











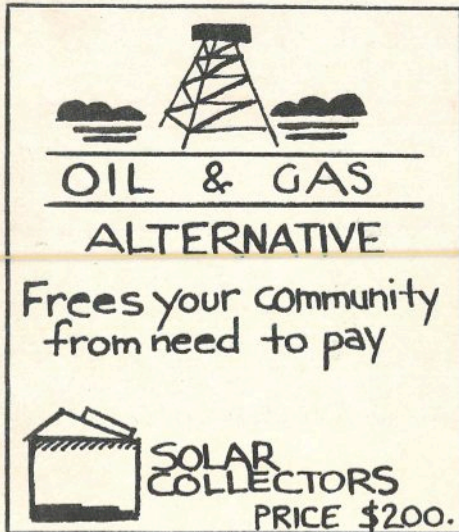
COMMUNITIES journal of cooperative living

no. 32

\$1.25

 FREE MASSAGE	ARCOSANTI	 CHANCE	FINDHORN	ANOTHER PLACE	 AIRLINES PAY \$200	ABODE OF THE MESSAGE	ANANDA COOPERATIVE VILLAGE	 WOMEN'S CENTER	THE FARM	 THERAPY
TWIN OAKS	<h1>FEDERATION</h1>								OCHA FOOD CO-OP	
EAST WIND									WHEATVILLE FOOD CO-OP	
 COMMUNITY CHEST FOLLOW INSTRUCTIONS ON TOP CARD									COMMUNITY CHEST FOLLOW INSTRUCTIONS ON TOP CARD	
COMMUNITY PRODUCTS									ARCATA FOOD CO-OP	
 AUTO INDUSTRY PAY \$200.									OIL & GAS INDUSTRY PAY \$200	
DANDELION									CHANCE 	
ALOE									HOEDADS	
NEW SCHOOL FOR DEPENDENT MANAGEMENT PAY \$85 PER COURSE									LAND TAX PAY \$75. 	
NORTH MOUNTAIN									INTERNATIONAL GROUP PLANS	
 IN THERAPY JUST VISITING									COMMUNITIES	FOOD FOR THOUGHT

Introducing this Issue: *The Future of Community*



Kids have Monopoly to learn from because 50 years ago, somebody thought real estate speculation in Atlantic City worth memorializing. The Federation game on our cover takes note of a few of the more interesting and successful community environments, and offers a way of playing out some of the inherent synergies.

Yet although my son, various housemates, coworkers and I have been experimenting with the game (using old Monopoly pieces, and modifying them as we go) the truth is, we just don't have all the bugs out. We know that the point is to federate and develop each grouping (inner city, sweat equity; vertical integration of magazine production and distribution; Federation communities; hammock marketing; Karass project; rural, spiritual communities; food coops; complex, worker-managed businesses). We've learned that thru labor exchange, federation cuts development costs. We've established that the communities which we accumulate and represent play against the bank, not against each other.

We've worked out a loan & deposit form with CO, the Community Credit Union. Owning travel and utility alternatives saves long term money (but it can be costly in the short-run). Women get a free visit to the Women's Center: Men contribute sexism dues (there isn't a Men's Center on this board yet). Landing on

Free Massage stops the game till the player is satisfied, and so far, that's the best part of all.

All of which is to say that while it looks pretty good, and you can actually play it (if you have some imagination and energy) for a long, rainy day, you're probably still better off with Monopoly.

How metaphorical.

'Cause I swear, folks, there are an overlapping series of movements in America, and a large number of community environments which have yet to be effectively linked. But they're there: The Federation of Egalitarian Communities, the attempt to federate the California food coops and the regional food networks which have developed around warehouses (FORC, Tucson, DANCE, Yellow Rose, etc); city funding networks like ACP, TUA, SCE, Strongforce, the Eugene and Madison sustaining funds; linking support organizations like the Association of Neighborhood Housing Developers in NYC and regional organizing networks like MNS and Clamshell - have all stated commonalities and acted on them. In aggregate they contain the basis for an intelligent, structural, humane and disciplined re-allocation of our resources.

There is a point in development, where the interior dynamic takes on a character and flow which becomes its own discipline; which both limits, informs and results from our choices. There is a point in development where from understanding the quality of the center, we have the basis for understanding what is outside: Chaos becomes disorder - in reference to our sense of order. At that point of development, accepting our own character, we may then identify what's next and who with...

Oh, well, points are points, and organic development is a process. There do seem to be some major themes we're working out - **human potential, social justice, collectivity, environmental respect**, not necessarily in that order.

Maybe by next year, the game will be clear before us, the relationships

clarified, and we can sit down on a cool spring morning, with the breeze blowing in off Long Island Sound, and the pollution only barely discernable, and be ready to deal more playfully, seriously and programatically with the future.

* * *

My primary function with this magazine, as an editor, is to gather and shape material from diverse sources, which in its totality makes a statement about community. Whenever I pick a theme for an issue, like the *Future of Community*, I'm faced with the reality that any categories are less than the truth. Community people, many of them friends, stubbornly insist on writing what's uppermost in their minds. Often their attention to my theme seems more like humoring a somewhat lame, but well-intentioned coworker.

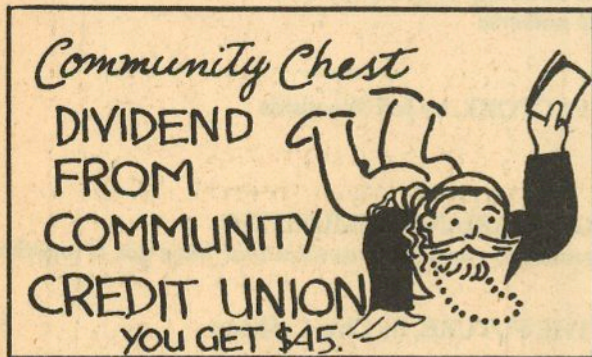
I think you'll find people's extrapolations interesting, if somewhat tacked-on to excitement of what's up now. Particularly in the articles grouped around Federation, the potential synergies which seem so evident to me begin to assume real form. Certainly Cerro Gordo and Nacul are planning for the future. Medicine Story says we took a wrong turning and indicates the proper fork. Community Soap Factory offers a report on local industry, and the potential for marketing thru existing cooperative networks. Karass Project's quest about several quests stretches our imagination to the strange and curious worlds we may create on this small planet. *Daedalus and Icarus Fly Home* is a story about the future by me.

* * *

Next (#33) is a women's issue, edited by Rachel Bedard of MNS with help from Mikki TO. I'll be traveling this summer again (*not by bus*) covering the Consumer Cooperative Alliance meeting in Madison on my way out to the West Coast. If you're interested in talking about articles, directory, promotion, distribution, or just having me visit your community, drop me a line c/o this magazine, and we'll see what we can work out.

Peace, Paul

Before we can plan effectively, we need to understand our assumptions, accept our contradictions, and see if the questions they generate lead to a future worth planning for.



I once walked into a high school classroom to substitute teach - Modern European History, I believe - and quickly discarded the lesson plan. A few questions had established that not only weren't the kids interested, but they didn't really believe history mattered.

So I told them the Patagonian army would be landing on the beaches of West Haven the next day. By this time tomorrow, the school would be swarming with enemy soldiers.

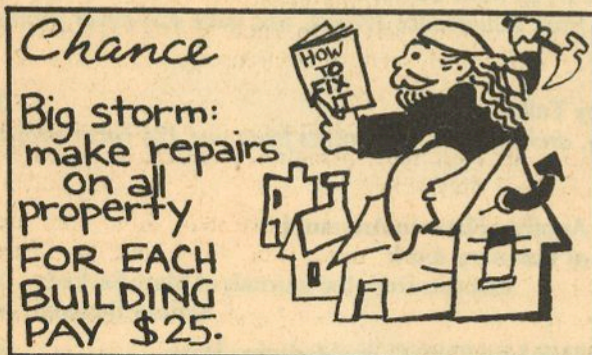
"What? What are you talking about?"

"Well, if you don't think so, on what basis?" [And that's history.]

Then I told them that wasn't it. Actually tomorrow the bomb was going to drop. Boom, no more world.

"Question: Knowing that, do you live your lives any differently for the next 24 hours?"

TOWARDS A COMMUNITY FUTURE



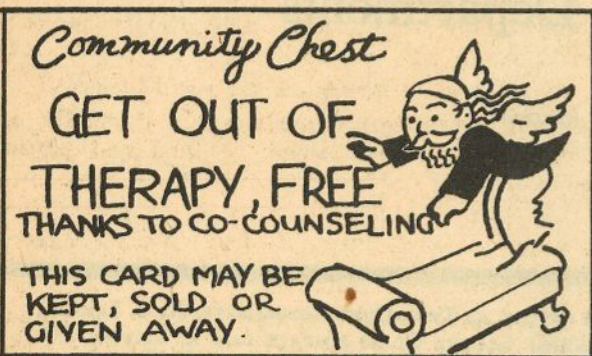
So we need some reasonable understanding of our past, and a working projection of our future. The folks who've been counting on an imminent collapse of the system, a fascist takeover or the bomb have thus far been disappointed.

If things get that bad, the proper answer is probably either meditation or immediate, radical action. Both have a more or less respectable human history: You won't find much about them in **Communities**. That's our choice.

Communities is committed to non-violent change and generally hopeful-enough-stance to avoid fatalism. We take as givens that we will have enough time to plan without crisis, and to implement humanely.

Yet much of community and cooperative history over the past ten years indicates that democratic and communal groups are more a projection of their membership, than stable institutions. If every member has a right to question and revise; if people are growing and changing all the time - what chance is there to plan usefully, or carry out those plans with the attention and respect worthy of our humanity?

I think we do have a chance. Some of that hope is based on travel to other, more coherently communal worlds - Israeli kibbutzim and African tribal villages; some on reading or talks with those who've visited China and Cuba; some on my experience of developing and living in community over the past ten years; a lot on the potential for linking with more traditional American forces for community (30's Coops, Quakers and old-line-peace-folks, non-xenophobic ethnic, neighborhood and racial groups, a reasonable American subset of Unitarians, liberals and plain, old community volunteers).



by Paul Freundlich

But some of my hope is based on historical factors which need to be addressed in any issue of **Communities** dealing with the future. Because the reading of these *historical factors*, like reading the I Ching or the oracles of Delphi, is open to contradictory interpretations, and, indeed, outcomes:

A decade, radicalized by civil rights, Vietnam, the Women's Movement, and the liberating possibilities of encounter and spirit, is eight years gone. One set of implications is that the population which had its world-view changed is growing older, more experienced, probably more stable, hopefully more patient, forgiving and able to plan.

Other possibilities, however, include that those generational experiences were never properly synthesized. Expecting common vision from folks who've simply shared those experiences, is as unrealistic (as time passes) as assuming that the cultural experience of rock, dope or freer sex could result in planetary flower power.

Also if the *movement* is getting older, it's not getting younger. To the generation growing up in the seventies, still acculturated by public schools and TV, the sixties and its issues are ancient history. TV and our schools are still violent, sexist and de facto racist. Can we seriously plan for the future if the only likely replacements for our energy are likely to come from the kids we rear in the privacy of our convictions, and the occasional escapee from straight society convinced there must be something better?

Also if the *movement* is getting older, so are the generational needs for security - not always met by collectives or community. At some point people take stock, including all their life expectations - for happiness, justice, comfort, challenge, luxury. If they're bored, unhappy and don't see any significant increment in social justice, people at 30 and 35 start buying back into the system - for credentials, jobs and catching up with houses, new cars, vacations...and *what have we lost?*

We have lost people where we've been unable to successfully organize the common assumptions, visions, infrastructure, economics, social life - in short, *community*.

But that's neither hopeless, nor a given:

The generational understandings reached in the sixties and early seventies are deep. We need to give the folks (*including ourselves*) who drop back in for some karmic balancing (*after all those guilt trips about class and affluence*) some credit for the creativity not to be totally coopted. We need to love, accept and honor ourselves for having struggled for the greater good. *Who says we had to save the world, anyway?*

I came of age in the fifties, when we were, as a country, still *enthusiastic* about sexism, racism, violence and economic growth and exploitation defined as progress. The cultural impact of that *enthusiasm* was immense. The social understanding does get shaped by our choices and struggles: whether that's Marilyn Monroe's suicide or women marching for abortion rights; Nixon's Watergate or the Army-McCarthy hearings; the discreditation of Vietnam or Douglas MacArthur's; Selma, Alabama or Martin Luther King's deification.

TITLE DEED	
119 EAST 11 TH . ST.	
SWEAT EQUITY	\$5.
per hour	
With 1 Apartment	\$60.
With 2 Apartments	120.
With 3 Apartments	180.
With 4 Apartments	240.
Fully Developed	\$2,160.
Apartment Cost	\$50.
Down Payment	\$1,000.

Finally, where we've developed communities of spirit and practice (rurally at Twin Oaks, the Farm and the Abode; urbanely in Austin, Minneapolis, New Haven, Madison, San Francisco) I see people traveling to learn and exchange, then coming back to community. I see the communities exerting a pull on people beyond the capacity of the larger social context. In these communities, and many others I haven't named, some people are beginning to look at certain troublesome generic problems. If we are coming to accept ourselves, to know ourselves, what are the questions which seem to come up again and again?

† How do we define a coherent *we* in complex, urban environments with many personal, economic and political pressures and diversions?

† As we become more sophisticated, how can our awareness of multiple needs not dilute our particular vision?

† How to balance economies of scale and efficiency with localism and democracy?

† Beyond possessive relationships, what do we have to substitute for the long haul?

† How can we attract new participants [without diluting what brought us together]?

† Is there an honorable interface with straight, capitalist, competitive society?

† How do we reward excellence, craft and seniority?

† How do we integrate ourselves, individually and collectively, as political, social, spiritual and physical beings?

Have I got the questions right? Before you go staggering off into the wilderness, I'm going to offer three prospects:

1. Write an essay on any of these themes (or similar). Relate it to the practical realities of communities, coops or collectives, and we'll probably print it (a page, anyway). If we do, you get a free subscription, and you can say you were a **CONTEST WINNER!**

2. To show you my heart's in the right place, I'll model one of these little toughies myself:

HOW DO WE REWARD EXCELLENCE, CRAFT AND SENIORITY?

Not very well. When everyone was about the same age, had about the same education, and knew very little, that may have made sense. We explored the advantage which comes from full and total participation in all phases of work and decision-making. But lacking a total commitment to training and therapy, most collectivities have found that competence develops unevenly. With some communities and coops having histories of five and ten years, the discrepancy between those who've just arrived and those who've been around is glaring, particularly where we've defined more complex work.

Most community projects are working on too close an edge of survival to be able not to make the best use of all available talent. Guilt trips for knowing more and being able to do better are a waste of time. Structures which treat us as equals work best where peer relationships are involved. Egalitarian rhetoric is only useful to motivate us to develop membership education and empowerment programs.

Resources

At Millbrook Press in Fresno the workers rotate a day a week as expeditors. Bookkeeping is paid by a common tithe. Jobs are carried thru by each according to co's standards, at co's pace and preferred workload, including as many political freebees as wished.

Arcata Food Coop, among many, has a division of labor by skill groups. The rewards are autonomy, and a small work environment within the larger store.

Many communal houses and communities give room preferences in relation to seniority.

In communities which are large enough, like TO or East Wind, particularly skilled or interested individuals carve out a niche for themselves, and are accepted as workers or managers with first call on that division of labor. In urban communities of medium size, like New Haven, people develop reputations for a craft, whether fundraising or auto repair, administration or photography, and as the community expands and develops, there are opportunities either for plying that craft within the community, or outside it but thru it.

Future

In America, most rewards are extrinsic: Hopefully rewards which are built into our lives and work will be sufficiently attractive to keep us around. The appreciation of our peers; secure economic and social structures within which to contemplate aging with connection and respect; an opportunity to develop our crafts in concert with our spiritual development; the knowledge that our accomplishments are not at some great social cost.

Collectivity and empowerment should mean that our skills can be played out within the community - given freely, and that energy returned in its own cycle as part of the social and economic exchange.

For all its present and projectable failures to reward craft, excellence and seniority, the best argument may be the unsatisfactory nature of capitalist reward systems: Isolation of seniority and aging; the stress on production and repetition rather than craft; dollar signs as proof of merit, rather than a zen acceptance of discipline and the satisfaction of excellence.

Conclusion

Until we work out fair pay and affirmation for excellence, the future will remain exactly that.

3. If the whole prospect so depresses you that you think it's all hopeless, read the rest of this issue. You'll find people stubbornly going on about their business, doing the best they can to be useful and friendly - and if my future fantasy later in the issue has any validity, in 25 years or so, we'll still be struggling along, more complex and quicker, perhaps, but in the end, inescapably human.

A final corrective to myself about community futures:

Politics, planning and theory are necessary because we've already said the life solutions we're offered aren't good enough. Heading down another blind alley to personal, collective, social or environmental disaster seems dumb.

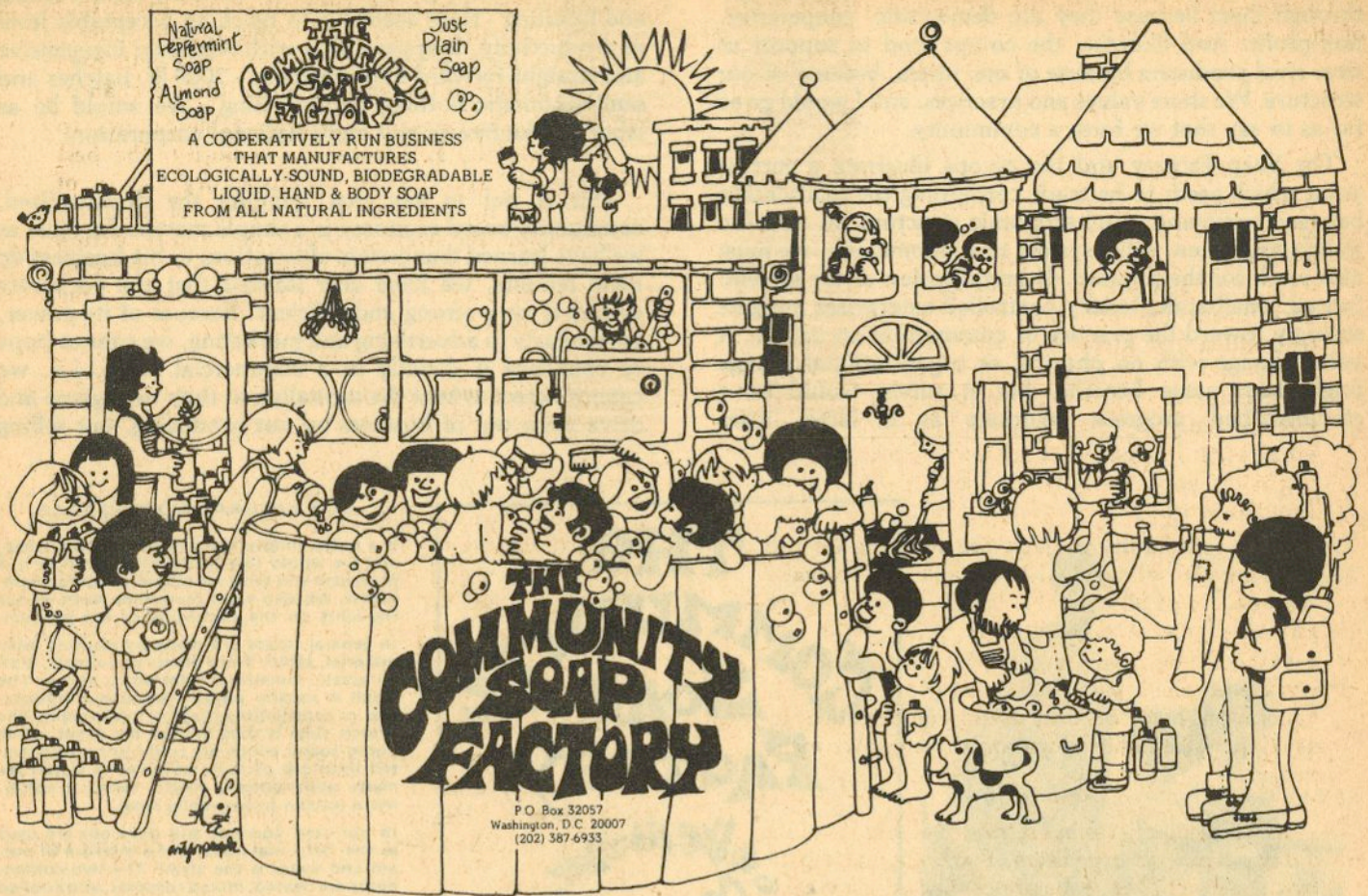
Think of it as a maze. We can turn back at dead ends and each find our own way: we can try to get some perspective and identify the best path.

But a maze isn't right either. For all the social history and for all we can learn from present peers, we still have to make our own way. The maze itself is a working understanding of the forces beyond our immediate control, not an accurate description of reality.

Cerro Gordo can learn from Twin Oaks; Arcata Coop from Berkley; American collectives from Chinese communes - but we're still us, with our particular personalities, environmental and historical factors. *I'm a better consultant to other communities than my own: in New Haven, I know the real costs of implementation.*

Making our own way also means the pleasure and pain of living our lives as well as we can...trusting that the loving choices we make now are the best preparation for the future. □





The Community Soap Factory is a democratic, not-for-profit, worker self-managed manufacturing enterprise and is our attempt to find a way to earn a living that enhances, rather than chokes community. Right now there are three of us working full time (Esther, Jeff, Martha) and one part time (Steve). We have been in operation for a little over two years; and, in addition to producing three kinds of natural, biodegradable, liquid hand and body soap, we operate an after school training and job program for kids, support an open workshop and community garden, and serve generally as a neighborhood resource center.

In practice the Soap Factory relates to community in a variety of ways. First and foremost it is our livelihood, it is a workplace which permits us to practice communitarian values day by day, all day. It is also a workplace that we control. It is ours and, as such, gives us a measure of control over our lives that is missing at any conventional job. We make policy decisions by consensus - a practice which forces us to be involved with each other and to deal with problems more honestly. The scale of the enterprise is also an important point. With only four workers, the Soap Factory is, of course, a tiny organization, but rather than being a detriment, we believe that the success we feel is largely the result of being small. Direct, participatory democracy is most effective in tiny groups, and no matter

by Jeff Woodside

what may come, we plan to remain small and maintain a true democratic structure. Still another point is the idea of not-for-profit operation. This means we do not believe an economic enterprise should serve to enrich only a few individuals or absentee owners, but, rather, should seek to benefit its workers and community in general. This spirit is part of the reason for our open workshop, after school programs, and community garden.

From the standpoint of building community, one of the most important aspects of our work is the distribution of the soap. We sell our product primarily through the network of food co-op federations that now extends throughout the country. In addition to the Washington area, key federations are centered in Maine, Boston, Western Massachusetts, Rochester, Columbus, Ann Arbor, Chicago, Madison, Minneapolis, Los Angeles, Portland, and Eugene, and the network is growing. A very supportive relationship has developed between us and the

coops; we want very much to be able to reach people through them because they are democratic, cooperative, non-profit. And likewise, the co-ops tend to support us over rival producers because of our ideals, because of our structure. We share values and practices, and I would go so far as to say that we form a community.

The Soap Factory and the co-ops illustrate a further point which needs to be made concerning the relationship between community and economic structure. In addition to bringing a new value system to economic life, we must also work for the physical decentralization of the system. Indeed, small-scale, locally controlled enterprises mitigate strongly toward the practice of communitarian values. A value change with no physical or organizational change might have some benefits, but it surely would be a circumscribed progress. Workers at a large, mass

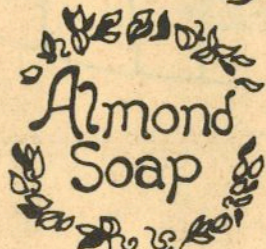
techniques - making soap in 500 lb. batches, hand bottling and labelling - have been able to reach an acceptable level of productivity. It appears that with relatively inexpensive and straight-forward improvements - 2000 lb. batches and semi-automatic bottling and labelling - we would be as labor productive as any multi-national corporation.

This is not to say that building the decentralized, community based economy is a simple matter. For, just as we have learned that certain alternatives to big business do seem feasible, we have also learned that the corporate system is very strong and efficient. Because of its power, particularly in advertising and marketing, we cannot hope to challenge it directly in a commercial sense, i.e. we cannot expect to beat the capitalists at their own game and drive them out of business by out producing, out selling



THE COMMUNITY SOAP FACTORY
P.O. Box 32057
Washington, D.C. 20007

THE COMMUNITY SOAP FACTORY



made from: pure coconut oil,
olive oil, almond oil, potash,
and water.

16oz. 0.473L.

OUR NATURAL ALMOND SOAP

is a basic, simply made hand and body soap, and we would like to describe just how it is produced and why we use only natural ingredients. We also want to outline some of our thoughts on the packaging of the product.

In general, soaps are made by reacting fatty material, either from plants or animals, with an alkali, sometimes referred to as lye. The alkali is usually potash (potassium hydroxide) or caustic soda (sodium hydroxide). The caustic soda is used in most bar soaps, while liquid soaps, which are really just concentrated solutions of soap dissolved in water, are made with potash, which forms a softer, more soluble (dissolvable) soap.

In our case, coconut and olive oils are used as the fatty materials, and a mixture of potash and water is the alkali. The two components are heated, mixed together, and cooked until a basic, unscented soap is formed. After it has cooled, a small amount of natural almond oil is added to the soap and the product is complete. It is as concentrated as a liquid soap can be without tending to congeal, and, therefore, can be used very sparingly.

