a resident repertory company performing original, nonsexist plays. Our theatrical show goes cross country annually. We're working on a cooperative survival network in case of national emergency. Also we've evolved a new family structure called Spiritual Polyfidelity, an advanced form of emotionally-committed group marriage.

Koinonia, P.O. Box 5744, Pikesville, Md. 21208

Koinonia (koy-no-nee-a) is an educational co-operative located on 45 acres

outside of Baltimore, Md. We offer year-round classes and workshops in crafts, organic gardening, spiritual development, healing and personal awareness. People in need of a new environment, people who are going through the natural life transitions may come as "short-term residents" for any period up to one year. Koinonia is an experiment in group living where individual needs are respected. We have no one spiritual master, no single doctrine or community belief. Our forty residents—including staff—range in age from a few months old to seventy-nine, and follow a wide variety of spiritual paths. Students often come to take a semester away from college, or for a summer experience. Please write or call for further information on any of our programs.

Koinonia Partners, RD 2, Americus, Ga. 31709

Koinonia Partners is a christian group which attempts to express its faith through a compassionate/simple community life style and service organization. The community believes in non-violence and reconciliation between the races, nations, and sexes. The community tries to be of service to those around them by creating job opportunities, various small scale educational efforts, and the construction of low cost houses which are sold to low income families at cost and on a non-interest basis.

Kripalu Yoga Ashram, 7 Walters Rd., Sumnertown, Pa. 18084

Kripalu Yoga Ashram and Retreat is a dynamic growing spiritual community of about 150 men, women and children who have chosen yoga as their way of life. Our founder and spiritual director is Yogi Amrit Desai, a close disciple of Swami Shri Kripalvanandji of Kayavarohan, India. A student of yoga for over 27 years, Yogi Desai has spent the last 17 years in the West conducting seminars, retreats and workshops and training hundreds of yoga teachers throughout the U.S. and Canada. He is the author of several books on yoga including one soon to be published on Kripalu Yoga, a unique form of meditation in motion which uses Hatha Yoga to directly achieve states of higher consciousness.

More than a teacher of meditation and life, Yogi Amrit Desai is a guru—one who bestows a genuine experience of inner

awakening through the very power of his presence. Under the guidance and inner peace and tranquility that comes through the practice of pure and selfless love.

Lanark Hills, RR 4, Perth, Ontario, Canada, K7H 3C6

Lanark Hills has two tasks. First, we use the teachings of J. Krishnamurti to explore our daily life. Secondly, we are helping to distribute Krishnamurti's works to make them better known. Daily we are busy with farm work, the garden, education of our children, and mostly making cooperative games, which is our economic base.

Leavitt Hill Farm, New Vineyard, Me. 04956

We are a young community, still fluid. There is space enough here for various interrelationships. Some of us share income. Some live quite separately. Building shelter for winter and putting land into (Sam Ely) Maine Community Land Trust have been our major pre-occupations to date. We still must figure out lease arrangements. What balance do we want between community and individual space? Most of us have a large concern for growing food. Eighty Eight fruit trees and 100 blueberries were planted last Spring. More will be planted next Spring, as well as other berries and about two acres of garden. Maybe a greenhouse. Experiments with aquaculture. We have many individual hopes about what develops here that in realization will blend dynamically. We seek a good life together. Some of us are political about it, others intuitive. We care about each other. A freeschool for the children. We are a terribly individualistic community, for the moment.

Lichen, 3050 Coyote Creek Rd., Wolf Creek, Or. 97497

Lichen ...a community of organisms, living and growing together for mutual benefit.

Purpose: Live cooperatively with other creatures—plant, animal and human—

sharing the earth. Discover and develop better ways of living ecologically, and share this knowledge with other people. Provide space where native wildlife may live freely, undisturbed.

Organizational structure: cooperative membership corporation; 1-year mutual trial period.

Physical structure: Central community building with electricity, bath, kitchen, laundry, storage, and community fellowship areas. Private retreats nearby, but not intervisible. Development "clustered" on 7 acres, with remaining acreage set aside as wildlife refuge/environmental sanctuary.

Garden: Minimal—little available irrigating water, but with expectation of expansion.

Financial: Individual responsible for obtaining monthly share of expenses (land payment, taxes, food, operating expenses, utilities, etc.). Some outside work; prefer cottage industries. Have local rural mail contract, non-defense electronics contract, and small custom sawmill. Working on developing environmental education seminars, tours, etc., as income source.

Restrictions: NO tobacco, pets, illegal drugs, violence.

Lama Foundation, P.O. Box 444, San Cristobal, NM 87564.

Lama supports itself thru its cottage industries of silk-screening (prayer flags & T-shirts w/religious symbols & nature-graphs), Bountiful Lord's Delivery Service (publications) and pottery. During the summers Lama is open as a school which teaches thru community experience (practical & spiritual) and thru visiting spiritual leaders and teachers. There are three hermitages which are available to those who write in for reservations (\$3.00 per day without food, \$5.00 with). We are also supported thru tax-free donations and room & board payments.

Lama is an eclectic community with an Intensive Studies Center (currently occupied by Islamic Sufis) for those who wish to delve deeper into a specific path. Lama serves as an instrument in the awakening of consciousness (individual and collective).

Longcliff Collective, Sunnybrook, Ky. 42650.

Caught, we are between the stereotypes defining political and spiritual. We

explore the relationships among people. This is political. We seek to be conscious and aware as we do this, this is spiritual. We do it together. That is our way.

We maintain a collective economy as a effective means of emphasizing the interdependence of us all. We do group labor seeing it's relations as the true indicators of personality. We are vegetarians in recognition of the world population and the economics of food supply. We are dialectical materialist believing that the most spiritual thing we can do is to pay attention and learn, in the most objective functional way possible the rules and processes which govern life and it's relationships. We are feminist recognizing the class nature of women's oppression, the necessity for women to assume more responsibility and control and for men to become less dominant. We implement the recognition of the need for change in oneself through criticism/self criticism utilizing the objective view of ones comrades.

This on 50 acres of mountain land in southern Kentucky characterized by trees, organic gardens, compost privy house and workshop, spring water, food co-op, music group, anti strip mining coalition. We are self sufficient communally. We seek people who will actively work together toward a classless society.

Los Horcones, APDO. 372, Mermosillo Sonora, Mexico.

Comunidad Los Horcones presently has 10 adults and 2 children. We are a Walden Two community with a strong emphasis on the use of positive reinforcement. We are rurally based, and have a cow, goats and rabbits. Children are an important part of our community. Our major industry is a school for children with learning disabilities and other handicaps. We encourage our children to participate in all aspects of community life, even when it means that we must slow our work to help them learn. We welcome visitors and new members. Visitors should write in advance.

SPECIAL THANKS to Charlotte Lewis of Deep Run for the lettering on the Directory portion of this issue.



Madison Community Co-op, 1001 University, Madison, Wi. 53715

We are a coalition of individual housing co-ops. Each house is independently run. About 10 houses are involved.

Maple High Farm, RR 1, Roslin, Ontario K0K 2Y0 Canada.

Maple High has gone through changes and needs help from other folks to help manifest these changes. We want to create a scene where the family is an important functional unit, operating within a mini-community to support, challenge, and energize each other. We need people with the energy to build, not just join something. Couples with children are especially welcome. We'd like to provide an educational scene whereby kids could bypass the public school system. Honesty with each other keeps our hassles small and out-front where they can be dealt with quickly and with good will and humor; this emphatically doesn't mean we're into an on-going encounter group scene. We're into political issues from a spiritual perspective. We maintain a standard of living that everyone on the planet can realistically aspire to. We have a large garden, sugar bush, wood lot, and several small industries to support us. We're strictly vegetarian. We hold our money and possessions in common. We are religious folks. Our lifestyle is definitely not spartan—it's warm, gracious, comfortable, and fun. We want to live in a style that we can maintain indefinitely, not one that's so hard or wierd hat it will burn us out in a few years. We welcome your involvement at any level. Please write.

May Valley Coop community, 10227 147th S.E., Renton, Wa. 98055.

Semi-rural coop community of single family homes—now 10. Communal woods, creek, pasture, barn, playfield, orchard, garden (24½ acres). Most jobs outside. A few ½ acre building sites are left. Occasionally a house is available. Cooperative ownership ensures low land-holding costs.

Mulberry Family, 2701 W. Grace St., Richmond, Va. 23220.

Mulberry Family is an urban community of 12 adults ranging in ages from 22-36. We live together intentionally in a system of democratic socialism which supports and encourages personal growth and development through the purposeful cultivation of interdependence within the group. Individuals who join our group demonstrate commitment to:

- 1.) intensive and extensive authentic personal encounter and sharing where love is evidenced through the wholeness of personal interaction.
- 2.) continued experimentation with positive self-realizations;
- 3.) horizontal leadership characterized by group decision-making related to family maintenance, growth, change, and development, and equality in the implementation of decisions.
- 4.) change as an eternal fact and thus self-governance through consensual understandings rather than rules.
- 5.) the twin assumptions of individual uniqueness and human communality by acceptance and appreciation of individual differences and collective strength and creativity.
- 6.) individual life styles which value non-role existences and interaction.
- 7.) continual exploring, experiencing, and experimenting with the individuals relationship to Family and Family's relationship to the larger environmental system.
- 8.) the establishment of intentional home and family as an important and viable living/learning center, an alternate living style.
- 9.) the development of human resources and conservation of other natural resources.

We are not currently seeking new membership and persons interested in visiting are asked to write two weeks prior to their intended visit. When writing, please tell us some things about yourself and what you hope from visiting with us. We will respond and send you a copy of our Guidelines for guests and visitors.

Nasalam, 31535 NE 151, Duvall, Wa 98019

Nasalam began as an urban commune in 1969, moving to the country in 1973. Our membership was drastically reduced by the move and only two people are presently working to rebuild the community. Several former members retain an active interest with the possibility of return.

Our structure has a Walden II type planning group, with day-to-day business handled by elected leaders; consensus is desired for important decisions.

We have always been spiritually oriented, but do not require adherence to any particular creed. The two men currently active are gay and would like to be part of a gay polyfidelitous group within the community, but there are not sexual restrictions for membership.

We are currently in the process of selling our land—the suburbs are approaching—and will resettle on the Olympic Peninsula. We very much want new members and would enjoy sharing ideals and plans with any who might be interested.

New Vrindaban Community, RD 1 Box 620, Moundsville, W.Va. 26041.

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

The community has about 150 residents, and almost 1000 acres of rolling West Virginia land resplendent with beautiful streams, forests, and stark mountainous features. There is no need for money, as the community takes care of all such needs. All we request is sincerity and an open mind and the willingness to follow a few spiritual principles—no meat eating, no illicit sex, no intoxication and no gambling.

Essentially we are engaged in a lifestyle of "plain living and high thinking."



North Mountain Community, Rte 2 Box 207, Lexington, Va 24450

North Mountain is a family, a farm, a common enterprise and a hope for the future. As a family our individual identities are tied to the group, not an individual's separate activities or beliefs. In this way we can be close to each other, and being close and loving each other is our first priority. We live and work together, each doing a full share of the work, each getting full rewards.

As a farm we have 130 acres that is farmed organically with two horses and an old tractor. We eat no animal products except honey.

What income we need comes mostly from odd jobs like building repair, farm work or whatever comes along. We have hopes for setting up home industries here—weaving or a wood working shop.

We are now 8 and a baby. We would like to be larger, so we invite people to come and visit with us. There is an advantage of making a visit for a week or two when that is possible, since it takes time for the feeling of newness to fade enough for visitors to feel what we are really like. Please write or call to arrange a time so that we were not swamped.



Older Women's Network, 3502 Coyote Creek Rd., Wolf Creek, Or. 97497.

While we do not have a physical community as yet we are an older women's network which is helping to develop a sense of community among all older women who are seeking a change in lifestyle, in the country.

OWN is committed to bring into contact older women who wish to live in various ways in feminist communities through the use of a newsletter, correspondence, visits, retreats and workshops.

OWN is committed to encouraging the formation of rural communities which will provide a loving, emotionally and financially supportive environment.

OWN is committed to women whose need for a rural community comes out of their fears and insecurities around money, illness and social isolation.

OWN is committed to developing new way of relating to one another and to the issues of power, land ownership and money.

OWN does not envision age-segregated communities. However, since the needs of older women are not being met in the women's culture and since younger women have many opportunities for community, the broadening of age range must be postponed.

One for Christian Renewal, 169 Forest Rd., Leoughborough, Leics, Le11 3Hs England.

Community is a quarterly bulletin published under the auspices of One for Christian Renewal. "Switchboard" the highlight (and bulk) of this 20 page magazine, is a resource for information about British Christian communities. "Switchboard" is roughly the equivalent to **Communities Reach**, Resources and Grapevine columns. In addition to this, there are feature articles about conferences and projects. Subscriptions are \$1.00 in Britain and \$1.50 abroad.

Open House Community, Rte 7 Box 410, Lake Charles, La. 70601.

We are a small Covenant Community in the Roman Catholic Tradition. Our lives are centered in Jesus Christ from whom all our strength comes. We are a diverse group of young and old, single people and nuclear families, living on 60 wooded acres, about 30 minutes from a medium sized metropolitan area. In the continuous process of learning to live in common-unity, we are beginning to discover the real meaning of personal responsibility and discipline. We believe that every person is called to some form of community, and that for us, this community is our calling, our vocation. All income of members goes to a common fund from which we draw a one dollar personal allowance weekly. We support ourselves by part time work and baking bread for sale. We look forward to selling some of our vegetables and community made wooden toys. We feel called by the spirit to share what we have and what we are with others, and to witness to the world that living together in love and fellowship is the most viable alternative to the life imposed by modern society.



Pine Terrace Nine, [201] 767-1618.

We welcome correspondence, but call for address, preferably on weekends.

The Pine Terrace Nine is an expanded family/intentional community of six adults (three m/f couples) and three school age children. We seek another couple possibly with one child, to join us permanently. Our relatively middle-class lifestyle is comfortable, close and encourages individual growth.

We met and organized specifically for the warmth and mutual support which a family-oriented commune could offer. We have been gratified: present members have been together for five years. The children are 14, 11 and 5.

We share all expenses, from mortgage payments to groceries. Each lends co's expertise on chores and repairs. Each adult has a separate outside career, and most participate in some way in our suburban community's public affairs (metro NYC).

Providence Zen Center, 48 Hope St., Providence, R.I. 02903

The Providence Zen Center is the head of a group of centers under the direction of Zen Master Seung Sahn. The other centers are located in New York, Boston, New Haven, Los Angeles and Berkeley, California.

The formal practice of morning and evening meditation at the Zen Center is open to anyone who wishes to come. There is an introductory lecture every Sunday night except the first Sunday of each month, and informal instruction on Wednesday nights, both taught by a Dharma Teacher, an experienced student of Soen Sa Nim's.

Living together, or coming to formal practice regularly and partaking in the daily running of the Zen Center is a corner-stone of the practice of Zen Buddhism here. Anyone who is interested in becoming a part of this practicing community or in coming for a visit is welcome to write to the Zen Center for details.



RFD 4525 Lower Wold Creek Rd., Wolf Creek, Or 97497

The RFD Collective is situated on Magdalen Farm and publishes **RFD Quarterly** a magazine by country gay men. Literary contents include features on How To, poetry, graphics, recipes, political reviews, prisoners sections, contact letters and more. We are open to new members, with 10 members now on 80 acres of land.

The Renaissance Church Community and 2001 Center, 71 Avenue A, Turners Falls, Ma. 01376.

The Renaissance Church Community is a community of 200 members who make their lives together. The basic philosophy is the belief that this planet was created as a school of life for all living things to peacefully communicate in love.

Facilities include a complete media center in Turners Falls and a self sufficient village being constructed on 80 acres of land in Gill, Ma. using all forms of alternative energy.

The community is open at all times to visitors from all backgrounds and expressions. For more information write us.



Sandhill Farm, Rte. 1 Box 10, Rutledge, Mo. 63563.

Sandhill Farm is an intentional community still in the formative stages and looking for new members. We garden and farm organically and build our own structures. Within the next several years we hope to produce all the energy we use. We envision a small community of about 12 adults. At present we have no children, but do not wish to discourage potential members who have children. We aim to raise and educate community children here on the farm.

We believe in sharing resources, work, and the land (possibly through a land trust). We respect privacy and provide separate living spaces for individuals and couples desiring them. At the same time, communal meals are a high point in our daily routine, and we aim to maintain a central dining and kitchen facility.

At present our chief income sources are a sorghum molasses operation, crops grown on our 25 cleared acres, and part-time seasonal employment. We are interested in crafts and other cottage industries but have no firm plans as yet. We have adopted a property code modeled after that of Twin Oaks Community, and have a centralized economy. All money earned by group members is shared by the group.

As a group we profess no strong politics and discourage dogma, but we are not isolationists. We keep animals, but try to place as little strain on the environment as possible. We are striving to build an ecological, non-sexist, learning community, living and sharing with one another in mutual respect.

Sassafras, Ponca, Ar 72670

Sassafras is an assorted collection from various backgrounds, goals and ideals. A group constant includes pursuing meaningful human relationships of a non sexist nature. Further, a deep respect and ambition to live in harmony with the Earth. A land trust to safeguard the 520 rugged Ozark acres from future speculation is underway. An atmosphere to promote individual and collective initiative is encouraged. A communal arrangement exists as well as individual homes. Weekly meetings focus upon community material business in addition to an interpersonal gathering to promote friendship and awareness in relating with others. Also we garden organically with intent to an eventual food independence. A legally recognized school has been active but is in need of pupils.

We hold no specific doctrines or philosophies nor do we formalize leadership roles. Sharing skills and knowledge is an important part of daily life. Experimentation here involves pursuing non traditional sex roles, both by men and women. We giggle at meetings and mealtime and laugh at reflections. Music and dancing are favorites at celebrations.

Sassafras is open to a growing membership. We intend to maintain our

close family connection and are open to children. A reply providing further information shall be willingly returned.

Shannon Farm, P.O. Box 1345, Charlottesville, Va. 22902.

We are committed to building an alternative to the larger society. We favor organic use and care of the land, ecological concern, and eliminating sexism and ageism. Our decisions are made by consensus at meetings. We share these and other common goals, but no particular dogma, activity, or spiritual base defines how we live. As individuals, we are diverse in our lifestyles. Some of us want to live alone, some in nuclear or extended families, others in small or large intentional groups.

The overall plan for residences is a number of cluster sites. Some are being developed according to the goals and ideas of a group while others of us are open to all members. Many of us eventually want to work within our community. We have hay, woodworking, cow, crafts, computer and food collectives. We've established an off-land, open-classroom, cooperative school.

We want to emphasize that we are a community in the making. We are seeking members who are seriously committed to the values inherent in our endeavor.

Shalom, RFD 2 Box 405, Brown Summit, N.C. 27214

We are a small Christian church with lifelong covenants to each other as persons and to God. Many choices are left to individuals, living in those commitments; issues that the group decides are group agendas are discussed until a consensus emerges. We have eight children whom we raise primarily within family units but who receive a great deal from all adults and each other. We are service oriented and have demanding careers in the "outside" urban world in service-type professions; but we come home to the love and beauty of our woods and lake. We are building a home for all of us, a joyous labor of love, and hope to build a retreat center to share that love with those beyond our community. We do not actively seek new members, growing very slowly only as persons make the covenant with us.

Sheltrano Hygeian Paradise, Drawer X, Keystone Rd., Pearsall, Tx. 78061.

Although we are a cooperative community, people will own their own homes and land.

The way of life will be completely Hygienic, based on the principles of physiology. We will eat no animal foods, with the exception of some dairy products for those who have poor digestions.

Sheltrano is still in its incipient stages and all that is there now is our organic orchard, and gardens. We plan to have a theater, swimming pools, tennis courts, golf, a health school, a College of Natural Hygiene, grade and high schools, a playland for children, a home for senior Hygienists, motels, hotels, apartment complexes, a community center, and Eden (a show place for Hygiene, picturing its history in an entertaining way for the neophyte and visitor).

We want this community to be an example of what healthful living can do for people. We'll show the sceptics by having living examples of health. Five acre lots are now being sold.

Son Zen Lotus Society, 378 Markham St. B1, Toronto, Ontario, M6G 2K9 Canada.

The Son Zen Lotus Society was founded in New York by Samu Sunim in the fall of 1967 upon his arrival in North America from Korea. In February 1968 Samu Sunim moved from New York to Montreal. The Society operated in Montreal from 1968 through 1971 and then discontinued its function until 1975, when Sunim came out of silence and reactivated the Society again in Toronto. The Society has been continuously in operation since then.

The Son Zen Lotus Society practice the following: we urge you to practice the same, to attain enlightenment and give help to others.

1. Find out through the practice of Zen who we are and what we really want to do with our lives.

2. Unify practice and work; work is practice and practice is work. Both are directed toward the attainment of enlightenment.

3. Use our hands and promote folk arts in order to relate to each other culturally and economically.

4. Practice emptiness and demonstrate one's freedom therefrom.

5. Serve people with emptiness and freedom so that they would break down and free themselves from them and the establishment, and cooperate with all

those who aspire to the same principles with different pursuits.

To this end we of the Son-Zen Lotus Society practice Zen meditation, till the land to learn to grow our own food and engage ourselves in hand-crafts for living and trade. We accept all sincere people who wish to follow the same path.

Springtree Community, Rte 2, Box 50-A-1, Scottsville, Va. 24590.

Here at Springtree we are a group of 7 adults and 6 children living together in the style of an extended family. Our home is in a beautiful rural setting in central Virginia. We live in two houses we built ourselves, eat all meals together, share all income. The children are raised collectively, but we affirm the parents' primary responsibility for their welfare. We educate them here at home in a free school. We garden organically and try to live as ecologically as possible. Our money comes from a craft industry (torch cut tin cans) and the wages of two members who choose to continue to work at their professions. We intend to remain a small group and so we are looking for only a few more members either single people or a family with one or two children. Our personal response to one another is most important, so a longish visit (2 weeks) is advisable if you are considering membership. We are also open to student-members, people who want to live with us for a short term (3 to 6 months) and learn country living skills.

Please write to us and arrange a visit if you think you might be interested in Springtree.

Starcross Monastic Community, Annapolis, ca. 95412.

A small contemplative order of celibate men and women in a rural and remote section of Sonoma County California. Non-denominational but Christian in orientation, we are mostly self-sustaining and do a lot of manual work. Other activities include: long term care for abused and neglected children; teaching educationally handicapped children; working with the rural poor; writing books; farming; forestry; and praying.

Two books have been written by one of our founders, Brother Tolbert McCarroll, **Exploring the Inner World** (Signet) and **Notes From The Song of Life** (Celestial Arts). Two others, **The Tao** and **The Country Church** will be appearing soon.

Those who wish to inquire about joining the community as novices, or a long term period of independent spiritual study and apprenticeship, or a short term retreat should contact Sister Marti.

Still Wind Community, P.O. Box 4, Sugar Grove, N.C. 28679.

Still Wind is a New Age teaching center and spiritual community near Boone North Carolina. We have been around for several years, but this represents our first effort to offer courses, etc. to the general community.

As a teaching center, we are open to any teacher as a place to hold classes and workshops in any subject, technique, etc. oriented towards personal growth and New Age awareness. As a community, we are open to new residents who are serious about working on themselves spiritually, and who are willing to share in the responsibilities of group living. (We have limited dwellings at the present time).

In a less formal way, we hope to eventually become a center of sharing and fellowship for the general New Age community in this area. We are Universal, non-dogmatic, and open to all paths of unfoldment and light.

Sunflower Farm, Rte 1 Box 90, Amesville, Oh. 45711

Sunflower Farm is a serious-minded sometimes whimsical community of craft-people and 'intermediate technicians' with 6 families on 100 rolling, scenic, wooded and cleared acres in southeastern Ohio, near towns, colleges, and outside work opportunities.

Privacy as well as cooperation is valued and so families own separate 5 acre homesteads, plus there is commonly owned 50 more acres, streams, pond, and farm buildings. In our 2 years homes have been built, a commercial orchard, a wood working shop, organic gardens, growing sunflowers, and other projects have been developed.