Years of experience with natural soaps have shown that they are ecologically sound, biodegradable products that will not pollute or alter the environment in a harmful way. This is usually not true of synthetics, and accordingly, we have decided not to use them. An all natural product also tends to be energy efficient because nature makes the basic ingredients involved. They don't have to be synthesized by an energy consuming human-made process.

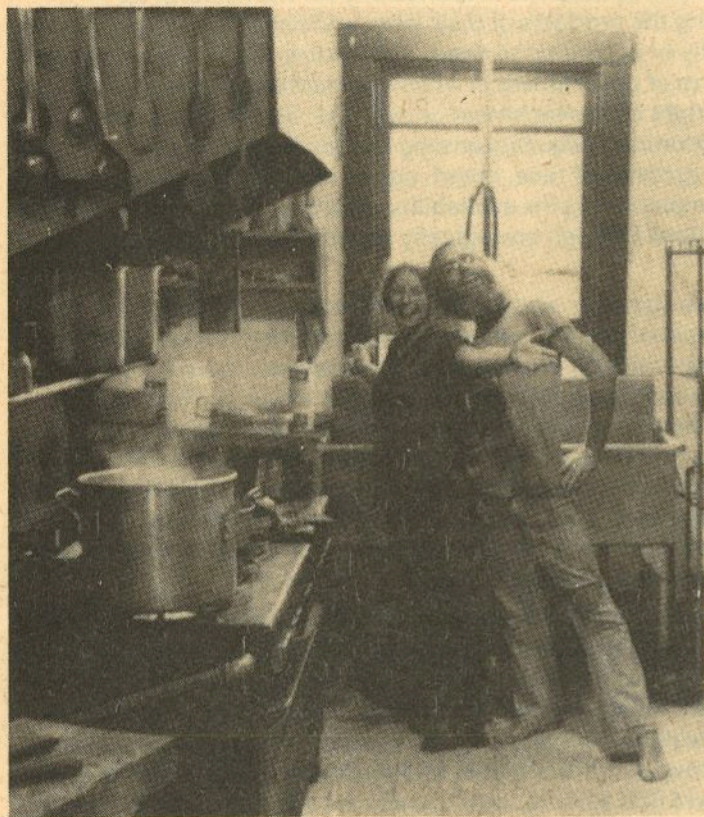
production factory will never have the kind of power over the work situation demanded by true community. Such a factory is simply too vast for the individual to have a substantial impact; it must be managed hierarchically; direct, participatory democracy is out of the question.

Because community implies decentralization, many people have argued that it can play no role in economic life. It is said that the need for efficiency, technical sophistication, and mass production is so great that community is, in a word, obsolete; that only the modern, centrally organized corporation can hope to furnish society's needs. While we cannot claim to have disproven this thesis in general, our experience does show that in a certain manufacturing area, namely soap, the idea is a myth. We have proven that with our existence. We started with the pittance of \$1500, and using very simple

and out advertising them. Something else is required. We can change the economic structure only when people consciously choose to support us because of non-commercial reasons.

Similarly, the Community Soap Factory and the co-ops were started, not because of the promise of commercial success - by those standards they are all risky, marginal propositions - but by the belief in an ideal, a vision of how society might be. Indeed, this is what gives us greater security and stability than most other small businesses, and is our primary strength versus big business. This points up once again the absolutely crucial role ideology must play in our struggle. It is our ideology, our ideals, against capitalism's commercial power. If we can formulate and popularize a cogent, communitarian ideology, many more people will be moved to create and support alternative structures. □

Federation of Egalitarian Communities

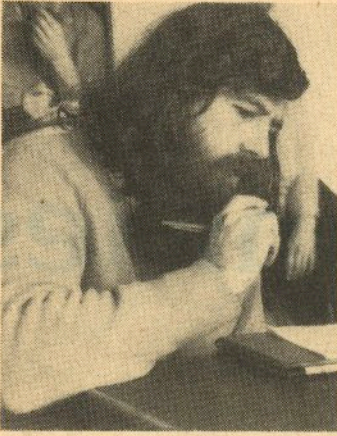


*East Wind working on equality
The Abode working on the unity of
all through religion
The Farm just giving it away
North Mountain right down on
the land*

*It feels really good to see the
Federation getting folks to share with
one another. It is a step.*

*... maybe it will be through one
federation, maybe through a
federation of federations, maybe
some other way entirely... So we
move on - all part of the wave...*

*Gedalya, Abode of the Message,
responding to a letter introducing
Federation.*



The Federation of Egalitarian Communities is a group of intentional communities spread out across North America. We range in size and emphasis from small, homestead-oriented groups to village-like communities modelled after the Israeli kibbutz. All of our groups have been in existence for several years; one was founded in 1967. Our common ideological base, which includes a central belief in cooperation, equality and non-violence, has brought us together in an effort to offer more people a real alternative to a competitive and consumption-oriented world.

Each of the federation communities 1) holds its land, labor and other resources in common; 2) assumes responsibility for the needs of its members, receiving the products of their labor and distributing these and all other goods equally or according to need; 3) practices non-violence; 4) uses a participatory form of government in which the members have either a direct vote or the right of impeachment or overrule; 5) does not deny membership nor promote inequality among its members through discrimination on grounds of race, creed, age or sex; and 6) assumes responsibility for maintaining the availability of natural resources for present and future generations through ecologically sound production and consumption.

Because we share so much, and because our vision of community is not limited to our individual groups, we have joined together in a functioning network which cooperates on conferences, publications, industries and a variety of other mutually supportive activities. Our aim is not only to help each other, but to help more people find a communal alternative and promote the evolution of a more egalitarian society. We want people to know that cooperation holds more potential than competition, that taking care of our neighbor is important, and that personal achievement and gain can take a back seat to a loving concern for others. We want community to grow and prosper, and we want to take steps to ensure that it does.

The following pages describe the federation communities, our similarities and differences. If you are considering a communal lifestyle for yourself, we hope you will visit with us and take a closer look. Although our present membership is predominantly white and middle-class, people of all races and persuasions are encouraged to join. Amidst our ideological similarities we are a diverse group of communities, and somewhere within that diversity we hope that you will find a home, new friends and a life rich with challenge. We cannot promise utopia, but we do invite you to join our joyous struggle.

Write to each of the individual communities about arranging a visit.



Aloe

Aloe is an intentional community committed to total income sharing, cooperation, equality and non-violence. Our commitment to equality for all people leads us to work on our sexism and heterosexism in our daily lives through group study and sharing. We are also committed to supporting each other in social change, personal growth and learning, both within the community and the larger society. We share a common political ideology and express it in our commitment to decentralization through consensus decision-making, small living units and work collectives, and in our involvement with the Movement for a New Society and the Federation of Egalitarian Communities. We want to live the revolution now with joy and celebration in our group and personal lives and with our children.

Size, Location and Facilities

Aloe is five adults and three children living on 150 acres near Cedar Grove, North Carolina, about 25 miles from Chapel Hill. We have good agricultural land, beautiful woods and access to two ponds for swimming. Our three main buildings include: a kitchen-dining complex which can easily serve 25 and which also contains our library, a piano and a living space; a converted tobacco barn which houses our new tinnery workshop, offices and a sleeping loft; and the Kid's House which is just that plus a bathroom. We heat with wood.



Work Areas

Our tinnery which recycles tin cans into candle and plant holders, lamps, etc. continues to provide our main source of income. However, we are now moving more into service industries such as chimney sweeping, and custom garden work. There are also opportunities for members to continue professional work on a part-time basis. At the same time the community is moving toward a high level of self-sufficiency in areas of food and heat.

Labor

Although we are not presently using a structured system for dividing our labor, our agreement to share the work of the community is very important. Each week we have a work



scheduling and project planning meeting to cover such regular labor needs as cleaning and maintenance, child care and shopping trips and tinnery production, plus special projects for the week. We fully expect to use some form of labor budgeting as we add new members.

Government

We are currently using consensus for all group decisions as well as in the continuing process of clarifying our goals. We are committed to a high level of intentionality in this process and use structured meetings for both business and group sharing. In both situations the structure is a tool for clearer communications.

Children

Children are a special focus at Aloe. We see them as a very important part of the community. We are committed to communal child care and parenting responsibility. We want to be clear with each other as to our roles in communal child care and this clearness is an important part of the membership process.



Our three girls (all about eight years old) attend a parent coop alternative school with special teaching in art and music as well as regular academic subjects. They like it a lot. We offer as much of our energy and money as we can get together to develop their special talents (for example, dancing and violin lessons). We are actively seeking new members with children, but if your child is not close in age to our own, we'll need money and lots of energy to develop a child care program appropriate for children that age.



Interpersonal Relations

As a community and as individuals we are committed to supporting each other and to working out our interpersonal problems. We want to help each other grow, learn and enjoy our lives together. And we don't want our personal interactions to be restricted to within the community; we want to provide opportunities for all members to interact and work with people outside the community, particularly in the area of local community organizing.

Recreation

Recreation at Aloe takes a variety of forms and our play often mixes with our work. For pure recreation, there's swimming, badminton and tennis; music and dancing. And for most of us just doing something with the kids, whether it's going to the beach or to a movie or just for a walk in the woods, makes whatever we're doing a richer experience. As much as our resources allow, we're also trying to make all kinds of educational opportunities available to adults and children alike - everything from gymnastics to training in social change work.

Membership and Growth

Aloe wants to grow by building small living units within the larger group. The living units will be organized according to behavioral and goal agreements people have in common as well as areas of work interest.

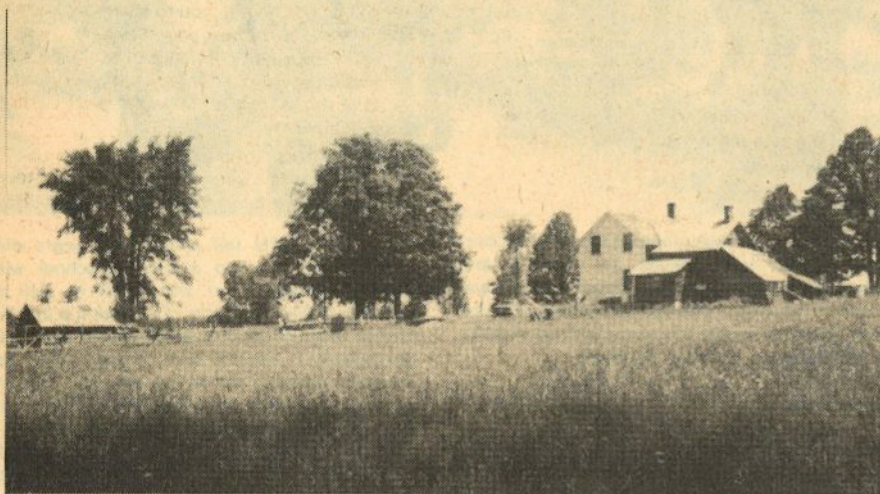
Potential members must visit for two weeks. Then we have a clearness meeting to talk about our agreements, levels of commitment, etc. and, if that results in a person joining, then there is a six-month provisional period. After that a person may be accepted as a full member, making the same agreements as all the other members and receiving the same benefits.

Visiting

We like visitors, but please arrange your visit by writing in advance. Because of the limitations of space, and fluctuations in busy community and personal schedules, some times are better than others for gaining insight into community life, - and we do want you to enjoy your visit!

While you're here we ask you to help with the work and pay a small visitor fee.

Aloe Community
Rt. 1 Box 100
Cedar Grove, N.C. 27231



Work Areas

We support the community through our industries, mainly our tinnery which recycles tin cans into candle holders, plant holders, lamps, etc. We also make hand-woven rope chairs. We publish a newsletter, speak to school groups, and hold a summer conference on communities. As we grow we expect to further diversify our means of support, placing greater emphasis on primary products and services such as food, shelter and education.

We are also trying to grow our own food, service our own equipment, handle our own accounting, build our own buildings and heat them with wood grown on our land.

Dandelion

Dandelion is an intentional community - people living together, sharing goods, income and expenses, caring for each other, and working to create a cooperative, non-violent, egalitarian and joyful way of life, in harmony with our natural environment.

Inspired by B.F. Skinner's utopian novel, *Walden Two*, we believe that problems of injustice, exploitation and aggression are largely the result of social and environmental conditions, not an unchangeable "human nature". We believe that human behavior, just like other natural events, is lawful; that our future behavior is strongly controlled by the consequences of our past and present behavior, and that we shape our environment and our behavior so that people can be happy.

We concentrate on using positive reinforcement, emphasizing the things we like in our daily lives rather than those we don't like, to strengthen our happy, peaceful and cooperative behaviors and to create an environment where we can work joyfully for ourselves and something in which we believe.

Of course we don't have all the answers, and *Walden Two* is not our only source of inspiration. Ours is an experimental culture and we try to remain flexible in working toward our goals.

Size, Location and Facilities

We are nine adults on a 50 acre farm in southeastern Ontario, near Kingston and the village of Enterprise. The land is rolling on both sides of a quiet road, about half woods and half clear. There's a small stand of sugar maples and a stream with swampy banks. The soil is somewhat stoney but mostly tillable and our gardens produce abundantly. The rest of the fields are sown to hay. We hope to grow as much of the food for our primarily vegetarian diet (including milk, cheese and eggs) as possible.

We live in a seven-bedroom frame farmhouse to which we have added a large porch and living-working areas. Our new shop building houses our industries, auto repair and wood-working, plus a small greenhouse. There are also dairy and storage barns and various sheds. In 1978 we will begin building new residence facilities, making room for more members.

Children

We have agreed to raise our children communally, sharing the joys and responsibilities involved in their care and education. Decisions about diet, discipline, etc. will be community decisions and interested members will be trained in child care. Members will be able to spend as much (or as little) time with the children as both parties enjoy, which means that parents and children can maintain close relationships if they wish.

Since starting a children's program is a big step for us, we'll be looking for parents committed to communal childrearing and with lots of energy to put into a child care program.

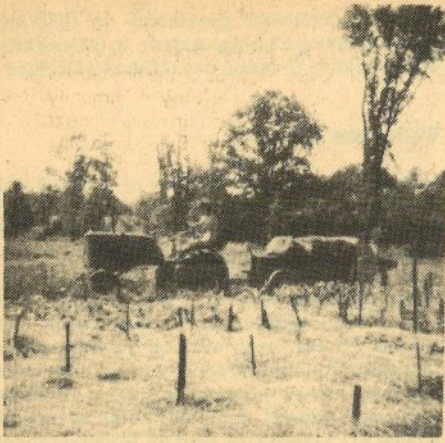


Labor

Sharing the work of the community, and doing work that we enjoy and find meaningful are important sources of satisfaction for us. We try to employ the talents of all our members and give everyone the opportunity to learn new skills. We have all agreed to explain our work to any member who desires to learn it.

We share our work through a labor credit system which evolved from the one proposed in *Walden Two*. It is designed to distribute work as equally as possible and to maximize the enjoyable work of each member. It also helps us organize our work and thus, work more efficiently, and its records help us evaluate our past efforts and budget and plan for the future.

The system encompasses everything from construction to housekeeping and a quota of work ranges from 40 to 50 credits per week. Usually one hour of work earns one credit; but if work is particularly undesirable it may earn more.



Members who regularly work their quota earn about a month of vacation per year (more if they work over-quota), plus a small weekly allowance.

Government

As a community we share the basic belief that we can only be effective if we cooperate and work together. Therefore we need a way of making community decisions and we have all agreed to abide by these decisions as long as we remain in the Community.

Dandelion has a planner-manager government similar to the one outlined in **Walden Two**. We have three planners who serve staggered 18-month terms. They have overall responsibility for guiding our decision-making process with our long-term goals and general survival in mind. Meetings are open to everyone and we attempt to work out consensus decisions whenever possible.

Most day-to-day decisions are made by managers who have been given responsibility for various areas of community life such as health, garden, kitchen, tinnery, etc. Those of us who want to get involved can get as much of this kind of responsibility as we can handle.

Neither planners nor managers receive any privileges for their work other than the satisfaction of doing the job. Any managerial decision may be appealed to the planners by any member, and our by-laws allow us to overrule a planners' decision by a two-thirds majority. However, since planners and managers have no constitutional means of enforcing a decision, except through the consent of the members, there has been little need to use these provisions.

Recreation

Living and working together is recreation for us. We laugh, sing, dance and make music together. Our communal suppers are daily cultural events. We have books, records and tapes to entertain us, as well as the woods, fields and changing seasons. In summer we swim and throw frisbees in the fields; in winter we ski, snowshoe and skate on the pond. And we play basketball, badminton and table tennis with more hilarity than competition.

Dandelion does not have television. We feel its overall impact is detrimental to the development of a culture based on cooperation and equality. We do listen to radio, read aloud to each other and occasionally rent films, or go to a movie or concert.

Interpersonal Relations

As we live and work closely with each other, how we get along affects what we can accomplish and how much we enjoy our lives together. Our interpersonal agreements reflect some of the norms we are trying to establish:

- We try to exercise both consideration and tolerance in our daily interactions.
- We try to maintain a positive verbal environment by talking about things we like.
- We avoid speaking negatively about other members in their absence or in the presence of a third party.
- We try not to publicly grumble or gripe about things we don't like in the community, but instead to take our complaints to the appropriate manager. We find public bitching bad for morale, imposing on those who overhear it and never substituting for positive concern and constructive suggestions.
- We avoid boasting of individual accomplishments. We are trying to create a society without heroes where we all do the best we can.
- We try to clean up after ourselves and to return articles to their proper places so they can be enjoyed by others.
- And, we try to be open and direct in our communications with each other. We also try to be patient with the progress we are making, realizing that behavior changes in small steps and that we are creating an interpersonal environment we like - a step at a time.

Membership and Growth

We want to see Dandelion and the community movement grow, so this lifestyle is available to all those who desire to live it. We want to have diversity of friends, ideas and skills, and to be more effective by having more of us living and working together. Thus, we are open to new members, to anyone willing to abide by the basic agreements of the community.

Potential members are asked to visit for at least two weeks. Then they may ask, or be invited, to join the community for a six-month provisional period. No financial contribution is required. During this period there is little distinction between provisionals and members except the former 1) have no vote on the rare occasions when votes may be used, and 2) may be asked to leave if the community feels their membership is detrimental to the group. After six months they may be accepted as members. A member signs a contract with the community

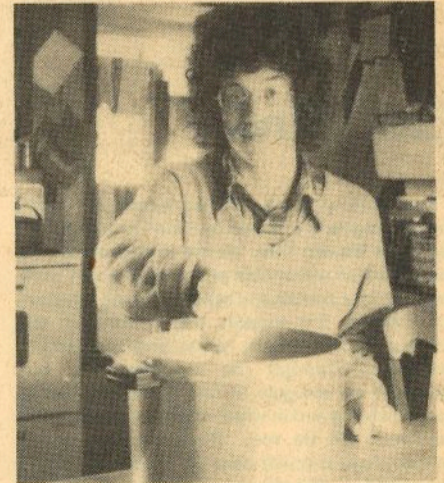
and agrees to abide by its by-laws, behavior agreements and property code. The property code requires that all income received by a member be considered community income. In turn a member is guaranteed an equal share of whatever benefits the community is able to provide. All major property such as land, housing and vehicles, is held in common, but small personal items kept in a member's room may remain private.

Visiting

We like having visitors - that's how we grow. If you would like to visit, please write or call in advance. We will write back immediately and either confirm the time of your visit or suggest another date.

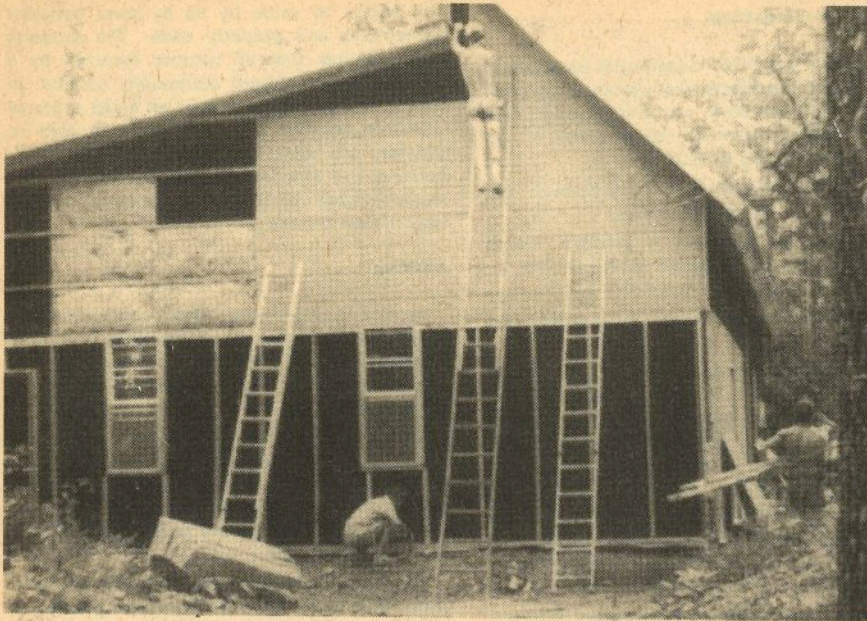
During your visit we ask you to share our work because it's one of the best ways to get to know us and experience our communal life. We also ask for \$1.50 per day visitor fee, but we refund part or all of this according to your participation in our labor system.

We like visitors to stay at least a week, preferably two, so you have a chance to experience some of the variety of community life and so we can get to know each other better. However, shorter or longer visits can be arranged.



Dandelion Community
R.R. 1
Enterprise, Ontario KOK 1Z0
Canada
(613) 358-2304





East Wind

East Wind is a kibbutz-like intentional community originally inspired by Twin Oaks and B.F. Skinner's *Walden Two*. We are trying to create a society which will enable people to live and work together in a peaceful, cooperative and egalitarian manner. We support one another in the attempt to shed racist, sexist and competitive behaviors. Through the interaction of our members we struggle to find a lifestyle that is open to caring and in which the basic needs of all members will be met. Beyond these central values, there is much diversity in our ideas and personalities, and life here reflects that variety. We value our diversity, and try to keep our culture experimental and flexible enough to respond to our changing needs.

East Wind is committed to growing as fast as is compatible with our survival, and to helping similar communities to grow. We aim at a maximum of 750 members, as we feel this will provide a synthesis of rural and urban living, providing both the intimacy of a small town and enough variety to support many interests.

Size, Location and Facilities

We are presently 60 members ranging in age from 18 years into the sixties, with an average age of 28. The community is located on 160 acres of beautiful Ozark hills. We have about an acre and a half under cultivation as garden, as well as land for pastures and field crops. In addition to our own land we recently obtained a lease to 190 acres of government land adjacent to our own, which contains over 100 acres of good agricultural land. Bordered by Lick Creek, the entire area is full of spots for swimming and quiet walks. We have a dairy herd which provides for our milk needs, and we cull the herd for beef.

We are constantly building, so any description of our buildings will be rapidly outdated. We currently use the original farmhouse for food processing, laundry, music listening room, medical facilities and community clothes. In addition we have built a kitchen-dining building and three dormitories, as well as industrial facilities. The most recent dormitory was designed to be built in three modules, of which two are completed. The third module is designed to also contain a library. Our industrial facilities include a 3200 sq. ft. building which also houses office space and an auto shop, and a 2500 sq. ft. loading dock. In addition, we have a showerhouse, a barn and a woodshop. We also have two trailers -- one currently housing the library, and the other with a music practice room and space for arts and crafts. We use tents and simple frame structures for storage. In 1977 we installed a public water supply which will carry us to our

maximum population projections. In 1978 we will be installing a sewage system, in conjunction with a building to house our children's facilities.

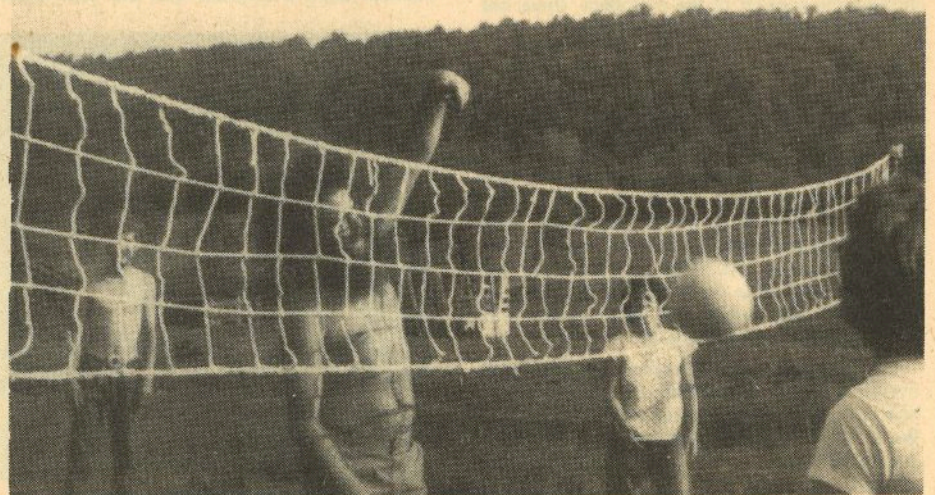
Work Areas and Labor

Work is a very important part of our lives and one of our basic values is that everyone does their share of the work. We offer a wide variety of work areas and are constantly trying to see that each member has work that co enjoys. We support ourselves entirely by the production and sale of rope hammocks, hanging chairs and sandals. No one has to work off the farm unless they wish. Currently 50 per cent of our labor goes into these money-making activities. In 1977 our industries grossed over \$335,000, of which around \$115,000 will be used for working capital and inventory increases and for physical improvements. We spend approximately \$180,000 on our support needs (food, clothing, medical, etc.).

Other work areas include gardening, food processing, dairy, construction, domestic maintenance, plumbing and electrical work, accounting, and community planning. All of our work is organized under a labor-credit system adapted from the one in *Walden Two*. A labor credit equals one hour of work, and everyone is expected to do a minimum of 45 hours of work per week. Each area has a labor budget, some portion of which is used each week, as determined by the manager of that area. Members decide each week what work they would like to do the following week. This system not only gets the work done, but provides each individual with a great degree of freedom to vary co's work. We do extensive economic planning to allocate labor and money, according to community priorities.

Government

We have a three person Board of Planners with



staggered eighteen month terms. Presently we are involved in a series of experiments in democracy in which all full members, including planners, have one vote. Planners serve as an advisory board, appoint managers and committees, and take an active role in economic planning.

Managers are a key to our administration. We have dozens of managerships, covering every conceivable area, and varying in the amount of time and responsibility required. Sometimes a crew or co-managers share responsibility for an area. Managers generally co-ordinate and direct all work in that area.

Interpersonal Relations

Although we have no set behavioral code, we have very strong norms relating to our core values. We discourage public bitching, boasting, personal possessiveness, and other behaviors that are competitive, sexist or otherwise contrary to those values. We encourage direct feedback, tolerance of others and responsibility. We try to clean up after ourselves, to be open with each other and as much as possible try not to lower community morale.

Though we sign no agreements, living in



activities. We are located in an area which is well known for outdoor recreation, and canoeing, backpacking and swimming are frequent activities. We all enjoy just sitting and watching the seasons go by.

Children

Recently we decided we were financially secure enough to begin our children's program. Presently we have two women pregnant. Our children's facilities, which we will soon begin to construct, will house both quiet and play areas, eating facilities for the children and residential space for some adults. Our children will be raised communally, by people (called metas), selected for this job and trained under the guidance of the Children's Board.

Membership and Visiting

We have three categories of membership, full, provisional and temporary. Temporary membership is generally reserved for people who wish to return to school at some point, or for other reasons feel they will stay less than six months. A provisional member is one who has been on the premises less than six months. After six months, each provisional member is voted on by the full members. It currently takes a 'no' vote by 25 percent of the full members to reject someone. Provisional members have only partial votes in the democracy experiments.

At present we are not accepting children not born here, however it is likely that we will do so in the near future. If you have very young children and you would like to join us, please contact our Children's Board, and they will arrange for you to visit.

People seeking membership are required to visit for three weeks, at which time they are voted on by the full members under the same

terms as provisional membership. Shorter visits can be arranged, but to become a member you must be here three weeks. We ask visitors to work the same number of hours as members, and to spend only the amount of money that would equal a member's allowance. We try, as much as possible, to give you a feeling of what living here is like. We limit the number of visitors here at any one time, and generally do not accept drop-ins. Please write in advance to schedule a time for your visit.

East Wind Community
Box 6B2
Tecumseh, Missouri 65760
(417) 679-4460



community requires most of us to change our negative behaviors, and these norms carry a great deal of force.

Recreation

Much of our recreation consists of simply being together. We take walks, play music, and spend a lot of time talking with one another. Occasionally we go to a nearby movie, or out to eat, but mostly we find our own recreation. Backgammon, chess and non-competitive volleyball are all popular. We read and play bridge, and have a very active group of folk and square dancers. Many of us are involved in cultural

North Mountain

North Mountain Community 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 more than to our separate activities or beliefs. We say that being close and loving each other is our first priority.

We want to grow as a self-sufficient homesteading community and, at the same time, to grow together and as individuals to the highest place we can.

Walden Two by B.F. Skinner was one of our original inspirations, but now we are not guided by any single philosophy. Steven Gaskin's Farm is an inspiration. We see God in everything around us and that tells us how to treat our environment. Love it, and everyone, and ourselves. We are all one.



Size, Location and Facilities

We are now five and a young child on a 130 acre farm in Virginia's Allegheny Mountains. From 1905 until 1972 this was a family farm, and that's what it looks like - a large white house, tool shop, grainery, barn, equipment shed; gardens and croplands along the creek; pastures and steep, wooded hills to the south.

Work Areas

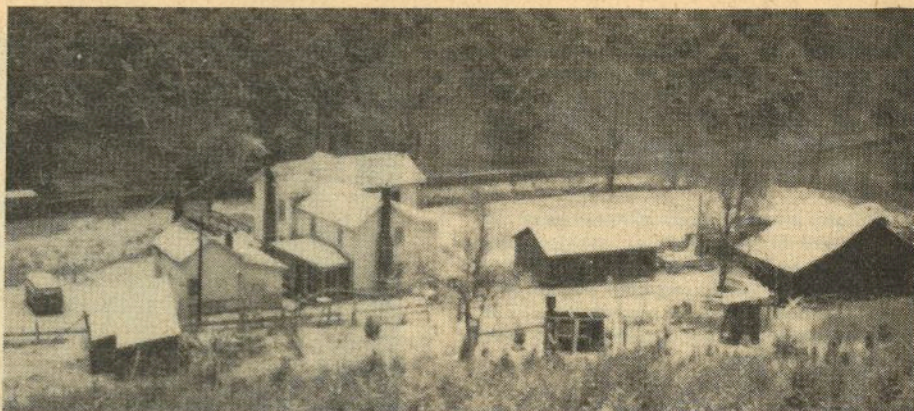
We farm organically with horses, an old tractor and a bunch of machinery cast off by the last generation. We grow two-thirds of what we eat as well as growing food for sale. Our diet is vegetarian - no animal products except for honey.

We live simply, making do and improvising where possible. What income we need comes from the farm, odd jobs like building repair, local farm work or whatever comes along. We spend a lot of energy working toward self-sufficiency, either directly growing food or improving our homestead. Our everyday work includes farming, gardening, carpentry, house painting, roofing, auto mechanics - a little bit of everything from beekeeping to welding.

We also have hopes of setting up home industries such as weaving or woodworking.

Government

Community decisions are made by consensus. We discuss an issue until we reach a sense of what is agreeable to us all.



Labor Distribution

We have a meeting each week to talk about priorities and how we are going to get things done. Then we write down what is going to happen when, and who is going to do what. It's a totally voluntary system, but each member does a full share of the work and receives the full rewards that the community can provide.

Interpersonal Relations

We are making ourselves a home for life, not just an experience worth passing through, and we ask each other for the 100 percent commitment that this implies. We realize that we need each other to make a real, strong and lasting community. It isn't always easy and we don't have it all figured out, but we have an agreement not to just let things pass by. If we have a problem, we sit down to talk about it and get back together, even if work is pressing at the time. We are trying to learn to love each other and to be in the highest state we can with each other. It takes a lot of working out. We also realize that people need their private space and when someone wants time to be alone, it's okay.

Recreation

We consider our work itself rewarding, connecting it with our needs, goals and continuing happiness. The things we do for recreation, or just a break from our day-to-day jobs, vary from participating in the local volunteer fire company to folk-dancing to taking long walks in the fields and forests.

Membership and Growth

We would like to be a larger community and we like the energy and stimulation that new people



bring. The process of becoming a member is to visit with us for more than two weeks and to see if we are mutually compatible and in agreement about goals and needs. There is no formula or heavy meeting to pass - it happens in the feeling (yours and our own).



Children

For several years we had an agreement not to have children at North Mountain because we did not feel a strong enough connection among us. Now we do. We have a baby boy, Harvest, born in March 1977 and it feels good to be preparing for another generation. We are actively looking for folks with young children to join us. We have a member who is a certified teacher and we eventually hope to have our own school.

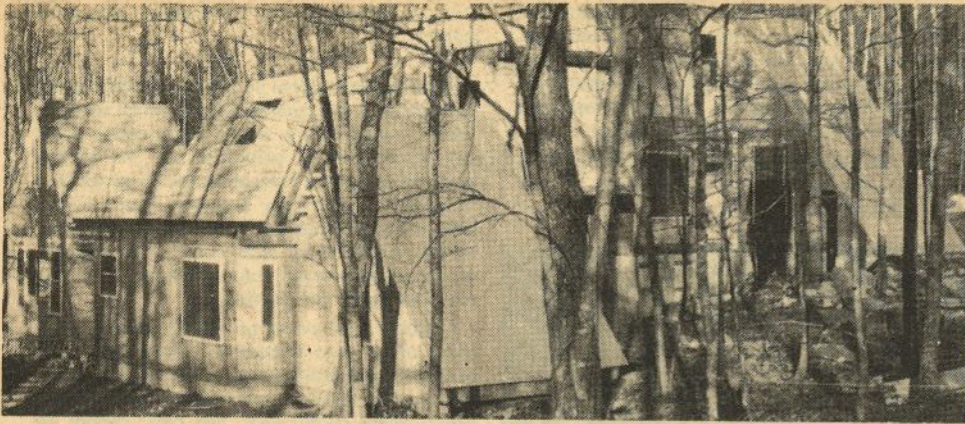


Visiting

We invite people to come and visit with us. Visitors live as much like we do as possible, sharing their full energy with our own. There are advantages in making a visit of a week or two when that is possible, since it takes time for the feeling of newness to fade enough for you to find out what we are really like.

If you want to visit, please write or call in advance to arrange a time so that we're not swamped.

North Mountain Community
Box 207, Rt. 2
Lexington, Virginia 24450
(703) 463-7095



Twin Oaks

Twin Oaks is an experiment which we hope will produce a better life by means that have a reasonable chance of succeeding. Our aim is to create and expand a community which values cooperation, sharing and equality, which is not violent, racist, sexist or competitive, which strives to treat people in a kind, caring, honest and fair manner and which provides the basic physical and social needs of its members. Our original inspiration came from B.F. Skinner's *Walden Two* but, while some of us continue to find inspiration in Skinner's behavioral utopia, we are a diverse group with individual orientations varying from the utopian to the spiritual to the pragmatic. Our approaches to designing our culture reflect our diversity, and life here has often been pictured as a continual struggle within and between ourselves to find ways that feel right to all of us.

Size, Location and Facilities

We are approximately 85 people ranging in age from newborn to 70 years (though more than 80 percent of us are between 21 and 33 years old). Currently we live in three branches: the 72 person Juniper branch, the four member Merion branch, and the nine member Tupelo branch.

Twin Oaks started in 1967 on 123 acres bordering on the South Anna River near Louisa, Virginia. We now have 470 acres. There are several creeks, woods, hilly pasture and over 100 acres of tillable land. As we are always building, descriptions of our facilities are quickly outdated. The original farmhouse is now used for cooking, eating and communication. We have built four large residences which also contain shops, offices and recreation spaces, a children's building, two industrial buildings and various other structures.

Merion and Tupelo are each separate households with their own kitchens and residential spaces.

Work Areas

The community supports itself primarily through the manufacture and sale of woven hammocks and chairs, with a number of smaller industries including construction, publications and lectures, and some sales from our agricultural program. We grow most of our own food (vegetables, dairy products, meat and fruit), and we do for ourselves a lot of the work (construction, vehicle maintenance, sewage disposal, etc.) that a nuclear family would pay

for. Self-sufficiency is viewed here not so much as an isolationist move, but rather as a further development of our economic security.



Labor

We operate on a labor credit system that evolved from the one proposed in *Walden Two*. Its purpose is to organize work and share it equitably, giving each member as much choice as possible. The system combines a fair standard of economic planning and record-keeping with a large amount of freedom for each member to choose and vary his work. In addition to industry and agriculture, the system includes child care,

maintenance, accounting and other necessary activities. The work load varies from 35 to 50 hours a week, averaging about 45.

Government

Twin Oaks uses a planner-manager system of government, also adapted from *Walden Two*. We have three planners with staggered 18-month terms, who have overall executive power as well as certain arbitral functions. They appoint managers over all areas of community life that need supervision (for example, health, hammock production, animals, garden). There are dozens of such positions covering large and small areas and anyone who wants to can become a manager. Sometimes several managers or a crew share responsibilities.

Economic planning is coordinated by the planners, with councils of managers responsible for distributing resources within broad work areas such as industry or outreach or agriculture. Neither planners nor managers get any privileges for their work, only the satisfaction of getting things done.

Voting only occurs at Twin Oaks in rare emergencies. The members normally make their will felt through personal conversation, open planners' meetings, polls and an opinion and idea bulletin board. Our by-laws do provide for the overrule of planners' decisions by two-thirds of the full members, but this has rarely occurred.

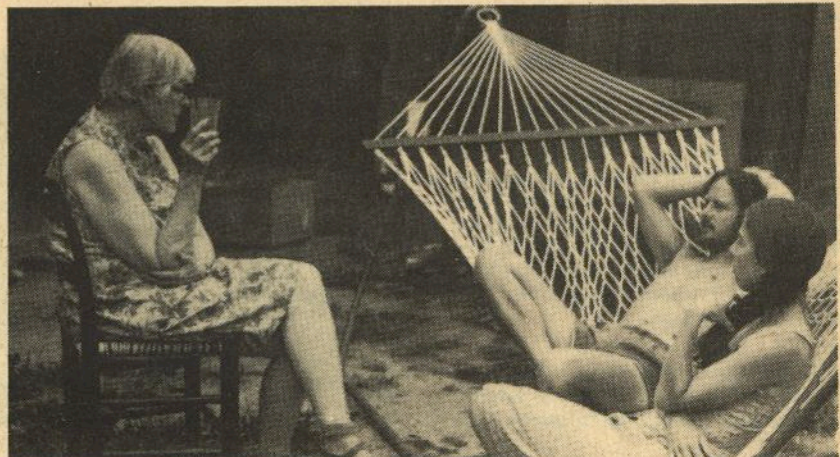
Within each branch, domestic decisions are made as the branch chooses. Currently Juniper has planners, and Merion and Tupelo use consensus.

Interpersonal Relations

We try to deal with each other in a tolerant, caring and honest way. Interpersonal openness is an important value to most of us, although the limitations of this are obvious among 80 people. We attempt to extend our non-violent practice to our verbal behaviors, as well as physical. Meeting everyone's social needs is important to us, although we have sometimes failed. In general though, support for emotional hard times is not difficult to find at Twin Oaks.

There is a behavior code which includes the following interpersonal agreements. We don't go around quoting them to each other, nor do we always live up to them, but they show some of the norms we are trying to establish:

We don't use titles. All members are equal in the sense that all are entitled to the same privileges, advantages and respect.



- All members are encouraged to explain their work to any other member who desires to learn it.

- We do not speak negatively of other members in the presence of a third party. Direct feedback, on the other hand, is encouraged.

- We try not to publicly complain about things we think are wrong in the community. We feel that gripes are best taken up with whoever is responsible for what's being criticized. Public bitching is bad for morale; it imposes on those who overhear it and seldom does the work of positive concern and constructive suggestions.

- We try to exercise consideration and tolerance of each other's individual habits.

- We don't boast of individual accomplishments. We are trying to create a society without heroes and we are all expected to do our best.

- We try to clean up after ourselves after any project. We try not to keep articles longer than we need them but return them to their places so they can be used by others.

- No member enters another's room without that other member's permission. Communal life makes privacy all the more necessary for many people.

Recreation

People at Twin Oaks amuse themselves in a variety of ways - playing volleyball and table tennis, fishing, canoeing, swimming, dancing, juggling and reading aloud to workers in the hammock shop. Musical interests run the gamut from old timey banjo to classical oboe, and we are entertained by our large collection of books, records and tapes as well as the ever-changing woods and meadows. Individual hobbies are somewhat limited by our financial priorities, but this is usually made up for by the ingenuity of the hobbyist. And our work is varied enough to provide most of us with more pleasure than just seeing it done.

We go to museums and concerts, listen to radio and subscribe to magazines, but we do not have television because that would be too big a pipeline for just those products of commercial culture that we are trying to do without.

Children

In 1973 Twin Oaks considered itself economically and socially stable enough to begin having children. At the time of this writing there are 8 children between the ages of newborn and five, with 3 more expected this year.

Our children are raised communally, though our attitudes have altered substantially from our original ones reflecting the Walden Two model. Some daily time is now set aside for parents and other primary figures to maintain and deepen continuing relationships, though a large portion of the care of our children is in the hands of a group called the "metas" (after the Hebrew word "metapelet" for child care people). There is also ample room for as much loving interaction as is mutually desirable with parents or with any other member of the community. Nursing infants are usually breastfed and spend a great deal of time with their mothers. We plan to build and operate our own school. Presently the children have regular pre-school lessons.

* We feel that communal childcare offers many advantages. Parents who do not wish to put their full time into childcare are free to pursue other

work, and thereby enable others to share the pleasures and responsibilities of raising children. Children, in turn, are surrounded by adults who find fulfillment in childcare, and their economic and emotional security has a broader base than just the relationship between two people.

Though our child program is rapidly expanding, our ability to take in children born outside Twin Oaks is very limited.



Membership and Growth

It is our policy to be open to new members, but for economic reasons it is sometimes necessary to restrict growth. However, we are always looking for ways to expand Twin Oaks and other similar communities. An annual membership turnover of about 20 - 25 percent (which is a major social problem here) means that there is a steady influx of new members, even when the community is not expanding.

Membership is handled separately at each branch. Merion chooses its members from among visitors who already have gotten to know one or more branch members personally. At Juniper one first arranges to visit for at least three weeks; then, if accepted, one is placed on the waiting list. The time it takes from this point varies, depending on expansion and turnover, from immediately to over a year. Tupelo uses a similar process of visitation and screening.

There is no entrance fee. During the first six months one is technically a provisional member. Provisional members do not vote and may be asked to leave for less drastic reasons than full members. (However, we try to use expulsion

only to safeguard the community, not as a threat).

After the provisional period, a member signs a contract with the community. Financial arrangements are detailed in our property code, which can be obtained by writing to us. The general principle is that anything produced or earned by a member is community property. The contract also includes acceptance of the community's by-laws and behavior code. In return the member is guaranteed an equal share of whatever benefits the community can provide.

Clothing and personal effects remain your own, unless you choose to share them. We ordinarily distinguish personal from shared items by keeping them in our rooms. Large items which might cause envy, like cars, cannot be considered private property. Resources may be held outside of the community for up to 7 years, but one cannot benefit from their use while a member.

Visiting

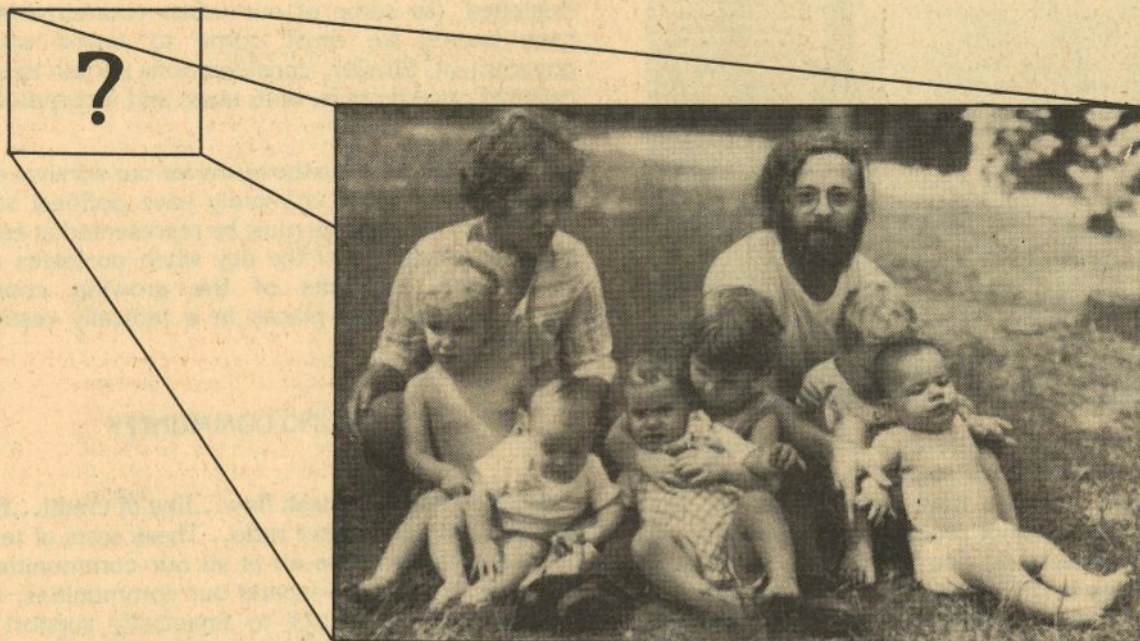
We maintain an active visitor program, and are always interested in meeting people who think they may wish to share our lifestyle. At the time of this writing, we are actively recruiting to fill vacancies - although at other times we have had a waiting list.

For our sake and the sake of our visitors, we must limit the number who are here at any given time. We also must ask that people write us in advance to arrange for their stay, including in the letter some personal history and a general overview of their interest in community life. Experience has shown that visits of less than three weeks are not helpful to visitors and are wearing on members. Exceptions to this policy are made, but rarely. Since we cannot always accept all those who want to visit, it is best to make plans several months in advance. We give preference to those with an immediate personal interest in joining Twin Oaks or another community. Visitors join in our work, and are asked to pay a small fee. We try to give as good an idea as possible of what membership is like, but visitors should expect to retain some of their "observer" feelings due to the limited length of their visit. Anyone interested in visiting is encouraged to contact us - though we must reemphasize the need to make arrangements in advance.

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FEDERATION IN THE FUTURE



by Chip Coffman

Through Federation we are formalizing and strengthening the social, economic and philosophical ties between our five communities. At the same time we are looking for other communities with similar agreements to join us. (Conversations are presently in process with several groups, including Los Horcones in Mexico - see International Column.)

150 adults in 5 groups is a modest start for an organization of the Federation's scope and intent. Yet the synergy has already begun to pay off in very tangible ways:

† **Common literature, promotion and presentations about Federation communities is critical in the short-run to recruit the new members necessary for our continuation and growth.**

† **Intercommunity loans, just begun, ease us through**

economic pinches, when short-term capital isn't available from banks.

† **Joint businesses (such as East Wind and Twin Oaks' hammock sales agreement) allow us to share our economic success and loss, thereby buffering the risks inherent in small craft business.**

But even more than its present activities, Federation is a hope for the future. Its potential is limited only by our imaginations; its speed of development is determined by the rate at which we attract existing groups, expand our present groups and capitalize ourselves to found new communities. Federation should take 1st place among the growing set of alternative support systems (such as consumer cooperatives, collectivized businesses, and credit unions) which will ultimately reduce our involvement in the capitalist business world, just as we have reduced our social involvement with mass culture.

The scenario toward which we are moving includes the purchase of all foods from cooperative or communal enterprises, transported by trucking collectives from large-scale cooperative farms (such as Koinonia Partners in Georgia). Necessary investment capital could come from a cooperative bank (let's hope the half billion dollar Coop Bank Bill comes through...) Industries created by the communities, utilizing raw materials from land owned in trust, could sell products and services through cooperative outlets - to ourselves.



Some of these pieces are already in place, though at an incipient level. New craft products, such as East Wind and Twin Oaks chairs, have been created. Both purchasing and some minor producing trade is done with cooperative businesses in food, such as Community Market Warehouse in D.C., a principal bulk food supplier for Twin Oaks. The joint hammock business of East Wind and Twin Oaks may soon share the benefits of what capitalists call "vertical integration" by manufacturing our own rope, thereby saving ourselves a good deal of money and sources moving closer towards economic self-sufficiency.

Community Products, an inter-community marketing scheme developed by East Wind, has helped two communities develop cottage industries, and markets them along with soap produced by Community Soap Factory, incense from Ananda Cooperative Village, tinnery and hammocks from other Federation communities. Community Products is prepared to help other collective groups to develop industries and market products.

The clearest model for the Federation's vision of a large-scale cooperative network is in Israel, where the 4 federations of kibbutzim form a substantial part of the country's economic, political, and social systems. The kibbutzim, which the larger of our communities resemble in important ways, are now able to trade, recruit, finance and publish among themselves through the Federation networks. New kibbutz communities are largely financed and assisted by federation. In short, the federations have insured the economic and political survival of the kibbutz in Israel.

Here in North America, where the political climate for intentional community is not nearly so favorable as in Israel, the development of this mutual support is even more crucial to our long-term survival.

One aspect of survival is political strength, which will become more of an issue to rural communes as they gain in size and significance. How will communes be allowed to co-exist with zoning regulations, tax regulations, business loan requirements, and assorted other capitalist ground rules that do not take into account the peculiar structure of wholistic communal life? For example, zoning regulations must pigeonhole an entity within "residential", "agricultural", "industrial" or "commercial" labels. Intentional communities fit all 4 of these - and none of them. In order not to be regulated out of existence (as some of our urban counterparts indeed have been!) we must come to terms with local government. Similar considerations pertain to state and national governments, with taxes and incorporation, for example.

In order to negotiate the terms for our survival on these questions, we must ultimately have political strength. Our particular interests must be represented at each level of government - until the day when ourselves and the many other elements of the growing cooperative movement take our places in a radically restructured society.

FINANCING COMMUNITY

Working capital...cash flow...line of credit...financial position...debt to asset ratio.. These sorts of terms are more and more in the air at all our communities. Yes, capital is required to expand our communities; to build the necessary industries to financially support us; to construct the residences to house more members. Beyond that, capital is necessary to establish new communities. Money for expansion is essential - until we have the political and social clout to help bring about that steady-state, low-consumption economy shared by all. (Is expanding for a steady-state like fighting for peace???)



It is a testimony to the efficiencies of communal living that our groups have been able to generate substantial amounts of capital via our own efforts. More than a third of East Wind's net income each year, for example, goes into buildings and other "fixed assets", which families

and corporations alike generally must finance by loans. Yet, we are slowly realizing that this self-funding is financially safe, but rather limiting. The same economic sense that applies to expanding capitalist businesses apply to us - we must get outside financing. In the short run, we might be able to hustle some kinds of government or foundation funding, or tap into some other form of free capital. More realistically, we will develop lines of credit with banks (as individual communities have done) for short term money, and secure long-term loans with our land and other assets.