We have started planning a Center for Basic Skills and Appropriate Technology Training. We believe this center, held within a community setting, can provide a valuable experience for many people. We seek new members who can teach and do research in agriculture (esp. aquaculture or hydroponics), wind or solar power.

We invite people interested in a community of caring, mutual aid, learning, creativity and joyfulness to write us.

Synanon, P.O. Box 786, Marshal, Ca. 94940. Also communities in S.F., Santa Monica and Badger, Ca.

Synanon is a religion, a multi-faceted community, an alternate lifestyle for people from all parts of society, and a modern American social experiment. Approximately 1,300 men, women and children live in Synanon communities throughout California: in Marin County, Tulare County (where there are two ranches including one with an airstrip), San Francisco and Santa Monica. Synanon also has overseas affiliates in Germany, The Philippines, and Malaysia

Synanon's population is a cross section of the American public: people from the general community as well as character disorders; however, Synanon's basic business remains providing a lifestyle based on old-fashioned American traditions such as self-reliance, responsibility, honesty, and taking care of other people—a way for juvenile delinquents, drug addicts, and other troubled people to straighten out their lives. Synanon operates its own school system, centralized cooking, and transportation and repair services for the community. Most residents work directly for Synanon. Its support comes from the American business community, through donations of goods and services; it also operates a nationwide advertising gifts and premiums business. Its basic rules are few: no drugs, alcohol, or smoking, no physical violence or threats of violence. Everyone does physical exercise, and refined sugar and flour are banned from the diet.

Arrangements for residency are made on an individual basis. For people entering as people in trouble, a personal interview is required. There is no set fee for becoming a resident; however, Synanon asks support according to the ability to pay.

vegetable garden and small farm. We are looking for spiritually minded people to help run the hostel and develop our recently purchased 311 acre farm in the Kettle Valley. As the new land we are working towards creating an organic farm and community that is into service. We envision the possibility of a Retreat Center for inward growth coupled with a conference center to host New Age Topics. The foundation of our community is spiritual striving, total commitment and hardwork. You must be Canadian or a landed immigrant.

Tolstoy Farm/Sunrise Hill Free School, Davenport, Wa.

Tolstoy Farm is 30 miles northwest of Spokane and is situated on a pine covered canyon. Established gardens bear prolifically. There is a cow co-op with its own alfalfa hay crop, Goats, chickens and ducks are raised.

We function as an anarchy. There is no system for delegation of authority. Population in the canyon fluctuates. Right now we have about 40 members, down from 100 three years ago.

Basic needs, food, shelter, and clothing can be obtained at minimal cost through gardening, scavenging and bartering. We have weaving equipment and a pottery shed. There are deposits of clay on the property. Some people rely on seasonal fruit and wheat jobs for their income. Some are on welfare and food stamps. Some work at part time professional or skilled jobs. We have a two room school house with seven children of elementary school age. Financing and teachers are volunteer. We are state certified and currently have government support for the school.

Homes are owner built with no electricity or septic systems. Wood and solar heat are used and one home has an experimental methane digester. The land may never be sold without consensus of everyone on the land. We have no debts. If you are interested in our community, please write **first**. tell us about yourself and whether or not you are looking for a permanent place to settle.

We function as a household of good friends living together using Twin Oaks value of openness & caring interaction, (similar to an extended family) within the greater context of Twin Oaks.

We have no special diet. We all have to adhere to this tho we eat most of our own food and organically whenever possible. Our group is made up of about 50/50 vegetarians & omnivores.

We are presently living in an old renovated (rented) farmhouse right next to the T.O. Community, and are breaking ground right now on our new home. Unlike our present facility our new building will have adequate living and work space for 15 adults and 4 children. The building will be solar heated (most likely with a wood fired back-up system) and we are hoping to move in in 1979. Most of our work is at Juniper except some domestic chores like cooking and cleaning the house, which lets us interact with lots of people and still retain a feeling of "small household" privacy and cohesiveness.

Tupelo Ridge, Huff, Ky. 42250.

Our group lives on a farm in South Central Kentucky 25 miles north of Bowling Green and even closer to Mammoth Cave National Park. Currently we all live in the same house. Eventually we will almost certainly build more housing, especially if new people come. We are bound more by friendships than by a common philosophy or set goals on how to proceed. Some members work outside of the farm, though only one so far at a long-term full-time job. Each person is responsible for his own financial affairs, group finances involve a collective food kitty and a farm kitty. Five of us pay rent to the mortgage holder. The ultimate ownership has yet to be determined. On-the-farm enterprises include worm raising, a large garden, milk cows and pasture. We are open to new enterprises. Our existence here is not profound, but it is comfortable. Our personal relationships are good humored and giving and we have come to feel at home in this rural community.



Texas Lake Community, Box 5, Hope, BC, Canada V0X 1L0

Texas Lake Community is a small spiritual family that runs a Hostel open year round, located halfway between Hope and Yale, B.C. Visitors are welcome. We have a large organic

Tupelo Community, Twin Oaks, Louisa, Va. 23093.

Tupelo is a large household style living arrangement, one of the 3 "branches" of Twin Oaks. We are presently 8 folks, (3 women & 5 men) and are looking for more members as we have room for 12.

Twin Oaks Community, Rt. 4, Box 169, Louisa, Va. 23093.

We are an intentional community of 85 folks, located on farmland in Louisa County. Together we are engaged in an experiment, an attempt to build a social system based on cooperation, egalitarianism (economic and well as political), non-violence, and interpersonal openness.

The original inspiration for our experiment and many of our political/economic structures came from the utopian novel, **Walden Two**. Some of us continue to find inspiration from this, but we are a diverse group, with individual philosophies ranging from behavioral determinism to atheistic humanism, to God-centered theisms. And our approaches to designing our culture reflect this diversity. Ours is a continual struggle to restructure our lives along lines that feel right to all of us. We are interested in growing to at least 300 members and are using the "branch concept" to help facilitate this. We now have three branches—Merion, (4), Juniper (65), and Tupelo, (8). Folks wishing to visit should write first to set up exact dates (indicate preference as to which branch you would like to visit).



The United and Individual Community, Rte 1, Eldridge, Mo. 65463

We are a community of individuals, families, communal and semi-communal groups living on 1040 acres in the Missouri Ozarks. We are seeking new members to come and homestead with us.

The U & I Association is a not-for-profit corporation which leases the land on 99 year renewable terms that give inheritance rights. Leases are \$331 per five acre unit. All homesteaders will pay the same total amount per acre. We have 400 acres of common land, a community building, some farm machinery. Community projects include pond development, wells and bulk food buying and an alternative school. Housing is mainly owner built homes, teepees, tents and a few school-buses. There is a variety of local employment. Our land is somewhat

rugged and soil quality ranges from good to poor. Our neighbors are friendly and helpful.

There is no substitute for the experience of life at U & I, and that is what we offer. Please write to us for a personal reply.



The Vale, P.O. Box 207, Yellow Springs, Oh. 45387

The Vale is situated on 40 acres of woodland just outside of Yellow Springs. Membership is by family. We welcome families with children; families who share concern for nature, the wider society and for the well-being of the family unity and the relationships within the family.

Interested families need to live at the Vale (renting) at least one year before applying for membership. Most families raise their own food. Two members conduct a small elementary school for children 5 - 9 years. Members own their own homes and earn their own livelihood. Most members are Quakers, Religious Society of Friends. Members manage the land and utilities together.

Val Morin, Quebec, Canada

We are a non-profit spiritual organization founded in 1957 by Swami Vishnu Devananda to spread the ancient teachings of Yoga, as taught by his teacher Swami Sivananda of Rishikesh, India. We are 4 Ashrams, with our Headquarters in Val Morin (50 miles north of Montreal). We also have Centers in most of the major cities of the World.

Our Ashrams are open all year around and everyone is invited to take a "Yoga Vacation." This means following a daily schedule of meditation twice a day, asanas, pranayama, and vegetarian food. In this way, the visitor takes a total vacation—one of body, mind, and spirit.

Daily asana classes are taught at all of our Centers around the world.



Waterfarm, RR 3 Box 206, Chestertown, Md. 21620

Waterfarm is a cooperative retreat where a group of urban dwellers combine recreation, consciousness-raising, and country living on weekends and holidays. Recreation includes sailing and other water sports, hiking, gardening, music and dancing. Consciousness-raising programs range from rebirthing, massage and yoga to organic gardening and new age political economics. Whatever is happening, the basic elements of the learning/living process are deep relaxation, powerful positive ideas, and interpersonal validation. The main theme is delight here and now. Physical facilities include 35 acres of waterfront field and woods, a three-story "glass tree house" that accomodates 16 people, and several boats. Horses and tennis are future possibilities. The location is two hours from Washington, Baltimore and Philly. Arrangement for participation are flexible.

Whitten Hill Farm Community, RFD 2, Thorndike, Me. 04986.

Whitten Hill Farm Community is a group of 4 adults and one child who are living together in the mid-coast region of Maine. Our individual reasons for living here vary somewhat but basically we live as an extended family because we enjoy the benefits of group living. The physical layout consists of a large insulated building that houses us, a shop, garage, kitchen, etc., farm equipment and about 30 acres of fields as well as ample woodland. We are trying to grow strawberries organically for sale and our garden is organic also. We cut our own firewood, do our own building and generally try to learn as we grow.

We feel we are now at the point where we can expand our numbers a little and still retain a comfortable atmosphere. We are looking for 2-3 people (couples, singles, and/or children) who would like to live, share, and work with us in a hopefully peaceful and enjoyable way. Please write if you are interested and include a self-addressed stamped envelope to help us reply.

**Wolf Lake Refuge, Rt. 3, Box 325,
McGregor, Mn. 55760.**

We are a unique community of 25 people, isolated in the northwoods of Minnesota, and dedicated to serving others as a way of life. Our adult community members range in age from 19 to 30, plus two young children and an infant. Among our programs: a small (4-7) residential program for juvenile offenders; camping for the retarded; a recycling center; experiments in alternative education.

We need more people to achieve our goals. If you have spirit and dedication in the area of human services and a desire to live in community, your aspirations could be realized at Wolf Lake. We strive for a life of self sufficiency by growing our own food and constructing our own shelter, but realize our inter-dependency on the larger community. We lead a life of voluntary simplicity. Our living condition is often primitive.

Currently we have a special need for carpenters, counselors for our juvenile offenders, a teacher, and people with administrative abilities.

**Woodburn Hill Farm, Rte 3 Box 98,
Mechanicsville, Md. 20659**

We're looking for people who are looking for us. We are a rural, family-oriented intentional community in Southern Maryland. In 1975 several households pooled resources to acquire a fantastic 200 acre Amish Farm. "The good life" includes separate housing, common kitchen, sharing dreams, mortgage making, childrearing, hard work, personal growth, privacy. Inquiries welcome.

**Wooden Shoe Farm, Canaan, N.H.
03741.**

We are an ecologically, conscious, communal farm. We have a low standard of living by most standards and have relatively little time for projects other than those involved with developing the farm, but do have dreams of a more relaxed way of life as we develop more markets for produce and get our systems more efficient. We have been farming commercially for three years now and are doing better all the time, but still have a long way to go. We are interested in new members but have found from experience that folks interested specifically in

agriculture fit in much better than others. We see our future as being an evolution away from our present reliances on tractors and other machines to one of self reliance in energy through efficient manual power, animal power, wood (we are mostly woods on the place), and other alternative energy sources. We would also like to develop more local markets among our neighbors and deal more in kind rather in money. We are an organic farm. Member of Natural Organic Farmers Assoc.

Woolman Hill, Deerfield, Ma. 01342.

Woolman Hill is a residential alternative high school/farm community on 100 acres of land given to the Society of Friends (Quakers) in 1954. Until 1970 it was run as a conference center.

Now in its 8th year as a school, it is still striving towards self-sufficiency. There are between 20 and 35 community members, one-half to two-thirds of which are between the ages of 14-19. During the winter months most students, accompanied by several staff, go on a "winter trip" to places like Mexico, California or New Orleans. During that time (Jan. to March) Woolman Hill sponsors a series of workshops open to the public. This year's workshop agenda includes such topics as Non-Violence, Cuba and Alternate Energy.

LATE ENTRIES:

**RAJ — Yoga Math and Retreat, Box 547,
Deming, Wa. 98244.**

Raj-Yoga Math and Retreat is a small semi-monastic community. The purpose is to provide a lifestyle which enables conscious union with God (Guru). The principles of monasticism of both the Eastern and Western traditions are used as guidelines for the practice and manifestation of Yoga. These traditions are forms which have been found to be potentially liberating.

Males and females live separately, coming together for eating, working, and meditating. Through such activities the community spirit and goal are strengthened, yet unnecessary emotional involvement does not occur. The daily schedule allows for morning and evening meditation, group reading and personal japa at noon, group chanting after supper, and individual sadhana before retiring. Jaya Yoga is an integrated system of yogas which brings victory over the normally



**Yasodhara Ashram, Kootenay Bay, B.C.
Canada V0B 1X0**

Yasodhara Ashram, was founded in 1956 in Burnaby, B.C., by Swami Sivananda Radha. The Ashram moved to Kootenay Lake in 1962, settling on 83 acres of land 25 miles from Nelson in the south-east corner of the province.

The Ashram gives those who are serious about spiritual life an opportunity to discover and follow their own paths. We provide a retreat where people of all religions may come to find their centre, to pursue the goal of Self-realization, to better understand the answer to the question, 'Who Am I?'

In addition to our teaching program we run a bookstore, recording studio, print shop, publish a journal, **Ascent**, three times a year, and operate a small farm and orchard. If you are interested in our activities please write to the Secretary at the Ashram.

uncontrolled lower self. Emphasis is on purification of the individuals' systems, which because of attachment and desire are limiting and inevitably leads to self-realization. Asana, pranayam, kriyas, mantras, chanting and meditation are the basic means for effecting this necessary purification.

The process of becoming a resident is gradual, allowing the individual to acquire the time and knowledge necessary to see if the Math fits ones' personal dharma. The initial stay should be no less than a week (cost \$25). If you are interested write ahead for details.

**Goodlife, 2012 Vine St., Berkeley, Ca.
94709.**

Goodlife was established in 1968 as Harrad West. We are an intentional family with high regard for individual freedom.

Most of the adults work outside the home. Space for several new members may open up in the future. Children are welcome. People who want to visit must write in advance.

SPROUTS

RESOURCE & INFORMATION

DIRECTORIES:

Alternatives, 1924 E. Third, Bloomington, In. 47401.

Alternatives is an organization founded by Bob Kochtitzky to help persons interested in voluntary simplicity take charge of their own lives, with special emphasis on celebrations. As a non-profit, tax-exempt organization, Alternatives publishes materials, offers consultation, and sponsors workshops about voluntary simplicity.

With 100,000 copies now sold, the **Alternate Celebrations Catalogue** is a source book for change that is helping to divert millions of dollars annually to human welfare, money that might have been spent for needless consumption.

For more information please write.

The Food Coop Directory, 106 Girard SE, Albuquerque, NM 87106.

The finest Coop Directory to date, this year's also includes the addresses of warehouses and federations, resource groups, and regional newsletters. With the help of many cooperators, **Food Co-op Directory** has tried to portray in depth the food co-op movement. Besides providing you with a view of "The Co-op 2500," the **Directory** can be used to make the public aware of co-ops; share experiences with other co-ops; find co-ops when travelling; feel the food cooperative movement.

Hospitality Guide of North America, 5620 Morton St., Phila. Pa. 19144.

The Hospitality Guide is a directory of folks who like to travel and meet new friends through a voluntary exchange of hospitality.

The guide is not sold to the public but is available only to the listees who choose to have themselves listed in it; who thereby offer hospitality to others and, in return, receive the free hospitality others offer them when they are away from home.

Membership, listing and copy of the directory \$10.00.

A Land Directory containing names and addresses of community land trusts, private land trusts, land reform organizations and individuals interested in land reform will be available in February from **The Green Revolution**, P.O. Box 3233, York, Pa. 17402. \$1.00 postpaid.

In Pursuit of Liberty, A directory of resources to help you achieve more freedom in your life. 1976 Edition. Lists organization concerned with political freedom, physical freedom and social and psychological freedom. This is a different sort of list than many of readers will be acquainted with and therefore may be useful. Libertarian orientation. Order for \$4.50 from RBPress, 4045 East Palm Lane, Phoenix, Az 85008.

Peoples Trans-Share, Portland, Or. call 1-800-547-0933.

Peoples Trans-Share is an organization that lets you travel at the lowest possible cost by sharing rides with other people who are going your way anywhere in the U.S. & soon in Canada. After you join you can just dial a toll-free number and the computer center will give you the name and number of persons going your way. You can then arrange to travel with those people by car or small plane and share the gas expense with them. Your only expense is the yearly membership fee of \$10.00.

To join in the Philadelphia area call 843-3636 and you will get numbers for local registration points.

The Directory from a spring gathering of healers' III contains a huge number of names and addresses and resources related to healing. An excellent resource. Order for a \$2.00 donation from Antahkarana Circle, P.O. Box 308, Manson, Wa. 98831.

ORGANIZATIONS AND GROUPS:

American Indian Community House, Inc., 10 East 38 St, NY NY, 10016.

Our organization services the American Indian people living in New York City. We do not necessarily promote an alternative living style. We believe that Indian people must help each other to become economically, socially, and culturally self-sufficient. We do what we can for our Indian brothers and sister in New York City to reach that end. Our community is not located in one area of New York; we spread out through all five boroughs.

Changes, 5655 South University, Chicago, Il. 60637.

Changes is a network of individuals and groups who are trying to create supportive communities for themselves. There are no membership requirements, and we are not a residential community. Rather, Changes communities have regular meetings as a whole once a week, and smaller groups at other times.

We see Changes as a social and political extension of Experiential therapeutic approaches and Client-Centered listening and focusing. We practice these things in the context of co-counseling.

Changes has many useful, practical articles which tell in more detail what we do, and give guideline for practicing listening and focusing. We also offer workshops, and invite people to our groups. There are on-going groups in Chicago; New York City; State College, Pa.; Cambridge, Ma.; and Montpelier, VT. We are interested in helping new groups form. Please write.

c.i.c.c. [Coalition of Intentional Cooperative Communities], %Texas Lake Community, Box 5, Hope, B.C. V0X 1L0.

The CICC gathers four times a year at various communities around British Columbia to provide a vehicle for individuals who are looking for some other people to live with, to join existing communities or to form new ones. The organization is informal and tied very much to the meetings, with a responsibility for hosting the gatherings and putting out a newsletter being rotated.

The Coalition is an amorphous network of groups and individuals who are somewhere on the same road to creating cooperative settlements urban and rural. Some groups are established communes, others are in the process of moving to the land, and some are just forming or intending to get together with some others to explore the possibilities.

The Christian Homesteading Movement, Oxford, NY 13830.

The Christian Homesteading Movement is almost as diverse as a homesteader: the homesteader must be father, husband, shepherd, craftsman, gardener, herbalist, inventor, educator, philosopher, poet, doctor, liturgist and so on. The Christian Homesteading Movement helps men and women become these things, so it is not always easy to define us.

But we are definable. We have a definite program, skilled dedicated people, rules to guide us, and a destination to reach. Potential members simply complete a Homesteading Week and have an interview. Members meet four times a year at the Homesteading Center where a week-end is spent attending classes, participating in discussions, exchanging seeds, plants and goats, receiving assignments, and getting to know each other and working together in anticipation of eventually living in community. We publish a paper that tells about events at the Homesteading Center and news of The Movement. **The Homesteading News** also carries articles on how to homestead successfully. Subs are \$4.00.

Comnet [Northwest Information Network], Box 5599, Seattle, Wa. 98105.

Cooperative switchboard/community memory for alternative

communities and efforts in Washington, Oregon, Idaho, and British Columbia. Extended coop living/working group of about eight makes up core staff. Support ourselves through sales of regional alternatives directories, services to community-development organizations, services to large public events (conferences, fairs, festivals).

Community Cooperative, P.O. Box 753, New Haven, Ct. 06510.

Community Cooperative is an organizing and support group toward the development of a more cooperative community in New Haven. CO maintains files on openings in the network of communal houses in New Haven. Regular housing meetings occur on Wednesday evenings at the Down to Earth Restaurant, for people looking. Longer meetings one Saturday a month are held, on a rotating basis at a communal house to deal with problems and issues of group living.

CO also publishes a monthly calendar of community events; has facilitated projects on single parenting, alternative work, cooperative games; has sent New Haven people to conferences and workshops.

Community Service, Inc., Box 243, Yellow Springs, Oh. 45387.

Community Service is a non-profit organization concerned with the small community as a basic social institution, involving organic units of educational, economic and cultural development. It has pursued this purpose through publishing, local organizing, lectures, consultations, and conferences. Our NEWSLETTER is published bi-monthly. A subscription costs \$5.00 a year.

Co-operative Housing: A Handbook for Effective Housing was recently published by the Midwest Association of Housing Cooperatives. Dealing with the workings and principles of the co-op, the book costs \$15, and is available from MAHC, 527 E. Liberty, Ann Arbor, Mi. 48108.

Emissary Communities, P.O. Box 328, Loveland, Co. 80537.

Emissary is a network of some two hundred rural and urban communal centers throughout the world. In recent months several new centers have been opened in Europe, Israel, and South Africa. To participate in this growing family only one thing is required: that a person be himself, i.e. a unique creation of life uncluttered with theories, beliefs, opinions, etc. It is felt that life can only manifest its full power and beauty through an unstructured consciousness and an open heart. Emphasis in these centers is not on manipulating material things in an effort to produce utopia. Rather each individual is invited to create his own utopia by the simple expedient of expressing a true quality of character in every circumstance. Leadership training classes that provide assistance in releasing true potential are offered at several of the larger Emissary communities. For information write.

Farallones Institute, 15290 Coleman Valley Rd., Occidental, Ca. 95465.

The farallones Institute is a non-profit tax-exempt organization,

to conduct research and educational programs on issues of environmental changes and human development. The Institute was established by an alliance of biologists, architects, agriculturists, engineers and artisans, to explore and evaluate technology and systems based on the use of renewable resources to meet our basic need for food, shelter, and energy.

We currently have to fully operating centers: The Integral House in Berkeley and the Rural Center in Occidental. Integral House offers undergraduate and graduate programs in Environmental Studies and Ecosystem Management as well as classes and workshops. Information may be obtained by writing to them at 1516 5th St., Berkeley, Ca. 94710. Information on the Rural Center's residential programs in Whole Life Systems may be obtained by writing them in Occidental. Both centers offer public information tours of their facilities on Saturdays from 1-5 p.m. (\$1.00) per person. We also have many publications available and offer an associate membership.

Freespace Alternate U, 339 Lafayette St., NY NY 10012.

Freespace is a member of the Social Revolutionary Anarchist Federation. There are events, courses, and happenings every day at 339 Lafayette St., and sometimes at Hunter College. Any person or group may set up these occasions in any space that is not being used. After the need ends, the space may be used for another purpose. There are no semesters, formal time periods, or registration. Every person is free to do as she or he wishes. Because freedom is possible only to people who are responsive to each other.

Freespace Alternate U is non-authoritarian. There is neither "faculty" nor "officers." Decisions are made as they happen and at a Freespace meeting every Thursday night at 7:30.

Freespace conducts itself according to the freespace idea, that is, the following principles: that every group shall be open to all persons who fairly, sincerely, and nonviolently wish to participate in the group's activities; that such participation be not based on monetary considerations; that no person who fairly, sincerely and nonviolently wishes to participate should be excluded from a group; and that everybody who will be affected by a decision shall be given the opportunity to participate in the making of that decision.

Institute For Cooperative Community, P.O. Box 299, Cambridge, Ma. 02138.

The Institute encourages the study of the viability of small cooperative communities as a form of human settlement. This involves clarification of the relationship between the size, amount of social fellowship, economic cooperation, cultural integrity, political participation, technological change, child-rearing and education and the attainment of a high quality of life. The Institute offers publications, public programs, and lectures; it makes available a base for research and special projects. Our present concerns focus on communities, neighborhoods, and towns, especially the Israeli Kibbutz, where high degrees of social, economic, political, educational and personal cooperation exist, and can be explored and documented. We view the establishment of such social forms as central to the achievement of a just and peaceful world order. The Institute presently operates as an association of scholars, community members, and interested persons.