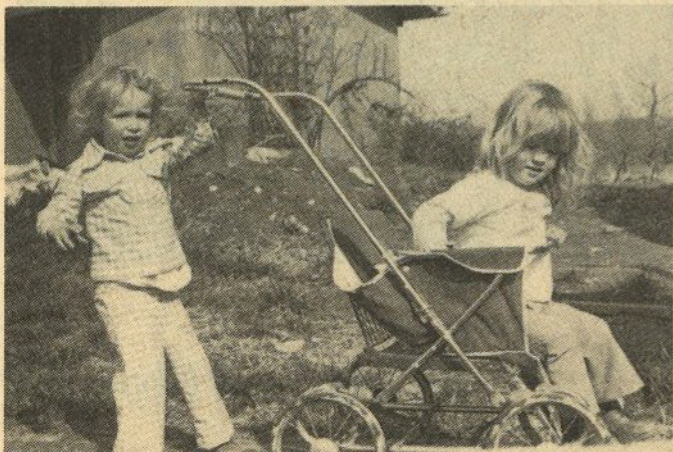
As a federation, we can use our financial leverage (over \$1 million passes through our five communities annually) to secure adequate expansion capital at favorable interest rates.

In the long run, our own lending institution is the answer; either a Federation bank, or a liason with a large cooperative banking network; we would no longer have to rely for our survival and growth on the good will and good opinion of traditional loan institutions, with the assorted prejudices and fears about communes.

Another significant area of cooperation being catalyzed by Federation is labor exchange among communities. For years we have sent construction workers, architectural help, teachers, hammock workers, and others back and forth between communities as needed. For our businesses, this exchange is particularly crucial, because our labor supply can respond much less flexibly to variations in the sales market than most businesses can. Since we do not hire folks from outside of community, our labor pool is fixed; we can't hire and fire as needed. Labor exchange helps buffer this problem, making labor available where there is a critical short-term production need. The long-term solution to business expansion and overextension may well lie in giving excess sales to other communities. This is how East Wind Community first got established in its principal money-maker, rope hammocks, from Twin Oaks' excess sales.

Other critical needs, such as for construction/labor, can be met through labor exchange. However, the many demands on our labor in all the groups, generate internal pressures that limit the energy to other groups.

Long distance transportation is an important unmet social and business need. Regular intercommunity transportation, supported by all the communities through Federation, is an obvious answer. The first step towards this has begun, with a van travelling the 1000 miles



between East Wind and Twin Oaks every 3 weeks. This shuttle service, which started due to the needs of our joint hammock business, may eventually be extended to other groups in the future.

Technologies can be shared in important ways. Already we share access to Twin Oaks limited printing services, which makes possible newsletters, brochures, and other literature which would otherwise be prohibitively expensive. Twin Oaks is researching a mini-computer purchase which would make available an important electronic calculating tool for all of us (the complexities of the communal economy, with a bewildering array of budgets and planning computations, means a great labor-saving potential in computer use).



Another dimension of integration is that of urban and rural alternatives. For too long they were considered irrelevant to one another, with different dynamics and potentials. Today important linkages are forming. Urban food coops are being supplied by rural agricultural communities. **Communities** magazine is itself a forum for both rural and urban concerns, with an editorial base in New Haven and Twin Oaks Community. Rural conference centers such as Another Place Farm in New Hampshire provide spaces for the emotional and spiritual renewal of urban collectivists.

There are projections about the future that delve into the full range of human experience, from "new age" spiritual consciousness to alternative technologies; from collective political and social alliances to new organic farming techniques. Egalitarian intentional communities such as those in the Federation can serve as testing grounds, bringing all such developments into focus within a wholistic community setting. □

A Large Scale Alternative



CERRO GORDO PROJECT

Moves into Tomorrow



by Michael Morrow

An enormous amount of water has gone under the bridge since the Cerro Gordo project was conceived, and began its transformation from an idea whose time has come into a very real community. The site has been located and secured, the planning process defined and implemented, the residents/builders of the town identified and re-located, the necessary permits and approvals obtained; and, best of all, the first unit has been completed.

There have been no major changes in concept of Cerro Gordo for about three years now. It is still envisioned as a community of 2,000 people who are building their own community -- literally from the ground up -- on 1148 acres of forest and meadow in Western Oregon, and the vision is becoming fact. There are now approximately 100 families and individuals living near the site, and nearly an equal number in major population centers on the West Coast, who participate in the social, physical, and emotional processes of making this town happen. Most exciting of all is the completion of the solar prototype living unit, the first structure built on the townsite; and the promise of an additional 14 living units, and up to 10,000 square feet of office and manufacturing space, being built during 1978.

Now, after finally reaching this *milestone* in the development process, it seems appropriate to take some time and consider what has been learned up to this point, and to do some creative fantasizing -- and some hard projecting -- about what the next decade holds in store.

HOW IT'S BEING DONE

One of the positive aspects of the project is the actual process involved in designing and building a town. As people begin to move through the channels, from first finding out about Cerro Gordo all the way to moving into the area and committing their time and energy and money, they experience an increasingly strong *sense* of community.

The early contact for many people is attending a meeting where they live. Area groups develop (and are going strongly now in Los Angeles, Portland, San Francisco, and Eugene, Oregon), where people find out about the different aspects of community in general, and the Cerro Gordo Community specifically. A visit to the site, often during the annual August Gathering, makes the necessary social contacts for people to become more comfortable with who their future neighbors might be. The final step, then, is actually completing the lifestyle they had been living, and moving to, or near, the small town of Cottage Grove -- located six miles West of the Cerro Gordo Ranch.

This process has proved to be very workable. It allows people to proceed into the Cerro Gordo community at whatever speed is comfortable for them. There have been people active in area groups for five years - and still there - and there have been people who needed only to visit the site and spend an hour with people in the office to decide: "This is what we want to do." Those folks usually move to Cottage Grove within a month or two.

This steady influx of support allows energy within the group to be constantly revitalized. Getting through a gray Oregon winter, and focusing on those *paper* tasks that produce no tangible results, can be an energy drain. Even

strong supporters occasionally burn out, so fresh enthusiasm is always welcomed as the project moves into an intensely physical phase -- building nearly 30,000 square feet during the Summer and Fall of 1978 -- the stream of new involved people moving into the project, many with the necessary *hard* skills for building a town (carpenters, plumbers, architects, electricians...) continues to grow. The watchword appears to be *the Universe provides*.

Once people have moved to the area, and are physically a part of the community building process, they begin to make the necessary decisions about living on the Ranch itself. Questions like: "When do I want to build?" and "Where do I want to build?" and "Who do I want my immediate neighbors to be?" are naturally paramount. Some folks don't want to build at all -- or cannot afford to immediately -- and decide to rent. This works since many of the people financing construction do not want to move to the site for a year or two, or are funding additional units to support the project.

This *organic* development of community normally takes a year or so, once people have moved into the Cottage Grove area. During the Summer and Fall of 1978 plans are being made by the people who will build in 1979. Some 20 units are planned for that year, and another 23 for 1980. This will bring the total to 58 units, and about 250 residents, the total planned for Phase I of the town's development. The additional 400 or so units will be built at a rate of about 40 per year for the decade of the 1980's, in a pattern defined by the community in its Base Plan.

The future of the actual development of Cerro Gordo as a planned village, then, has been fairly well defined. The process for allowing people to create their own lifestyles with a maximum of individuality, combined with a need to be both cooperative and conscientious about the ecostructure of the site, becomes more defined as it actually happens. And with 1977-8 really being the first year of this process, there is a great deal more refining to take place before it can be called a *finished product*, if indeed it could ever be given such a title (most of the participants are comfortable enough with change, that allowing things to develop organically, especially on a social level, is favored).

Getting through a gray Oregon winter, and focusing on those "paper" tasks that produce no tangible results, can be an energy drain.

What the future would hold for new community members, then, would be probably a less emotionally trying period of adjustment. There will be a functioning town existing on the Cerro Gordo Ranch, as well as new

sections of that town being under construction. There will be many future residents living in the Cottage Grove area, and offering physical and emotional support. And there would be a knowledge that, first, many people had *been there before*, as well as some certainty that it was actually happening. This alone, the uncertainty of this new community (and it was often in doubt whether it would really happen or not, so great were some of the delays in time and magnitude) served to draw energy out of the project in the form of tentativeness. The future surely holds more of a positive sense of, "We're here now, how can we contribute?" rather than the previously all-too-often negativism of, "How can it be that you've been here three years and haven't built anything yet?"

PHILOSOPHY PURSUES REALITY

There are several areas within the development of the Cerro Gordo community that are interesting to examine. There are things to be learned, both for other communities and for the continuance of Cerro Gordo, from what has happened in the philosophical, political, and social arenas...and what we can do about using this knowledge to shape the future into a more creative, productive, and satisfying one.

During the early years of the project, from 1971 to 1974, there generally was not much to deal with in planning except the philosophical base of the community. When the townsite was purchased, in 1974, project participants, some now financially committed, came face-to-face with a completely different task: actually planning the town as a physical reality. Thus began the sometimes saddening process of defining our goals and methods in pragmatic terms. The luxury of being all things to all persons was gone forever, and many early friends of the project began



to realize that their concept of Cerro Gordo was inconsistent, sometimes very inconsistent, with what was actually developing. The single greatest area of emerging divergence was in self-sufficiency and the nature of the economic base.

Many of the early participants in the project became interested in the concept of *building a new community*, and perceived an agrarian base. In the early 1970's the influence of the 60's back-to-the-land movement was still very strong, and a significant majority of those involved in the first three years had visions of a near subsistence lifestyle. As the planning process refined the project (eventually taking the results of an extensive 1974 study, *The Cerro Gordo Experiment*, and producing the 1976 key guideline, *The Base Plan*), it became increasingly clear that what was to be built was an alternative to **both** the jam of megalopolis and the isolation and physical hardship of rural subsistence. The years of 1976 and 1977, then, solidly defined the community, and that definition did not work for many. Their loss created voids in the structure that took a long time to fill.

What this means for the future of Cerro Gordo is that as the project does define itself in more, concise terms, it becomes much easier for potential members to decide whether the town feels good to them. It is no longer necessary to hedge when a direct question arises about some aspect of the community, and that direct answer allows a more complete understanding, and makes it easier to choose.

This does not mean to imply that the decisions have all been made...far from it! The next year in the project's development will provide more opportunity for creating and examining and voting on options than the combined history of the project.

The *political* process in the community has evolved over the course of the project into a responsive one. Most community members feel a strong reluctance to legislate *musts*. Beyond the ruling on automobiles (there will be no private automobiles on Cerro Gordo, rather a coop managed transportation system of minibusses, trolleys, bike paths, shuttles -- to Cottage Grove and Eugene -- and pedestrian walkways), very little has been decided with respect to lifestyle on the site. Dogs, for instance, has long been a heated topic, yet there has been a reluctance to make a firm decision -- *Yes* or *No* -- until the real impact of the animals on the site, and the abilities of their owners to assume responsibility, has been observed.

Responsibility becomes an important concept for Cerro Gordo. Generally what has developed within the community is the sense that there ought to be as light a formal/legal impact as possible on the individual, rather trusting both the process and the individuals involved. This usually works, and it can be a truly inspiring learning situation when the behavior of one, often unintentionally, can negatively impact others...and then, after meeting with others, that person is willing to alter their behavior. The spirit of cooperation within the Cerro Gordo community, while occasionally strained, is usually the crucial factor allowing individuals to enter a confrontive situation; communicate, learn, and make small leaps in understanding. These small leaps often result in invaluable learning experiences.

LEARNING TO TALK

The political processes of building community seem to go hand in hand with the social processes. When we talk about the future of Cerro Gordo in political terms, it is vital to consider it within the social context. As the mechanical aspects of relating and observing and making choices become clearer, and begin to become more positively effective, it is very easy to see that what is usually taking place is an increasing willingness on the part of people to (1) express their emotions as well as their ideas (2) allow others a safe place to do the same (3) accept that compromise is a necessary part of building community, and (4) be willing, seeing that this process is successful and satisfying, to utilize it with increasing frequency. What happens then is that often the structures that are initiated to handle immediate *crises*, gradually evolve into an accepted part of community life.

One of Cerro Gordo's most exciting possibilities is that, given a population considerably greater than other non-sectarian alternative communities, it may develop models of human communication applicable not only to other *intentional* communities, but to the larger world community as well. That may sound grandiose, but many Cerro Gordans feel deeply that the experiment may have a significant contribution to make to future decades - how neighbors can handle the normal interaction and the inevitable conflicts positively and productively.

Most crucial in the area of communication is that all-to-often ignored area of close personal relationships. The *social* lives of people in Cerro Gordo often reflect the changes that have been made on other levels, only as an afterthought. It is easy to become excited by the concept of participating in the construction of a new town, to make a commitment, and to move mind and body to Oregon. Once so many changes have taken place, however, there is the realization that this new lifestyle is putting many new strains on the close relationships: marriage, parenting, lovers, friends...

...many early friends of the project began to realize that their concept of Cerro Gordo was inconsistent...with what was actually developing.

It is one thing to abstractly deal with the logistics of creating community. It is even possible to *conceptualize* about what directions may take. But the experience of the Cerro Gordo project is that no one can really predict what course those relationships will take until the actions are taken.

One of the miracles of nature is the small stone tossed into the large pond. It hits, and disappears from view, but sends ripples out from the point of impact to the end of the water. Then the ripples bounce off the shore and move back on themselves. Seemingly endless motion from one small stone. It works for rocks and water...and it works for people and cultures. The processes people seem to move through in life go from experience to realization to knowledge to adaptation. The people in Cerro Gordo community are, individually, through their willingness to make movement, experiencing stages of growth that are leading their community through those same stages. This micro-change, like the stone in the pond, may lead the larger community, perhaps even the larger society, through a series of changes. The people who spend time and energy watching the ripples in the pond we call Earth, are almost unanimous in talking about the "transition" taking place. Not all of the movement is positive, since it is necessary to be burned before we learn about heat. But some of the change, this massive scale transition, is moving toward creating a very different, possibly a "higher" human environment. All it takes is for the small stones to keep hitting the pond.

WHAT HAS HAPPENED?

That's an easy one: Everything and Anything. One of the recent areas of serious observation in this emerging community, especially among those with a predisposition - sociologists, psychologists, anthropologists (the community has all of those) - is the pattern of change in relationships. While there seems to be no solidly predictable pattern, the very closeness of people - especially the direct participants in Cottage Grove - tends to act as an accelerator for whatever was going to happen anyway. Marriages that were shaky and probably would not have continued, move through the process of realization more quickly in Cerro Gordo. People who might, in an urban environment, have taken a long time to come together, find they are comfortable with each other in a very short time.

We seem to be creating an atmosphere of *safety* and *support*, where people feel better about really looking at what's going on inside, and are able to make choices about their social lifestyle. There is a strong sense among most community members that there are people out there who care, who will listen to them, and may even have gone through exactly the same experience at one time. Since what most Cerro Gordans are leaving is the depersonalized isolation of the city, it can be tremendously satisfying when the realization hits that people really care, and want to listen and share and support. It can also be very scary, because the other side of emotions surfacing more easily is that some of those increasingly noticeable emotions are negative ones.

Most community members feel a strong reluctance to legislate "musts".

One of the *phenomena* of the Cerro Gordo project is that many of those it attracts are from the *helping* professions. The teachers, social workers and psychologists who have made up the bulk of the early population have had a very positive effect on the community's ability to deal creatively with these surfacing negative emotions (though now that they are needed, people with the physical and mechanical skills to build the town are appearing...the Universe again provides). Several people have had training, some extensive, in techniques for facilitating open communication and positive handling of emotional *upsets*. This is one of the main reasons for optimism that Cerro Gordo may make significant contributions to human communication.

A TOWN AS SPRINGBOARD

Perhaps the most exciting thing about this new town that is being built is that the building is only in the initial stage. A suitable analogy might be in the creation of a game. Time needs to be spent initially deciding the purpose and the rules, but the game doesn't really start until the game starts. At Cerro Gordo it's easy to lose touch, given the hundreds of daily tasks and thousands of things that need to be done, with the *real* future. The game will begin in earnest when many hundreds of people, with the common goal of making a community work, are actually living in the town and interacting on a daily basis.

One of the goals of Cerro Gordo, and one that is not voiced as often as some of the others, is that many of the participants see the community as an experiment (the title of one early publication was *The Cerro Gordo Experiment*). The town these people are designing and building, and the systems they devise and refine (both physically and socially) can be a demonstration model. It becomes more and more obvious that the megastructures that most people live in do not work in the sense that they promote alienation and aggressive behavior. There are four billion of us now, possibly six billion by 2000, making 40 acres per family very unrealistic. Alternatives are needed.

Smaller groups can offer a much needed increased awareness of our interrelationships with the environment, and Arcosanti-type structures offer a picture of what may be needed to efficiently handle hundreds of millions. For many people, though, neither of these feels right, and Cerro Gordo offers still another approach.

As a result of the process of designing and building, and dealing with bureaucracies, there is an increasing awareness at this project of the need to live closer together. The rush to privacy, only possible for most in the last half century (with rising incomes) may be diminishing. Lack of space will probably curtail expansion fairly soon, though the environment will show its mark for a long time to come.

At Cerro Gordo, people are learning that while it is obviously best to build close for economic, energy and environmental reasons, there is a side benefit. A personal closeness is happening almost as a by-product. So many of the negative experiences of people in cities can be traced to isolation - alienation *related* to crowded conditions. Cerro Gordo may offer the future a way to structure community so that human closeness without claustrophobia can happen almost as a natural by-product of the town building process.

What are the structures that will foster this new sense of closeness? One way to present the potential is through a projection:

CERRO GORDO: THE FUTURE

Perhaps the best way to picture the Cerro Gordo of, say 1990, would be to construct a fantasy - a fantasy, though, that is easily within the physical potential of the community.

By way of contrast, both with present urban society and with the current lifestyles of most rural communities, what the average dweller in Cerro Gordo may look forward to would include: † Working on a variety of *flexible* work schedules. One example would be CUBE situation, where someone would work four or five days in a row, then have an equal number of days off. The off days could be spent in leisure, creativity...almost anything.

‡ Working *interchangeable* jobs, where the level of skill necessary is such that people can trade jobs. If you've been making furniture for six months, for instance, and want to do something else, you locate someone doing a job you would like to learn who wants to try something else...and presto!

‡ Daily community activities, either announced well in advance or decided spontaneously, would offer a number of choices for those with time to play.

‡ Workshops and classes, determined by who wants to learn and who is equipped and willing to teach, would be a significant activity in the community. A near infinite number of opportunities to interact throughout the day, and given the 900 acres of open land, plenty of space for alone times, too.

Now then, the fantasy...

On this particular morning, a non-work day, the community member has no plans. It is an unstructured day, one given to choices. After breakfast with other members of the home unit [there are six adults in this macro-unit] the community member heads for a cup of tea with friends at the outdoor cafe in the village center. Relaxing after a five minute walk, the day begins to take shape. A visit to one of the kiosks, which list activities, has offered a late morning seminar on kayak construction. There is a demonstration by the builder on the lake, following the seminar. Back to one of the Village Center cafes for lunch. In the afternoon, some of the town's musical folk are improvising on the Village Green. Good music and sun...wonderful for the digestion.

A community work party in the late afternoon does some road and path maintenance, and the twenty-five people who have signed up make it go quickly and smoothly. Forty minutes of quiet time and meditation

before dinner with a dozen folks from the cluster, and then down to the meeting hall for a showing of a first-run feature film [rented by the community]. An hour of conversation with unit co-members and off to bed.

Three things, hopefully, would be obvious from this fantasy. First, there will be a wide variety of activities offered to community members: The diversity of people interested in Cerro Gordo promises a near endless selection of things to see and learn and do. Secondly, Cerro Gordo is not primarily an agrarian community. While there will be opportunities to work in cluster, neighborhood and community gardens, the design of the town is more manufacturing and craft-oriented.

LETTING PEOPLE KNOW

A key approach to building the community has been the process of participating and publicizing. Through the **Town Forum**, an Oregon non-profit educational corporation, the project has published half a dozen major reports, and several minor ones. These are available from the address listed at the end of this article. The Town Forum, together with the **Cerro Gordo News** (published monthly by the Community Association) form the bulk of one of the community's larger businesses, publishing information on communities.

Another avenue of participation is the center for Creative Community. This is the project's *experimental college*, and offers college credit for students (at both undergraduate and graduate levels) who participate in a six week summer program. First-hand experience in the philosophy and physicality of building community is offered to the Center's attendees, who can then take this knowledge back to their schools and communities.

Visitors to the project are taken on a tour of the site, and spend time in the Visitor's Center on the property. As folks become more interested in the project, they usually attend the summer Gathering and possibly the Spring Gathering (held this year twice, once at Cerro Gordo and again in Santa Barbara).

While it may seem as though there has been a tremendous amount of work done on the Cerro Gordo

project so far (and there has) there is probably ten times as much yet to do. For the participants, building this community is an exciting and rewarding experience. It is not for everyone.

There are people who can pull up stakes, move to the country and join a commune. It takes another type of person to do much the same thing, the *uprooting* and changing lifestyle, and then become involved with nearly 200 other people building community on a really large scale.

Cerro Gordo has weathered a few storms over the past five years. Sometimes they got pretty severe. But it has been a learning and strengthening process, and a productive experience in building community. With each new member moving to Cottage Grove, and each new permit or loan approval, the future of the project is looking better. Perhaps the most rewarding of all the developments are the closeness being developed among the townfolk, and the availability of the lessons learned to the rest of the world community. Making a mistake seems less painful when cushioned by a sense that it need not be repeated.

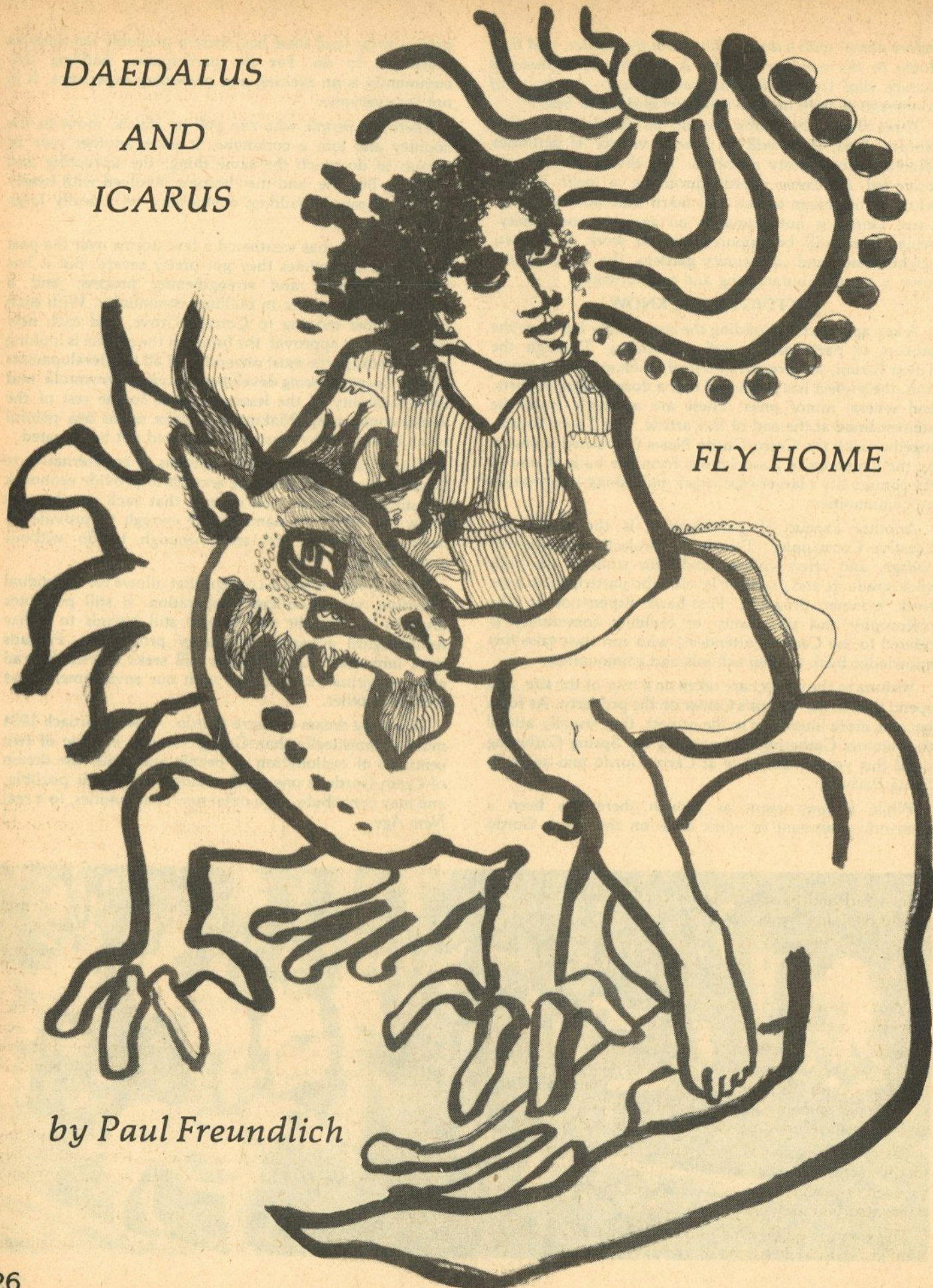
The vision of Cerro Gordo remains as an alternative to megalopolis. A village, large enough to provide economic self-sufficiency, yet small enough that each member can know the others by name. Large enough to provide all necessary services, yet small enough to do without automobiles.

Cerro Gordo is still a concept that allows for individual incentive, yet encourages cooperation. It still promotes diversity in thought and design; still intends to utilize technological advances in energy production. Perhaps most important, Cerro Gordo still seeks to establish an ethic of mutual respect both with our environment, and with each other.

This is the dream of Cerro Gordo. As we approach 1984 more optimistically than George Orwell, in spite of two centuries of exploitation of people and land, the dream of Cerro Gordo is one small example of what is possible, and may contribute, with other new communities, to a real *New Age*. □



DAEDALUS
AND
ICARUS



FLY HOME

by Paul Freundlich

1

Like a small, dark fire engine, Kranga cuts thru the lunch crowd at the Daedalus dining hall. Impatient planner at 27, nods to one of her two lovers, and moves on to crisis #3 on the day.

The Visitor Manager meets her in the office doorway: "In there," she grimaces, "Jake and his...his lady."

Kranga shifts gears, enters the room. One over-ripe hippy and his post-adolescent woman, with 3 year old on lap. She looking cowed, he defiant: "I know my rights. I was at East Wind in the early days."

"How long?" Kranga asks. *Are you an ancestor demanding respect?*

"Coupla months."

"You should've stayed. This is Daedalus, not East Wind, then or now. Federation communities make their own rules about membership."

"Hey, boss lady," says Jake, beginning to dodge and weave like an old boxer who's been hit too many times, "we're here to work. I'm a carpenter, a good one. I'll pay my way."

"And what about you?" she says, facing the woman. "What do you bring..." *besides two mouths to feed.*

The woman begins to cry.

Or do I envy her the thoughtless child?

Kranga throws up her hands. "You people drive me crazy." *Living free off corporate fat, then turn to us when times get hard.* "All right, we'll give you a two week provisional..." *But my bets are you won't make it...*

Upset, Kranga climbs to the roof. Surveys the buildings, taking in the refinement, the harmony with the land. Watches the relaxed flow of life across the central courtyard...calming herself. *We built this. We earned our choice.*

A deep breath, then back into the day.

2

To whirl and to spin... Jason coming down from the dance, retaining the power.

"You who've come here today: This moment is real. Touch it. Let it surround you, then like water, flow away..."

"We are dust in God's eye, as easily removed. We are the universe, in each moment precious as star birth."

"Now slowly...quiet the voice... Listen to heart-beat... You have your own rhythm. Inside of you is the whole universe. Follow the energy from micro to macro... There are galaxies spinning in your brain; a billion entities live and die each second. You are everything and nothing..."

"Before choice comes acceptance. Until your karma is totally integrated, you jerk like puppets. Your fear is of yourself. You can only die. Accept your karma so you may dance...so you may choose..."

The room is quiet. One hundred people in contemplation. Jason, fluid dancer at 34, sufi dealer in soul medicine

dispensed to straight drop-ins, surveys them, tends the flow of many streams, himself awash in the greater flow to come.

The flicker of an eye, the first discordance. One finger snaps the drum. Jason uncurls and leads the way to the sweat.

"We who have fasted and purified our bodies. We who have cleared our minds...rejoin the earth, fire, air and water. Grant us visions; the community to join them; the discipline to practice them..."

"Ho."

Later, as Jason prepares to leave the retreat center, one of the staff collective, an old friend, joins him: "I miss working with you. Come back to us more often. It's good for you, too - be careful, Jason."

Jason shrugs, "There are strains. But it's exciting. So much is opening up so fast. Trust me. I'll know when I'll hit my limits."

"By the explosion?"

They both laugh.

3

"The principal is clear," says Jason. "A matter within Southwest Region, backing by regional council and no recall."

"And the principal?"

"None of your business."

Several prime planners look pained, and in the outer circle of lot-selected community planners there is muted whispering. Finally, Josephine, senior planner from the far west, sighs, "Our business...our business... None of our business." Picking up strength. "We're met here as Federation representatives to discuss the national implications of our actions - past, future and present."

Turning directly toward him: "Jason, your defensiveness astounds me. No one's judging you. We need your understanding for ongoing struggle with the corporate sector. Your actions affect that struggle. Now cut the anarchist bullshit and tell us what you had on your quite adequate mind."

In the hallway between sessions, a half-dozen gathered around Jason. Kranga Daedalus, on the edge, listening.

"The workers at local 138 called at 4. Seized the mine and want support. I call the Guv's Special Assist, and tell him Southwest Regional's behind 138 and hold the troops. We talk power votes and get the stay. Next morning, I call Michelle at Commerce and she packages a CD-Collective with Labor - loans, t/a and swings the buy-out. But I've been getting dumped for stirring up corporate counterflow."

"You did raise a challenge," someone challenges.

Jason shakes his head. "The challenge is in the opposing economic systems. They'd crush us if they could: They can't afford violence and we don't believe in it, so what's the fear?"

"What's the point? That's what Jo wanted."

Patently: "Common aims come first, then coalition,

trust from working together, and Federation down the line. When the aims are common, we must take the risks...must take that next step."

The crowd breaks up, leaving Kranga and Jason for a moment. She hesitates...*Man, what juice are you squeezing?...* then, "But why did you deny the Assembly?"

A quick smile flashes, then guarded, betraying his control...embarrassment. "Why do you think?" *Who are you to seek my motives?*

Carefully: "Not to be put on the defensive?"

"I didn't like the mood. I want the issues out front - not me or my actions."

Pause, assessment: "Do you ever fear your own power?"

A small gesture of acceptance: "We make our choices where we stand. Among peers, the collectivity emerges and I'll stand aside soon enough. There are many ways to serve."

"Truly." *And truly jive.* "Do you ever stop giving speeches?"

Giving her his full attention, finally: "I might."

Pause. *It all feels slowed down... I feel the tension... your attraction...*

The signal for the meeting to resume, and with a touch of recognition, they suspend courtship.

4

Time passes. They had become lovers at Assembly without thought of continuity, and yet... There's an ache between them they don't understand, but to which they both respond. Something peaceful at the center of that whirling energy...

A note scribbled on Daedalus board with her name: "Kranga, Jason can get C-Products Northwest Shuttle w/2 week layover, if you will. Discuss Saturday, vid-connect 14:30."

Unlike the largest and long established Federation communities, Daedalus isn't plugged into the video circuit, but it's close enough to town for an easy run. Saturday, Kranga in a booth, pre-reserved to receive Jason - guessing at what signals he needs from her to call for visual communication - accepting the jump in intensity.

At 14:30 he's on the screen.

Composure, almost meditation in the milliseconds of credits passing by.

Finally, a smile forming: "Glad you're there."

"Mutual."

"I've thought about our time at assembly. I'd like more."

"Here is difficult, but yes."

"Sure?"

"I've been pulling away from a lover, and co's hurt, but I choose."

They search each other's electronic, reproduced, thoroughly scanned image for present ambiguity, future trouble. Find none to speak of.

"When?" asks Kranga.

"Mid-April. I have a workshop with Cascade and business with Hoedads. Take two weeks after - or as much as we can stand."

"Or lie."

"Bawdy."

"Clever to arrange work this way."

"There are many ways to serve."

5

As a two year, prime planner for the Southwest Region of Federation, Jason has access to certain privileges not available to the average community worker. Like the eighty hour work week, they go with the job. Accumulated labor credits for comp time mean a year's vacation, or at the present conversion factor, about \$20,000. Although Jason's credit rate is the same as any 1-craft level worker (agricultural, educational, technical, artisan, healer) few except prime planners have work which so touches every aspect of their lives as to be given a free hand defining on-time.

Justifying the northwest trip is mostly an internal matter. If he hadn't proved trustworthy and productive over many years, he wouldn't be in the position. Still, he monitors the manipulation, sensing his attention for the whole is waning.

On his way out of town, after leaving his commune within the Albuquerque Collective, Jason visits his bio-mother at her Ashram.

"You sound serious."

"More intense, anyway."

"You were always that."

"Not about sex..."

"Then it's not about sex..."

"True. Intuition, I think...matching, mating..."

"My blessings, and the Holy Son's."

He grimaces: "I'll take yours gladly, mother."

6

Kranga riding tractor. Mechanic and driver her first craft, and she does a four hour shift when not traveling. Rumbling down rows, banking hard for the turns, enjoying the *nowness*, mind at rest, planning can wait.

Late, in M'Tota, the children's house. The two hours of her shift a discipline and a preparation. Another craft to be...not mastered...released. Feeling the presence of the biological encoding. A time to slow down the pace, pause... A child flies by, energy consumed in weightless play...well, pause briefly...

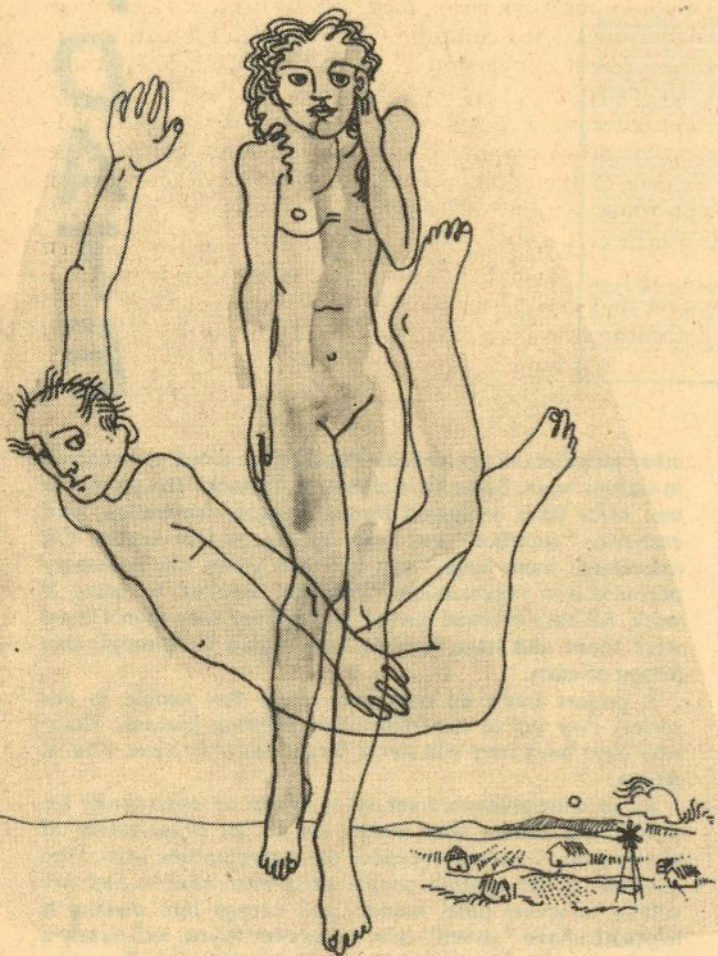
Feelings of confusion. There's an urgency Jason's visit evokes: *Take me as I am, man, and I will take you away...take us away from our hustle, moving the world around...the world will move us. Federation things it's so strong - forgets we are no stronger than our truth...*

"Now who's making speeches?" says Jason, stretched in her bed, truly here, time between lovemaking, cool, early morning Oregon.

She says, "I question in you what I question most in myself...the attitudes which seem least grounded. I see them seemingly resolved in you. Your balance challenges me, but I suspect it, too."

That rolls him over. "I can't operate at this level without analysis, and the work needs doing - smooth the synergies; front the corporate interface for cash flow and least hassle. Intellect precedes intuition - should I stop planning because I can't dance all the time?"

"Perhaps." Thoughtfully. "Come ride the tractor with me and find where the cash flows. You need grounding, sufi-spinning-planner-dancer."



"And will you ground me, lady?"

"I'll do that," and ruffles his head to her breast.

"Then I'll ride with you till the field is plowed."

"And will you watch the crops come up...?" Suddenly tiring of the play: "I've thought of having a child."

"You'd choose with me?"

"I've considered."

"You raise those questions for me, too. But if I made that choice, I'd choose to share the child. Given our lives, it would take time..."

The pull closer: "There's time," she says, flipping a cassette, *the sound of baroque rock weaving them into a play of light and shadow...*

NOTES

1. Daedalus Community grew out of the rural escape of some inner-city craftspeople in the early 80's. In the first hard year most of their illusions left, and many of the men followed. Daedalus developed as primarily matriarchal, significantly black and lesbian. About the visitors: Jake tried to have his old lady pull a clean-up shift for him, and they were on their way in three days.

2. One of the nice things about Federation is labor exchange across community lines. As a respected workshop/ritual leader, Jason is much in demand, doesn't need the hours, and does retreats mostly as relaxation.

3. The tension between traditional labor unions and worker-managed and owned businesses has only begun to ease in the last decade. It took a new generation of union leaders, who no longer believed the myth of unlimited material progress [it had become clear in the 70's that unions could be as rigid and invested as the capital managers] to begin to see the local unions as potential collectives, and to raise serious enquiries about Federation.

While the cooperative sector of the economy hovers at about $\frac{1}{2}$ of 1%, the level of interest among government agencies like Labor, Commerce and HEW is much higher, particularly on the regional and local level. A number of Federation planners have moved into medium-level administrative jobs. There's been some criticism about conflict of interest, but the laws are defined on the basis of taking financial advantage, which is mostly irrelevant for a member of a Federation community. Unless Federation was identified as *subversive* [the congressperson from Utah who tried it had the Mormon church thrown back at him] the corporate sector will probably just have to make some room.

4. Even with miniaturization in the late 80's, cameras are still too expensive to put in a phone booth, or in most private homes. Most businesses have vid-connections, but at line charges of \$300 a month, Daedalus is just on the edge of it being worthwhile.

C-Products [Community Products] runs a fleet of small jets and turbo-props as the marketing arm of Federation. First call is goods, but an economic planning meeting and a workshop for a prime planner would easily qualify for a space.

5. The discussion about craft levels is still alive within Federation. Most of the more sophisticated communities found they needed craft differentials, not so much for reward as to identify competence as workers traveled between communities [*here we go again*] and perhaps more important, as a rite of passage within a guild. The range is simple: 1-craft = master [teacher, designer]; 2-craft = participant [competent worker]; 3-craft = apprentice [learner. Some communities, particularly smaller and more agricultural, hold proudly to a purely egalitarian structure.

6. If they had a child, it would probably stay with Kranga at Daedalus. But almost any combination is possible, from all together to Jason, Kranga and the child in three different communities. So long as the parents are working members of Federation [and can negotiate acceptable agreements] labor exchange provides, and the community sustains. □

Renascence Project [issue #28] and NACUL [#24] were two of the more visionary articles we've published on the relation between physical planning and community. In these two *UPDATES*, we find Tullio Inglese of NACUL improving on his designs and searching for the best means of implementation, while Renascence looks at some recent problems. Renascence has developed a broad and ambitious approach to urban development involving education, philosophy, sweat equity labor for shares in various related corporations, and rehabilitation of existing buildings in Kansas City. The process has been challenging, speculative - and as is clear from this candid column [reprinted from the most recent "Renascence Reports"] in our attempts to create the future, we can sometimes get ahead of ourselves...

UPDATE

RENASCENCE PROJECT
REDUCING IDEAS..... TO PRACTICE



by Richard Goering

Renascence is an organization of people who are working to create a new future for the city of Kansas City. It is a group of people who are working to create a new future for the city of Kansas City. It is a group of people who are working to create a new future for the city of Kansas City.

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The active phase of the project - bringing together the people, finances, and structure - began just over a year ago. The project now includes about 75 regular participants, and three companies with full and full-time staff. It has attracted local investment capital of over \$25,000 and has produced a net income from properties, sales, rentals and consulting. The project has a solid financial base and is financially sound.

area the library supplies the project with other space and equipment, and when an open requirement which people gather to work, plan, read, think and learn. The full-time staff members are being recruited at the library. Most are involved in work in the upstairs kitchen and dining areas and hold titles open. The library also runs an open book lending system.

The library has 50 charter members who are becoming stakeholders in creating space and later in the project. Most of the general public staff is drawn from library membership. Monthly support is given by 100 members, and many members are active throughout the project. The membership is being increased to 25 by an expanded membership program opening this fall. The members are required to read the original text of the library, and they will receive feedback when the library makes a series of investments.

Terra Corporation, a local corporation established March 1977, is involved in business operation and property management. Terra controls most of the building with 71 rental units, mostly in the Westport area. The goal of the renovation project is total restoration of the property, and installation of solar energy. At the present time, Terra is busy with ongoing maintenance and initial improvement of properties to make them available. Terra has been financed by the sale of stock to local investors, who have generally purchased stock in small amounts. Several firms have themselves become investors, with the stipulation that they contribute to such a renovation project. At the present time, Terra has a total investment of over \$250,000 in stock and an investment in the corporation.

Renascence through Inglese, a non-profit support organization established July 1977, provides design engineering, planning and long range planning for all aspects of the project. It also provides much of the initial capital for new project ventures, according to the requirements of the project. Terra's original capital investment in the project is \$250,000, which will be repaid by the project's income over time. Terra's original investment in the project is \$250,000, which will be repaid by the project's income over time.

Future Plans
The full Terra Corporation is beginning the construction of two professional office buildings (except those designed by Renascence through the project) in the Westport area. The other will be a garage. Terra is also beginning to build a family of four. The MIT will have three units, including three bedrooms, a kitchen and living area. It will have 100 square feet of living space, about half of which is typical suburban house.

Address: Renascence

Address: Renascence 1985 is one possible direction that Renascence might take. The other future for 21,000 people sits on a few acres of land. It is about 45 acres tall and goes about 20 stories into the ground. It could be built today, but it shows some signs of being a long-term project. The only access to the site is through the hole in the right. A large industrial vacuum covered system that goes to the nearest city. The area surrounding the project is protected as wilderness. The site itself is designed as an area to manage.

Renascence Project

The Renascence Project is a business related organization concerned with reducing waste in practice. The project has established a design team and will produce alternative and innovative economic and environmental conditions. The team will be made up of individuals who are working to create a new future for the city of Kansas City. It is a group of people who are working to create a new future for the city of Kansas City.

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TANSTAAFL!*

Nothing is free. Even a wild berry requires your intelligence to know it as food and your action of reaching out to pick it. Projects like Renascence contain within them their own specific challenges and opportunities. This can cause an organization and the individuals within it a great deal of stress, if they choose to let it.

I consider Renascence the only real school for entrepreneurs in the country; a school where theory and practice are united with the consequences of both experienced daily. This is as true for myself as anyone else in the organization, for I have designed for myself a condition that requires constant creative growth and self-development. We are all at the root dealing with the same "problem—ourselves."

The last few months at Renascence we have been struggling with growth, continual "re" organization and the paradox of having our resources spread way too thin while being bombarded with new opportunities, demands on our time and the organizational difficulties of bringing in new resources that are coming to us. While dealing with short term money needs I have not had time to respond to all of the prospective investors' requests for information. This can be frustrating.

It is at times like this that we discover "how much" we really want our project to succeed and if we are willing to pay the price of success. That price is always the same; greater self-awareness, a clearer vision, a better focus on how that vision is realized on a day to day level, an improved ability to deal positively with ambiguity and stress, the willingness to see it through and pay the price; and most importantly, the ability to keep it all in perspective and to transcend stress to re-make the process into a truly creative, enjoyable learning experience.

For me, the last 2½ months have been the most intensely educational period of my life; they have demanded from me personal growth on growth on growth. The same is true of

other members of the project. People have acted and reacted in various ways. Some have chosen to "attack" the project or me; some have struggled through anger, frustration, and economic "sacrifice" and have left the project neutral but exhausted; most have "dug in" and made the necessary personal and organizational changes required to make it work. All have reached inward for reserves they didn't know were there and have step by step pulled us through this period of cusp.

A project starts up only once. Very few people in our society ever get to experience this birthing process. Those who have been here will never forget and will know what it means.

As an entrepreneur, I set out to create an opportunity for myself and others who would see it; an organization of alternatives. I have succeeded, the opportunities exist. The question is; do enough people exist who want it and are willing to invest time, money, and energy into making it happen? I have "risked" that the answer is yes, and nearly a hundred people at this point are sharing the risk. From the beginning this organization was never conceived to be merely the vision or actualization of only one person or of a few. The idea is that others would see the usefulness of the project both to themselves and to society, add their efforts and become co-creators sharing ownership and creating a new common wealth.

At Renascence we have laid out our evolving philosophy and practice, our dreams, hopes, visions, process, methods, frustrations, successes, failures. Everyone within and without the project is free to respond in their own way; to question, to doubt, to ridicule, to disown, to own, create, to add to. The question is; do we want it enough? Do you want it enough? Time will tell.

*There ain't no such thing as a free lunch. □
—Matt Taylor

Renascence Project, 3611 Walnut, Kansas City, Mo.
64111. Phone: (816) 531-0408.

"When mankind's activities or institutions ignore nature's realities, sooner or later history catches up and the realities must be faced... We are hungry for alternatives to existing land use practices based on more ethical distribution and rational consumption of resources."

The Community Land Trust, International Independence Institute

UPDATE

DESIGN FOR COMMUNITY

by Tullio Inglesse

NACUL Experimental Community

The major design and development of NACUL Experimental Community, or NEC, are being carried out by me and my students at NACUL Center. The project began in the summer of 1974, at which time we began to focus our energy and resources on the project. Currently focusing out of attention is to design and help build a new community which would:

1. counteract urban sprawl by providing a more compact, ordered and humane place in which to live.
2. promote community spirit and provide choices for social experimentation.
3. facilitate all forms of individual and collective ecological practice and provide a model in recycling, pollution control and conservation for other new and existing communities.
4. be predicated upon principles of ecological architecture and be able to use direct energy from the sun, wind and organic by-products.
5. stimulate the residents to be directly involved in food production and processing.

After some research and basic calculations we concluded that NEC with a projected population of 4,000 people, would require 1,440 acres of land, mostly for recreation, farming and grazing, including approximately 15 acres for the buildings themselves.

During the early summer of 1974 I drove my old reliable pickup truck looking for possible building sites in Western Massachusetts, primarily Franklin County. Approximately 33% of the county land is in farms, 10.5% of which is crop land. Potatoes, hay, corn, vegetables and tobacco are the most common crops. The most valuable source of farm income in Franklin County is dairy products.

The attributes considered were:

1. year round accessibility
2. maximum southern exposure to enable the use of solar collectors which would help make NEC energy-autonomous
3. maximum agricultural potential on the site or close enough to enable the community to grow all or most of its food
4. best potential for aquaculture for fish farming
5. wind generator potential to produce electricity
6. availability of on-site building material
7. water and sewerage possibilities
8. availability and cost of land; possibility of farming a food forest
9. general soil conditions for construction, farming, grazing...
10. proximity to existing town or city
11. advantageous micro climate
12. positive social and political climate

NACUL EXPERIMENTAL COMMUNITY
SCHEMATIC SITE PLAN - NACUL CENTER
DISTANCE BETWEEN WEST DEPT AND EAST DEPT: 1/2 MILE

NEC general plan

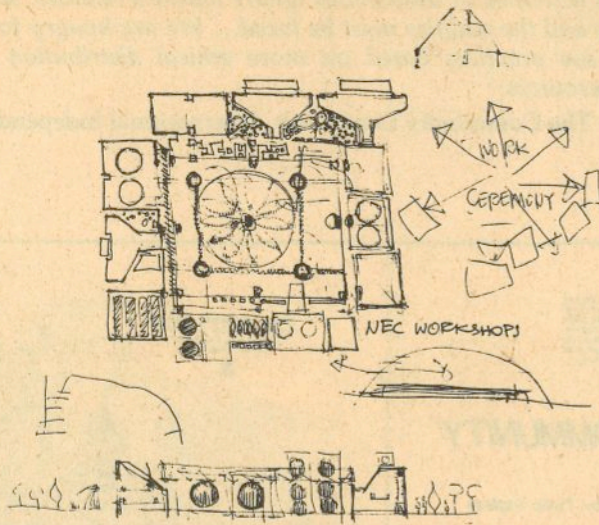
NEC is composed of a cluster of buildings of various shapes and sizes which form an interconnected three complex. At either end of the complex is a terminal or transportation depot where all collection producing vehicles are parked. People will be able to use electric or methane powered cars or walk along a pedestrian street connecting all buildings. The community wraps around the southern base of hills which protect the buildings and people from cold winter winds. The slopes of the hills are used to produce and store much of the electricity required by the community. Between the community and the hills there is a public park for recreation and sports, and on the south side are several hundred acres of community farms and private gardens which provide residents with most of their food.

It has been approximately a year since the printing of my article on NEC. During the past year I have received many letters asking about me and our work here at NACUL Center. People have asked, (1) "How do you manage to maintain a sense of optimism and idealism in a world of practicality?" and (2) "It all sounds wonderful. Please reserve us a place in the housing complex." and (3) "Are you working on projects which are smaller and more reusable?"