A list is available on publications on the kibbutz and cooperative communities.

Movement for a New Society, MNS, 4722 Baltimore Ave., Phila. Pa. 19143.

The Movement for a New Society is a widespread network of small groups working nonviolently (and effectively) for fundamental social change. We are developing an overall analysis of present society, a vision of a better world, a sustained nonviolent struggle, and a program rooted in changed values and changed lives.

A network of work collectives, living collectives and movement collectives located in many of the major cities and some rural areas as well. If you haven't been in touch with MNS both **GR** and **Communities Magazine** recommend that you do so.

National Community Land Trust Center, 639 Massachusetts Ave., Cambridge, Ma. 02139.

In response to the growing interest in the community land trust movement and in the application of the CLT concept to the problems of land tenure and land use—problems that threaten to overwhelm us—the National Community Land Trust Center was established. We encourage the development of CLTs and stabilize the growth of the CLT movement in a variety of ways. The Center serves as a clearing house for the CLT movement and a research/resource center but also conducts an aggressive outreach program. Write for details.

National Historical Communal Societies Association, Center For Communal Studies, Indiana State University, Evansville, IN. 47712.

We have set up a center which is attempting to gather materials from current and historic communities so their publications, records and other vital materials will not be lost to history.

A central repository and study center of this type is essential if we are to gain an adequate understanding of the communal movement since 1966. We hope you will help make these archives as complete as possible.

If you have leaflets, newsletters, brochures or pictures describing your communal experience or would be willing to write a narrative account in letter form, we would be grateful to have these items for inclusion in the collection of this Center.

North American Student Cooperative Organization, Box 1301, Ann Arbor, Mi. 48106.

NASCO is an information, communications and technical assistance organization. Active members are primarily student housing co-ops; other co-ops and individuals may also join.

NASCO publishes two periodicals, **The New Harbinger**; **A Journal of the Cooperative Movement** and **Monthly News of Co-op Communities**. A one year subscription to both is \$8, sample copies \$1.

NASCO's Co-op Publications program has both books and pamphlets for those starting new co-ops of any type. Send a SASE for publications list and descriptive brochure.

Those interested in the Cooperative Movement may also want to contact: **Cooperative League of the USA, 1828 L. Street NW, Washington, DC 20036. National Association of Housing Cooperatives, same address and Food Cooperative Project, Loop College, 64 East Lake St., Chicago, Il. 60601.**

NETWORKNETWORKNETWORKNETWORKNETWORKNETWORKNETWORKNETWORK

Northern California Land Trust has a new slide show available and will be touring around the country next spring and summer talking about land trusts and facilitating new trusts. Any groups interested in having them meet with you write: NCLT, 330 Ellis St., Room 504, San Francisco, Ca. 94102.

Resource Manual for a Living Revolution, 4722 Baltimore Ave., Phila. Pa. 19143.

Resource Manual is a collection of tools that have been developed by hundreds of people and used by the authors and their friends in numerous social change activities. The manual describes skills that can help groups to develop an analysis, vision and strategy; to build a support community; to raise their own consciousness and that of others about important social issues; and to train and educate people for action.

Social change movements need efficient organizational structures so that they can challenge present unjust power structures and model elements to be found in the society of the future. The manual includes information for the construction of alternative institutions and direct action campaigns. It is a useful resource for activists, teachers, social workers, community people, and others interested in preparing themselves for action to achieve basic change in the U.S. and abroad.

Contents: The theoretical basis of change, working in groups, developing communities of support, personal growth, consciousness raising, training and education, organizing for change, exercises and other tools, practical skills, groups to contact.

Price: \$5 for 1-4 copies.

Rural America, Dupont Circle Bldg., Washington, D.C. 20036.

Rural America is a Washington-based membership organization dedicated to speaking up for rural and small-town citizens. We ask the tough questions; we publish the hard facts; we insist that government officials be held rurally accountable. And we don't go away. Persistence is our secret weapon.

Yet our voice can only be as strong as our membership. You don't have to be a rural resident to join. A sense of fair play is the only requirement. Membership including a monthly newspaper is \$5 per family with income less than \$10,000 and \$15. per family with income over \$10,000. Dues and contributions are tax-deductible.

Rural Settlement is a group of British individuals and organizations concerned with the problems of financing cooperative purchase of farms, of promoting rural employment, and of training in self sufficiency and organic farming. Their goal of forming a network of people and information is being realized through publication of a newsletter and an index. More information about particular rural groups cooperative land purchase schemes, training programs and more are available through Tony Harris, 1 Circus, Bath, England.

3HO Foundation [Healthy, Happy, Holy Organization], %Guru Ram Das Ashram, 1620 Pruess Rd., L.A., Ca. 90035.

3HO is a non-profit foundation established for the purpose of providing people with techniques and a way of life to enable them to live as Healthy, Happy and Holy beings.

The Siri Singh Sahib, also known as Yogi Bhajan, Master of Kundalini Yoga and Mahan Tantric, is Director of Spiritual Education for the foundation, and trains teachers in the practical

techniques of Kundalini Yoga and the principles of Sikh Dharma. 3HO has centers throughout America and the rest of the world. More information is available through the address above.

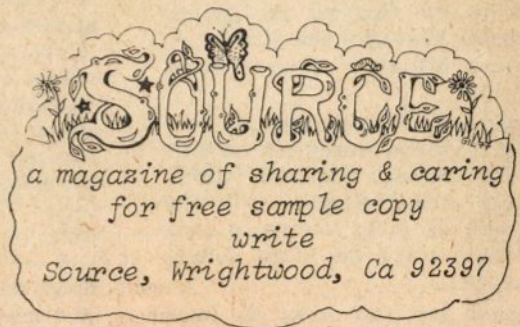
Unschool Educational Services Corporation, P.O. Box 753, New Haven, Ct. 06510.

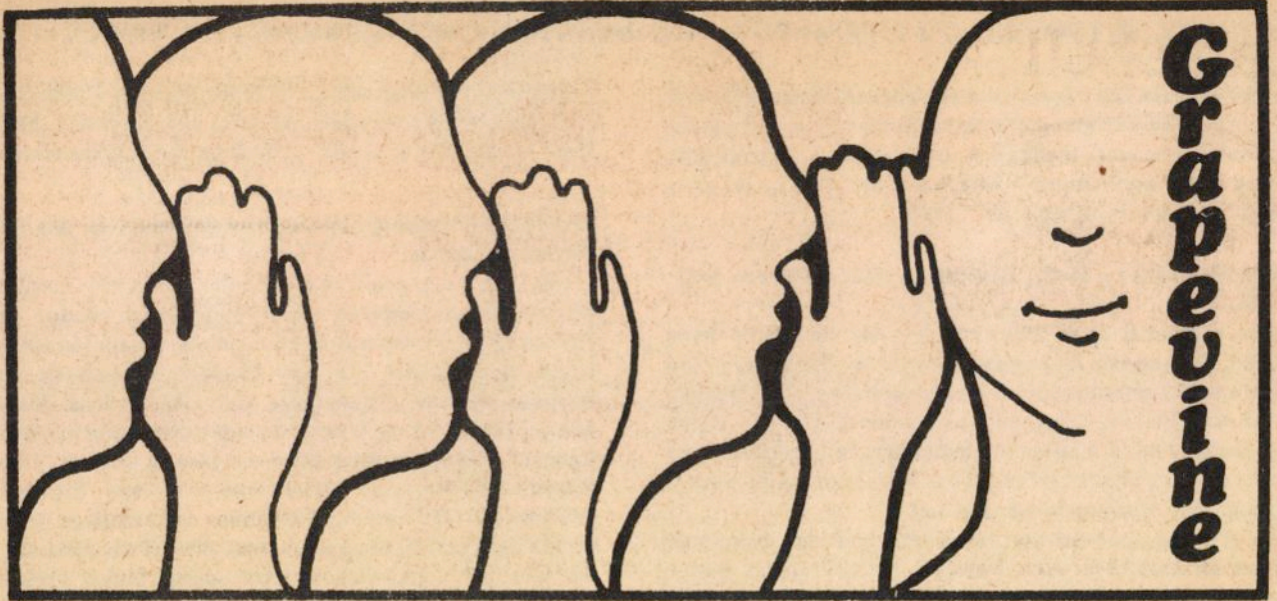
UESC is a non-profit, tax-exempt corporation based in New Haven, which supports social educational change and the development of cooperative and community alternatives. It's 3 major divisions are (1) New England Cooperative Training Institute received a new grant from the National Institute of Mental Health for regional and cooperative training. Among its projects is co-sponsoring the northeastern session of the New School for Democratic Management in New Haven in late February. (2) Training for Urban Alternatives a recently completed 3 year training grant funded by NIMH which supported the work of a coalition of local social change groups. (3) **Communities Magazine**, a five year old publication about cooperation and intentional community.

Each project is governed by its own collective management group, responsive to the grass roots projects which give them their local, regional or national legitimacy and operating with fiscal responsibility to UESC.

Vocations for Social Change, 353 Broadway, Cambridge, Ma. 02139.

We operate a resource center on work and social change. We have a library, we do one to one work counseling and run work discussion groups. We have an Unemployment Law Project that helps people fight for their rights to Unemployment Insurance. We run a Labor Information Project that helps provide information on worker's rights and unionization. VSC does not charge for its services but asks for donations on a sliding scale. We also publish several books. **The Boston People's Yellow Pages** ('76 edition with '77 update) is in its 4th edition and is an excellent 200 page sourcebook for \$2.50. We publish **No Bosses Here, A Manual on Working Collectively** (\$3.50). **Work Liberation**, A pamphlet series on Work Issues (\$1.25), **Unemployment Benefits for Mass. Workers** (.75) and **Your Rights as a Worker** (due Dec. 20th) for \$2.50.





Grapevine consists of short articles or newsletter excerpts from existing communities. In addition we have been asking people who have written articles in the earlier years of Communities' history to send us updates on what they, themselves, or the groups they represented, were doing. Included in this section are updates from U and I Ranch, Cerro Gordo, Clamshell Alliance, and Changes International. More updates will appear in the March/April issue of Communities.

Federation

The Federation of Egalitarian Communities has slowly organized and focused itself over the past year (see issues #22, #25, and #28 of **Communities** for articles tracing its conception and development]. The Federation is presently composed of 5 closely related, kibbutz-styled communes totalling over 170 people (East Wind, Twin Oaks, North Mountain, Dandelion, and Aloe communities. We hope to include other, similar groups in the near future, and invite inquiries.) Although geographically far-flung (from Ontario to North Carolina to the Ozarks), the groups share similar ideologies and structures, and have a history of close informal cooperation.

The organization's resources come from a modest labor and money tax on each community. Meetings tend to be informal, though well-structured, with the group processes of the Movement for a New Society being the latest format we've adopted.

During the past year or so, the focus was on organizing a firm, durable set of agreements in the form of a Constitution, somewhat analogous to that of the Israeli kibbutz federations. A turning

point for the new organization came when we decided at our October '77 assembly to shelve the formal Constitution in favor of developing outreach, industry sharing, and cultural projects.

A wide range of activities was decided upon, and others fantasized about, including:

-Outreach and Recruitment - All of our groups are interested in attracting more members, especially from classes of people who are underrepresented among us; gays, Third World people, women, and seniors. A variety of projects focused on this recruitment need, and more generally on education about intentional community as an alternative. A poster inviting people to inquire about joining any of the Federation communities was printed and mailed out to food cooperatives. A joint brochure describing the five groups is being edited and printed. A program of lectures, perhaps in the form of a travelling bus, will be launched in the spring. The most significant outreach for which plans were sketched is a series of five conferences throughout 1978 (see **Reach** column, this issue, for details on 3 of these conferences). **Communities** magazine, as the major medium and network resource for much of this activity, received some nominal financial support.

- Cooperative Marketing - 4 of our 5 communities regularly sell hammocks and related rope products, tin craft, and other wares at craft shows and festivals. Plans were made to coordinate the marketing of these, and hopefully reduce our sales costs by combining displays and our sales labor.

- Information Sharing - Tax and legal information about each group's corporate and IRS status is vital, and can be shared and disseminated through our meetings and newsletters. Recent (and expensive!) visits to tax and patent lawyers by East Wind and Twin Oaks produced some very relevant information for all five groups.

Discussion of all our communal experiences is a valuable and energizing exchange that takes place at these occasional assemblies. Conversations that begin something like, "How do you handle this in your labor assigning, or financial accounting?"; or "Have you heard about this or that innovation in our child care, or library purchasing?", have led to some important exchanges that help us in our continual redesigning of social and economic systems.

We also discussed organizing a cultural bash, perhaps at a National Forest site in the mountains of eastern Tennessee. The importance of a continued high level of labor exchange among groups was stressed. A shuttle vehicle which will soon be making regular runs between East Wind and Twin Oaks may eventually be used for travel between all the communities.

For more information about the Federation of Egalitarian Communities, write c/o East Wind Community, Tecumseh, MO 65760

Clamshell



*The Clamshell Alliance is a year-old federation of small local anti-nuclear organizations throughout New England. It's based on stopping nuclear power and advocating alternative energy sources through education in local areas and through direct action around specific sites such as Seabrook, N.H. They are dedicated to non-violence as the primary means for change. [See **Communities** #28] The following is excerpted from an article by Murray Rosenblith in **WIN** magazine, November 24, 1977. [Vol XIII, No. 40] **WIN** is a weekly magazine for peace and freedom through non-violent action. It is located at 503 Atlantic Ave., 5th Floor, Brooklyn, NY 11217.*

The Clamshell Alliance will return to nonviolently occupy and restore the site of the proposed nuclear power plant under construction at Seabrook, New Hampshire on June 24, 1978.

At its organizational congress, held the weekend of November 4 - 6 in Putney, Vermont, over 300 members of the Alliance reconfirmed their commitment to stopping construction of nuclear power plants in New England. The Clams announced that they would join a major campaign to halt the Seabrook plant and other plants through public resistance to rate hikes, including organized withholding of utility payments. These proposals will expand the Clamshell's focus which has previously been largely devoted to plant site occupations.

The Clamshell also confirmed its commitment to the tactics of nonviolent direct action and adopted a major reorganizational structure to deal with the group's vastly expanded membership.

The proposals modifying the internal Clamshell structure included adopting regional representatives to the coordinating committee; the committee is the body responsible for implementing the Clamshell's ongoing program. Although the Alliance continues to consider itself a

New England organization, the congress agreed to allow two coordinating committee representatives from the Mid-Atlantic region of New York-New Jersey on a temporary basis. The Mid-Atlantic caucus at the congress accepted this representation with the understanding that the focus of their organizing in their local areas would be support of the Clamshell; they do not wish to expand the regional focus of the Alliance.

Construction of the Seabrook plant is continuing at full speed. If you are interested in the Clamshell Alliance's program to stop nuclear power in New England (and force a severe setback to nuclear power development everywhere), contact **The Clamshell Alliance**, 62 Congress Street, Portsmouth, NH 03801. If you want to be placed on the Clamshell mailing list, please enclose a small donation (at least \$2) to cover printing and postage.

Changes

*Changes International was last heard from in a major article in our second issue of **Communities** [Feb. 1973] titled "Changes, A Therapeutic Community". Kathy and Zack Boukydis have sent us an article telling of their growing network of Changes communities.*

Changes International -

So, what is the best update we can give? Not only to tell you that the Changes idea is alive and well but to announce that it is spreading. Besides Changes North and Changes South in Chicago, there are now Changes groups in Montpelier, Vt., Manhattan, N.Y., Boston, Mass., and State College, Pa. There is also a loosely tied together network called Changes International where Changes people from all over come together for conference weekends and share what's new in the teaching of listening and focusing, what they've learned as they've started new Changes communities, and what they would like to see happen at a national/international level (e.g., a newsletter, a journal, a Changes training center, a way of starting Changes communities all over). A major issue at these conferences is how to keep our values intact as we try to be a wider-spread organization -- or how to make a new type of organization based on the listening/focusing philosophy. We would be glad to hear from those of you who have had experience with humanistic models of organization.

We'd like to review what a Changes is,

interest you in becoming part of this growing network, and give you some resources for getting in touch with us (see Glaser and Gendlin, "Changes," **Communities**, Jan/Feb, 1973, for a full description of a Changes).

Most basically, a Changes is a group of people who exchange listening/focusing turns -- a peer-counseling community. Everyone learns how to listen and how to be listened to, and community members meet in pairs, triads, and small groups for the exchange of listening turns. There is no breakdown into helpers and helpes -- everyone functions in both roles at some time or another. Changes is also free, and anyone who shows up, belongs.

A Changes community is grounded in the belief that each person has a powerfully rich and complex inner experience which is to be treasured. How a person is feeling at a particular moment, how he or she perceives a situation, the richness of each person's inner meanings, is the most important aspect of our being together. Understanding how it is for another comes to take precedence over "winning", over punishing or humiliating the other for being the way that she is. The specific skills of listening and focusing help us to unite these ideals with real possibilities for relating to each other in more supportive ways. Everybody at Changes learns how to be more in touch with his or her own inner meanings (focusing and how to make space for another person's experience (listening)). Then these ways of being are carried over into all aspects of our living -- not just the exchange of listening turns, but when we are sorting out our interpersonal relationships, discussing our ideas, or making group decisions.

If you send your name and address to Changes, 5655 S. University Avenue, Chicago, Ill., 60637, we'll put you on our mailing list and keep you posted on new offerings from the library, workshops, being offered by Changes trainers, and dates and places of the next conferences.

U and I

The United and Individual Community In the Summer of 1976 U. and I Ranch hosted a communities conference in the Missouri Ozarks. "Homesteading and Communities", a report on that conference, appeared as an article in issue no. 21. Below is a report on life at U. I, as of Sept. 1977.

The United and Individual Community -

U & I is a community of individuals, families, communal, and semi-communal groups. We are living on and paying for 1040 acres located in the Missouri Ozarks. We are still seeking new members to come and homestead here with us. The following is an attempt to give an accurate description and feel for what our community is about.

U & I is composed of people from varied walks of life, who range in age from newborn to those in their middle sixties. There is little to generalize about. We are of no particular religion. Some embrace an "alternative" lifestyle more or less than others. Some are vegetarians, some are not. What we do share is a desire to live in a simpler, saner manner than what most of us have come from. As a rural community we will have to "do for ourselves" a good bit, solving our problems with our own resources.

Housing at U & I is mainly ownerbuilt homes, teepees, tents, and a few schoolbuses. A nice, insulated 10 x 20 cabin can be built for around \$750, if made of wood, less if made of native stone. Rough-cut oak sells for around 12 cents to 20 cents a board foot. Local sawmills abound. Occasionally there are leases available with house and/or other buildings on them.

Local employment offers a variety. Lake of Ozarks, a tourist attraction, offers seasonal employment. Lebanon, a town 15 miles to the South, has small industry with related town-type employment. Jobs are sometimes available with local sawmills and farmers. Craftspeople can usually sell their wares during the tourist season. Our neighbors are very friendly and helpful, and regularly come to us when they need an extra hand on their farms.

U & I is located in Southwestern Missouri, in what can be called the Northern Ozarks. Our land is somewhat rugged, with ridges and hollows. There is bottom land and hilltop meadow. Streams are seasonal and usually run about six months out of the year. Farming here generally goes the route of soybeans, wheat and livestock.

Our goals for the future center on developing a stable rural lifestyle, where people can live in a climate of trust and cooperation through community. We intend to put the land in a state of trust once we have completed purchase. This action will remove the land from the speculative market and insure its ecological care and development. The land trust strives to keep the land available to

those who want to use it, rather than allowing absentee ownership.

The Community Association is a not-for-profit corporation chartered by the State. Homesteaders lease the land from the Association for a 99-year renewable term that gives them exclusive rights to their land and provides for inheritance of their land. Homesteaders may leave at any time without further obligation. All leaseholders are members of the Community Association. Government is by open meeting where decisions are made by the members. A Board of Stewards, elected by the Community, serve as officers of the Corporation.

Presently our payment schedule calls for the land to be payed off on July 4, 1984. Community members make annual lease payments, the amount determined by the number of acres leased. Our current fee is \$331 per five acre unit. Our bylaws provide that each household-er will pay the same total amount per acre. There is also a non-refundable, \$100 fee to join the Community.

Community assets include about 400 acres of common land which includes ponds, springs, woods, a Community Building site, and about 30 acres suitable for farming. There is a modern brick house which serves as our office, library, and visitor center. The Community also owns some farm machinery, such as a brushdog, disc, road blade, and tractor. There are about twelve miles of gravel roads maintained by the Community. Power lines cross the land at two points. Most leases, however, are away from these lines.

Community projects, for the present and future, include pond development, wells, bulk food buying, and an alternative school. We are also interested in home-based industry and co-operative agriculture.

An Invitation

Hopefully this information has provided you with some general idea of what we are about. This, however, is not a substitute for the experience of life at U & I and that is what we offer. If you have further questions please write to us for a personal reply. If you visit, bring food and camping equipment and plan on arriving between 10 am and 4 pm, so someone can greet you and make arrangements for your stay. There is a small charge for daily camping. Also, it is a good idea to write us ahead of time, letting us know when you will arrive. We like to give visitors personal attention, to answer questions and show them around.

The United And Individual Community,
Rt. 1, Eldridge, Missouri 65463 (417)
286-3735

Cerro Gordo



Cerro Gordo is in the process of writing a major article for Communities and sent along an update of their energy program. Cerro Gordo first appeared in Communities in issue #16 "Energy Production at Cerro Gordo". [See the directory for more specific information about Cerro Gordo]

Cerro Gordo Community Building Solar Homes The Cerro Gordo Community, owners of 1200 acres on Dorena Lake near Cottage Grove, has recently begun construction of their first residential unit -- a solar-heated duplex designed to cut down on cold-weather heating demand by 75 percent. The unit was designed by community member Merrill Kittinger. The project is being coordinated by Eugene architect Charles Howard and is being built by a crew of community members. This beginning project is the happy culmination of three years of persistent effort and planning by the 100-member do-it-yourself, alternative community project and their consultants.

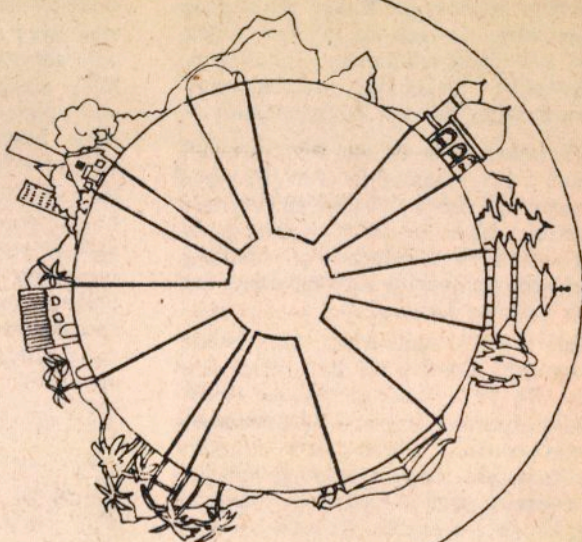
This duplex is the prototype for 20 homes the community will build in 1978. Through monitoring the performance of the solar heating system in this unit, solar design for succeeding units will be refined. The group hopes to demonstrate that passive solar collection is a viable, economical alternative for the Oregon climate.

Building energy-efficient homes is one aspect of Cerro Gordo's forward-looking comprehensive plan. This small community also intends to be human-centered, car-free and mostly self-sustaining.

The 1200-acre Cerro Gordo Ranch was purchased in 1974 from funds pooled by community supporters. Shortly afterward, extensive environmental inventories and studies were conducted to insure living and building within the natural limits of the site.

Future resident participation is an important aspect of Cerro Gordo. Members formulated and adopted a Community Base Plan in 1975 which identifies land use patterns. This helped to establish guidelines for the development of transportation systems, gardens, waste treatment, forest management and homesites.

international



Edited

by

Vince

Over the past ten months, there has been correspondence with people living cooperatively in Asia, Australia and Europe. **Communities** receives five newsletters plus three magazines. This is supplemented with letters from individuals from a few communal ventures. That's it. Added to that, a few information centers in European cities sent contact lists for their countries. Gleaned from all that are some listings for an international directory.

If during your travels you should feel the urge to check'em out, you must write a couple weeks in advance. And please give the group a return address so that you can receive a reply -- the reply may state, "Don't visit!"

You may expect that each group will have someone involved with crafts, gardening, the 'alternative', decentralism, appropriate technology, and all those favorite topics. Please be ready to share any resources you may have in exchange.

May this be useful. Enjoy your search into the beyond!

NORWAY

These entries came from Stein Jarving at Holmen Gard (there will be a column on that community in the next issue). He writes that the main centers, listed below, answer letters and even arrange for long term visits.

Holmen Gard, 4580 Lyngdal. Small group interested in expanding. Involved with organic gardening, structured approach, appropriate technology, media publishing and networking in the local area.

Royland Gard, 21 Arhundre, 4488 Asemoen. Commune owning large farm in the South. Maintain their own sawmill and a large carpentry workshop.

Reinsfjell, Rute 2891, 4900 Tvedestrand. Write John Eric Wold, a beekeeper and farmer who has founded several communes.

Alternativ Jordbruk, Herman Fossgrt. 9, 5000 Bergen. Grete Frettem maintains a truck-garden and coordinates a society which helps people who want to find abandoned farms for rent or sale.

Frilund Gard, Helios-Bjorkelangen A/L, 1940 Bjorkelangen. Biodynamic educational center. Teach farming and philosophy to small groups on a yearly basis.

Regnbuetrykk Forlag A/S, Boks 13, 9155 Karlsoy i Troms. Young family doing farming, fishing and husbandry. They want to become communal and are looking for skilled people. Jan is well

known as poet and activist. Have a press. The farm is on an island in the far North.

GREAT BRITAIN & EIRE

Most of these listings are from the friendly folks at Laurieston Hall. They've been publishing a commune network newsletter which tells of the struggles within some of the communal groups.

Bit, 146 Great Western Road, London W 11. Widely known switchboard, drop-in center that can answer almost any of your questions. Have contacts throughout the world. Should be of help if you're in G.B.

Birchwood Hall, Storridge, Nr Malvern, Worcs. Open to new members. \$1,000 entry fee, can be paid in installments, repaid if you leave (sort of *commitment money*). About 20 members. Going 6 years. Some land, garden, animals, crafts. Not income sharing, but income related contributions to paying costs. Many current members work at outside jobs. Beautiful well-proportioned house. Ask for further details...

Parsonage Farm, 128 Low Rd., Burwell, Cambridge. Large old house and barns with 2 acres of garden, housing about 10 adults and 1 two year old. Established as a commune 5 years ago. Open to visitors by arrangement. Four folks make scien-

tific instruments in our workshop, most of the rest go out to work - roof tiling, nursing, money grubbing. Also grow vegetables, flowers, keep bees, chickens, talk about minimising exploitation, alternative technology, radical communes, enjoy one another's company.

33 Florence Park, Bristol 6 (tel 426203). Small urban community of at present 6 members. Some in full-time employment working with mentally handicapped. Interested in handprinting, weaving. Not actively seeking new members but will welcome visitors.

Some Friends Community, 128 Bethnal Green Rd., London E2 6DG. Started in Jan. '74 by a *London Quaker Action Group*. Has now grown to 12 permanent members most of whom are in regular full-time jobs. Converted office building in decaying part of East End. Vegetarian. Crafts and music. At least 3 weeks notice.

Lower Shaw Farm, Shaw, Swindon, Wilts. (Tel Purton 771080). Set up by the Alternative Society as centre for conferences, events, celebrations, craft teaching and exchanges; open to use by other sympathetic groups. Outbuildings converted to dormitories which provide basic accommodation for about 40 people. Groups asked to participate fully in the running of the house with 5 residents. Food mainly vegetarian. Farmhouse also acts as an informal contact point, having links with local people/groups.

Wick Court, Wick, Bristol. Headquarters of the Student Christian Movement. Not really a community, more a centre where we stay for 1 - 4 years finding out what its like living and working with other people. 10 adults 3 kids now, need more before the summer. Short of women members. Share upkeep of house, garden, conference centre. Live rent free in lieu of odd jobs for SCM. Low cost meeting place for (not just Christian) groups.

Holt Laith, Holt Head, Slaithwaite, Huddersfield, W Yorks. 3 couples, 1 baby, cooperatively owning and working a small farm. Developing towards separate households. Separate incomes. Some shared costs. Most have some part-time work outside the farm. Established Feb '76 partly through Network contacts. Emphasis on making friends and cooperating with people in the district, but some interest in communal movement.

Findhorn Community, Forres, Moray, Inverness. Focusing on creating new age consciousness on the planet. Always growing with about 250 people now. In the past 15 years have centered on directing spiritual emphasis into a program of Light. Four visitor periods each year; arrange months in advance. (See *Communities # 28* for more.)

The Teachers, c/o 18 Garth Road, Bangor, N. Wales. 9 adults, 6 children. Origins stretch way back but really underway since 1972. Heavily oriented with education and social responsibility. They are pragmatic, avoiding political and religious dogma, and are non-marriage based. Also, have a commune directory for \$3.00.

Radtech, 71 Thirlwell Rd., Sheffield 8. Urban collective in two houses with various workshop facilities and organic vegetable garden. Group activity at present - learning to live with each other and improving houses. Some are involved in Science for people (mainly hazards of work) ecology, building coops, and teaching. Scope for people with ideas and initiative who wish to develop practical skills.

Edenbank Cottages, Dairsie, Cupar, Fife, Scotland. 6 adults 2 children. Room for more, especially crafts people. 1½ acres land, organic gardening and poultry. Not quite sure what to do now. Half work outside.

People, Knockxauns, Cloonminda, Castlerea, Co. Galway, Eire. At present small, hoping to grow. 2 acres, other houses and land available for village community, travelling wholefood coop, some capital needed. Kids welcome - possible free school.

Barnhouse community, (Gwent - but write c/o Communes Network) Smallish group, emphasis on getting on with each other. Income sharing, organic gardening/animals, herbs, crafts (pottery).

Glaneirw House Community, Blaenporth Nr Cardigan, Dyfed. 17 adults 5 children trying to be self-sufficient and have meaningful relationships. Big old house and 44 acres. Going two years. Members capital (usually \$1,000 minimum) invested in share of property. Income and work sharing. Non religious, non therapeutic, not wholly vegetarian but usually don't eat meat. Trying to deepen our relationships through living together. Open to visitors.

Crow Hall, Downham Market, Norfolk. (Phone Downham Market 3308). Craft and gardening commune, welcomes all visitors including holiday makers, commune tasters and prospective permanent members. 12 years old, family/child oriented. Age range 0 - 60, 20 plus people. Aiming to find more craft, garden workers etc. working from within the community. Consists now of fulltime potters, a photographer, furniture maker, gardeners, plus people who work outside eg. teachers, writer, counselors, factory work. All living expenses shared. 5 acres. *All we can offer you is yourself.*

The Llaithddu, Llaithddu Hamlet, Llandrindod Wells, Powys. 6 adults, 6

children, craft village, 2 acres, gardening, animals, involvement with local countryside and community. (No new members needed).

Wheatstone, Leintwarding, By Craven Arms, Salop. 2 year old community, rural, with 8 acres. 5 kids in local school, one 2 year old, and 8 adults (2 in full time professions) into self-sufficiency in food and energy. Omnivorous. Aiming to set up welfare projects for city people and kids. Skills include sewing, crafts, weaving, house maintenance, plumbing, furniture restoring. Work oriented. Total income/capital sharing. Latest news - some members leaving, needing large loan, gift, or new members with capital...

Northern Rural Communities isn't a commune/collective, just a bunch of people from the NE area, interested in communes, self-sufficiency and all the rest. Gets together once a month for discussion, nosh-ups, sometimes work days on each others projects...contact Tony and Ikuko Henderson, 9 Margaret Terrace, Highfield, Rowlands Gill, Tyne & Wear.

Langley Park Community, 14, Railway Street, Langley Park, Co. Durham. Just outside Durham, 3 years old. Extensive but not total income sharing. Some outside workers. Street in former mining village. Community action. Political (various shades of red and black). Recent news - money sharing is in. Shop, workshop, allotments. Change and progress.

Glyn Coch, Bancyffordd, Llandysul, Dyfed. More community than commune. 4 adults 2 kids, living in small house plus caravans. 73 acre farm: 2 acre market garden, 2 large greenhouses, 25 acres cereals, plus potatoes, hay, grazing for cows, sheep, etc. Organic bias. Self sufficient in several foods. Can provide board and lodging in exchange for work, initially you visit for a weekend or so, longer if you get on alright.

Boma, SladeAcre, Templeton, Narbeth, Dyfed. Small group (3 active members at present but hoping to increase soon) on 6 acres aiming towards organic self-sufficiency.

Uhuru, 35 Cowley Rd., Oxford. Working collective which runs a craft shop handling 3rd World goods, plus a cafe where you can meet folks. Published a very good report of their worker owned business.

Lifespan, Townhead, Dunsford Bridge, Penistone, S. Yorks. Visitors OK but longish waiting list. Group of terrace houses up on the moors. Income and work sharing; home education of children. 25 members currently. Not much land but garden and animals. Established over 2 years.

Crabapple, Berrington Hall, Berrington, Nr Shrewsbury. Salop. 3 years old, currently about 10 adults plus children, hoping to grow. Just moved. Intentional utopian, *Walden Two* based. Income and work sharing. Book about a month in advance. First visit usually four days, unless otherwise arranged. Run whole-food shop. Large garden, animals. Lots of small and large building jobs. Newsletters available.

Society of Brothers, Darvell, Robertsbridge, East Sussex TN32 5DR. Bruderhof community with lengthy history.

People in Common, 51 Hurst Street, Burnley, Lancs. Over 3 years old. In between commune and community. Town houses in Burnley plus hoping to buy mill outside the town with 3½ acres! About 15 folks including children; open to new members.

Lothlorien, by Corsock, Kirkcudbrightshire, Scotland. *A place, a community, an ideal*. Few acres of land. Building huge log house. Home education of children. Bias towards simple self-reliant life; awareness of spiritual as well as physical needs but no specific religious belief.

Phoenix, 22 Royal Road, Ramsgate, Kent. Small group open to new people with *direction* preferably libertarian, anti-militarist, with child(ren). Large house with dark room and art studio and print making facilities. Close to sea. Rented allotment. Members of C.A.A.T. and Amnesty International, work with local peace groups.

The Teachers, c/o 18 Garth Road, Bangor, N. Wales. 9 adults and 6 kids. Origins stretch way back but really underway since 1972. Heavily oriented toward education and social responsibility. They are pragmatic, avoiding political and religious dogma, and are non-marriage based. Publish a commune directory.

Resurgence, Pentre Ifan, Felindre Farchog, Crymych, Dyfed, Wales. Satish Kumar heads a rural center that focuses on decentralization, appropriate technology and the simple life. Publish a most relevant journal of the 4th world -- **Resurgence**. Also available is a collection of editorials from their first ten years in book form. Write them for info.

Laurieston Hall, Castle Douglas, Kirkcudbrightshire, Scotland. About 20 people with youngsters. Some land, animals, garden. Income and work sharing. Home education for kids. Tentatively expanding. *Conferences/holidays*, groups of children (and adults) from cities visit; building work etc. Women's liberation and other tendencies.

DENMARK

Peter Johansen from KoKoo, a coordinating collective and info center, writes that the alternative movement is mainly people sharing flats or houses in cities. As many as 4000 collectives exist with few being in the countryside. Mostly these small group situations provide a pleasant social atmosphere and a cheap means for room and board. Only a couple are listed here.

Ko-Koo, Magstraede 14, 1204 Kobenhavn K; phone (01) 11-62-72. Coordinate information for some 500 collectives in the capital city.

Christiania, Indkobscentralen, Christiania, Badsmadsstraede 43, 1407 Kobenhavn K. A section of the city was liberated in 1973 and has served as an area for people in the counterculture to live and work. They continue to publish a newsletter in Danish.

Socialistisk Kollektivforening [SOKO], Arhus Morgenroden, Grenavej 437, 8250 Ega. This is a political collective organizing for change via Marxist approaches. They have some interesting activities if you're politically aware.

AUSTRIA & GERMANY

Aktions Analysis, c/o AAO Center, Friedrichshof, post fach 3, A-7100 neusied/see; phone 021-678163. The AA network started in Austria and is currently spreading thru Europe with groups in the cities and countryside. Their founder has built a movement stressing Reichian release methods. Sexual liberation for children and less ego for adults. Publish a magazine in English. (See **Communities #17**)

FRANCE, BELGIUM & SUISSE

Each of these countries has a city center that functions as a communications link. All newsletters are in French. Only a few communities are listed here.

L'Arche, 34-260 le Bousquet d'Orb, France. About 130 people in community focused on non-violence. For 30 years a

spiritual form practicing Gandhian ideals. (See article in **Communities #29**.)

Centre Communautaire International, Avenue de l'Hippodrome 76, 1050 Bruxelles; (01) 647-44-08. Existing for 12 years and recently became a communal federation office. Their magazine mainly discusses Christian communities in Western Europe.

La Poudriere, 60 rue de la Poudriere, 1000 Bruxelles. Call CCI first to get the particulars.

Ateliers Science Service Travail, 13 Chaussee de Bruxelles, 1401 Baulers, Belgium. See CCI.

Les Racines, Roland de Raevé, Winville 17, 6634 Witry, Belgium. See CCI.

Organisation Communistes Libertaine, Annie Moreau, BP 1275, 51060 Reims - Cedex, France. Political group focusing on media. Interests in libertarian movements throughout the world.

Communaute, 3 Rue du Nord, 2300 La Chaux-de-Fonde, Suisse. Publish a journal of sociological import discussing trends in french speaking Europe.

ITALIA

Communitarian Movement for Decentralization, c/o Dr G. Abrami, via A. Cantele 37, 35100 Padua. A network study group focusing on communal alternatives to world problems. Newsletters usually in Italian.

ISRAEL

The kibbutzim are organized into three major secular federations, plus a small religious one and a few independent settlements. Nearly all our contacts have been with Kibbutz Artzi, the leftist federation that features communal child rearing. The kibbutzim have a well organized network of coops for marketing their goods. In some sectors of the Israeli economy, the kibbutzim represent an influential percentage of the market. Visitors are usually welcomed as volunteers for a month. Offices in Tel Aviv can direct you to a kibbutz from one of the four federations.

International Communes Desk, Kibbutz Artzi, P.O. Box 1777, Tel Aviv; (03) 266240. A few kibbutz members actively correspond with communal groups around the world. They are open to cooperation on many levels. Artzi kibbutzniks may be able to offer your community technical advice on most matters of communal living.

University Centre of the Kibbutz, University of Haifa, Mt. Carmel, Haifa 31999; phone 254411. Artzi people communicating and studying communal living throughout the world.

Kibbutz Artzi, 13 Leonardo da Vinci St., Tel Aviv; phone 255133. The federation's city office building. Proceed to the 3rd floor and you will be assigned a kibbutz where you can live as a volunteer. (See various articles in **Communities Magazine** for more info.)

INDIA

There are thousands of ashrams and other religious centers where foreigners who are seriously on a spiritual path may stay. It's really important to notify by letter if you have intentions of staying for more than one night.

Auroville, c/o Unity, 605101 Famil Nadu. Formed in 1966. One year trial membership. Heavy Western influence due to most of the village's people being from other countries. The 400 people live in a variety of small group environments ranging in size from 3 to 150 folks. Each group seems to have a different focus materially. Spiritually, all adults are disciples of Sri Aurobindo who is a highly recognized Indian Saint. Supposedly, this village, stretching for miles, will become a city of light. (It would be good to try staying with the Forecomers group to base your initial visit.)

TANZANIA

This nation is oriented toward creating communal farms in the countryside to provide support systems for food and export goods. However, it's a long struggle. If you're interested in working in an Ujamaa village, brush up on your Swahili. Then, write their information center in Dar Es Salaam explaining your purpose. Be prepared for bureaucratic delays of a year or more. Write Information Services, P.O. Box 9142, Dar. The people in this country are very friendly. It may be worthwhile to wait for the bureaucrats to give you an ok. You may want to ask their local embassy for some help.

JAPAN

There are two main groupings of communes in the countryside. One is a variation of the Israeli kibbutz while the other is more anarchistic in nature. For more info it would be worthwhile sending for the **Communes of Japan**, \$5, written by two members of Japanese Communes.

Kibbutz Akan, Shin Shizen Npen, Nakasetsuri, Tsurui Mura, AkanGun, Hokkaido 085-12. A member of this group, Moshe Matsuba, is the editor of an English newsletter plus the commune book. He is quite willing to communicate with people interested in communal solution to world problems. Write for the book and/or newsletter.

Yamagishi-kai, 555 Kawahigishi, Iwacho, Ayama gun, Mie Ken. This is the center for a network of communities following an anarchistic approach to daily life. They have sent members to the U.S. and Israel to make contacts.

AUSTRALIA & NEW ZEALAND

There are homesteads and communes *down under*. A few years ago there was much talk about New Zealand's government giving land to hippies to use. We subsequently never heard of any land rush though. We can give some contacts for now. The remainder is for you to research.

Grass Roots, Box 900, Shepparton, Victoria, 3630. A collective of people in a six kilometer radius working toward a community. In the past few years, these folks have been editing a **Mother Earth** type magazine, continuing a small craft and cottage produce shop, building a beehive operation. They have some connections in Australia thru their magazine.

Riverside Community, R.D. 2 Upper Moutere, Nelson, N.Z.; phone 792. With over 200 hectare, began as a Methodist farm in 1941. Has evolved to being a Christian pacifist community with over 60 members of all ages. Economically viable with no private property. Focus on well-being and limitation of income.

Todd's Valley, Nelson R.D.I., N.Z. An area where people with ecological consciousness are creating an alternative. Many people pass thru this area, and it therefore is like a center.

IS COMMUNAL LIVING DEAD?

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Communities magazine doesn't think so as it enters its sixth year, and neither do we at Bookshelf. We Twin Oaks folks have been living "in community" for 10 years, and have no intention of stopping now that we're just getting used to it.

You know about *Green Revolution* and *Communities* as a source of information about communitarianism and subjects of similar interest, but did you know that you can get

1. books in which people who live in communes tell their own story:

January Thaw, by Blue Mountain Ranch
Story of a Walden II Commune, by Kat Kinkade

2. books about communes by people who've visited:

The Joyful Community, by Benjamin Zablocki
Living Together in a World Falling Apart, by Dave and Neta Jackson

3. theoretical books about the problems and rewards of living and working communally:

Communes: Creating and Managing the Collective Life, by Rosabeth Moss Kanter
Working Communally, by David and Eleni French

4. books which tackle related political and social issues:

Neighborhood Power, by David Morris and Karl Hess
Beyond Marriage and the Nuclear Family, by Robert Thumm

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Newsletter

DECEMBER, 1977 #88

SENSUALITY Vs. VIOLENCE

Dear Friends:

Most of this newsletter about new insights on sexuality and the book review have been written by Roger Lorenz who has been working with us lately. Judy and I feel very good about the things he is saying, and we are hoping he will stay on. It is our hope that communities will now be developed which will bring this research to practical reality, and I'll say a word about the progress of our attempt at the end of the newsletter.

PROGRESS ON K-CYCLE ENGINE

Our last newsletter dealt with the development of a new internal combustion engine for small planes and cars, and we will continue to report on that. At the moment we can only say that things seem to be going well and they are selling stock at \$3 per share, minimum sale, 100 shares.

LONGINGS OF HUMANITY

In Newsletter #52 we wrote about the deepest longings of human beings; finding how much we all have in common, and how this is related to some of our problems. That newsletter fits well with what we are about to discuss, and it may be had by sending a S.A.S.E with a donation if you like, to Aquarian Research Foundation at the above address. Newsletter 73 which Roger mentions can be obtained in the same way. Now the newsletter by Roger follows:

Newsletter #73 mentions two articles of interest in connection with a discussion of Joseph Chilton Pearce's (then) about to be written book entitled **The Magical Child**. (The book is now finished and on the market and a review will appear soon in our newsletter.) One of the articles mentioned in #73 was by a Dutch Senator and writer Dr. E. Brongersma on Love in Education—The Unapproachable Risk, (Copies may be obtained from the Canadian Peace Research Institute, 119 Thomas St., Oakville, Ontario L6J 3A7 Canada) which points out the value of touching and affection in getting results in education, but also the grave legal dangers a teacher who takes this seriously undergoes. The other article was by Dr. James Prescott of the National Institute of Health on Body Pleasure and the Origins of Violence, in which he quotes scientific studies showing the importance of touch and motion to the proper physical and emotional development of the child up to the age of 15.

Dr. Prescott is a neuropsychologist and is gaining wide notice for his views. His article, originally published in **The Futurist** was reprinted in **The Bulletin of the Atomic Scientists** and is in Pearce's bibliography to **The Magical Child**. His thesis is that when children receive a great deal of cuddling and affection and also experiences of motion, as when being carried about, they grow up to be gentle adults and if they do not get these experiences they tend to grow up to be violent adults. He quotes from both laboratory experiments with various animals, especially monkeys and apes as well as from cross-cultural studies of primitive tribes and statistical studies within the United States

to support his thesis that pleasure and violence have a reciprocal relationship, that the presence of one inhibits the other. An interesting thing is that this effect is reflected not only in the behavior of the adult, but also in the very growth of the nerve network and the chemical composition of the brain. In rats raised in an impoverished sensory environment the nerve network is less well developed. Studies of other animals show such effects as a change in the biochemistry of the brain including abnormal electrical activity and dysfunction of the cerebellum. Prescott explains that the cerebellum is closely connected to aggressive actions in both humans and many animals. Rats reared in isolation show abnormalities in the adrenal glands; these rats are hyperactive and hyperaggressive.

YES TO TEEN-AGE SEXUALITY

One of the more interesting facets of Prescott's study is the effect on sexuality in teenagers on the personality of the adult. In those cultures where there has been a lot of affection lavished on the children but teenage sexuality is severely disapproved, much of the benefit of the childhood experience is lost and the adults tend to be violent. Conversely, where the infants have been deprived of the desired affection, the bad effects of this can be reversed by a permissive attitude toward teenage sexuality. Apparently teenage sexuality is very important in producing gentleness in adults. This confirms a long time intuition of mine that saints such as Augustine, Francis and Gandhi, apparently unbeknownst to themselves and society, owe much of their gentleness to having lead very active sex lives as young people. (All three of them did lead very active sex lives in their youth and all three strangely gave in to their culture and agonized over their youths and tell us how "bad" they were). Since reading Prescott's article I am emboldened to wonder out loud why this should in fact have been a "bad" sort of way for a youth to grow up. (See chapter on "Muria" in the Natural Birth Control Book)

The conclusion is that our cultural habits of child rearing have a decisive effect on the kind of society we have. Prescott concludes: "The world, however, has limited time to correct the conditions that propel it to violent confrontations. Modern technologies of warfare have made it possible for an individual or nation to bring total destruction to large segments of our population." (Copies of this 11 page article may be obtain from A.R.F, send SASE and donation)

Since the publication of Newsletter #73 a number of items have come to our attention that should interest ARF Newsletter readers. One is a book entitled **The Continuum Concept** (reviewed elsewhere in this issue). The idea behind the continuum concept is that we all possess a set of instincts and reflexes that are part of our unconscious and are more appropriate to the meeting of many problems and situations in life than our rational mind. Overuse of the rational mind and consequent alienation from our intuitive heritage is part of the problem of modern civilization. (See also Ralph Borsodi in "**Seventeen Problems of Man and**

Society" where he writes about the "plasticity of human instincts" but would probably disagree with **The Continuum Concept**. Ed.).

THE CONTINUUM CONCEPT by Jean Liedloff—A REVIEW
(Alfred A. Knopf, Inc., 1977, 177 pages, \$7.95)

The author, an American writer and former editor of **Ecology Magazine**, spent 2½ years in the jungles of Venezuela with several stone age tribes of Indians, having made a total of five expeditions to the general area, she became intrigued by the unexplainable happiness of the natives. The effect of five expeditions was to strip away the "unquestioned premises upon which her own culture was founded." Among these premises was "Progress is good", "Man must make laws to live by", "A child belongs to its parents", "Leisure is pleasanter than work", "Unhappiness is as legitimate a part of experience as happiness and necessary in order to render happiness appreciable" and that "It is more advantageous to be young than to be old."