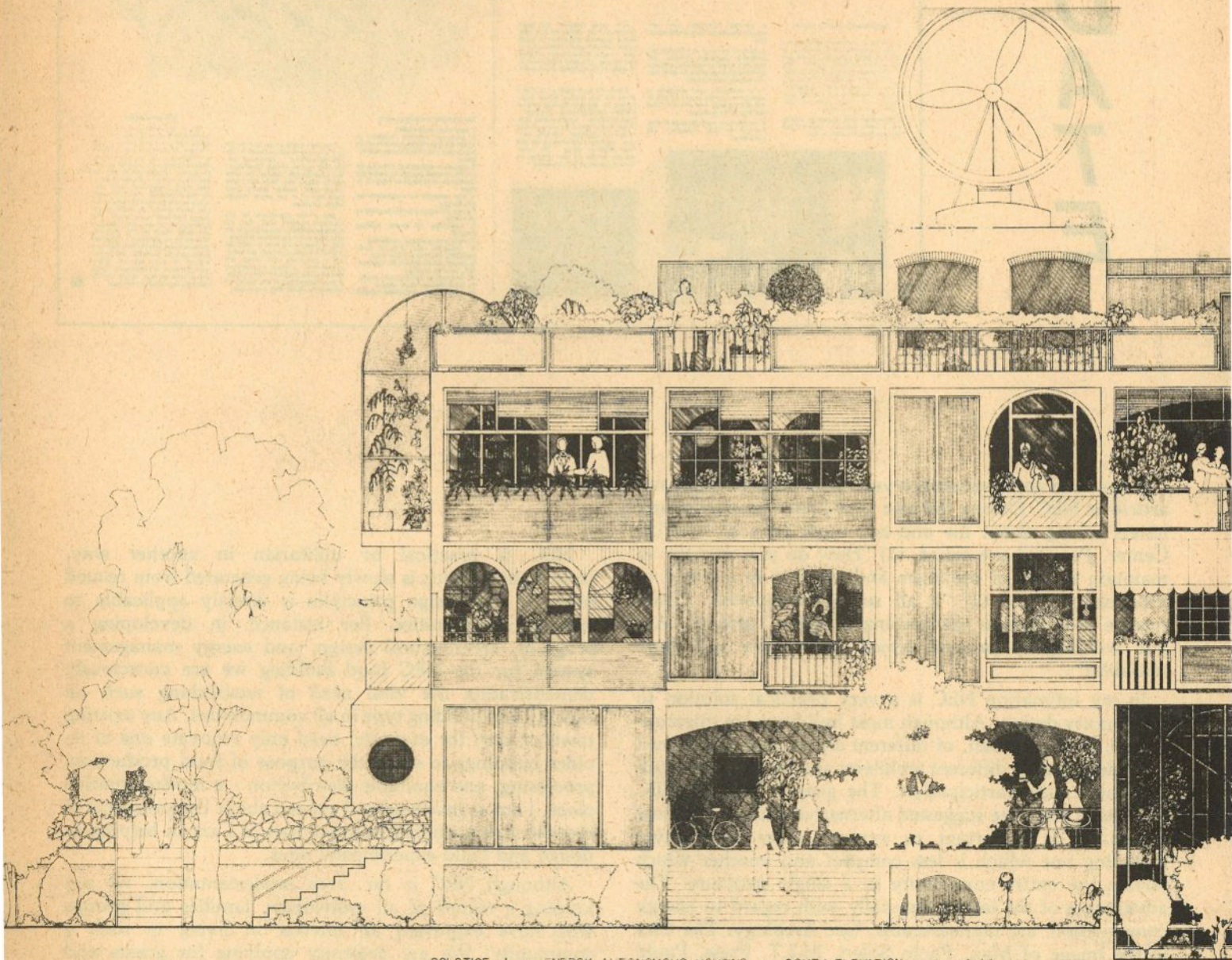
In my estimation NEC is a very practical solution to community design. Although most buildings are interconnected, they are small, of different styles, and intended to be designed by different architects and/or designers with maximum user participation. The general plan of NEC represents only one suggested alternative and is not a final design. It is important to explore other alternatives including one which is less compact and another which houses the entire community in a single structure. The advantages of the latter, especially with regard to energy conservation, are immeasurable. (see *Arcology: The City in the Image of Man*, Paolo Soleri, M.I.T. Press. Paolo Soleri has been working for years on this important concept and will obviously be the best person to consult.)

NEC is practical or utilitarian in another way. Information which is slowly being generated from related research and design principles is directly applicable to existing communities. For instance, in developing a program, architectural design, and energy management system for the NEC food building we are consciously demonstrating the vital need of establishing such an activity and building type in all communities. Any existing town or city, for example, need only renovate one of its older buildings to serve the purpose of food production, processing, and equitable distribution - a modern market place. I am as involved and excited about the prospects of reconstructing existing communities as I am in helping to design and build experimental ones.

Although NEC is far from implementation, we are keeping a record of all individuals, families and groups who have expressed an interest in living in such a community. We are presently applying for grants and asking for personal donations to continue phase 2 of the project.

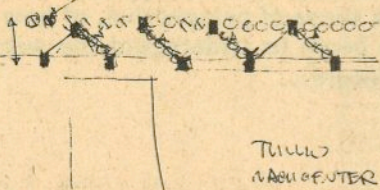


We have, most recently, been developing Solstice 1, the energy autonomous housing complex here. The design process is similar to that used for other housing. Solstice 1 is an isolated building, housing between 80 and 100 people and surrounded by farms. We plan to complete the first phase of the project in 2 months and apply for funding to continue the project. If you own or have access to a suitable building, please contact us.

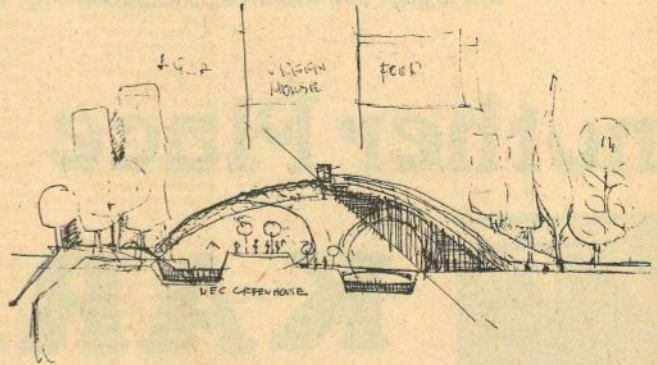


SOLSTICE 1 • ENERGY AUTONOMOUS HOUSING • SOUTH ELEVATION • SCALE 1/2" = 1'-0"
 NACUL ENVIRONMENTAL DESIGN CENTER • TELLO INGENIERIA • DIRECTOR
 DRAWN BY: JANE MURRAY • ROGER CHARBONNEAU • MARY ROSADO • ROBERT PASQUANUA • NECLÉ-BATINI COE • DECEMBER • 1977

SKETCH BOOK WITH NOTES

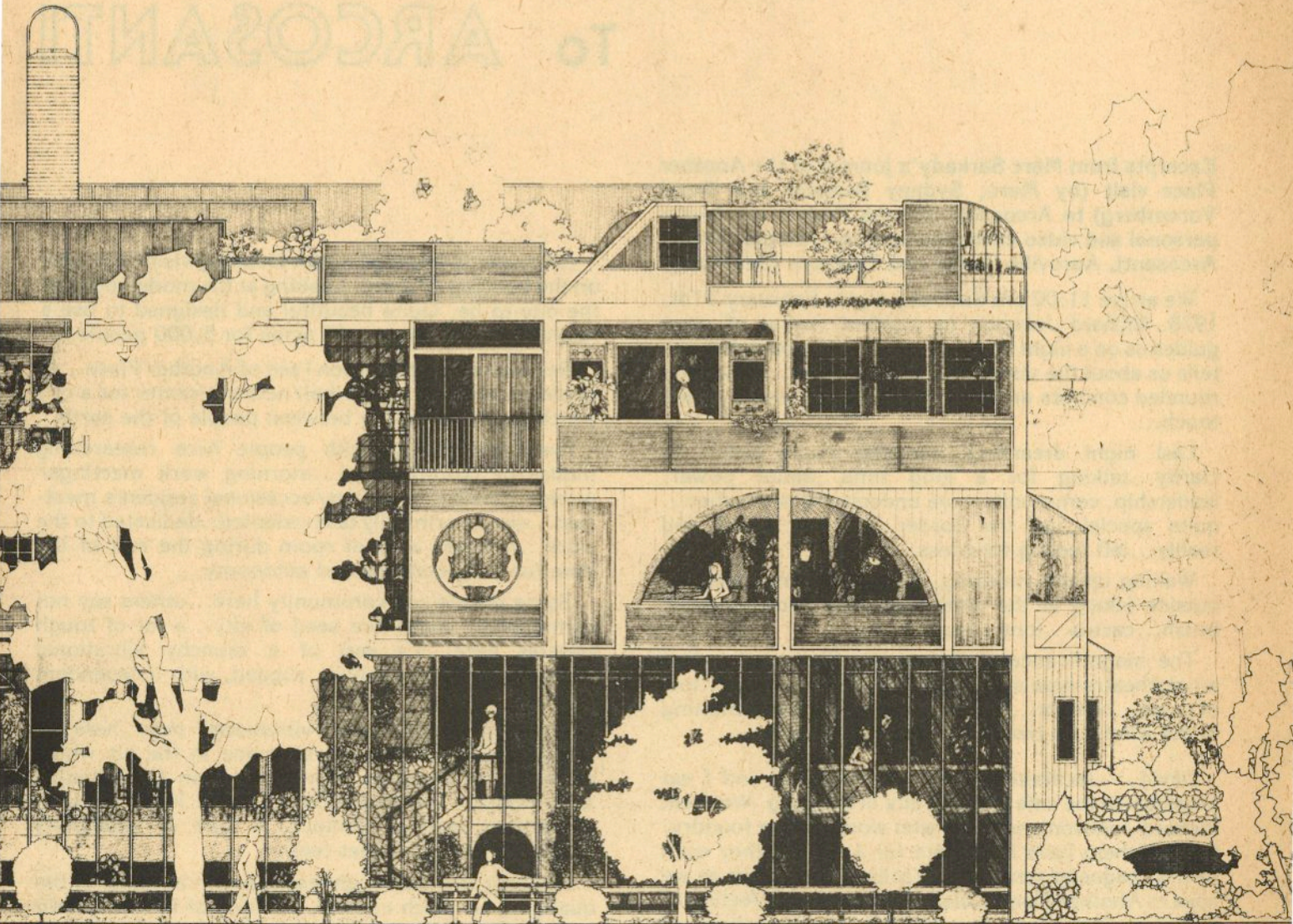


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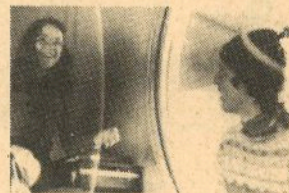


We see a common purpose of planetary evolution between Arcosanti, Another Place, Findhorn, and Auroville to develop the archetypes of a new civilization. By meeting each other we gain a sense of perspective, of how it fits together, also a common language. We begin to understand the word, the logos. We manifest the becoming, the future...

Another Place



KARASS PROJECT



To ARCOSANTI

Excerpts from Marc Sarkady's journal of the Another Place visit (by Marc, Sydney Beudet and David Voremberg) to Arcosanti. Karass Project involves a personal and video exchange between Another Place, Arcosanti, Auroville (India) and Findhorn (Scotland).

We arrive 11:00 pm Saturday night, February 11th, 1978. Richard Johnson (a resident crafter of clay) guides us on a night time tour. As he flips on lights and tells us about the vision of a wholistic city, we see the rounded concrete arches, strong shapes with a gentle touch...

Last night dreaming...meeting Paolo Soleri in clarity...talking for a long time...about power, leadership, community...we understood each other... quite special...on the border between dream and reality...left feeling fondness.

Waking up this morning, sunlight on me. Walking outside taking in the earth...red and brown...scrub brush...cactus...lone trees.

The magnificence of Arcosanti all around...giant amphitheatre-type structures, circular windows...lots of grass...cement...rugged structures...bells chiming in the wind...on trees...hanging from walls...

David, facilitator of the video letters, and I eat breakfast in the cafe in the Crafts III building. We meet Richard Johnson and Peter who works in the foundry. Both of them have lived here for a while...they each have a magnetic sense of joy/pride in Arcosanti as we have in Another Place...also a similar sort of feeling of knowing the plan...so delicate, this feeling of knowing. Yet to remember unknowing/humility/eternal beginnings...

Arcosanti is founded on an amazing vision: to take on the building of a city. Looking at the model today of the city-to-be. Quite beautiful and designed to use a relatively small space...13 acres for 5,000 people...

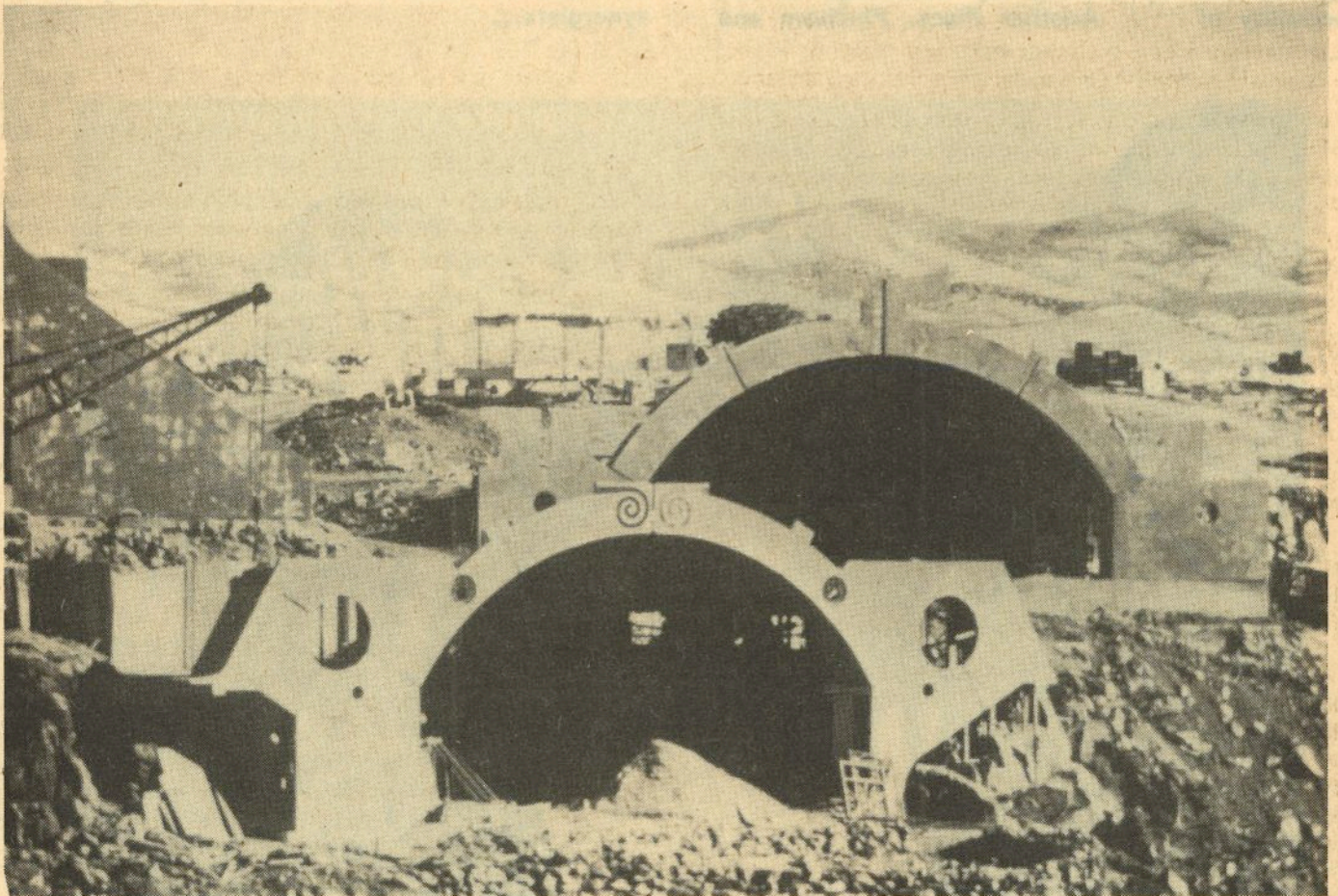
Reminds me of the vision I see of Another Place...as conference center...as tribal/network center for a city which exists intangibly between people of the earth.

I've been talking with people here researching modes of co-ordination...morning work meetings/weekly schedule meetings/occasional residents meetings...seems primarily task-oriented..dedicated to the work...it leaves a lot of room during the rest of the time for independence and autonomy...

Some people say community here...others say not community...more like seed of city...a lot of tough cookies here...it's sort of a raunchy vibrational tone...raunchy as positive, rugged, with independent humor...

Thinking more about vibrational tone here at Arcosanti. There is a lot of space in the air which allows much freedom, lightness, room for initiative and motion. The space comes from loose contact, sometimes lack of contact. A sort of anonymity similar to the city-street-feel.

Noticing how the roughness of here - in terms of the quality of so much cement, the lack of heat in a cold season, the construction work, the rugged independence - how all this does not allow for much softness/-openness/vulnerability...



On the Vision of the Karass Network

As we come into our identities as organizations, we begin to see ourselves and our strengths and our lacks. We begin to see ourselves in the world, relating to other organizations with their own strengths and lacks. The karass is a vehicle for learning from the strengths of each other...for example:

Arcosanti as: architects, builders, ecologists, scientists

Another Place as: process and leadership consultants, network facilitators, midwives, healers, children's program developers, conference and event organizers

Findhorn as: community organization consultants, artists, followers/leaders of spiritual disciplines, communicators with the plant world

Given this rudimentary understanding of our resources, we can see how travelers from one place to another could do mini trainings in their skill or discipline... We can also use the video letters as a means to investigate, to share skills and to carry on a dialog...

In addition to the exchange of skills and resources, the Karass can increase our perspective on the nature of planetary work, and provide a sense of support and togetherness. By sharing my knowledge of the speciality of Another Place, Findhorn and

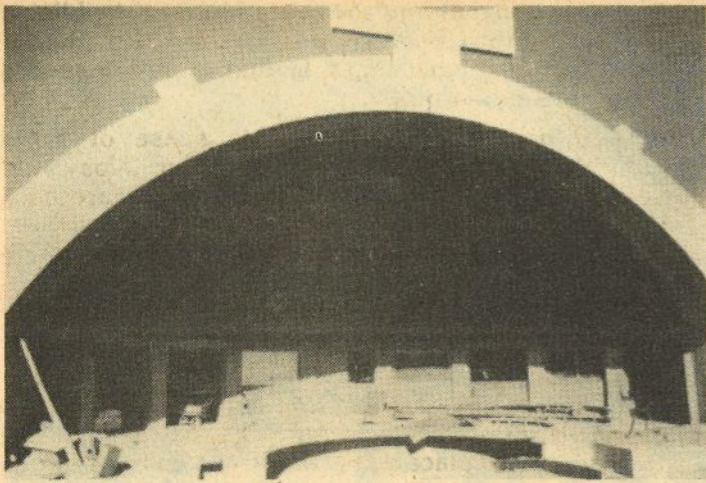
others, I'm identifying the many facets of building a new civilization...By sharing similarities, I'm clarifying the similar challenges in human relations and environmental harmony...

An important element of this sense of world community is the reaching beyond our idiosyncracies...getting at the essence of what we are each trying to do...learning to translate language/concepts into our own terms...this becomes even more important as we reach beyond our communities and our karass in to the larger context of the world...our work must be translatable to be usable.

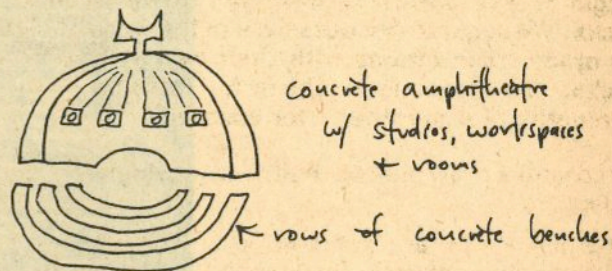
An important part of the networking between Arcosanti, Another Place, Auroville, and Findhorn is perceiving each place as a totality...as an organism... as a personality. This perception involves listening with the whole being, with the soul...related to the principles of large group facilitation...creating an openness within oneself to feel the whole.

I keep seeing over and over again how our specific cultural belief systems often make it very difficult to listen, hear and speak with resonant compassion for each other. This holds true not only on a planetary level, but also within our small communities, collectives and workplaces... We need to learn to let go of our feelings that we are the right ones, the only right ones, or that our answer is the answer... Rather we need to learn to combine answers, to be synergists...





Walking late last night around Arcosanti, I come upon the ceramics apse...it looks like this:



I knew I needed to sit and bring myself to a harmony with the physical structure of the apse...to enter into the physicality and experience its essence...

As I sit meditating with the apse, I hear the echo of the rush of the rain/melting snow running in the gully hundreds of feet below...the apse breaths the river of life as the conch shell breaths the ocean remembered.

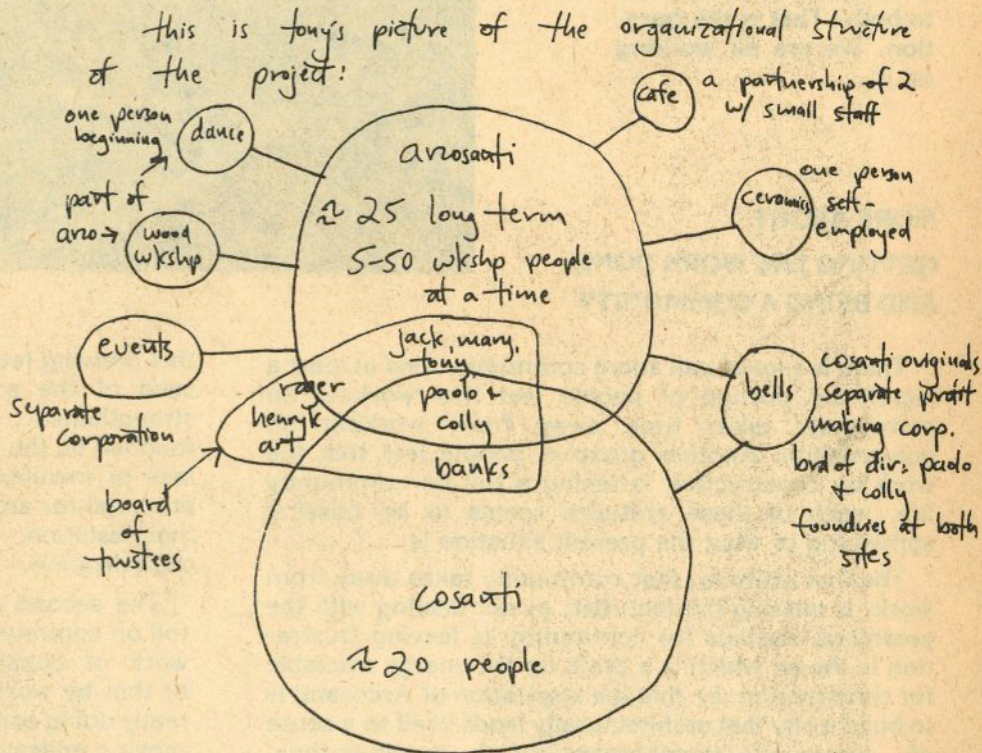
this is a city of the sun
 its shape is circle
 the structures have humor, lightness
 it is the stone that glows...
 the city calls for music, drums, dance, visible
 expressions of the personality/culture...

I worked building the greenhouse this afternoon... waterproofing concrete blocks, pouring concrete, digging and filling ditches. Working on the greenhouse gave me a better sense of the psychic emotional flavor of this work. It's an important way to know Arcosanti.

I spent much of today talking with Tony Brown, the site co-ordinator. Tony's job is basically the physical construction of the city. He oversees the crews, and makes sure all is going well. Tony also runs the heavy machinery (crane, backhoe, dozer). One thing I got from Tony was his fierce dedication to the project, and his intense attraction to the energies of places like Arcosanti, Findhorn, etc.

The variety of the people here, and the variety of their understandings of the project, their commitment to the project, and their competence at carrying it out - this is awesome. I am gaining more and more appreciation for the unity of large diversities...bizarre and creative synergies...

Days here are teaching me over and over again the differences of each of our individual perceptions of reality, and how each is right for our karma...

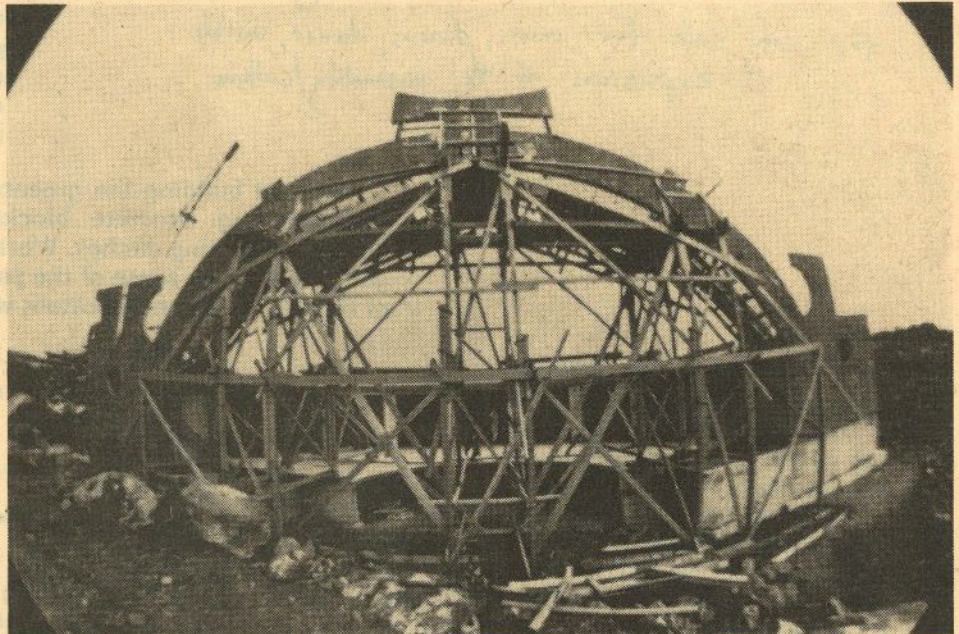


Talking with a small group of people tonight - coming to a central question concerning governance here at Arcosanti, as well as at all the other new centers people are gathering around. There are two principles to take into account: 1) the hierarchy of function of the work... some people know the work/tasks/vision better - analogues to specialization in nature. 2) the we-are-all-in-it-together sense of equality/community. How to do justice to both? That is the question. We are all working on it...