After the fourth expedition she began slowly to develop her own theories concerning what she was witnessing, and herself experiencing, as she began to feel with and like the Indians. The fifth expedition was to test and verify some of these theories, which she gathered under the name "The Continuum Concept."

The essence of the continuum concept is that we all possess a set of reflexes and instincts that are part of our subconscious and are more appropriate to the meeting of many problems and situations in life than our rational mind.

Jean Liedloff's principle focus of attention was on the childrearing methods of the Indians. In a chapter entitled, "The Beginning of Life", she takes us in imagination through what the Yequana Indian infant experiences and what the civilized infant experiences, showing how these must be important to later life and productive of the difference between the two adults. The differences that Jean Liedloff sees between the Yequana method and the civilized method of child rearing are that, first, it is done in the Yequana by instinct rather than by precept. Second, the child until it begins to creep is in close and continual physical contact with the mother 24 hours a day, being either carried or sleeping next to the mother. (Yequana see nothing wrong with the child witnessing sexual intercourse between the parents.) The result is that the Yequana have a natural sense of security and lack the irrational fears and the nameless, unfulfilled longings of civilized adults.

Third, as the child matures, it is given a very large degree of independence and opportunity for self direction. Amazingly, crawling infants are trusted with dangerous things like knives, trusted to crawl near cliffs unattended, near water where they could drown, or fire. They never seem to get hurt. Jean Liedloff believes that our continual fears for children **suggest** to the child that it **should** get into trouble and so of course it does.

At a very early age Yequana children begin, according to capacity and their own whim, to engage in adult activities and "work". If the child wants something, it comes and asks for it—and almost always gets it; otherwise it is ignored. Whatever the child does is accepted as the child's choice. There is no "good" or "bad". She says (page 84) "The assumption of innate sociality is at direct odds with fairly universal civilized belief that a child's impulses need to be curbed in order to make him social."

Raising children as we normally do in civilized countries results in their being deprived of experiences essential to their proper maturing which produces problems in adulthood:

1. Happiness ceases to be a normal condition of being alive and

become a goal.

2. We are obsessed by "if only" feelings, that if only we had such and such, **then** we could be happy.

3. We pursue such things as competitive superiority, novelty "labor saving devices, "recreation" etc. in an effort to fulfill the longings we acquired as children deprived of the security of mother close to us at all times. If we get this basic sense of security as infants, the ground is prepared for growing self-reliance as we mature.

In the chapter entitled "Deprivation of Essential Experience" Jean Liedloff mentions a great many social ills which she feels are traceable to the unfulfilled longings of adults deprived in their youth. She suggests that the cure for these ills—ranging from drug addiction and compulsive criminality to child abuse and illness—lies in supplying the missing experiences. If you lack a sense of security, meditation and chanting may supply a feeling of serenity. If you were not allowed to crawl and explore, adult crawling and activities that resemble crawling may cure the lack

SEXUALITY OR SENSUALITY

For us in ARF perhaps the most telling chapter is the last: Putting Continuum Principles to Work. Here Jean Liedloff explores the subject of sex and its relation to the need for cuddling and tenderness that most of us in western society missed as children. Because the two are so closely intertwined, people think that they need sex when all they really need is to "catch up on" their unfulfilled childhood needs for nurturing. She says at one point (page 154): "The vast reservoir of longing for physical comforting might be significantly reduced if it became socially acceptable to hold hands with a walking companion of either sex, to sit touching, not just near, talking companions, to sit on people's laps in public as well as in private, to stroke a tempting head of hair when the mood takes one, to hug more freely and more publicly, and in general not to curb one's affectionate impulses unless they would be unwelcome." In this same vein she suggests that if children were to witness their parents having sexual union, they might be less obsessed by craving for sex, often strange or perverted sex, as adults.

Finally she sends out a call for children's rights, for us to imagine how children feel: "Custom has left the treatment of infants to maternal discretion. But should every mother be free to neglect her child, to slap him for crying, to feed him when she wants, not when he wants, to leave him suffering alone in a room for hours, days, months, when it is his very nature to be in the midst of life?"

FREEDOM IN SPIRITUAL COMMUNITIES

Two "spiritual" groups have come to our attention as having customs that are of interest. The One World Family of Stockton Ca. in a pamphlet entitled "Natural Selection", outlines a custom of group Tantra* in which, beginning with meditation and massage, the participants go through various practices designed to "blend auras and build high vibrations." When the time comes, the men sit in a circle and the women in their laps without there being sexual penetration. The women rotate in this fashion around the entire circle (of six to eight couples). Next the women sit on the men in a true Tantra pose with sexual penetration and again rotate at 10 to 15 minute intervals around the entire circle. There is not supposed to be any orgasm, particularly on the part of the men. In harmony with this, sexiness is minimized and instead a gentle, caring, sharing attitude is cultivated. Afterwards there is a discussion of how different people feel about the experience. This group Tantra takes place only within the group and outsiders are admitted only after suitable preliminaries.

FOOTNOTE

*Tantra is a spiritualized form of sexual intercourse in which the man avoids ejaculation. Coming from India, it is related to Kundalini Yoga in that there is an attempt to raise the Kundalini to the top of the head and experience "samadhi"—or union with the infinite. While there is a great deal of similarity between the custom of the One World Family and Tantra, we would prefer to call what they do, "Karezza," or spiritualized sexual intercourse. (See pages 79-82 of **Natural Birth Control Book** regarding Karezza).

The effect of this process is to place the emphasis on the caring, affectionate spiritual planes as well as on the less tangible exchange of hormones and psychic energies rather than on sex, and thus fulfills some of the same requisites that the author of **The Continuum Concept** prescribes. The One World Family may be reached at Starmast Publications, 345 West Clay St., Stockton, Ca. 95206.

For centuries there have been spiritual and mystical groups that have set spirituality above rules and conventional morality. In the 13th Century the Brethren of the Free Spirit taught that as soon as a person has reached a state of union with God, rules and commandments drop away. (Rufus Jones, *Studies in Mystical Religion*, page 193.) One such modern group that has come to our attention is an association of about 800 communities called The Children of God, whose chief mentor is Moses David. Although they sometimes appear to be "Jesus Freaks", they practice a fairly free sexuality within their group, together with a very warm loving attitude toward those not in the group. Although their marriages are of the individual type, not group marriage, they do not claim to observe strict monogamy within the group. Contact with them is made through one of the local groups. For instance in Philadelphia it is through Box 19607, Phila., Pa. 19124.

"Love God and do as you please." Perhaps the time has come once again for a new wine and new bottles and that we must cast aside existing religions, looking only within ourselves, individually and collectively, for guidance toward the New Age.

A LOVING URBAN/RURAL COMMUNITY

—Art Rosenblum

Last weekend eight of us spent hours listening to each others life stories and sharing the pleasures of nude massage by the fireplace while we listened. We were getting to know one another in the hope of starting an Urban/Rural community. We have been meeting each week for some time and the meetings are open to new people.

We feel that the community which we are all trying to build should be oriented toward an enhancement of non-violent movements and to spreading alternative lifestyles to people from all walks of life. We visualize an ecologically oriented group with an urban and a rural center, economically and spiritually linked. We would like to work towards bringing a new age of love and peace and to support ourselves by that work. Each person should be free to change jobs or travel when necessary without risking the security of the community. Temporarily, however, most of us who have meaningful jobs will keep them, as we seek together.

THE GROUP VISION

We do not yet have united vision on many aspects, though we plan to be working towards that soon. My own vision continues to be a community that is related to some of the ongoing projects at ARF and to the establishment of a school of life alternatives described in our September Newsletter (**G.R.** Vol. 34, #8).

My hope is that people in the community would be free to relate to each other in loving ways and to express affection openly, also being free to have children with the support of the group. The raising of the children should be influenced by the ideas expressed in this newsletter. I'd also like to see the community open to other children and young people who are in need of love and affection. Though total freedom in sexual matters may not be



Members of the Urban-Rural Community

possible for legal reasons, we might describe ourselves as "modern Amish (Pennsylvania Dutch). Traditionally, the Amish have allowed their unmarried young people to sleep together under the name of "bundling". They regard sleeping together without sexual intercourse as an appropriate way for young people to express affection and get to know one another, saying that it leads to far less premarital pregnancies than 'dating' does.

As Modern Amish, the State could not prohibit the same practice in our community. I feel that massage or other forms of affectionate behaviour should be part of the daily life. It is my belief (and the Amish experience) that the tendency toward sexual intercourse at inappropriate times is reduced when much healthy affectionate behaviour is freely permitted. I also feel that when people are high on love there is relatively little difficulty in avoiding the use of drugs and chemicals that could bring us into other legal problems.

HOUSING FOR A COMMUNITY

Judy and I have finally decided to buy the 8 room house we have been living in for so long and we have signed an agreement of sale requiring us to pay off the total cost (only \$5,000) within 18 months. Furthermore, there is another similar house adjoining this one which is structurally sound and available for even less but it has been vandalized. New plumbing would be required. We are hoping that these two buildings might become part of an Urban complex for a new community, and donations to Aquarian Research (tax-deductible) for that purpose would be most welcome. □

NOTE: The **Natural Birth Control Book** is available for \$3.00 ppd. from Aquarian Research Foundation, 5620 Morton St., Phila., Pa. 19144.



LAND TRUST

How Should Land Be Used?

— Jubal

For several years the **Green Revolution** has carried a regular article on land trusts in each issue. During the last year we have run a series of articles, on the practical problems of forming a land trust, which will continue through 1978. Beginning with the next issue of **GR**, March 1978, we will expand our coverage of the LT movement. The Newsletter of the National Community Land Trust Center will be carried quarterly in **GR**, in addition to the regular article. The March issue will feature land trusts and will contain a national directory of community land trusts, private land trusts and persons and organizations interested in various aspects of land reform. There is much that is new and exciting that is happening in the LT movement and we hope to bring you up to date in the March issue.

LAND USE

In our last article we wrote about the Rent Formula and presented one formula for the calculation of rent, including some of the factors which we feel should be included in a rent formula. Next month we will print an article dealing with the specifics of calculating economic rent. Each trust must eventually deal with this problem; we have a feeling that almost every trust is really struggling with the problem of finding a method which will protect the land while being fair to the users of the land, and still be able to function along side the private ownership system of land tenure. We have included a factor in our rent formula relating to land use. It is this relationship that I want to write about this month.

One of the objectives of almost all land trusts is to prevent ecological abuse of the land. In the short run this means monitoring or otherwise forbidding the use of chemicals; setting water and air pollution standards; using sound agricultural practices, etc. Usually, it is relatively clear cut as to how the land is to be used. Past or present uses and the location of a particular piece of

land often dictate its use. Little or no planning is necessary for the short run.

Over the long run, however, shifts in population, suburban sprawl, industrial development, discovery of minerals, changing economic conditions may make the land unsuitable for use in the manner which originally seemed so clear cut. Sometimes an attempt is made to have the trust enforce short run land use policies into the long run. Sound land management practices may indicate, for example, that no trees should be cut on the land when it goes into trust, but 25 or 50 years later sound management practices may indicate that trees should be cut or even that a woodlot may no longer be practical. Without 20/20 foresight none of us knows what the future will bring.

The tendency exists for individuals or groups seeking to put land into trust to try to put restrictive covenants into the deed or the lease (or both) which will freeze the way in which land may be used, forever. Agreements which bind the trustees to perpetuate a situation, even when environmental, societal, economic or political conditions make such land use undesirable either for the residents or for the community at large or both, these restrictions serve to defeat the purpose of the trust. Some examples are statements in the lease such as, "no trees may be cut from this land," or "the land shall always be used as an organic fruit farm," or "no domestic animals may be kept or raised on this land." Such goals may be fine in themselves but over the long run they probably cannot be enforced.

In the long run such use restrictions may guarantee nothing more than that the land will be unused for any productive purpose. Should the day come when farming, as we know and have known it in our life-time, becomes impossible for any one of a number of reasons in one particular area, a restriction requiring that the land remain a farm will only insure that the land is not used for farming or for other productive purposes. The same or similar conditions apply to residential, commercial or industrial land uses.

CHANGING USES

The essence of the community land trust is trust.

The trust also ensures that one group of people, motivated by self interest, may not use the land in a way that would be detrimental to the land or to society at large. We strongly advocate that all of the parties to the trust should show enough trust to allow flexibility in the ways in which land is used. Provisions for use changes over a long period of time are almost imperative. But these changes should be made in a manner that would not be destructive either to the users of the land, the land itself, or the trust.

Trusts normally specify in the lease how the land is to be used. The use fee is either directly or indirectly tied to the way in which land is used. Use changes may be accomplished in several ways. The land users may be given the right to change the use without consultation with the trust. While this is a rather one-sided method of allowing for change it is perfectly feasible. If the rent for the land is related to the way in which the land is used, it would probably be necessary to develop a schedule of all possible uses of the land, with accompanying rates for each alternative use of the land. This method has the disadvantage of not being able to foresee land uses in the future which have not yet been invented. Conditions may make the use rates obsolete. The value of land use to an individual or to society for a particular activity may either increase dramatically or decrease to almost zero over a long period of time.

A second way of allowing for changes in the way land is used is to provide for a lease review every 5, 10 or 50 years, at which time either all or some of the lease provisions may be changed to meet changing circumstances.

A third method provides that uses may change at the option of the users of the land, but that a new use factor must be agreed upon between the users and the trust before new uses of the land may actually take place. This method provides for review of this particular section of the lease upon request of the users, at anytime. But, it also gives the trust the power to encourage or discourage specific uses of the land by insisting on either high or low use fees. It is this third method which the School of Living has adopted for our leases.

THE LEGALISTIC VS. PRACTICAL

In a legal sense the lease may never be changed unless both parties agree to the change and one party may not force another party to agree to any particular change. Leases are generally considered to be inflexible—almost as if cast in stone. We could just as well say that leases may be changed at any time that both parties agree to a change. If both parties agree, leases are extremely flexible. From the practical point of view, land trust leases are likely to be flexible, except in a few key areas. If the lease become impossible for either party and especially if conditions are such that it would be impossible for any person or group trying to operate

under such conditions, it really does become necessary to change the lease. It is in the interest of both parties to agree to changes, and that is in fact what happens.

Even when it is not in the interest of one party to make changes in the lease, the other party may sometimes force such changes by way of the binding arbitration clause in the lease. Either party may ask for outside binding arbitration at any time and if they can convince the arbitrators that changes are desirable, the changes become binding upon the second party even though they may not desire to make changes.

LESSONS FROM EXPERIENCE

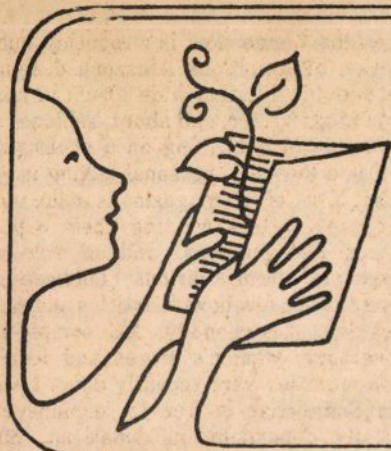
If experience teaches us anything it should teach us that we do not live in a static world. The only thing that is inevitable is change. We can initiate change and we can take certain precautions to make change more difficult but there is no way to hold future generations or even our present generation to long term commitments that become oppressive either due to changes that are mostly internal or due to the changes that are occurring around us. We cannot establish islands and isolate them from societal changes over which we have no control.

Land trusts alone will not bring about monetary reform, or changes in our political system; or changes in the industrial society. And especially they won't bring about these changes unless a vast amount of land becomes part of the community land trust movement. Land trusts are a very key part of the process of change—a necessary part. We should not try to make the land trust into an instrument to do that for which it was not designed. We might just as well try to use a milk bucket to plow the garden as to use the land trust to reform the money system. The trust is a wonderful tool if we use it correctly and if we don't try to mis-use it!

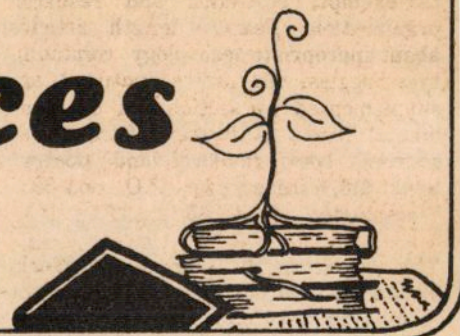
ECONOMIC RENT

The land rent should reflect the way in which land is used. Economic rent depends to a large degree on how the land is used. If we are going to prevent future speculation we cannot ignore this fact. But land use and land use planning are inexact sciences. Our subjective values become very much a part of any land use plan. Economic rent is at least partly calculated from the "highest and best value in use".

But how is the best use figured? Who will determine how land is to be used? Can we escape the market system where economics alone make such determinations? Will we dictate future uses of land or will future generations make their own decisions about how land will be used? These questions are important to the land trust movement. No clear-cut answers exist. Perhaps the article in next month's **GR** will shed some light on this subject. (I have not yet seen the article, but it is being written by the National Community Land Trust Center, and should be of great interest.)



resources



The following list of publications are ones **Communities** magazine uses as information sources. The subscription rates listed are for individuals; institutional rates are often more and can be obtained by writing the publisher.

Social Change

Fellowship is a monthly magazine (except combined Jan/Feb and March/April issues) published by the Fellowship of Reconciliation, an association of men and women who recognize the essential unity of all humanity and who have joined together to explore the power of love and truth for resolving human conflict. A Christian magazine raising readers' consciousness of national and international conditions, **Fellowship** is a pacifist agitator/educator. Feature length and brief news articles are included. Sub. \$6/year. **The Fellowship of Reconciliation**, 523 N. Broadway, Nyack, N.Y. 10960

Peacemaker is the monthly newspaper of the **Peacemaker Movement**, a movement dedicated to non-violence and the transformation of society through the transformation of people. (See **Communities** #29) The newspaper provides for an exchange of news and resource listing concerning War Tax Resistance, ecological concerns, prisons, health, spirituality, feminism, and more. Readers contribute most articles and opinions which are interesting and informative to people interested in social change. Occasionally, descriptive material about specific communities appears. Suggested subscription rate is \$3-\$5, but the Peacemakers want those who are interested in the movement but who cannot pay to receive the **Peacemaker**, regardless. P.O. Box 4793, Arcata, CA 95521

Peace Newsletter is published monthly by the Syracuse Peace Council, a non-profit, community based, autonomous antiwar/social justice organization. The newsletter offers news and analysis of national socio-political issues -- energy, health, education, prisons, gay rights, and more. **SPC** also publishes an annual directory of *useful, but hard-to-find information for the people of Onondaga County*. The newsletter serves both an internal and a broader, non-regional communication function. Subs. \$5 or more/year. Free or donation to prisoners or low income people. **SPC**, 924 Burnet Ave., Syracuse, N.Y. 13203

The Canadian Information Sharing Service puts out a valuable Canadian network publication for information sharing among people working for social change in Canada and abroad.

People and groups are encouraged to participate in the information-gathering process and the material is collated by a volunteer collective into a regular publication.

Individual copies are \$2 and a yearly subscription to individuals is \$10.

Contact **C.I.S.S.**, 51 Bond St., Toronto, Ontario, M5B 1X1

Whole Earth Magazine is a newsy, general interest magazine aimed at a wide range of people broadly interested in environmental issues. It covers back-to-the-land, organic growing, worker cooperative, and alternative technology movements as interpreted by its ear-to-the-ground editorial collective. **Whole Earth** is not a magazine for arm-chair radicals, but rather it tries to answer *What can I do?* 24 pages include news, reviews, events, and much more. It is published by a cooperatively run whole food shop, Simple Supplies. **Whole Earth**

subscriptions are \$4 in the US for four issues. 11 George St., Brighton, Sussex, BN2 1RH England

Win is a weekly magazine for peace and freedom thru non-violent action. Feature articles sampled inform readers about international social/political situations, national political and environmental issues, and cooperatives. Peoples' bulletin board, book reviews, and prison notes are regular columns. **Win** is published with the support of the War Resisters League. Subs. \$11/year, weekly except 11 weeks spread through the year. 503 Atlantic Ave., 5th Fl., Brooklyn, N.Y. 11217

The Workbook is published monthly (except July and August) by the Southwest Research and Information Center. A fully indexed catalogue of sources of information about environmental, social, and consumer problems, **The Workbook** is aimed at helping people gain access to information that can help them assert control over their lives. Subs. \$10 Southwest Research and Info. Center, P.O. Box 4524, Albuquerque, NM 87106

Appropriate Technology

Acres, USA A Voice for Eco-Agriculture is a monthly newspaper of information exchange, inspiration, and experience sharing for farmers who recognize that *to be economical, agriculture has to be ecological*. Subs. \$6/year Box 9547, Raytown, MO 64133

Doing It! Humanizing City Life is a bi-monthly magazine published by the Urban Alternatives Group, a non-profit, tax-exempt, education and research organization. Feature length articles about appropriate technology, community struggles, alternative ventures, are supplemented by sections on environmental news, do-it-yourself tips, resources, book reviews, and poetry. Subs. \$10/6 issues/year. P.O. Box 303, Worthington, OH 43085

The Elements A Journal of World Resources is published monthly (except August) by the Public Resource Center. The 8 pages of newsprint contain feature (3 pg.) articles, as well as briefs about environmental issues. *Stripmine* column answers reader questions about energy, agriculture, and other aspects of natural resources. Subs. \$7/year. Public Resource Center, 1744 Connecticut Ave., NW, Wash. D.C. 20009

Grass Roots Craft and Self Sufficiency is a quarterly Canadian magazine published by the Grass Roots Community. Produced for those who *wish to regain control over their lifestyle by exploring alternatives to mass consumption*, **Grass Roots** is an amply illustrated how-to smorgasbord -- from bee keeping, to embroidery, to dome construction. The single page of unclassifieds are a possible resource for those seeking community. Subs. \$6.60/4 issues/year. Box 900, Shapparton, 3630 CANADA

Habitats Tomorrow is published bi-monthly by the World Future Society, a non-profit organization. Each 8 page issue focuses on a different aspect of the future -- communications, education, housing, etc. The articles are concise and include resource references. Subs. \$6/year to members of WFS (membership \$15/year) and \$9/year for non-members. World Future Society, 4916 St. Elmo Ave., Wash. D.C. 20014

Maine Land Advocate is the bi-monthly newsletter of Sam Ely Community Services and the Maine Community Land Trust, sister corporations dedicated to the sound use of all natural resources. Articles deal with the acquisition and management of land, news from various land trusts, and reviews, as well as internal and local happenings. Subs. \$3/year. P.O. Box 2762, Augusta, ME 04330

Natural Life is a monthly Canadian magazine designed to facilitate interchange of ideas and information. There are lots of short experience sharing articles and resources for alternative energy, food issues, organic gardening, coops, herbal medicine, and back-to-

earth topics. Classifieds usually include one or two communes forming or looking for members. Subs. \$6/year in Canada, \$8/year in the US Box 640, Jarvis, Ontario, Canada

Northwest Passage is a bi-weekly independent radical journal published by two Washington collectives. A sample issue emphasized ecological issues, while social/political (prisons, prostitution) were also included. Subs. \$8/year 1000 Harria, 2nd Floor of the Good Earth Building, P.O. Box 4105, Bellingham, WA 98225

Over the Garden Fence is a magazine and an organization dedicated to being an inspiration for individuals to lead a good life - naturally. Each issue contains a banquet of how-to articles for organic country living, plus environmental news and nutritional information. Subs. \$6/10 issues/year. 3960 Cobblestone Dr., Dallas, TX 75229

Women's & Men's Publications

Changing Men is published monthly by the Men's Resource Center to keep subscribers aware of the activities of the center, and to serve as a forum of opinion about sexism and the ways to combat it. A recent issue included a national directory to men's centers and publications. Feature articles are by and for homo and hetero sexual men. Subs. write Men's Resource Center, 3534 SE Main, Portland, OR 97214

GPU News is a monthly publication of Liberation Publications, Inc. An exceptionally complete gay-oriented magazine, GPU contains news reports of gay issues from across the country, book and movie reviews, feature and fiction articles, poetry, calendar and directory resources for Chicago and Milwaukee, and lots of advertising. A large part of the magazine is directed to both men and women readers; for and by women articles are present, but not prevalent. Subs. \$7/year P.O. Box 92203, Milwaukee, WI 53202

Hera. A Philadelphia Woman's Publication. 328 S. 17th St., Philadelphia, PA 19103; 8-issue subscription \$6.00. Back issues \$.50

Lesbian Connection, is a monthly publication of Ambitious Amazons designed to provide a nation-wide forum of news and ideas by, for, and about lesbians. An example of publishing on a shoestring, LC is a low-cost, personal-feeling magazine. Most of the magazine is made up of women's letters relating their experiences and opinions, and of relevant excerpts from various publications. There are a few how-to articles and some reviews. Occasionally, LC compiles a directory, women's stores and lesbian communities were recently done. **Lesbian Connection** is free to lesbians and totally dependent on donations. Suggested subscription donation is \$8/year (more if you can and less if you can't) **Ambitious Amazons**, P.O.Box 811, East Lansing, MI 48823

Listening Man is the monthly newsletter of the Washington Area Men's Awareness Network. 8 pages includes book reviews, area news and events, and letters. The format will soon change to include more immediate men's issues, debates, personal comments of CR group members, and structure group reports. Subs. \$1/\$1,000 of income. **WAMAN**, 1234 Mass. Ave., N.W., #1027, Wash. D.C. 20005

A Magazine of Appalachian Women which is a semi-monthly magazine that will help women relate to others in their fields. First publication date, August 1, 1977. Subs. \$5/6 issues/year. Single copies \$1 P.O. Box 8074, Huntington, W. Va. 25705

Off Our Backs is a women's news journal published 10 - 12 times a year. 30 pages of newsprint includes international and national news, feature articles, political commentary, letters, and poetry. Subs. \$6/year OOB 1724 20th St. NW, Wash., D.C. 20009

Other Resources

Directory of Women's Media now available; spread the word about the work you are doing. The Directory includes over 500 periodicals, presses, news services, radio and TV groups, film and much more. \$8. Order from **Women's Institute For Freedom of the Press**, 3306 Ross Place, NW Wash., D.C. 20008 (202) 966-7783

War Tax Resistance/People's Life Fund The New York City Life Fund and other Life Funds in major cities through the country have set themselves the task of building new alternatives and nurturing those activities and projects that give people autonomy. A local food coop can free us from the necessity of buying from large chain retailers. A neighborhood day care center can free parents to earn a living; a neighborhood health clinic can free us from worry of high cost illness. Life Funds make long-term, no-interest loans to such projects.

The Life Fund is made up of tax money individuals have withheld from the U.S. government, either from income taxes or from the 5 percent federal telephone tax. Tax refusers, basing their refusal to pay on the Nuremberg Principles, the unconstitutionality of military spending, or on the grounds of conscience - to cite but a few positions taken - are ready to confront the government with their deeply held beliefs.

Life Funds are also made up of contributions from people who are not necessarily tax resisters. One can join the fund by making a contribution. Until recently, war tax resistance provided the backbone of the financial support to the People's Life Fund.

Join hands with us. Contribute what you can, pledge \$1/month, set aside a percentage of your income as an ongoing commitment, pledge the monthly 5 percent phone tax, refuse to pay \$5, \$10, \$20 of your income tax as a protest against the government's reckless military spending and send it to the Life Fund, or refuse to pay for current military expenditures (about 34 percent of your tax dollar) and send it to the Life Fund.

War Tax Resistance/People's Life Fund, 339 Lafayette St., N.Y., NY 10012 (212) 244-4270

Apple Community Corporation Organized in 1976 as a community service, educational, non-profit corporation, ACC was formed as NY's version of the free university movement. The *free* in free university means we freely choose to learn, to teach, to share, and to be with one another. Most free u's have no restrictions on teachers, leaving the screening of teachers and subject matter up to students. Apple teachers are selected from hundreds of applicants based on capability and the honest desire to share skills and knowledge, and receive two training sessions in teaching. Apple catalogue lists over 100 one month courses, each costs \$32. Work/study available. Courses in arts, crafts,

dance, health, homecraft, occult, psychology, writing, self defense, and much more. Besides courses, Apple offers recreational events, crafts fairs, apprentice programs, summer on the farm, and publishes a newspaper.

Apple Community Corporation, 137 5th Ave., New York City, N.Y. 10010

Your New York City community based group can receive interest free loans from the N.Y.C. Peoples Life Fund. We pool money that would have gone for destructive purposes and put it to constructive uses. Individuals may become members by contributing to the fund. For further information, write us at 339 Lafayette St., N.Y. 10012 or call (212) 244-4270

The Soil Association is a world-wide charity, founded in 1946, to promote a fuller understanding of the vital relationship between soil, plant, animal, and human. These are parts of one whole, nutrition derived from balanced living soil is the greatest single contribution to health (wholeness). The Association encourages an ecological approach and organic husbandry as a viable alternative to modern intensive methods. The Association publishes a code governing the methods of organic production of the highest quality, licenses growers who comply to use the Associations Ordinary Trade Mark, conducts courses and seminars, gives help and advice to those wishing to adopt and practice organic methods.

The Soil Association Walnut Tree Manor, Haughley, Stowmarket, Suffolk, IP14 3RS England

Rural Apprentice Program Primarily serving the Pacific Northwest, RAP is run by the volunteer staff of Rural Resources and Information. Relying on donations, their services are free. RAP finds sponsors for urban people who want to learn country living skills. Sponsors are involved in some area of food production: dairy, grain, vegetable, livestock farms. Some are old farmers, others are new homesteads. All provide lots of hard work for apprentices. Specifics of the contracts are worked out between the sponsors and apprentices. RAP's role is to match up people. People who can give 6 months commitment are preferred. Write for more info.

Rural Apprentice Program, P.O. Box 227, Marcus, WA 99151

Holistic Health Interface - New England's first comprehensive health center for alternative therapeutics and wellness

promotion - will open soon. Holistic health services are based on the view that the human being is a dynamic integration of body, mind, and spirit with an innate capacity for self healing and self evaluation. Health is a process of creative self expression; we are healthy to the degree we are manifesting our possibilities.

HHI will offer health evaluation, resource guidance, and education programs in stress reduction, self responsibility, physical fitness, nutrition, and ecological awareness. **HHI** also offers training and consultation to health professionals, and plans to do holistic health research. Write **HHI**, 63 Chapel St., Newton, Mass., 02158 for a brochure about these programs, services, and fees in more detail.

Alternative America. A directory of 5,000 alternative lifestyle groups and organizations; 1976, \$4. Order from **Resources**, Box 134, Harvard Square, Cambridge, MA 02138. This is a tremendous compilation that every group should have available for study. A computer was used to sort out the organizations on the basis of geography, name, and description. But it is not all dry material. The author, Richard Gardner, throws in a bit of humor, humanity, and an interesting introduction. Karl Hess wrote the forward.

Discover America is a 45-minute slide/tape show on how agribusiness affects lives and tax dollars - and what can be done about it. Rental: \$25. Write: **National Land For People**, 1759 Fulton, Room 11, Fresno, Cal. 93721

How We Cause World Hunger by William Moyer and Pamela Haines is an in-depth study containing a 6-point program for action. Price: 25 cents. Order from: William Moyer, 4713 Windsor St., Philadelphia, PA 19143

A non-profit research and educational organization, the **Foundation for Self-Sufficiency** is concerned with finding ways to produce food and energy on a backyard and neighborhood level. By developing *low technology* methods which private citizens can understand and apply with direct benefit to their own lives, the foundation aims to supplement government-supported research which is generally geared to large-scale systems. The Foundation is currently experimenting with several windmill designs, black fluid solar collectors, small scale fish farming, techniques for using natural fertilizers and biologi-

cal pest control agents, and algae culture. Descriptive literature and news of planned projects available on request. **Foundation for Self-Sufficiency, Inc.**, Research Center, 35 Maple Ave., Catonsville, MD 21228 (*Habitats Tomorrow*/9-77)

Healing Light Foundations To facilitate a wider knowledge of activities, people, information, and centers within the North American Wholistic Healing Community, Healing Light Foundations communication team offers the following free services: 1. To act as a full service reference center about matters and methods within the healing field. 2. To act as a referral service between citizens and active healing practitioners and centers. 3. To act, whenever possible, to aid citizens become more active in a wholistic learning experience (i.e. classes, apprenticeships, seminars, etc.) Those wishing to make use of these or other JLF services, write to: **Healing Light Foundations**, Box 355, Yampa, Col. 80483

Down To Earth is a group of people who share the goal of running a collective community-oriented restaurant in New Haven. Our unifying spirit is one of collective process and creative activism, by which we mean a commitment to developing an environment free from sexism, racism, elitism, and profit orientation. Consensus decision-making is integral to our process. As a not-for-profit organization with members' salaries determined in accordance with basic needs, we pass on food at a little more than cost plus preparation. We avoid additives and highly processed foods and use foods that are low on the food chain. We minimized packaging and recycle wastes. **Down to Earth** provides space and atmosphere for entertainment, forums, workshops, educational and cultural events.

Down to Earth, 96 Howe St., New Haven, Ct. 06511

THE LAST RESORT Atomic Energy at Seabrook is a newly released documentary film about the battle of Seabrook, the international nuclear controversy, and the question of civil disobedience. **The Last Resort** examines the roots of the Seabrook confrontation in August 1976, balancing the arguments of Governor Thomson and the Public Service Company officials against those of local citizens and Clamshell Alliance occupiers and organizers. The film includes frank assessments from local police, and an interview with then-candidate Jimmy Carter.

Today the Seabrook reactors are at the

center stage in one of the planet's bitterest controversies. **The Last Resort** tells the story of how this small New Hampshire town became a pivotal battleground in the world energy crisis.

Green Mountain Post Films is a non-profit company that specializes in documentary films on the environment and energy. **The Last Resort** (16 mm, color, 60 minutes) Classroom rental: \$50, Auditorium: \$75, Sale: \$625
Green Mountain Post Films, Box 177, Montague, Mass. 01351 (413) 863-4754

The Committee for Nuclear Responsibility is a resource that may be of particular use to groups gearing up to fight nuclear power plant construction. Their board of directors includes such scientific and political heavies as Linus Pauling, Harold Urey, George Wald, James D. Watson, Nobel Laureates all, as well as Ramsey Clark, Paul R. Ehrlich, Lewis Mumford, and other good people.

Committee for Nuclear Responsibility, Inc. P.O. Box 332, Yachats, OR 97498 (*Doing It!*/9-77)

Medical Implications of Nuclear Power

The fuel cycle of nuclear power is complex, but not too difficult to understand. It has many biological and medical implications which must be understood by the average person, as well as the decision-making politician. The Sept. (vol. 31, no. 8) issue of **The Peacemaker** features an article entitled *Medical Implications of Nuclear Power*, from a speech by Helen Caldecott, M.D. The value of this step-by-step explanation is in its understandability. **The Peacemaker** is published monthly by **The Peacemaker Movement**, P.O. Box 4793, Arcata, CA 95521. Copies are available from them for 1 cent, plus postage.

Like a Rose is an award-winning documentary about the lonely and frustrating existence of two women serving 25-year sentences in the Missouri State Penitentiary. It was produced by **Tomato Productions**, a filmmaking company which aims to make films for, by, about, and starring women. Rental for the film is \$35. Please order 5 weeks in advance and list an alternate date. Sale price is \$250. Order from **Tomato Productions**, Box 1952, Evergreen, Col. 80439

Family Synergy, P.O. Box 30103, Terminal Annex, Los Angeles, CA 90030
Stan Dale Workshop January 13-15. Stan Dale is a retired Illinois psycholo-

gist with 20 years experience in sexology who conducts weekend workshops in human sexuality in which the techniques of transactional analysis are combined with experiential exploration to help participants to expand their sexual horizons. Although the structured portion of the workshop does not include sexual intercourse, it does involve nudity and touching (with the right to say *no*) and participants should be willing to take some psychological/emotional risks in the pursuit of knowledge concerning their real sexual attitudes, fears, choices, and fantasies. Participants will be expected to remain overnight (sleeping bags) on Friday and Saturday nights at the workshop site. Meals will be potluck.

Workshop is from 7:30 pm Friday to 1:00 pm Sunday. Fee is \$20 - 35/person, exclusive of food. 24-40 people (hopefully gender balanced) will be participating, depending on the site finally chosen. To register, send \$25 check payable to Family Synergy to Lloyd Drum, 4539 Halison St., Torrance, CA 90503. Enclose your phone number for location and directions. Further info call Lloyd (213) 371-1223 or Bill Cerf (213) 344-0728.

Every two years the **National Association of Student Cooperatives [NASCO]** updates its **Campus Co-op Directory**, a list of over 400 co-op houses and stores in the U.S. and Canada. To do this, we ask help from student governments. If you know of co-ops on or near your campus that have started or ended in the last two years, please send us their names and addresses and campus affiliation. Student governments and other organizations who send us information will receive a free copy of the Directory.

Stonesoup School, Inc. Stonesoup offers an individualized academic program as well as vocational skills, college credit courses, basic business experience, music, arts, crafts, outdoor skills and travel. Stonesoup, an accredited school, is located at two lake side campuses: Central Florida (near the Ocala National Forest) and North Carolina (in the mountains). The maximum of 20 students are ten to eighteen years of age. Maximum tuition is \$4725.00, terms available.

Stonesoup School, Inc. "Whole Education System" Star Rt. 19, Crescent City, Fla. 32012 (904) 698-2516.

A program of the Cummington School of Arts.

Cummington is a community of writ-

ers, painters, musicians, photographers, film makers, sculptors and other artists located in the Massachusetts Berkshires on 150 acres of fields and woodlands. Since 1923 it has been incorporated as a non-profit educational institution. Cum- mington exists primarily to stimulate individual artistic growth and develop- ment while providing an atmosphere for communication and interdisciplinary co- operation among its residents.

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Cumington is unique in that it welcomes and provides for families.

Children (5-12) live together, kibbutz- style, with full time professional super- vision and a wide range of activities.

Cost for the summer session (8 weeks) is 750.00 for adults and 375.00 for children. Approximately 30 artists and 12 children attend. During the non-sum- mer months, the community accepts up to 15 artists who may stay for any specified period, over 3 weeks. Fee is \$200/mo., including private room, work space, and meals. Half of each day is set aside for chores such as gardening, paperwork, cleaning. There is a free choice of tasks. Kitchen work rotates among community members, who aid professional staff about 5 hours each week. Write for application, inquire for scholarship and loan information.

Cumington, Community of the Arts,
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NLSRC is a group of concerned people with a common goal: to inform and

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Natural Living Switchboard Resource Center, 215 N. Desplains St., Chicago, Ill. 60606 (312) 782-7210 (24 hours)

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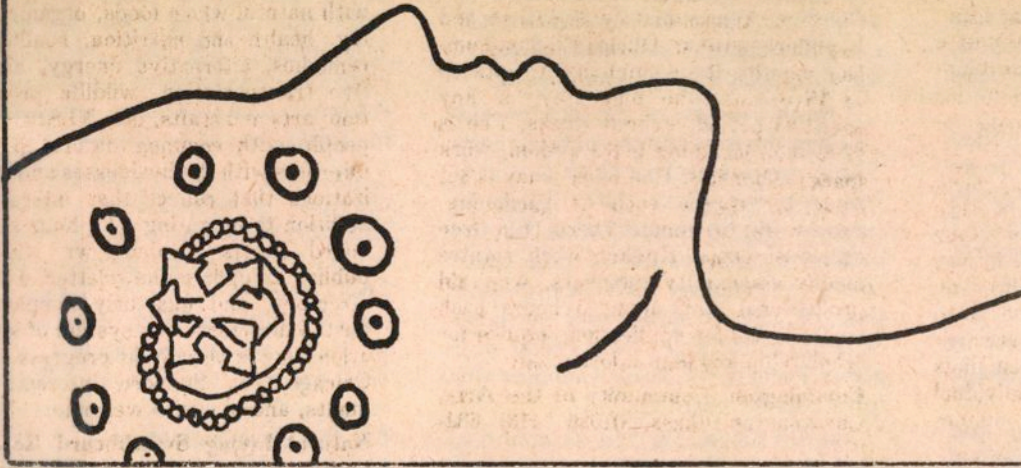
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by David Ruth

At the American Sociological Association annual meetings held in Chicago in early September, three quite different papers were presented at the session on communes. RUTH CAVAN (Dept. of soc., Northern Illinois Univ., DeKalb, IL 60115) looked, from an exchange-theory perspective, at formal transaction between communal societies and the surrounding community. She emphasized the power imbalance that characterizes such contractual exchanges, an imbalance which often forces communal groups to rely on moral suasion and *voluntary* self-denial in order to win acceptance for their very existence within the dominant society.

DAVID HAWKINS (Center for Social Welfare Research, Univ. of Washington, Seattle, WA 98195) took an ethnomethodological approach in describing the emergence of norms in communal groups which attempt to do without formal norms and a formal leadership structure. David emphasized the often unacknowledged power that informal leaders use in successfully applying negative sanctions for behavior that goes beyond what they deem acceptable.

ANGELA AIDALA (Dept. of Soc., Columbia Univ., NYC 10027) reported on an attempt to identify a common ideological core of values, goals, norms and attitudes among 60 quite diverse communal groups located in 6 different metropolitan areas.

Although the overall conclusion was that *little can be said about a general communitarian ideology*, there were a number of interesting findings. One such finding was that most members of the urban communes studied did not perceive the building of alternative family forms as a primary concern. In open-ended responses to questions about the reasons for joining a commune only 18 percent made any reference to family; rather, Angela reported, the desire to establish or live in a consensual community was mentioned most often.

BEN ZABLOCKI (Dept. of Soc., Columbia Univ., NYC 10027) and I then commented on the papers; my comments were largely limited to giving examples from my experiences at Twin Oaks (and from friends' experiences in other groups) which either corroborated or qualified the conclusions drawn in the papers. Ben commented more critically on each of the papers, mentioning possible differences in interpretation that could call into question some of the conclusions. All in all, the papers and comments seemed an interesting, if rather tame, academic exercise.

In the discussion that followed, however, one member of the audience raised an embarrassing question, one that I take to be central to the lack of excitement that seems to characterize

most communal research. *How*, he asked, *do you define 'commune'?* His concern was that without a proper definition, and without clear conceptual distinctions, we might be comparing apples and oranges without knowing it.

On hearing the question we panelists did some uncomfortable chair shifting and some glancing at each other for help -- for we all knew that if we were to attempt a serious discussion of the problem we would probably do little more than rehash the plethora of definitions and typologies about which there is so little agreement. (See James Richardson's review in the latest issue of the *Communal Studies Newsletter*, Dept. of Anthro., Temple Univ., Philadelphia, PA 19122).

We managed to pass off the question by acknowledging both the importance of the question and the lack of agreement on an answer -- and by having Angela read the operational definition used in her project -- but we failed to confront the differences among Ruth Cavan's Hutterites, David Hawkin's California counter-cultural groups, Angela Aidala's urban households, and my rural intentional communities.

I attempted briefly to speak to the problem, but all I managed to do was mumble something about the necessity to distinguish between communes of consumption and communes of pro-

duction (the former being cooperative households and the latter being cooperative households which also cooperate in resource-producing work.) Since I failed, at the time, to demonstrate the benefits of making a distinction, I'd like to develop that theme a little further here.

In attempting to define a communal experiment I see as pivotal the desire to form a consensual community (recall Angela's results cited above) I see a complete commune as one in which members collectively make decisions about the running of the households in which they live, and in which members collectively manage and derive the profits from their productive enterprises. (I see the manner in which the group delegates decision-making authority as a basis for further conceptual distinctions, but not as defining criteria.)

Researchers whose primary interests lie in making comparisons among the various communal experiments of the last few centuries would find that such a definition would severely limit the number of contemporary communes appropriate for such comparisons. Such a limitation would, however, help immensely with the apples and oranges problem. It makes little sense to me to compare Oneida Community with an urban communal household.

Researchers whose dominant thrust, however, is to make sense of the contemporary drive toward consensual community might find their horizons expanded by considering the definition I'm advancing. Most communal researchers, after realizing that few fully developed communal experiments exist, settle on studies of groups which exhibit the first defining characteristic, that is the researchers investigate groups which I call communes of consumption, or communal households. (Both Angela's and David Hawkin's research is of this type.)

I would maintain, though, that equally interesting are groups which exhibit the second characteristic, communal work-places. Communal investigators have, for the most part, left the study of such groups to departments of organizational behavior, neglecting the fact that the organizational problems of collectively run work-places are often mirrored in complete communal experiments. (This

is not to say, of course, that a complete commune is just an addition of a communal work-place to a communal household -- putting the two together, as at Twin Oaks, enormously complicates the matter, rendering some of the principles in each inapplicable.)

I think that one of the reasons why much of the research on contemporary communes has lacked vigor is that it has, for the most part, failed to include much consideration of the collective organization of productive work -- so problems with the organization of dish-washing and garbage disposal loom large. (See David and Elena French, *Working Communally* for a counter example.)

I'm not suggesting that we abandon our attempts to understand collective householding -- merely that we recognize that to understand the contemporary thrust toward cooperation we must look at both householding and productive work, that the complete commune is a complex combination of collectivizing each, and that partial moves toward the complete commune include attempts to organize collective work-places as well as collective households.

The following papers should give some indication of the ways in which a focus on collectively managed enterprises can increase our understanding of the problems that arise in complete communal experiments.

The Fall 1977 issue of **THE NEW HARBINGER: A JOURNAL OF THE COOPERATIVE MOVEMENT** focuses on Workers' Cooperatives. I found Richard Fletcher's discussion of the problems of cooperative production especially valuable (*Developing Workers Co-ops*, reprinted from the *Annals of Public and Cooperative Economy*, April-June 1967). In talking about management structure, for example, Fletcher says, *It is now generally accepted that management and policy-making functions should be kept separate, even in quite small co-ops.* He emphasizes that a majority of the members of the policy-making board should be shop floor workers, *as it is difficult for middle-managers to take up an independent position in the board room when they are directly responsible to the chief officer in their daily work.* Neither should the chief

manager be on the policy-making board -- rather the chief should be subject to the direct control and supervision of the board. (Fletcher adds that such a structure sounds hierarchical, but that *Attempts at collective management, as opposed to collective policy-making, have almost invariably ended in disaster.*)

At Twin Oaks Community, which operates a \$350,000/yr. hammock industry, there has been no provision for insuring that the members of the policy-making Board of Planners are not also top managers. Recently, one of the planners complained of the cross-pressures that he was feeling as a result of trying to push, as a manager, for the development of part of the industry while he had to make policy as a representative of the whole community. And some members of the community voiced distrust by calling the industrial development plans a *pet project*. Good will and responsible decision-making has, I think, lessened most of the tensions brought about by this situation -- but Twin Oaks might benefit by considering Fletcher's advice.

In another article, **Bonnie Rose** talks about various issues related to commitment (*Motivation, Participation, and Commitment*, originally presented at a symposium on cooperative motivation held in Austin, Texas last April). Noting that commitment fits into one's strategy for fulfilling personal needs, Bonnie asks:

...how many of us have known a very lonely and frightened person who was terribly committed to an ideology, perhaps dominated meetings, but actually contributed little -- someone who in reality simply needed the other people in the group. I've known a lot of them. I've probably been like that myself. However, if I realize and admit that I am committed to a cooperative because I am committed to its people there, I may be less inclined to sublimate my needs for affection into demands for agreement on my philosophy.

On the issue of encouraging commitment in others, Bonnie suggests that what is most important in doing this is interpersonal sensitivity. She says:

Should we exhort people? Make them feel guilty? Inadequate? Like

free riders? Well, ask yourself what you'd do if someone tried to make you feel guilty, inadequate, or like a free rider... We should never entertain the attitude that people less committed than ourselves are wrong.

Instead of moral exhortation Bonnie suggests exercises in which a coop tries to pin-point the range of commitment that is necessary for the coop's well-being at that particular time, and she suggests designing educational processes to foster that commitment. (I certainly hope that Bonnie develops these ideas more fully in a future article.)