MORE ABOUT GETTING THE WORK DONE AND BEING A COMMUNITY

There is a lot of talk about community, and at least a significant portion of people feel that working on community takes time away from working on construction. Another group of people feel that the work on construction is taking a toll on community life...each of these attitudes seems to be missing something of what the present situation is:

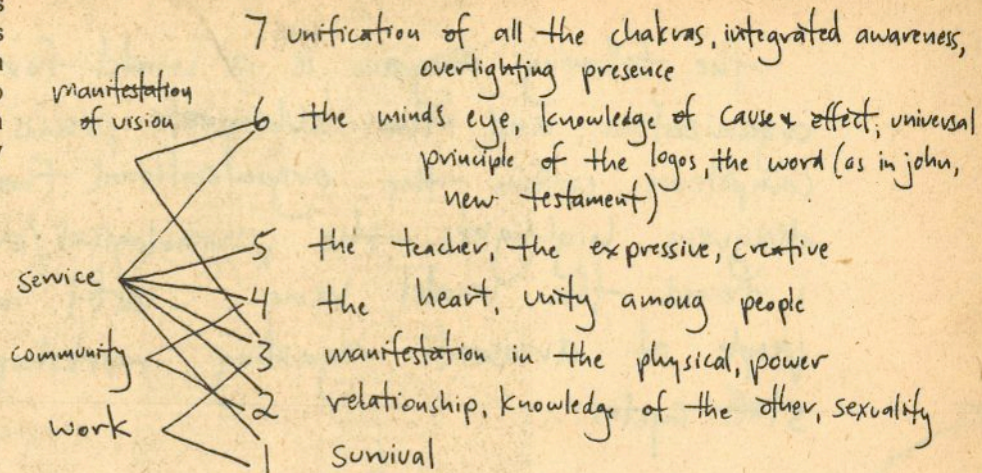
The first attitude, that community takes away from work, is missing the fact that; a) not dealing with the yearnings/feelings for community is leaving frustration in the air which is a drain on the energy available for construction; b) that the inspiration of Arcosanti is to build a city that architecturally lends itself to a sense of community/togetherness/social arcology; thus,



this growing feeling for community at Arcosanti is the seed of the social arcology, to be nurtured and strengthened...; c) that this sense of community is founded on the vision of the city-to-be, and the heroic task of manifesting it, and within this feeling is the potential for an amazing amount of energy to help in manifestation, to be the core of guidance thru the capitalization.

The second attitude, that construction is taking a toll on community life, is missing the fact that: a) the work of construction brought Arcosanti together; b) that by working, people do experience a sense of really doing something together, being part of a deeply moving endeavor to evolve the planet...

Another vantage point on this dynamic of work and community is to look at each person as if it is a natural part of being human to need both work and community in one's life. This can be seen by looking at the chakra model:



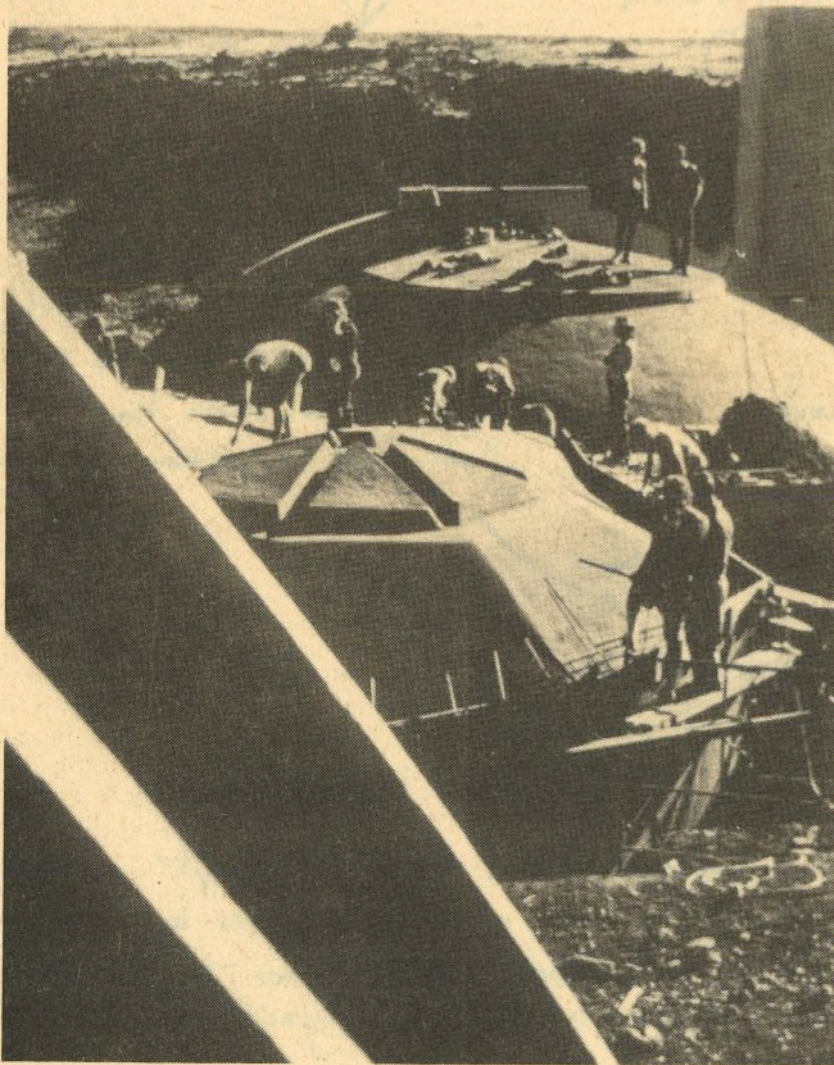
So taking a look at this, the 1-3 diad of work, and the 2-4 diad of community are both part of the service scale of notes 1 thru 6. From this simplistic analysis, it appears that the dynamics of work and community become integrated into the transcendent form thru service...

Another view would be to see community as common-unity. Then we could say that common-unity is the concert action of the whole scale 1 thru 7. This is a very developed sense of community - integrated...in Paolo's terms, complexified and miniaturized within the self.

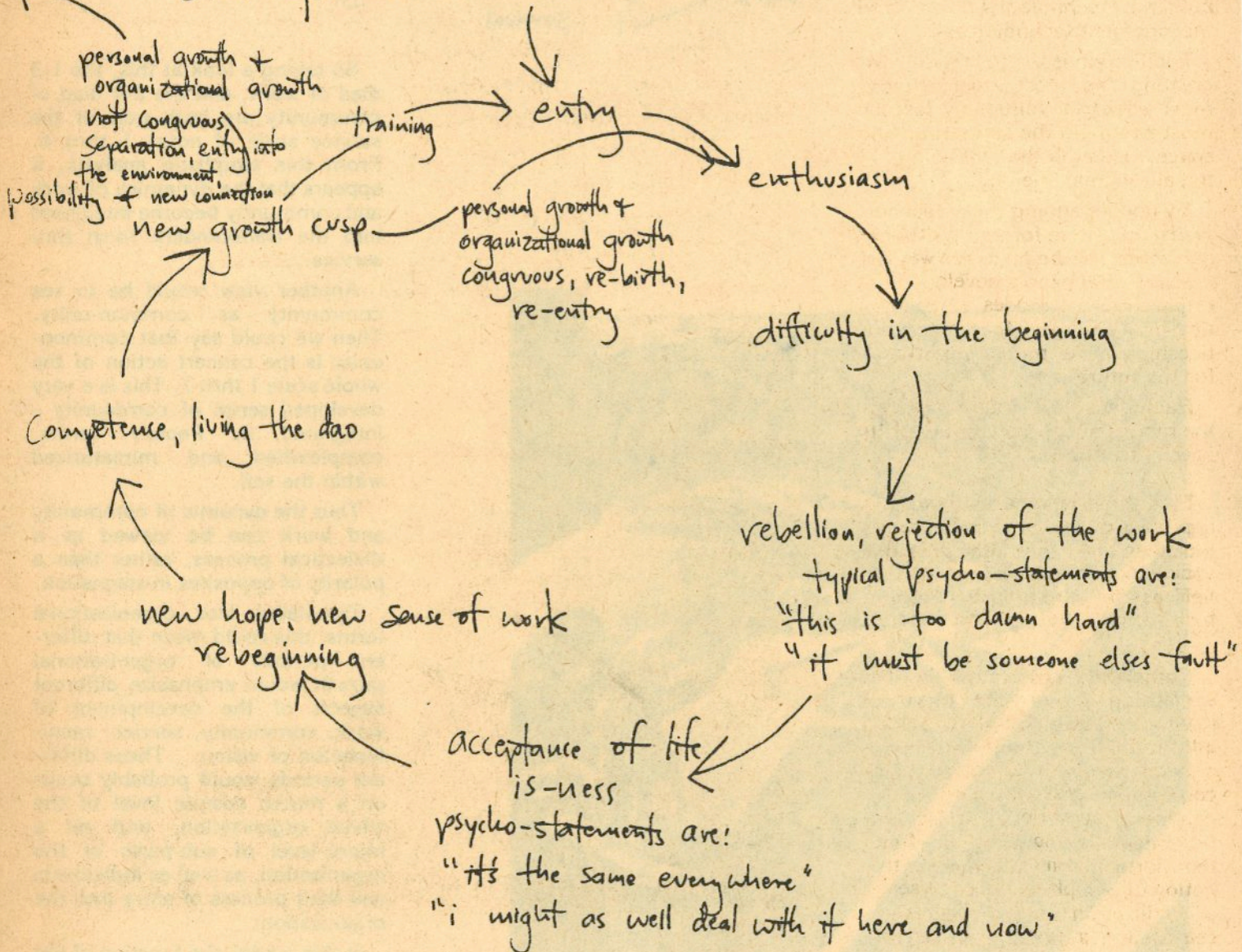
Thus the dynamic of community and work can be viewed as a dialectical process, rather than a polarity of opposites in stagnation.

Translated into organizational terms, this could mean that different periods of organizational growth would emphasize different aspects of the development of work, community, service, manifestation of vision... These different periods would probably occur on a macro cosmic level of the whole organization, and on a micro-level of sub-parts of the organization, as well as individuals and their process of entry into the organization.

In this model, the function of the coordinator/manager/leader is to catalyze, facilitate and lubricate the cycles of emergence and evolution.



the following diagram is a model for entry into an organization, and the subsequent process of developing competence within the organizational framework... this diagram highlights the psychological/emotional process i found the model very useful in talking with people at arcosanti regarding workshoppers cycles and staff cycles....



this sense of cyclical movement can help us accept our place in the moment, and still see ourselves in growth motion... we can help each other thru the cycles, not get caught, evolve more gracefully....

This concept of ultra-organization is directly applicable to generator stations like Arcosanti, Another Place, Findhorn, and Auroville. By asking the question - **what is the ultra-organization of the individual, of the group, of the physical buildings, of the land?** - then we begin to understand what kinds of technologies are needed. For instance, in the transformation of the society we need social technologies, for the individual we may work on all the chakras - chakra technology, or it may be building technologies, or land management technologies...

Facilitation is the technology for creating the most transforming, most educating situation for the most people in the same time and space...ritual is the technology of the all-one experience.

By understanding these technologies, and these forms of ultra-organization, we begin to see ways of helping other people develop ultra-organizations...modes of apprenticeship emerge...these apprenticeships have much importance for the future...

Each generator station develops the modes of apprenticeship for its special function.

This three headed methodology applies to all forms of technology - including the more intangible like social technology, facilitation, as well as the tangibilities of architecture, land management, etc...

Complexity-implication is that something grows into more of itself...intricacy. Subtlety, taking into account the multi-dimensionality of reality: i.e. social/political/economic/spiritual; or physical/mental/emotional; or scientific/artistic/theological; or function/form/essence;...linking this notion of complexity with the sense of civilization as self-organizing, self-fueling knowledge, we see that each thing, each technology followed from its inside out will grow in its far-reachingness.

Miniaturization - implication is that as things become more of themselves, more complex, we can take these processes, refine them, tune into the systems of

"...there is an anchorage, the physical mooring, and a radiance emanating from it. the physical mooring is "locally established" at every instance of action. the radiance is the glow emitted whenever the metamorphosis of matter into spirit has begun. this radiance begins only in these instances where organized matter becomes ultra-organized into a transcendence of itself, a future generator, a creating trans-machine. technology is neither the mooring nor the radiance. it is a media useful in the actual transformation...." — Paolo

"the physical energy consumed in the durational journey goes ultimately into the generation of the life energy which, as knowledge, is not constrained by the physical law of energy conservation but transcends itself by creating out of itself more of itself. we call this creation of mental energy "the learning process", the incrementation of knowledge, the process of civilization.

the technological methodology ever present when this process is active is three headed: complexity, miniaturization, and durational deployment. this is the trinity which makes the stone glow and become spirit." — Paolo



function and through clear perception/visualization/manifestation develop technologies and products which take less space, **which are at their essential**, thereby leaving more room to move...

Durational Deployment - impli-

cation is that things/technologies/productions/complexities/miniaturizations all occur through time as the medium...learning to work with time as an ally...relates to momentary processes as well as daily/monthly/yearly/generational/eonic...

Having been in Paolo's position myself, I know it's often very difficult to distinguish between the work and one's personality. In some very real way, through his years of persistence, through the power of his vision and energy - Paolo is the work, as well as the protector and maintainer of the work. Yet if Paolo is to truly create a city, he needs co-workers, and to have co-workers who really care about the project, Paolo needs to let them own the work, too. Also if Paolo wants Arcosanti to live on its own, beyond his life, he must give its members room to move and strengthen. He must encourage their leadership. The question is timing...

Again I focus on right attitude and right timing. This opening up and transformation of the power dynamic is the very stuff which will move us into a new age of compassion, self-empowerment and vitality...



"It is my heterodox contention that in the priority list for the next generation is first the construction of the archetypes [structural, physical, mental, cultural, emotive] that after due verification will transform this continent into a congruous interworking of forces dedicated to the freeing of humanity within a substantial and highly tempered ^{social} milieu." - Paolo

This applies to rituals, leadership models, cities, social process, etc... It is our work...

A Conversation with Colly

I was talking with Colly Soleri today about the Karass Project. I think she was interested and somewhat reserved - sort of waiting to see what was behind our work...i.e., what would it become? Would it really help Arcosanti? I got the feeling she had seen many come and go...

Cosanti (where Colly and Paolo live) is very beautiful, compact, lush. Within a few acres are a home, a gallery, a walkway displaying bells, a bell foundry, swimming pool, other small buildings...

There is an idea in the air around Arcosanti to obtain major capitalization to finish building the city in 5 years. It would probably involve bank loans, investments by other corporations, etc. It would also involve contractors, professionalization, and a possible massification of the project...this scale of change implies certain risks of depersonalization, and also possible dilution of the spirit of arcology (i.e. the relationship of someone who is dedicated to the vision is different than the relationship of someone who works for the pay - however here again we run into the confusion of the growth ethic and the performance ethic.)

The key is to develop a solid core of people who understand and are committed to the philosophy and manifestation of Arcosanti. This core will serve as an administrative/gyroscopic guidance system through the rapid change involved in capitalization...the use of capital as spirit...

The immense and awesome challenge in visionary task groups like Arcosanti, Another Place, the Abode of the Message, Findhorn is akin to the builders of the monasteries and churches of the middle ages...built by generations of people... The work of our communities is to lay the foundations, the groundwork...to develop the models, the designs...the archetypes of a new civilization...

From what I can gather, this period of time is a change point for Arcosanti, a time for a critical step in one direction or another:

- a) Construction has been slow the last two years. Reasons seem to be lack of money; a lot of skilled people left in '76 placing added demands on those who remained; decline in the number of workshop participants; a more mysterious element relating to a lack of organizational clarity concerning goals, vision, structure and purpose...
- b) Major construction is being considered to build the whole project in 5 years...
- c) New construction is being started on the east crescent, which when completed will house 60 people, twice the number of residents right now...
- d) The kinds of work here are broadening - i.e. dance workshops, festivals, the cafe, video letters, talk of making Arcosanti a major cultural center...
- e) The dynamic of the work in relation to the community is asking for resolution...



The image I see is **banding together**. This image is symbolized in the story of the leader of a clan in ancient times, talking with his people, addressing unity and divinity within the clan, and the nature of survival in the world...

The leader takes 30 sticks, one for each member. He holds them together and binds them with a rope. Then he tries to break them in half. Even with all his strength, however, he cannot break the bonded sticks.

Then he unties the rope, and divides the sticks into piles of two, three, four, six and leaves a number of single sticks. He then proceeds to break each pile and each stick...

So the question becomes, what is the rope that bonds the sticks?

the Social Chakras

- 7 - common awareness, common celebration
- 6 - common vision
- 5 - common learning, growing, teaching
- 4 - common feeling of togetherness
- 3 - common construction, work,
- 2 - manifestation, relationships, realization of the other, nurturance
- 1 - common survival

These are the seven strands of the spiral woven rope that is humanity.

Tonight, Sydney and I both did full moon rituals here at Arcosanti. Sydney was focusing her energy out on the mesa: I was inside the vault. Both rituals included prayers to the moon...to come to the city of the sun, to illumine it, to fertilize...to balance...

SIMILARITIES BETWEEN ARCOSANTI AND ANOTHER PLACE

- a) Both are inspired centers of human activity where people believe deeply in what they are doing to serve people and evolve the planet.
- b) Both have extended families.
- c) Both have high demands for work, and deep respect for work.
- d) Both have festivals/conferences...Arcosanti just developing here could learn a lot from Another Place...AP could learn about big events from Arcosanti.
- e) Both have questions concerning family, home, and workplace/dedication - service... how to put together.
- f) Both have political dynamics with a strong primary initiator...
- g) Both work on congruence of the internal and external/micro/macrocosm...Another Place works with individual - group - personal - social. Arcosanti works with architecture as human ecology in context of earth as natural ecology.
- h) Both have difficulties of evaluation...confusion of growth ethic and performance ethic (growth ethic states people here to learn and evolve, performance ethic states people here to do work expertly - can work harmoniously when each in proper place.)
- i) Low pay in both, frugality.
- j) Confusion of personal acceptance and organizational recognition of competence/proficiency.
- k) Differences between new members and old members, dictated by levels of competence/experience/commitment.

Excerpts from Sydney Beaudet's Journal

At Cordes Junction, the closest town - it has a restaurant, 3 gas stations, a bar and a store - there is a tee shirt which reads, "In case of rape, this side up."

At Arcosanti, women represent the full range of this age's possibilities: one is too hurt and too tired to believe in falling in love anymore - besides, she's too busy; one has just decided what she needs is a man, and some good lovin'; one is a full-time wife, deeply committed to preserving family life; one is in a relationship with a man here, and hates the power structure she works in; one is newly alone - stretching, experiencing her independence; one is a teacher in another town, putting up with living at Arcosanti only because her husband is deeply committed to it; one is here as an alternative to going to Hawaii with her new husband, with whom she honeymoon whenever there is a break from work.

6 women, about 25 men. Two family units, two single parents. Kids, all boys and non-compatible ages (1½, 3, 8, 11). The daycare is informally done mostly by Richard, a potter, and other people in the ceramics apse let the kids help them. Mary, part of the core group of three, says it's tough, yes. She has the clear eyes and firm stance of a woman come into her own personal power. Her administrative style is a woman's: taking situations onto herself, working off of personal trust and rapport, the subjective administrator. The mother of the 3 year old is expecting another any day. She wants more families, more women. She takes it a day at a time, she says, and though it's lonesome, considers it a great grace to be here.

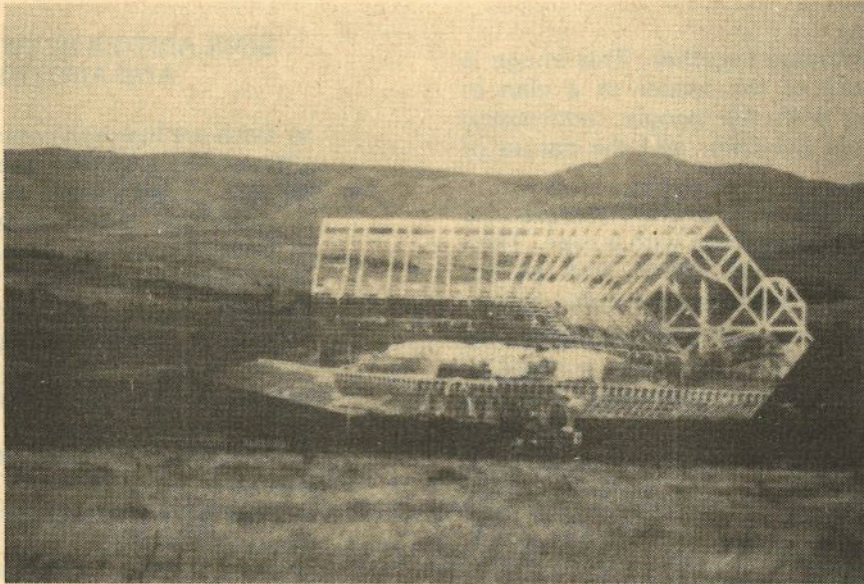
It is a place formed by rockledge upheaval
Volcanos erupted and land masses slid and caused
these ruptured, crashing heights, depths
This land now accustomed to itself
After full fury

And takes the sun and casts shadows,
colors, heat and radiance
Stands twisted into incredible beauty
The earth is an indian face of unutterable age
with deep scars, weathered skin
and eyes full of stars

I cannot tell whether this is sheer folly and sad absurdity, or one of the great tasks of humankind. Here is a place where these are one. All the buildings leak - they haven't found a way to put the major pieces of the form together, so people are cold and wet... And does the cooling work in the summer? I doubt

it. Perhaps enough so that coupled with human adjustments, it is live-able. We transform our needs and our bodies, and transform our technology and pray they fit together.

A construction site. A trailer park. An old farmhouse. Arcosanti, Findhorn, Another Place. The settings of great beauty and hardship from which we plan to save the world!



Paolo's philosophy says there is no God now, that it will come into being as a result of the evolutionary process, only after this phase of struggle and transformation of matter into spirit is accomplished. Little comfort here. He also says the buildings can glow with the light of matter transforming into spirit. I asked if anyone has seen them glow, and met with a sudden, hushed reverence, a still spot of barely-able-to-talk, the hush of entering sacred ground - remarkable among such swaggering, brusque people. No, no one has actually seen them glow, but perhaps...some people have seen a third apse... During festivals, when the place teems with people, another apse stands between the buildings...and talking further with people it turns out that everyone

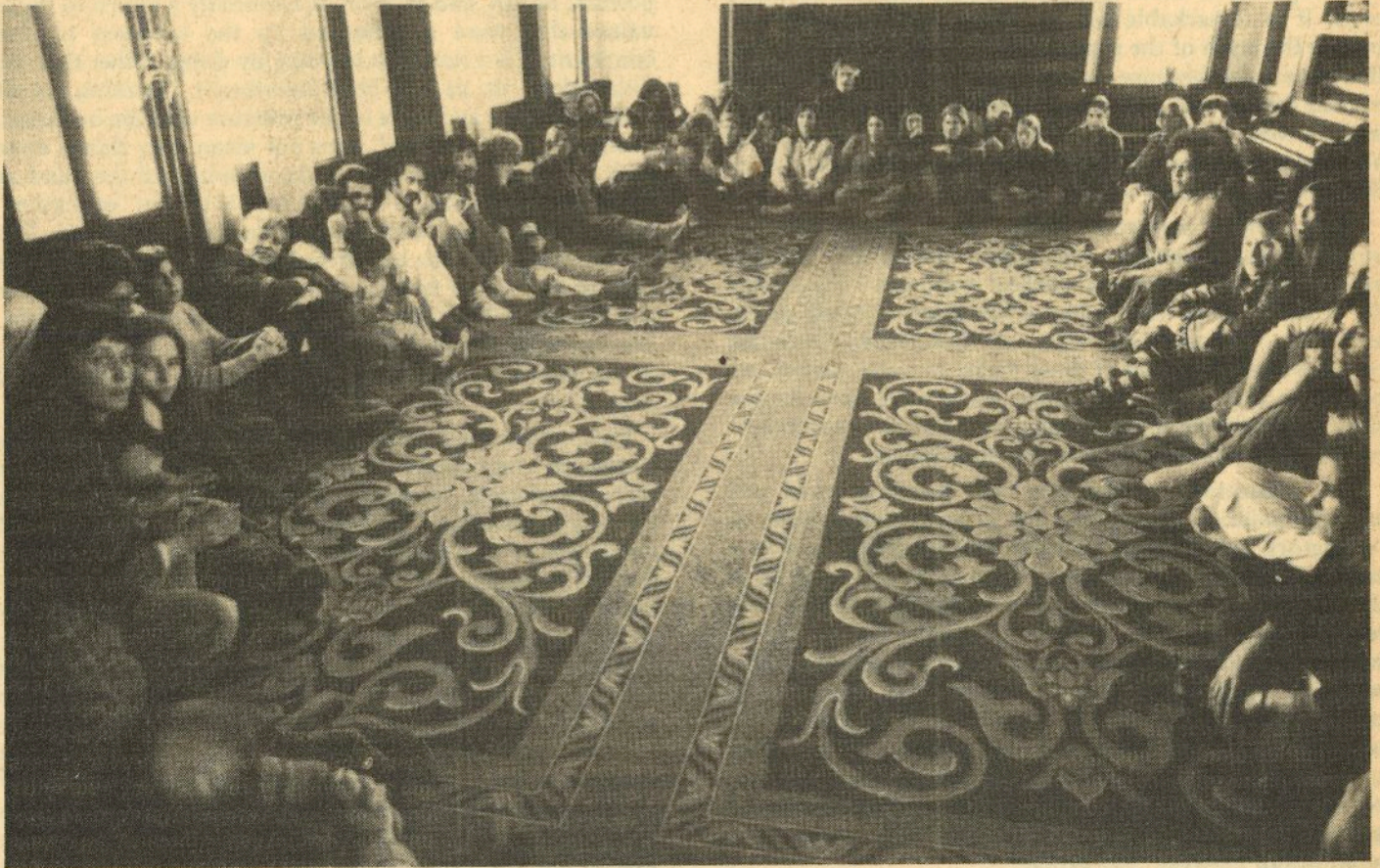
can see the city itself. Everyone knows how high it will be, its breadth... the artists see the color and texture - it's almost to the extent of walking around the city not-yet-there when going from one place to another. Stone and gravel and machinery all around - suddenly someone will say, "We're in the public parkway now." What a phenomenon, to live so concretely in the future. The power of visualization and manifestation is highly developed here... and is an internal mechanism which allows for enduring the discomforts of the present...