This issue of the *New Harbinger* is available for \$2 from NASCO, 4312 Michigan Union Building, 530 South State St., Ann Arbor, MI 48109.

Barry Stein (Social Analysis Associates, 6 Channing Place, Cambridge, MA 02138) has developed a very helpful conceptual scheme in which he distinguishes among various productive enterprises according to the manner in which control over the enterprises is distributed. (*Decentralizing the American Economy*, In: Harold S. Williams, ed., *The Uses of Smallness*, Rodale Press, 1977) Barry notes that within the firm itself power can either be very concentrated or it can be widely dispersed; and he points out that in the firm's relationship to the surrounding community, power can be held primarily by the firm itself, or power can be shared with the community at large. By treating these two dimensions as independent, dichotomized variables he creates the following 2x2 matrix:

Located in Quadrant I, where control is concentrated both in the firm itself and at the top of the firm's hierarchy, are most of the businesses in the United States. Any worker-control that exists comes from either union struggles or through *humanization of work* programs which do little to change real control. Any community control that exists comes through the minimal kinds of government regulation documented in books like *America, Inc.* and *Global Reach*.

In Quadrant II the firms themselves are run hierarchically, but there is some attempt to disperse power to the local community affected by the firm. Community Development Corporations, especially, are designed to be controlled by the community at large. In Quadrant III the firms are built around employee participation -- but their relationship to the surrounding community is often indistinguishable from mainstream capitalist enterprises. (I've seen it argued that worker controlled industries are more environmentally responsible because the workers, unlike capitalist owners, live near the factories. Should the company prosper and the workers move to nicer neighborhoods, however, that sort of informal control would disappear.)

As the ultimate decentralist goal it is obviously Quadrant IV which is most attractive, for it's difficult to get very excited about the coops in which overall control is dispersed to the community of consumers, but where workers are treated as shabbily as in the most autocratic of firms -- and it's difficult to get excited about worker-owned industries where the workers

are free to ignore the needs of the surrounding community.

In the United States, however, Barry can place in Quadrant IV only those few communal ventures which I've called *complete communes* above; that is communes which combine cooperative control of the productive enterprises with cooperative control of household arrangements. Unfortunately, many who are interested in moving toward a more egalitarian and decentralized distribution of power in the U.S. would balk at the notion that it can happen only when housekeeping is also communalized. It would seem logically possible to combine the community control of Quadrant II with the worker control of Quadrant III without having to also have communal householding -- but in the United States we've been unable to produce an example.*

Barry's conceptual scheme can help those of us who are interested primarily in power dispersal to keep in mind the kind of control that characterizes the various work-place experiments; that is, it can remind us of ways in which Community Development Corporations and worker-controlled industries are each partial steps toward egalitarian control. For those of us primarily interested in *complete communes*, Barry's scheme helps situate the communal experiment within the wider range of attempts at collective control.

*Researchers from the Cornell University Program on Participation and Labor-Managed Systems suggest that Community Development Corporations would provide fertile ground for experiments in worker-control, but

COMMUNITY CONTROL

		Minimum dispersal of power	Maximum dispersal of power
INTERNAL CONTROL	Minimum dispersal of power	I Mainstream capitalist firms.	II Community Development Corps. Consumer Coops.
	Maximum dispersal of power	III Co-determination. Worker-owned. Producer Coops. Communities of work.	IV Intentional communities (U.S.) Kibbutzim. Yugoslav firms.

they knew of no existing examples of such experiments. (*Democracy in the Workplace: Readings on the Implementation of Self-Management in America*, 1977, Strongforce, Inc., 2121 Decatur Pl. N.W., Washington, D.C. 20008).

PAUL BERNSTEIN (Political and Social Science, Univ. of CA, Irvine, CA), who is now studying and consultant to the large worker-controlled International Group Plans in Washington, D.C., presented an interesting paper at the 3rd International Conference on Self Management last year. (*Necessary Elements for Effective Worker Participation in Decision Making Journal of Economic Issues* Vol X (2), June 1976, pp 490-522).

Paul analyzed the internal dynamics of a broad range of firms characterized by some degree of worker participation. (The firms studied included: (1) autonomous firms like the Scott-Bader Commonwealth and the U.S. plywood companies, (2) communitarian experiments like kibbutzim and the Spanish anarchist collectives, and (3) State authorized firms like Yugoslavian self-management and French work councils.

In his analysis Paul distinguishes among three main dimensions of worker participation: (1) the degree of control employees enjoy over any particular decision, (2) the issues over which that control is exercised, and (3) the organizational level at which control is exercised. Paul's conclusion was that *participation covering any combination of the three main dimensions was usually adequate as a start to more advanced degrees of worker control, so long as it began above the democratic threshold of Dimension 1.* This threshold in the degree of control was exemplified by some Scanlon Plan firms where *Workers initiate criticism and suggestions and discuss them face-to-face with managers. The latter still have sole power to decide, but usually adopt workers' proposals.* Companies which failed to adopt at least 50 percent of the workers' proposals were seen by Paul as falling below the threshold.

What I found most interesting in Paul's paper was not, however, the main analysis, but rather the identification of five additional elements

which he found to be minimally necessary for the experiment to sustain itself for more than a few years. These five *absolutely essential* elements were:

1. employee access to and sharing of management level information,
2. guaranteed protection for the employee from reprisals for voicing criticisms,
3. an independent board of appeals to settle disputes between those holding managing positions and those being managed,
4. a particular set of attitudes and values (type of consciousness),
5. frequent return to participating employees of at least a portion of the surplus they produce (above their regular wages.)

In looking over the various necessary elements we should notice that one of them, #4, has an entirely different character than the others. While elements like degree of participation and degree of information dispersal are manipulable variables, the traits and attitudes of workers and managers are not. Paul asserts that traits such as self-reliance, receptivity to others' needs, and a self-critical attitude *function together as two overall tendencies, equipping the participants with an ability to create and organize policy and an inclination to resist being manipulated.* Paul suggests that the appropriate consciousness can be created in all participants if power holders are *not only decision makers but also EDUCATORS, not only managers but also DEMOCRATIZERS.* (emphasis his) Paul notes also, however, that workers must themselves find their own resolution to the tension between their orientations toward activism and toward obedience. Activism is necessary for effective participation and obedience is necessary for organizational stability.

Paul notes that Mao regarded the tension between activism and obedience to be an inevitable dialectic. In Mao's view, a "vism is fomented into an upheaval which is followed by consolidation of revolutionary values within a new authority structure. In anything except complete communism managers will always begin making decisions designed to increase or entrench managerial privileges - so periods of increased worker activism

are necessary to shake up the system.

Paul suggests an alternative to Maoist strategy, *allowing authority to flow upward from participants while they are choosing their managers or setting long-term policy directly, and letting authority and obedience flow downward when the elected directors make decisions which are to be carried out by the rest of the participants.*

It should be clear by now that this 4th necessary element, a *participatory consciousness*, contains critical problems deserving a much more extended treatment. Unlike the other elements it involves more than organizational strategies -- it involves the creation of a new consciousness among people who have been trained since birth to work under authoritarian structures. It demands managers who know how to teach and who are committed to sharing power. How to foster these sorts of personal change is a major obstacle to workplace democratization. (Paul explores this and other issues in more depth in his *Workplace Democratization: Its Internal Dynamics*, Kent, OH: Kent State University Press, 1976. See also Janoslav Vanek's *Self-Management: Economic Liberation of Man*, 1975, Penguin Books.)

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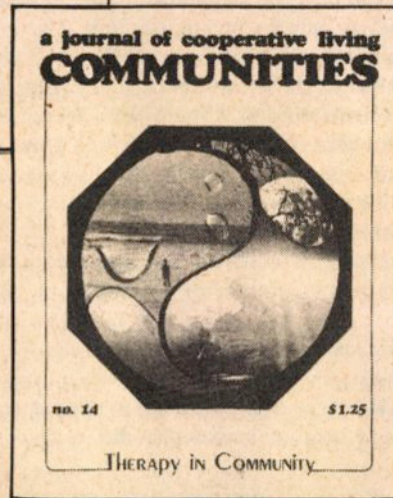
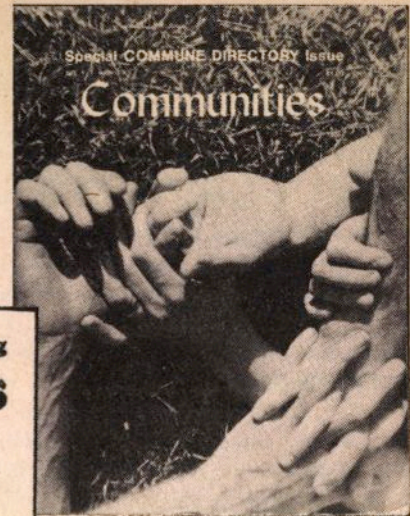
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...continued from page 27

Dear GR:

Now to dash in where angels still fear that which angels fear. The article in the September issue headed "The Call of Liberty" is, since it handles Henry George's chief thesis, remarkable and of a certainty true.

No one argues that Jefferson did not write that all men are created equal in the Declaration of Independence. No one argues, I should think, that all that precedes and follows that famous phrase is burningly true. But shoot if you must, sadly but truly the most well-known Jeffersonian statement, or simple phrase, is not true. Granted Thomas Jefferson wanted it to be true; granted his comrades concurred with him in feeling it to be true; granted most of mankind would believe it; granted it still stirs our blood with its noble ring—it remains nonetheless untrue.

It must be struck down. It must be struck down on the unyielding logic of Orwell's *Animal Farm*: "All animals are equal, but some animals are more equal than others." Yes, satiric of course. But equally telling, equally suggestive. Poor Tom Jefferson! Such a Romantic (Is the Declaration of Independence less than a romantic assertion?), so filled with towering dreams and noble goals that his idealism ran away with him. How, would someone tell me, are all men created equal? Are they the same at birth physically? Is there one person on earth who'd dare to suggest all men are created the same mentally? Are all men the same in terms of hormones? Read *Every Sixth man* to dispel that cliché. Are they the same psychically? In no way, in no way, my friends. Alas.

Were Thomas Jefferson correct there would obviously be no need for laws, for schools, for (shudder!) churches, for (applaud) the armies of the world. How could these be needed if equality were a reality? Precisely because men are so different, we have these things.

There appear to be no way wherein Tom's phrase is absolutely true. Appears. But wait. There is one! One way, yes. We need to contact Socrates, Franklin, Voltaire again, those who assure us the soul of man is immortal. In this way, indeed, Thomas Jefferson is probably right. At least we hope so. In this way we are indeed all created equal.

And who among us is to say that within the raging heart and brain of Jefferson this very concept was not foremost in his mind? Who's to say whether it was this, the magnetism of immortality, that nudged him, prodded him, enlivened him until his five-word phrase, his beautiful dream, soared into history?

I like to believe that this is the answer. Chet S. Dawson, Brazil

Dear Jubal:

Just a comment on your article, "Poverty, Are You Part.....", Vol. 34 No. 7.

You mention that your quarrel is with money as a storehouse of wealth, and that used as such it contributes to the general decline in wages and to high levels of unemployment.

Classical Georgist economics should have taught you that money is not wealth. Could we not burn up all of this medium of exchange and decrease our total wealth but very little? Money exchange represents the wealth that we can command when we wish to command it. When we are not actually ourselves

consuming this wealth it usually exists in the form of capital wealth. That is, it is made available to others so that they can command the use of wealth in the production of more wealth. How many of us actually bury our money in a shoe box, and so what if we did?

Wealth derived from rent belongs to the producers, all of us collectively, but wealth derived from labor or the lending of capital belongs, **exclusively** to the individuals who produced it. Denial of the individuals right to dispose of his honestly acquired wealth, is a denial of all property rights, and, in a society ruled by a plurality vote, will lead to thievery by those who contribute little or nothing to society from those who contribute much. Perhaps the problem you see with money rests in the monopoly and manipulation of the government? Perhaps we should have a choice of some other denominator of value.

The mother of all monopolies still rests in the private collection of rent of land. My belief is that all other problems become very minor, or tend to disappear entirely when we correct this one great evil. Sincerely,

Charles E. Byrne, Missouri

Dear Charles: I agree with most of what you say, especially as regards to private collection of the rent of land being one of the very big problems. I do think there are other problems, perhaps not equally severe, but we must work on many fronts in many ways to bring about change. SOL is not a "one issue" sort of organization. Thanks for writing. We will devote an issue to money reform in early 1978.

Jubal

Dear Sir

I would like to express a few thoughts concerning the article "Feminism and the Kingdom" by Virginia Mollenkott, Vol. 34 No. 9.

She says, "The root problem of society is that it has resolutely ignored the teaching of Christ and the New Testament that mutual sharing and supportiveness is the only social order worth living in." She says, "To tolerate exploitation, even of ones self is a political and corrupting act." If this is so then Jesus was one of the most corrupting of influences. He said, "Resist not evil." "Do good to those who spitefully use you." "If a man would compel thee to walk a mile with him walk two miles." If anyone would take from thee thy coat give him they cloak also," and so on and on. Paul taught much the same thing in Chapter 13 of Romans.

As a guide to human conduct the Bible is only a source of confusion. It has endured so long because solid support for almost any views or moral conduct can be found therein. No sane society would tolerate for a moment the kind of so called "justice" that was administered by "God" throughout the Bible and is declared by "God" himself when he said, "I am a jealous God visiting the sins of the fathers unto the third and fourth generations." Imagine if you will a judge who would punish great grand children for the sins of their ancestors! Remember Jesus told us to, "be ye therefore perfect even as your Father in Heaven is perfect."

The inferior status of women is overwhelmingly evident throughout the Bible. I can't figure out what the christian attitude towards women should be or how women's liberation can be Biblically justified.

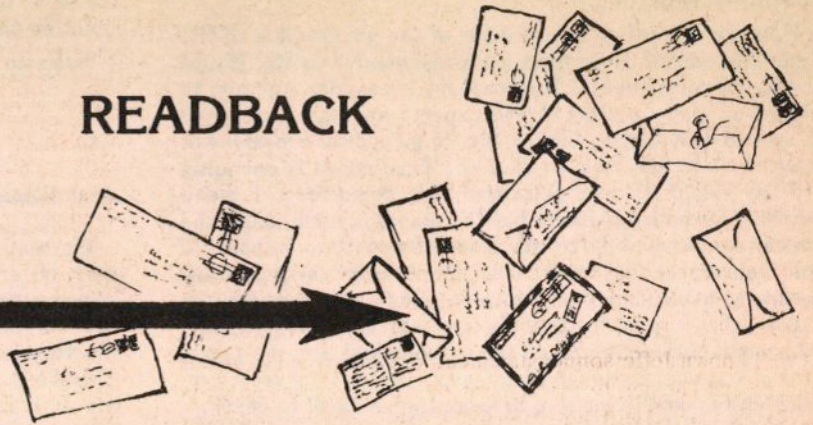
As an atheist I feel reasonably safe from hell as only those who worship the wrong god will go there.

Yours truly,

Vernon R. Hone, Oregon



READBACK



*Readback is ordinarily a column in which **Communities** provides a forum for readers' discussions of articles that have appeared in previous issues. In this issue, however, we have decided to deviate from this format and to give air to our readers' responses to our annual request for feedback. These are letters we value and take cues from in the form of future articles and hopefully a better magazine.*

We hope that our usual Readback column will continue to be a place for you to respond to articles that excite, irritate, and/or inspire you.

Dec. 1975

Dear **Communities**,

I really am glad I have been receiving the magazine. One of the features I feel is the best is your willingness to explore all lifestyles. I find bias less in the acceptance of others' ideas than I do in the area of breaking down the masculine favoritism of you authors. Either women are not writing relevant material or the male machinery is not letting it through except in the areas they can "relate" to. I would like to hear much more about women in community and what they are doing more than what they are thinking or wishing. I find it hard to believe that the women in community are either gay or traditional.

I would also like to hear much more about what is happening to any children in community. What are they doing as a functioning part of community life? Most of the articles discuss the problem of kids but little is said about making a place for them and how they function within the system or lack of system. I enjoyed your issue that dealt with kids (no. 9) but I felt let down. It seemed so superficial. Perhaps the people are just not writing who could be sharing more. All in all I find your magazine stimulating and encouraging that community is a movement that is making a difference. You validate the time and effort many (known and unknown) have put into discovery if community is meaningful, realistic and truly an alternative to our present social system. The most exciting thing about your

magazine is that you reflect the openness of the human being to change and the results of that openness, itself, can reflect.

Thanks for a good year.

*Linda Festa
Canton, Conn.*

Editor's Note - There have been a lot more articles for and by and about women since 1975. Issue 27 was strong as was 25. We are hoping 33 will have a strong leaning towards women's issues in it and are looking for contributors.

Dear Folks,

May 1975

I love **Communities**. Through it I'm able to relate to all those people who are trying out what I'm toying with mentally.

I'd like to see an ongoing column devoted to people who are approaching retirement or whose families are grown and gone. I'm 57 - will retire in a few years from teaching and would be interested in a new "whole" way of living. Perhaps we could try out such a venture for a shor period of time without making a complete commitment.

*Ethel Olicher
Flushing, NY 11358*

Editor's Note - Issue 27 has an article called Wonderful Older Women. However, we have been receiving more and more requests for articles on older folks in communities and are on the lookout for people who would write for us with that perspective.

Dear **Communities**,

June 1975

1. Date your issues (anyway, I can't find a date).
2. The Twin Oaks Community and the spirit it represents, with all its human weaknesses and strengths is the most exciting venture, experiment in the world today. The way you

have faced your problems, from poverty to children shows commitment, intelligence, and above all the essence of the future: community. I watch with interest your solutions (probably more likely, accommodations) to the problems of affluence and old age.

3. How about tackling the problem of the government of the US and the world? How does a representative in the House hear 480,000 constituents? How to make it easy for a person to be heard on policy matters? The experts are only concerned with how to do it better, bigger, etc. (e.g. nuclear power); but it is up to us to ask why do it at all. This nation is certainly wired (by telephone and television) for democracy. I mean democracy for policy matters but the managers still make the technical decisions. I have discussed this with a number of people (representative) to no avail. "The masses, the public are incapable to make such portentous decisions; we know better; we know what is good for them better than they themselves." Oh the curse of the expert and the corporation! And it's just a matter of attitude. Somehow, humanity, except for a very few, are driven to commit suicide, to suboptimize us all to death.

*Yours truly,
C.E. Duncan
Palo Alto, CA*

Editor's Note - Hoping that there is hope for the future of democracy, we have devoted most of this issue to the work that the New School for Democratic Management has created. Issue 29

Dear **Communities**,

Jan. 1976

I'm enjoying the magazine. This last issue, no. 19, seems to me more of a cut and paste job than I like. Right now, **Communities** is about my only connection to that real world it represents. I personally like really considered information on communities and failed communities more than "chatty Kathy" articles. Our community is a failed one, but some of us are still reading and hoping.

I am a philosopher and into the theoretical and practical problems of alternatives. One thing I haven't read enough about is the kinds of people and personalities who are attracted to community and the ones who are not; the ones who stay and the ones who leave; and in short the human dynamic of our communities, actual and proposed.

*Love,
Paul Garrett
Goleta, CA*

Editor's Note - We hope that issue 28 on ex-Twin Oaks provided some response to Paul's request.

Dear **Communities**,

April 1977

Over the past year, I've noticed a definite improvement in the organization and quality of articles in your magazine. When I first subscribed a year ago, I also ordered some back issues so I guess that comparison goes back ever further. The magazine has been very helpful to me and the people with whom I'm involved with on community projects.

Probably the most important thing is the fact that the magazine is concrete evidence of the many efforts in community. This in itself is very supportive.

One thing I am curious about is how much exclusiveness in groups do you encounter and is there much effort put in to

integration? I'm sure you must have encountered this isolationist attitude since one of your goals is forming a federation of communities. I wonder about the integration, of the ideas behind community with American society rather than the ideas of "mini sessions" that so many groups practiced by isolating themselves. That's my big question.

Keep up your good work.

*Susan Camp
San Francisco, CA*

Dear **Communities**,

Nov. 1977

We really like **Communities** magazine. We found the recent issue on urban communities especially fine - partly of course because we is one. (We're a seven person residence collective, all involved in personal growth and social change activities.) We were excited by the article on Movement for a New Society. Also the stuff about Minneapolis. The issue of planning and the one with the Arcosanti article are also remembered. You help keep us going and to feel a part of a larger effort.

One suggestion: I really like the way you've started to give notice of what themes have been chosen for future issues. I think it can be very valuable in helping to inspire people to write articles. I'd like to suggest though and I know it ain't easy even more advanced notice. It's not very useful when a notice appears: Material for issue X must be in June 1 when the magazine doesn't get here till June 18th.

*Regards and good wishes
Mark Rivendell
Lansing, MI*

*Issue 28 dealt with folks who have left Twin Oaks. David [Social Science editor of **Communities**] was also one of these people. Mordechai Bentov conveys to Vince [our International editor] his feelings on David's leaving and on the permanence of community.*


Dear Vince,

I was really shocked and depressed by David's leaving Twin Oaks. I knew him only by his writings, and for me he was a symbol of the real Twin Oaks, the man who did things not just for personal satisfaction but on ideological grounds and for deep social and moral reasons, with a clear head at that. Now the question is - for how long an American intellectual, the best one, is able to live on the basis of his own ideology? Maybe it is not his final decision. I think that the mere fact, that a man like myself, in another hemisphere, should feel so shocked and depressed by the departure of a person who I have never seen has some significance.

The problem of community spirit is a very complicated thing. Certainly the spirit is different in a commune of youngsters than in one that is fifty years old. But you can be sure that in times of distress, danger or calamity one suddenly feels how much it makes life different. This basic latent factor makes the whole difference. Don't forget that in Israel 120 thousand people live in kibbutzim, which are permanent, stable, and keep solidly the principles, even when life is not so spiritually and emotionally intensive as it was and is in young kibbutzim. After all it is a tremendous going concern and only as such can it fulfill its task of providing an alternative way of life.

All the best to you.

*Mordechai Bentov
International Communes Desk
Tel Aviv, Israel*



reach

CONFERENCES

Easter Weekend Conference at Aloe
Aloe Community, Rt. 1, Box 100, Cedar Grove, NC 27231 (919) 732-4323

From March 24 to 26, 1978, Aloe - a small intentional community near Chapel Hill, N.C. - is hosting a conference, inviting those seeking and affirming an alternative lifestyle, with a special focus on gayness.

Community members will offer workshops relating to sharing work, income, material possessions, time, space, and decision-making. In addition, Judy Lashof, Firefly, and Alan Tuttle from the Movement for a New Society will lead workshops which examine gayness as it relates to each of us personally and to society; also workshops specifically for lesbians and gay men. With the goal of exchange and examination of feelings and political ideas about homosexuality and gay liberation, the conference will be organized using experiential exercises in addition to structured whole group and small group discussions. Men's groups and women's groups will be included.

The cost, including registration and 7 meals (Friday lunch at 2:00 pm through Sunday lunch) is \$25.00 per person. Deduct \$3.00 each for advance registrations - paid prior to Feb. 28. Limited dormitory-style sleeping space will be available. Bring your own tent or camper if you have one. When registering, or for more information, enclose a large, stamped, self-addressed envelope to the above address.

On the first weekend in June, Aloe will be hosting a community conference. Aloe especially invites people with kids, as we know from direct experience how difficult it is to find an intentional community that welcomes children.

Along with members of the Federation of Egalitarian Communities, Aloe members will facilitate workshops relating to living communally, with a special focus on the roles of parents and children in this alternative lifestyle. Cost, including 8 meals, is \$25/adult or 2 children. Deduct \$3 from each registration fee if paid before May 15, and an additional \$3 for those paid before May 1. Plan to bring your own tent or camper, if possible. Write for details. Early registrants may request scholarships if needed. If you would like to come a week ahead to help with preparations, tell us and you'll be welcome.

Aloe Community Rt. 1, Box 100, Cedar Grove, N.C. 27231 (919) 732-4323

East Wind Community has 60 members and wants to continue growing. We are planning to host a federation conference for about 300 people Sept. 1 - 4, 1978. This will be an opportunity for people who are considering joining a community to discuss community living with members of the federated communities.

If you would like to find out if East Wind could be your home and can visit for 3 weeks or if you are interested in attending the conference, please write **Community Conference**, East Wind, Tecumseh, MO. 65760.

Yasodhara Ashram, Box 9, Kootenay Bay, B.C., CANADA VOB 1X0

1978 Winter Yoga Teachers Course. Friday, January 6 - Friday, March 31
Intensive 3 month course covers many aspects of Yoga and the spiritual life. Workshops in personal growth included. Hatha, Jnana, Karma, Kundalini, Mantra, and Raja Yoga, together with workshops on Symbolism, Ideals in Daily Life, Mind and Psychic Phenomena and study of Dreams are studied. Yoga Teachers Certificate is given to those

who complete the program satisfactorily. Fee: \$2160

GROUPS FORMING

Communal Village. A growing group of people in Northern California would like to build an ecological, politically active co-operative village. People interested are invited to contact **Al Crowell**, 2130 Peterson Lane, Ukiah, CA 95482

Need folks to join an alternative healing farm/center in Canada. Start Spring 1978. Vegetarian/sproutarian/fruitarian/dating service/correspondence (worldwide). Tom Roen, **Center of Peace**, P.O. Box 30010, St. Paul, Minn. 55175

Organizing a Spiritual Community: Plans - meditation for guidance and spiritual growth, self-sufficient, organic, absolute vegetarianism, yoga-oriented, absolute love, unselfishness, purity and honesty. We will build a communal kitchen, meditation and asana hall with simple structures for family units. No alcohol or drugs. Located in Ontario. Contact **Debby and Michael Morrison**, 2-380 Charlotte, Fredericton, N.B. (*Natural Life Magazine*)

We are interested in forming a semi-rural, expanded family type community in N.C.; based around these concepts: nonpunishing interaction modes, ecological awareness, self and group growth, touching, nonmanipulative/nonsexist behavior, and consensus. If you like the sound of this, write us. We are: Jayne, George, and Chris (child). 300 Carver St., Durham, N.C. 27704

We are 2 gay men who have recently bought 35 lovely acres of Northern

Minnesota. It is all wilderness: lots of Norway Pine, Jack Pine, Cedar, Balsam, and some Poplar. It is rocky and has deer, wolves, bears, birds, racoons, moose, and more running around on it! It has never been built on or farmed. We have not yet built, but will in early spring 1978. We wish other gays to join us, and are especially interested in vegetarian, non-religious fanatic persons experienced and/or skilled at designing buildings, and LIVING alternative energy, soft technology. Write: **Kim Gritther, Kim Brettinger**, P.O. Box 8211, MPLS., MN. 55408

I plan to start a commune that would be a sanctum for runaway girls and boys. It would be non-religious and non-political, and would promote child rights to satisfy the ideals of the child, not what adults think child rights should be. I have several boats at my disposal, the largest being a 68 foot top square sail ketch. These are to be part of the activity program I am putting together. I also plan to acquire acreage around Orange County to raise the needed food for the commune, and horses for the kids to ride. By providing an interesting environment, I feel the kids will stay long enough to resolve their conflicts. I know that this is a big undertaking, but so far, I have done a lot of planning and preparation alone. If I could get some help, my dream would become a reality. People that have degrees in child psychology at the MA or PhD levels might be interested in starting their practice or doing research on child behavior would be preferred, but anyone interested in helping kids by teaching them their profession would be more than welcome. By learning a trade, and then putting these new skills to practice in communally-run businesses, the commune would derive income, and the child would have a feeling of usefulness. Contact **Dale Benson**, 1405, Apt. C, Superior Ave., Newport Beach, CA 92663

Community Services of New Mexico will be a non-profit corporation dedicated to sharing ideas about the advantages of community, helping interested people establish intentional communities, promoting cooperative living, and serving as a network for information, communication, and practical help for those contemplating, establishing, or involved in cooperative communities.

We are committed to the idea of cooperative, non-exploitative living, not to any particular ideology. Therefore, our aim is to offer help in the practical aspects of getting like-minded people in touch with each other, establishing a

network of communication and help between diverse communities, and making available the resources of the outside community to those who need it. Whether a particular community is formed around economic sharing, a back-to-the-land, simpler way of life, a voluntary extended family, or around a particular political or spiritual ideology - whether it be a communal house in an urban environment or a relatively self-sufficient rural community, is a matter for each individual to decide. CSNM can help that individual find the group that shares his/her particular goals and lifestyle.

CSNM can provide legal and financial advice, help in buying and selling real estate, finding the right piece of land for a group. We can offer expertise in such things as organic gardening, solar energy, architectural services, building construction, etc. In addition we will have our own consumers' program with research into where to buy cheaply in large quantities or where goods and services and skills can be traded between communities.

Community Services of New Mexico, Box 8, Capitan, NM

A New Culture is Emerging from the Old

The expansion of human consciousness to include more wholistic, global perspectives is creating new social and economic structures that are more compatible with increased awareness. A society based on small, semi-autonomous communities affords a basic unit of manageable size which can serve as a supportive environment for personal growth, a workable base for the appropriate use of resources and technology, and a stepping stone to eventual peaceful existence of humans on planet Earth.

We are a group of communities offering a genuine alternative to a competitive, consumption-oriented lifestyle. We are trying to synthesize the advantages of rural and urban living into a viable social alternative.

We uphold equality and ecology, encourage diversity, and reject competition, violence, and sexism.

The Federation of Egalitarian Communities hopes that you will come live with us and help in the flowering of this new culture.

Please write: **Federation of Egalitarian Communities**, Box 6B2, Tecumseh, Missouri 65760 (417) 679-4460

PEOPLE LOOKING

I made a long list of all the things I'm looking for in a community, thinking to include it in an ad I would run in a suitable journal. Hopefully, a community that had most of the things would answer the ad, and I'd be all set.

Then I became sensible and realized that a community incorporating all the qualities I'm looking for doesn't exist and I might scare off the ones that have some of the most important things I value. I'm willing to compromise on the lesser things.

It occurs to me that a list of the important things would be useful. OK, here goes:

I'm looking for a community with a basically tolerant accepting attitude; a non-dogmatic spiritual or consciousness growth-oriented place, preferably one already established and thriving, and in a warm climate. It would be enjoyable to be with people who are involved in some creative arts, who are dedicated to the idea of an egalitarian (non-sexist, non-ageist) society, and who are vegetarians with an interest in wholistic health and natural foods. I like the idea of having a community owned business, so that everyone can work and live together. It would be great to be within 2 hours of a city cultural center so that I can benefit from the stimulation of this contact. The community's attitude about sex should be tolerant with a wide range of sexual behavior permissible. An attitude of joyousness, lots of singing would be wonderful. And a reasonable amount of private space for each person, as a relief from constant togetherness would be ideal.

About me: I'm an about to retire, 59 year old, university teacher of graphic design with many years of professional design experience and a thorough knowledge of printing processes. I have had considerable experience with handicrafts (stitchery, garment design and making), foreign travels (I lived in South East Asia for almost 6 years) consciousness growth workshops, meditation, Hatha Yoga, vegetarian cooking. I'm healthy, agile, durable, and have plenty of stamina. I like to work with my hands, but am not so keen on working a lot with my back (I'd go for some gardening but probably wouldn't do well with a lot of heavy farming.) I'm separated from my husband, have two grown children and my own modest retirement income. I have a generally amiable disposition, am cooperative and adventurous. And love to experiment.

If you have such a community, or know about one that is generally like what I

ave described, I would appreciate hearing from you.

Elsa Kula 1211 W. Schwartz St., Apt. 2, Arbondale, Ill. 62901 (618) 549-4353

Pat and Ray Olds have found a beautiful farm in Highland County, Ohio. We need intentional community people. Call us for details. (513) 767-8181

I have been searching for the names of individuals, guilds, groups, or communities that will accept apprentices or workers. So far, I have not had very much success. I am looking for places that are more concerned with the crafts as artistic expression, rather than an arts and crafts outlook. I am primarily interested in ceramics. I am also interested in exploring other types of craft expression. I am looking for communities and guilds, as well as individuals, because I would be able to learn from a variety of sources. **Jennifer Papin**, c/o Jane Papin, 40 Overlea Lane, Matawan, N.J. 07747

Gentle, mellow, 25 year old male looking for community. I prefer rural or wilderness setting in central U.S. within commuting distance of the cultural resources of a city. I want an experimental, well-organized group of any size that is not heavy into drugs, but is into contact highs, and is in tune with the beauty, tranquility, and energy within a sunrise and sunset, a community that is into the arts, organic gardening, vegetarianism, self-sufficiency, solar and wind power, trade and barter economics, a community in which there is equal representation of both sexes, group support of intimacy, equality of women and children.

I am a non-violent radical, a student of the counterculture, a deep thinker, I have had experience in communal and semi-communal life styles, and although heterosexual, have been exposed to and accept homosexuality. Music is an important source of stimulation and relaxation for me. I have carpentry, welding, gardening, and farming skills, as well as interpersonal ones. I have a stereo and auto I'll be willing to contribute, but have little money. I need \$125/month for child support and am willing to work part time outside. I am prepared to move now. Contact: **Wayne Green**, 201 Park St., Stromberg, NE 69666

Two big kids (33 and 23) and two little kids (3 and 0) are looking for a rural collective community with a radical, feminist, social change, love kids outlook. Write: **Tania**, 833 North Dillon, L.A., CA 90026

Mature woman and 5 year old daughter interested in joining others who are living (or desire to live) rurally within an hour of San Francisco (so I can continue my acting and singing work there.)

I have directed a growth center, and lead self-awareness groups using Bioenergetics and improvisational drama and movement. I give a good Eastern massage. I am interested in joining with people who value and are comfortable with the honest expression of feelings, whose commitment to emotional honesty has lead them to accept and even enjoy the rage and tears as well as the joy.

We need to live with other children and with adults who sincerely value putting energy into them - where home on the farm is an exciting, warm place to be because we'd rather avoid school unless it is a really great free one.

I am an experienced communard willing to work hard for stability and commitment in a time when these are unfashionable and hard to attain. Please write: **Joy Vronsky**, 1932 Los Angeles, Berkeley, Ca. 94707

Potter (27) seeks rural community. I would like to hear from a potter who would like a partner, or possibly an apprentice, to help run or set up a studio in the country with other folks into organic food, self-sufficiency, personal growth, and honest, loving relationships... among other things. My ceramic interests are stoneware, raku, and maybe salt. Would prefer location with good market potential in Washington/O-b.c. area or in the Minnesota/Wisconsin area. Please write me about yourself and situation. **Diane Gamm**, Gentle Pines, 21430 Humber St., N.E., Wyoming, MN 55092

HELP WANTED

Auto Mechanics Wanted. Black Duck Motors is a community-oriented, worker controlled, anti-sexist auto repair collective in Seattle. We have been open for nearly 4 years, primarily serving Seattle's poor and alternative communities. Our prices are low, but the shop is together enough to pay decent wages to experienced mechanics.

We are looking for politically conscious, responsible, competent (experienced but not necessarily ace) mechanics, women and men, to join us. Contact **Roger Lippman at Black Duck Motors**, 710 S. Jackson St., Seattle, WA 98104 (206) MU2-1432

I am seeking information concerning the organization of an intentional community. I already have all the interested

people. We are into natural life style and growth of the mind, body, and spirit, in our own way. We hope to buy land on the N.W. Pacific coast of Costa Rica. As I already have a small piece of land, I have experience in the buying end of it. But I really don't know about splitting it up and organization. Any info and connections will be greatly appreciated. **Roy Benard**, #3 - 1610 Fernwood, Victoria, B.C., CANADA, V8T2Y1

Every two years the **National Association of Student Cooperatives (NASCO)** updates its **Campus Co-op Directory**, a list of over 400 co-op houses and stores in the U.S. and Canada. To do this, we ask help from student governments. If you know of co-ops on or near your campus that have started or ended in the last two years, please send us their names and addresses and campus affiliation. Student governments and other organizations who send us information will receive a free copy of the Directory.

I work in a conventional setting with 13-17 year old girls who are wards of the court. They are not *criminals* - they are just people who, for many reasons, cannot live in their own environment. There is a real need for unconventional materials to help them broaden and deepen their awareness levels - to give them more choices in their life directions.

Do you know, or know of any groups or organizations who know, or any good, easy to read and understand, books which deal with the following: the body/mind/emotions - functions of the various organs, how the body works as a whole, how to keep it healthy, how its health affects our emotional state; birth control - methods, side effects, changes in the body during pregnancy, birthing, the pros and cons of motherhood; abortion - types, discussions of the pros and cons; social awareness - sexism, overpopulation, ageism, religionism, racism, peopleism, overconsumption, waste, environmental destruction, insensitivity, critical discussions to get the reader THINKING. I would like to know of groups/people/organizations in Oregon that are working toward alternatives. I feel isolated and frustrated - desiring to DO something toward social change, even in the smallest sense. **Taylor**, 3540 34th Ave., N.E., Salem, OR 97303

UNCLASSIFIED

TWO FILMS ON COMMUNAL LIFE: GRASS ROOTS [60 MIN., color, 16mm]—a searching study of Twin Oaks Community, Heathcote Center, communes of Mendocino County, California, and the Lama Foundation in 1972. Rental \$70. **SAN FRANCISCO & CO** (60 min., B&W, 16mm)—inside the Warehouse Movement in which communal groups take over abandoned warehouses and turn them into thriving centers of small business, social change activities and urban community, focusing on Project One in San Francisco in 1972. Rental: \$50. Available for rental from the School of Living. Both films are by Luciano Martinengo (Italian) and Thomas Wahlberg (Swedish), who lived in Canada for 12 years and became intimately acquainted with many communes in Canada and the United States. Order from the School of Living, PO Box 3233, York, Pa. 17402.

SHAKUHACHIS These are two-piece models from Japan that we import directly. We took these with us to our exhibit at the 1976 Society of Ethnomusicology convention and received much praise and many orders. They are the most easily played SHAKUHACHIS for under \$100.00 that we have seen to date. Deep, meditative sound, will not crack nor split, nor change tone due to weather conditions. Fine hardwood model, \$70.00, student model (plastic) \$35.00. Musical Traditions, Berkeley Springs, W. Va. 25411. 12/77

SOLAR ENERGY We are an association of self-actualizing entities seeking expansion of New Age consciousness. Our solar resources will provide glass and wood for greenhouse construction in exchange for produce, skills or knowledge. Children of Light, P.O. Box 1021, Fremont, CA 94538

WANTED: FEMALE: VEGETARIAN: to join me on a farm, future healing center and many alternatives in Canada. Be my soulmate/lifemate—male/age 26/vegetarian/be in harmony with nature. Contact Tom Roen, P.O. Box 30010, St. Paul, Minn. 55175

AGAINST THE WALL A magazine of self-liberation and voluntary alternatives, published ten times per year. Sample copy .75 cents postpaid. Against the Wall, P.O. Box 444, Westfield, NJ 07091

POLAROID HALFTONE SCREENS! Produce instant pre-screened offset camera-ready photographs. Illustrated report, \$3.24. Bloomingville Grant Society, Box 56G, South Bloomingville, OH 43152. 3-78

BOOKLET: "Soul's Creativity" 50 cents. Shabha, 1447-K1 Sierra, San Jose, CA 95126

ANY WOMAN INTERESTED IN FORMING A WOMEN'S LAND trust or community who are interested in a natural holistic approach to the land and exchange of skills contact Morgan Kelner, General Delivery, Washington, VA. 22747. 3-78

INDIAN INSTRUMENTS: Sitar, tabla, tanpura, harmonium, shennai, khol, dholak, mrdangam, cektara. Endorsed by Prof. Hamid Hossain, also Badal Roy, formerly of Miles Davis, the

Mahavishnu Orchestra, now with Dave Liebman's Lookout Farm. 96 page catalog of these instruments and much more, \$1.00. Write to: Musical Traditions, Berkeley Springs, W.Va. 25411 or call (304) 258-3300. 12/77

PHOTOGRAPHS AND FILMS WANTED on human survival, ecosystems, whole systems, soft technology, natural food, communities, communes, the new religions, parapsychology, healing, organic farming, medical plants, new frontiers in medicine, intelligent life in the universe. Write ETV, Box 232 Geneva 1214, Switzerland. 3-78

UNUSUAL BOOKS. Self-defense, survival, new moneymaking ideas, self-reliance, alternative lifestyles, health, nutrition, personal freedom, much more! Hundreds of titles! Unique catalog \$1.00. Loompanics, Box 264-G, Mason, Michigan 48854. 3-78

HOUSE OF MUSICAL TRADITIONS established 1967. Members of the Society of Ethnomusicology, American Folklore Society, Guild of American Luthiers, and American Musical Instrument Society. Purveyors of fine imported and early European instruments, as well as makers of dulcimers and dulcimer kits. Informative 96 page catalog, \$1.00. Call (304) 258-3300, Wednesday to Sunday, noon to 7 PM, or write: Musical Traditions, Berkeley Springs, WV 25411. Careful shipping everywhere.

EMPTY "00" CAPSULES, \$6.50 per 1000; Bee Pollen \$6 pound—postpaid. Catalog free with order, 20 cents without. Wholesale inquiries invited. Planet, Box 675-G, Tempe, AZ 85281 6-78

"TOWARDS THE YEAR 2000" A film series on the new religions open to co-production. Write: ETV, Box 232, Vernier, Geneva 1214, Switzerland. 5-78

LOVE TIMES [GAY-BI] PUBLICATION; Sample \$3.00. Personal ADS 25 cents per word. Photos \$3.50 with ADS. Yearly subscription \$15.00. Join us today. Box 15607GR, Honolulu, HI 96815. 2-78

IMPROVE VISION WITH ALTERNATIVE METHODS Developed by a well-known M.D. (Medical Eye Physician and Surgeon) includes, nutrition, eye exercises, science of breathing, guided step-by-step tapes, color, mandalla therapy and other holistic methods. Athena Center for Creative Living, Rte 4, Box 186GR, Whitewater, WI 53190.

BUILD A PRE-CUT LOG HOME OR CABIN! Kits from \$3900! Brochure \$3.50. Dealership information package \$5.00. Wilderness Log Homes, RR 2, GR-1, Plymouth, WI 53073. 12-77

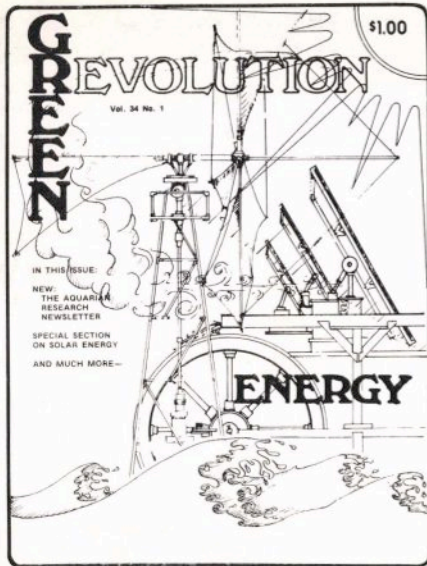
PYRAMIDS — 6' aluminum, sturdy. Send only \$12. Charles Brown, Box 795 1000 Brady St., Davenport, Iowa 52803 2-78

TIPIS: SIOUX, RAINDRY, AND ONE POLE, LINERS AND ozans—10' to 30'. Portable and permanent shelters made by sailmakers. Tipi Workshop, Box 8402-G, Olympia, WA 98502. Brochure \$.25.

Green Revolution



Back Issues



1977 Volume 34

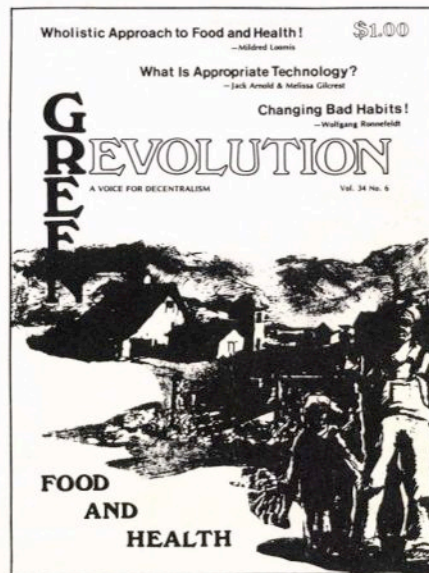
No. 1, February, ENERGY: Wind energy • Steve Huntington & Bruce Rosenthal on Solar Energy • Solar Cost Effectiveness by Joe Ennis • If We Sell You Our Land....full text of Chief Seattle speech • Coffee Can Collector • resources and more.

No. 2, March, NEW AGE SPIRITUALITY: Out of Print

No. 3, April, MOVING TOWARD COMMUNITY: Middle Aged Males in Communes by Judson Jerome • 1977 Community Directory • Report from Cerro Gordo • We Shall Be Compelled To Live In Communities Or Perish by J. G. Bennett • Coming Home • The Sharing Alternative by John Lewallan • Land Trusts and more.

No. 4, May, SPLIT WOOD NOT ATOMS: The Birth & Death? of Freebrook Village • Nuclear Opponents Win in Oregon • Nuclear Power: dictator of our political future by Lorna Salzman • Health Hazards of Low Level Radiation by Dr. Rosalie Bertell • Yes, But What About Jobs? by Jeanne Fudala • What Public Officials Should Know About Nuclear Power, and more.

No. 5, June, EDUCATION: John Holt on Access To The World • There Oughten't to Be a Law by Judson Jerome • Teaching Policemen • Toward A Parent Run School • Economics As If Priceless Things Have Value by Crissey & Olson • Aquarian Research Foundation Newsletter, and more

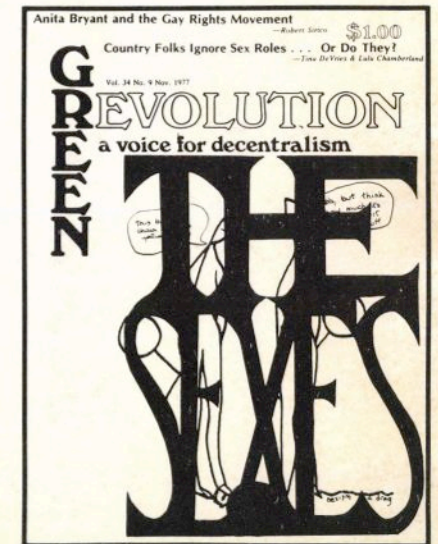


No. 6, August, FOOD AND HEALTH: World Hunger: Ten Myths & Fundamentals by Frances Moore Lappe & Joseph Collins • Hospitals Are Hazardous To Your Health by Bob Levine • Food for Health by Mildred Loomis • What's Appropriate by Jack Arnold • Breaking Bad Habits by Wolfgang Ronnefeldt • Rumors of Change by Judson Jerome, and more.

No. 7, September, PROGRESS & POVERTY: We think this is one of the more significant issues we have ever published. The Call of Liberty by Henry George • Poverty: Are You Part of the Problem or Part of the Solution? by Jubal • Social Action to End Unemployment by Mildred Loomis • Land for Tomorrow by Bruce Allison • A Solution to World Hunger by M. Jensen, and more.

No. 8, October, THE MEDIA: An Interview with Lawrence Ferlinghetti by Michael Helm • America's Book Co-ops and How They Survive • Community Radio Comes of Age by Richard Kazis • Our Future: Centralization or Decentralization? by Gar Alperovitz and Jeff Faux • The Recording Industry: Independent Voices Are Heard, and more.

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No. 10, December, RALPH BORSODI 1886—1977: J'Accuse by Ralph Borsodi • The Life and Work of Ralph Borsodi by Mildred Loomis • The Flawed Prophet of Decentralism by Chuck Fager • Wisdom From the Pen of "RB" • The Moral Law By-passed by Ralph Borsodi • 1978 Calendar and School of Living Conference Schedule • Ralph Borsodi: A Man For All Seasons by Henry Winthrop, and more

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Community

The oldest community in the land, that of the Hopi (People of Peace) is being besieged

sacred lands vs sacred profits

There's oil, coal and uranium below
and the beast is hungry

No matter that the oldest sovereign
spiritual and ecological community
on the continent lives above

Time to strip mind to naked greed

What new age community can survive the
death of the Hopi

New age people of peace
unite with the old. . . .

transmutation of Being
is about to unfold

Reach for the source