People here have given up so much that they have very little to fall back on for comfort, familiarity or support - all they really have is their own rugged individualism and their beliefs to cling to - hence a stubbornness and intransigence of beliefs. Cooperative lifestyle demands a certain amount of deprivation to encourage interdependence, and also an amount of comfort to allow for flexibility. People need reserves to be able to open up to each other, to talk about their feelings and hence allow more personal support here. Josephine says it's like a bunch of people on a diving board, waiting to be forced to dive in, unable to talk to each other about their fear of diving for the greater fear they will not dive at all. I would want to carefully respect people's sense of preservation under the conditions they live here - respecting how far they are willing and able to go...

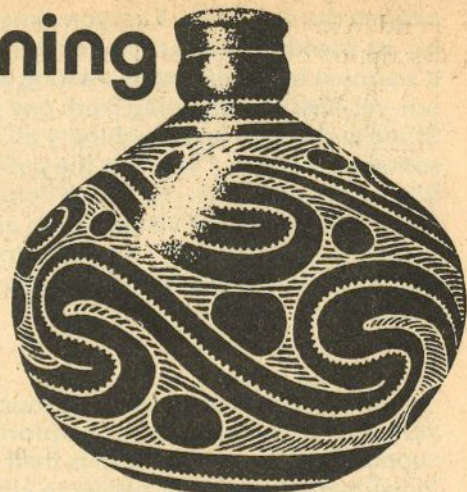
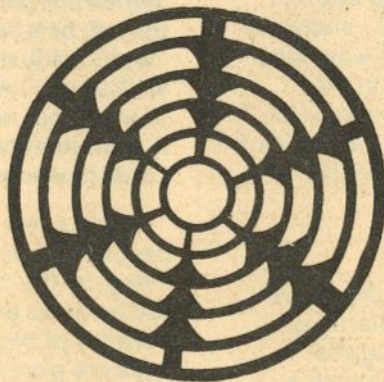
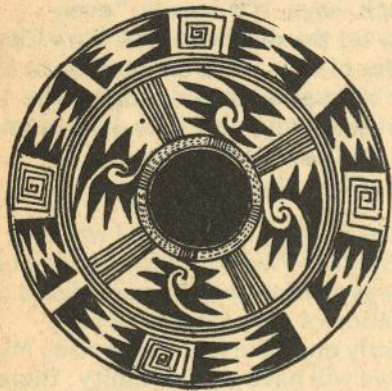
A frowning man, tall, agile, walks down the path, is hailed by a visitor. A long silence, then he says, "Well, hello! You here to get this thing built?" The visitor, somewhat taken aback, says, "Of course," even though he's here only for the day from New York City. "Well, it's just a matter of time," the tall man says, and walks away. A sense of frustration hangs about the people - not now, but someday, next year Jerusalem. A monumental task, and hard. This is the consciousness of the tribe of Israel.

I took a test a couple of years ago, when I was first becoming one with Another Place, and my scoring on living-in-the-future was so high as to be considered by the tester as an indication of abnormality - a sign perhaps of being exactly opposite from here now. My answers were full of **we will have a community, there will be a network, we look forward to a village, we see this and we expect that.** And they are becoming true!

This is a phenomenon I expect is rampant in this culture of planetary consciousness. The only fear I have is that it borders on the salvation-when-we-get-to-heaven thing, or come-the-revolution - for then, then it will be happy, good, bearable. The delicate interplay of present pain and future ideal. Ah, what is God but this will-to-beingness, this forever hope, this lifting of the spirit, this dreaming-making-reality... God, the force which drives us forever dreaming, forever hoping, forever onward... □



Traditional Native Learning



In discussions of child care and education one needs to be clear about the different images the word "traditional" conjures in the minds of Indians and non-Indians. In the European culture traditional child raising and education means rigid, authoritarian and punitive. In American Indian culture it is just the opposite - traditional means tolerant, respectful and gentle.

It is not remarkable that ethnocentric Europeans regarded all native ways that they came in contact with throughout the world as inferior and proceeded to educate, convert and assimilate native people to the "superior" ways of civilization. It is remarkable that so many native people **believed** this myth of superiority because muskets were superior to bows and steel knives superior to stone ones. It is remarkable that so many native people still believe the myth of the superiority of European education. It is remarkable because so many turned away from others of their own people who were pointing out that the musket makers were (and are) afflicted with the diseases of greed and power and care nothing for the sacred things that bind the delicate, intricate web of life.

Now, with increasing crime, drug abuse, apathy, anxiety, homelessness, loneliness, pollution, disease, exploitation of human and natural resources - the dreary list of the fruits of this "superior" civilization could go on and on - comparison with pre-Columbian America requires a re-evaluation of those ways. In every way it can be shown that traditional native ways were actually the superior, healthier and more effective - in every way except for those bedazzling muskets and steel knives.

The education of children, for instance, was not institutionalized. There was not a professional class of "educators" who trained only for that specialty, and in a certain "subject", and whose whole livelihood consisted in the instruction of another class of individuals whose sole responsibility was to learn those "subjects". There were no schoolhouses or classrooms. Reality was not separated into separate disciplines. All of the adults had some responsibility in the care and training of all the young people in the community, a greater responsibility falling upon certain adults: the medicine people, story tellers, parents, aunts, uncles, brothers, sisters, and especially the grandparents. Most teaching was done in a one to one relationship between two people.

Above all, children were treated with respect. They were not pressured into learning what adults thought they should learn. Nor did they have everything bought for them or done for them. A child's motivation to learn came from his or her own desire to become a respected adult who could be given responsibility in the community. As a result of being left to find their own way, not pressured or bribed, Indian children matured earlier, became independent and self reliant at a very young age, and were therefore given responsibility which accelerated their "learning by doing".

The strange thing is that contemporary experts in the field have finally come to advocate a radical change in education that, as in the fields of ecology, economics, politics, health, and religion, is essentially a return to those values that were so despised by the invaders of this continent. It is a return to learning by **doing** rather than by "education", or, as John Holt describes it, "learning cut off from active life and done under pressure of bribe or threat, greed and fear." "Doing" does not mean only things done with the body - it includes all the activities of the mind as well - even dreaming. The difference is that in "education" it is the "educators" who decide what must be learned. The new learning, like the traditional native ways, assumes the right of the learner to the control of his or her own minds and thoughts. The "educator" does not respect the student, does not trust the student even to think or make decisions. In native ways young people are given both trust and respect.

Holt believes that education today, "with its supporting system of compulsory and competitive schooling, all its carrots and sticks, its grades, diplomas, and credentials", is actually harmful and "perhaps the most authoritarian and dangerous of all the social inventions of mankind. It is the deepest foundation of the modern and world-wide slave state, in which most people feel themselves nothing but producers, consumers, spectators, and 'fans', driven more and more, in all parts of their lives, by greed, envy and fear". He fantasizes about a society that does not now exist (or so he believes) where all people might have work over which they exercised choice and control, which challenged and rewarded their skill, whose purposes they could understand and respect. It would be a society which people could shape and control, rather than they being shaped and controlled by it. They would learn about the

world from living in it and working in it. This is indeed a description of a traditional native society.

Such societies have once more begun to come into existence. While some people are engaged in an attempt to reform "education" as a way to transform society, others are engaged in the attempt to transform society and letting "education" take its rightful place as self-directed learning by doing. In order to do this some people have begun to regroup once more in the small unified communities that constituted the traditional native society. It has begun to happen not only among native groups as in the Ganieneh community in New York, but also among non-Indian people as in "The Farm", a community of 1,000 people living as a kind of "new tribe" in Summertown, Tennessee.

Native people choosing the other method - transforming society by reforming education, have established their own schools, survival schools, Indian way schools - in cities and on reservations. This is a good and essential first step for those who have not yet found their way out of the cities or into communities whose unified economic, political and spiritual life would allow self direction and control over their own lives. We need to disengage our children as far as possible from the values and teachings of the dominant culture. We need to give them as much freedom to develop their own choices as we can provide. Their imaginations must be unfettered by the conditioning and the requirements of Western Civilization, free to soar and range beyond all barriers, free to dream and to conceive many more options and choices beyond the narrow limits of "education".



Where we still must have schools, it would be well for us to continue to remember the model of learning in traditional native communities. To be sure that respect for the student is the primary consideration (and respect for the student creates respect for the teacher). To be sure that the impulse and direction of learning comes from the learners themselves. To provide as much individual teaching as possible through the principle of "each one teach one". To ensure the relevance of the learning that is offered to the actual lives of the learners and the community, and to involve the community in the process as much as possible. Most professional teachers have been so brain-washed by their own "education" that they need de-toxification. A number of books are helpful in this: **Instead of Education**, by John Holt; **Teaching as a Subversive Activity**, by Postman and Weingartner; **The Open Classroom**, by Herbert Kohl; **Compulsory Miseducation**, by Paul Goodman; **Deschooling Society**, by Ivan Illich; **The Lives of Children**, by George Dennison; **Education and Ecstasy**, by George Leonard, among others.

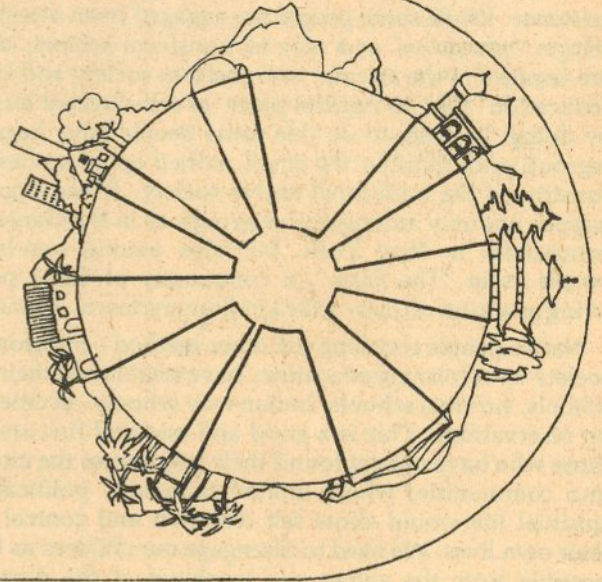
One area which contemporary educationists are beginning to stress was not thought of or needed in primitive society. That is the future. In earlier times the future was pretty much like the past, but the changes are coming so fast now that we have already entered that state which Alvin Toffler popularized in his book **Future Shock**. Our schools are attempting to fit students to a world which will already be obsolete when they complete their "education". And the changes will continue and multiply at an increasing rate. If we do not concern ourselves with the future, then other people will determine the future for us. A good introduction to this can be found in the book **Learning for Tomorrow**, edited by Alvin Toffler.

Love and respect are the two ingredients which can be provided by a survival school or a free school which are not provided in even the most liberal of public or private schools. And these two are the essentials. What we seek ultimately is a society without "schools" where learning is living within the community. Universities would then be true communities of scholars sharing in the adventures of research, experiment and creativity. Many of the survival and free schools have become the starting point for true community. This is fitting. The freer such schools are, the more questioning the students are encouraged to do, the more likely they are to reject the values of the dominant culture and create for themselves the kinds of communities where more more human and more spiritual values will flourish. If, instead of teaching our limitations to our children, we love them enough to let them be free, we trust them enough to let them follow their true instincts for learning, and we listen, really listen to them, they will guide us all back to the path of life, the way of Creation. □

Manitongquat (Medicine Story)

international

Behaviorism at Los Horcones



Edited by Vince

The past winter was a wonderful time for a vacation to the west coast of North America. Part of that enjoyable vacation was spent at Los Horcones Community. When we arrived, I had intentions of staying for a few days at most, wanting to get to the beaches of Baja California as possible and be away from community life for a while. Knowing that Horcones was billing itself as a behaviorist commune further strengthened this desire of not staying for long. However, after we were with the people for those first few days, we weren't as eager to "escape".

The community is functioning really well, the people are very friendly and the pace is more relaxed and inviting than the US communal scenes. It was great working in the orchard, watching the way the children of Horcones are cared for and the way the community helps children from the nearby city to outgrow their behavioral deficits. Horcones enjoys a standard of living higher than the average Mejiicano - more in line with the standard at Twin Oaks. The relationships with neighbors and people in the city of Hermosillo are very good. And best of all, the people in the community seem to understand and be able to live with each other in positive ways without any tension, freakouts or much of the conflict that is so apparent in the secular communities in the USA and elsewhere.

In discussing this, the people of the community emphasized that the relaxed atmosphere and pleasant environment was a result of their being able to teach people reinforcing behavior in a communal situation. They have written an article for this issue which discusses some of their viewpoints regarding membership and socialization. They are very open to discussing their views with any visitors or people writing them.

Contact: Los Horcones, Apdo 372 Hermosillo, Sonora Mejiico

In October 1971, a semidesert parcel of land of approximately 35 acres, located some six miles from the city of Hermosillo, in Sonora, was purchased. Construction of a school building, designed for children with a variety of behavioral deficits, was started in January 1972. In October 1973, seven persons, most of them teachers, got together to plan how to live in a commune. **Walden Two**, a novel by B.F. Skinner (1948) was used as a blueprint for the experiment, and Twin Oaks in Virginia, as described by Kincaide (1973), was the living model. The group did not at any time consider **Walden Two** as a model to follow; however, we agreed to experiment and change according to our research and applied findings, a policy that had been described in Skinner's book.

Construction of a children's house, where the offspring of the commune's members were to be housed, the first undertaken by the community members themselves, was completed in June

1974. The way to self-sufficiency began in December 1974 when a well was dug and a sufficient supply of water became available to grow crops and raise animals. With the purpose of increasing agricultural production and starting a second community, to be known as Los Horcones II, the commune in December 1976 bought 120 acres of farmland near the Yaqui River. In January 1977, the community was fortunate to obtain a permit from the Mexican government to form a Cooperative, a legal entity that has the advantages of a non-profit organization.

Since its beginning, the adult population of the community has varied from six to sixteen people. Currently, eleven adults and seven children live at Horcones. The average age is twenty four for the adults while all the children are under six years of age. There are facilities for expanding to twice the current membership.

Horcones is organized quite similarly to Twin Oaks, with total sharing of the economy, a modified labor credit system, managers for areas of community responsibility, planner government, child care people (metas), behavior code and individual sleeping rooms for adults.

Work activities in the community are centered around child life: being with the children of the community plus working with autistic and mongoloid youngsters, who attend the Horcones school, using tested behavioral programs. We are involved with agriculture, orcharding, gardening, animal care, maintenance, daily tasks, study in

the community, the arts, metal work and carpentry.

What sets Horcones apart from the other communities now existing is a commitment to using an experimental analysis of behavior. With that we have adopted two basic policies: 1) that this scientific method be applied to solve problems in any of the areas of operation that relate to behavior, and 2) that only procedures that had been studied experimentally are to be used in dealing with the behavior of members.

In 1974, a basic training course in the analysis of behavior was instituted. Since then, each member is required to know the basic principles and how to apply them, with an emphasis on using only observable terms when talking about behavior. (The two behavior managers had developed a list of forty some desirable behaviors specified in observable terms.) Sometimes, we use terms without an observable reference, (hope, patience), but in those cases we give examples of behavioral episodes from which that word came. This list is the result of (1) reports by members over a three-year period as to what they consider desirable or undesirable behaviors in the community, and (2) studies carried out at Los Horcones which deal with cooperation, competition, appropriation of possessions, sharing, aggression and pacifism. The behaviors in the list are not immutable; they can be changed. This means that others can be added if it can be demonstrated that they are desirable; or certain behaviors can be deleted if they are questionable and an objective study confirms the criticisms.

One of the most important activities of the behavior manager is to hold meetings at least once a month for the purpose of discussing members' behavior. All members are expected to attend so that each one can describe to any of the others concerned the desirable or undesirable behaviors he has observed since the last meeting. During these discussions, people review any personal report they've recorded about other members. The desirability criteria are always subjective, of course, since they are a reflection of the recorder's own observations. However, if a few members report similar comments on another member there is some validation. When necessary, participating members, together with behavior managers, evaluate and classify their baseline findings and design procedures to decrease or eliminate undesirable behaviors while increasing desirable ones.

Regarding living with youngsters, the child manager and school manager can work with the behavioral managers to

devise programs. The training emphasizes the use of positive reinforcement and extinction as means of changing behavior, for it is a policy in child education that no form of aversive stimulation be used. Some of the behaviors in a child's repertoire can be established, increased, decreased, or eliminated by the responses of the members or the metas (childcare people) when the behaviors occur in the natural setting. Other behaviors may require different treatment.

Aversive and Reinforcing Diversity

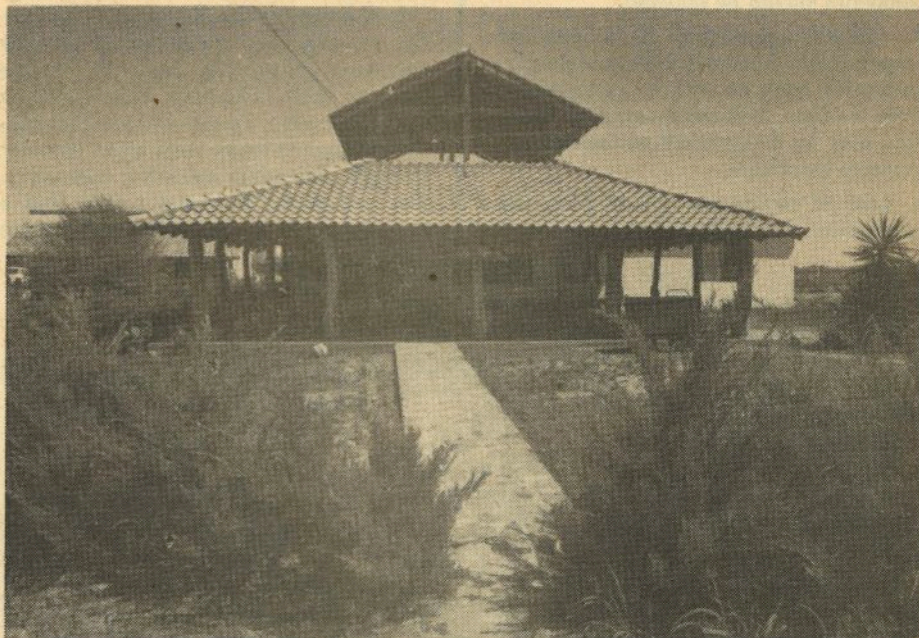
The approach that the community employs in helping modify a member's behavior is linked with our interpretation of which behaviors are appropriate for communal living. We are different given our personal histories. Some of our differences lead to a range of diverse behaviors. Most of these differences can be grouped into two areas which we label as reinforcing and aversive diversity. Generally, we can define reinforcing diversity as any differences among the behavior repertory of the members that are made by behaviors that have reinforcing effects on others. And aversive diversity is defined as any differences among the behavior repertory of the members that are made by behaviors that have aversive effects on others.

In aversive diversity, the behaviors that are different have aversive (disagreeable) affects. For example, a member who leaves the toothpaste container uncovered is different from one who recovers it; a member who drives cars and tractors wrecklessly is different from one who drives carefully; a member who publicly disapproves of another's behavior frequently is different from one

who tells the behavior manager of undesirable behaviors so that the offender can be helped to change. This type of diversity always involves aversive stimulus from other members, and this negatively affects the membership, decreasing happiness in the community.

Members of communities frequently ask themselves the following questions when they observe behaviors of others that disturb them. Do I have to tolerate this behavior? Does my behavior need to change or the behavior of the other person? If I need to change, who or what will help me? If he needs to change, who or what will help that person? Or should the community leave the changes in behavior to happen at random? Or should the community examine methods for changing behaviors? Can the community permit diversity to exist in the behavior of its members to the extent that they are emitting incompatible behaviors? For example, one member repeatedly interrupts discussions at meetings to provide counter-arguments while others wait for the discussions to be completed before commenting. In which behaviors can the community permit diversity and in which behaviors can it not? What advantages or disadvantages do these two types of diversity yield for the long or short term?

Los Horcones functioning as an educational community can admit any person with any behavioral repertory not worrying about behaviors that a new member brings. When the person lives in the community, the community applies specific procedures to help the person change his behavior. We use active tolerant behavior. It consists of initially permitting undesirable behavior in a new member while concurrently



encouraging this person to change his behaviors for more desirable ones. We tolerate the undesirable behavior of these members during the time their behaviors are being changed. The behavior managers mainly along with other members are involved in facilitating new member change.

In order to avoid aversive diversity it is very important to have the desirable behaviors that are required carefully written with observable terms. At the same time, the counterpart to the desirable behaviors can be described. This list should be as detailed as possible using examples in daily life occurrences in the community. This list is a behavior code for the community. The code can change along with the development of the community.

The following is an example of how to write a behavioral objective. "Place utensils and plates used for a meal in the sink after eating, do not leave dirty utensils and plates on the dinner table." In this behavioral objective, we have mentioned the desirable and undesirable behaviors using terms with an observable reference only. This is preferable to a behavioral objective stated: "Clean after yourself in public areas."

Some Disadvantages of Permitting Aversive Diversity

There are some behaviors, if emitted or not, which may punish the behavior of others. Communities that permit diversity in these behaviors permit the members to punish each other. Disadvantages when punishing procedures exist are listed.

1. No teaching of behavior is possible just suppression, making it unclear for a member to know what alternative behaviors should be emitted.
2. Counter-aggression is a possible response (not finishing a job completely, answering back strongly to a suggestion from another, incorrect usage of tools, etc., may be interpreted as counter-aggressive behavior).
3. Loss of motivation for helping the community is likely. The punishment

received by the members of the community make it probable that desirable communitarian behaviors will be reduced. Mainly, the behaviors associated with attempting to improve the community will not be emitted. Eventually, few, if any, people will try to initiate changes in the community.

Some Advantages of Permitting Aversive Diversity

Communities that take in new members with differences in relevant behaviors while not having specific procedures to solve these differences have certain advantages with respect to communities that have specific procedures to solve these differences.

1. Possibly, these communities can expand their population sooner.
2. Possibly, the community can be a place where persons with similar behavioral repertoires can meet, and afterward these persons can form other more unified communities.
3. Possibly, the diversity can become aversive, increasing the possibility that members with a "low tolerance" not remain in the community, and thereby making the remaining a stronger group (although we can use other ways of "selecting members" like "increase the work", "increase the orderliness", "decrease the recreation", etc.).

Tentative Procedure to Decrease Aversive Diversity

A community where there is noticeable aversive diversity in the behavior of its members could design programs that may gradually decrease this undesirable diversity.

In the case of the Horcones Community, for example, we observed all new members frequently have to change some of their behaviors while living in our community. To make these changes, the community helps them more directly through the adult behavior managers. The community does not accept that a person continue to emit undesirable

behavior such as not completing his work; nor more complex behavior like disapproving aggressively some behaviors of our children. The community informs a new member of behaviors that he is emitting which are undesirable and that he is going to be helped to change. The member may or may not accept these propositions. If he accepts, methods for change are arranged; if not, he has to leave Los Horcones. To these people we suggest looking for other situations where these behaviors are tolerated.

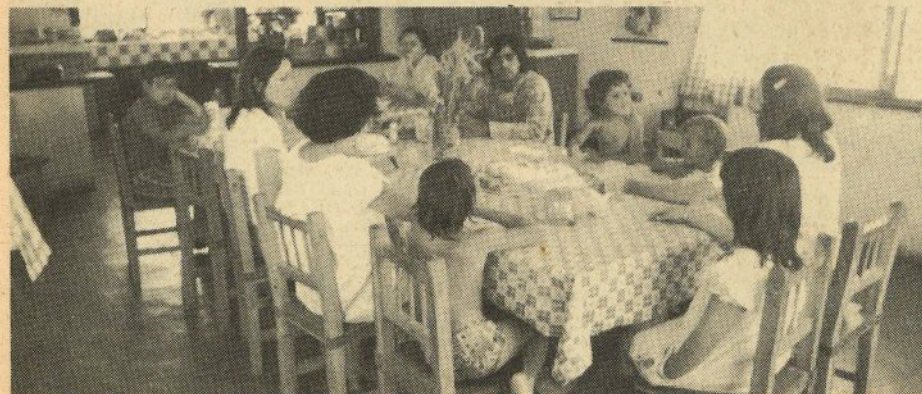
Many people justify not accepting this form of dealing with behaviors by saying that the community does not respect personal freedom, since it does not permit one to continue emitting such behaviors. These people may want to remain in the community while continuing to emit undesirable behaviors that are in some ways damaging to themselves and the community. These behaviors are a product of the culture from where we come. Some new members have believed that the desirable behaviors which Los Horcones is requiring are based on a subjective criteria of the existing membership and not on an experiential investigation about these behaviors.

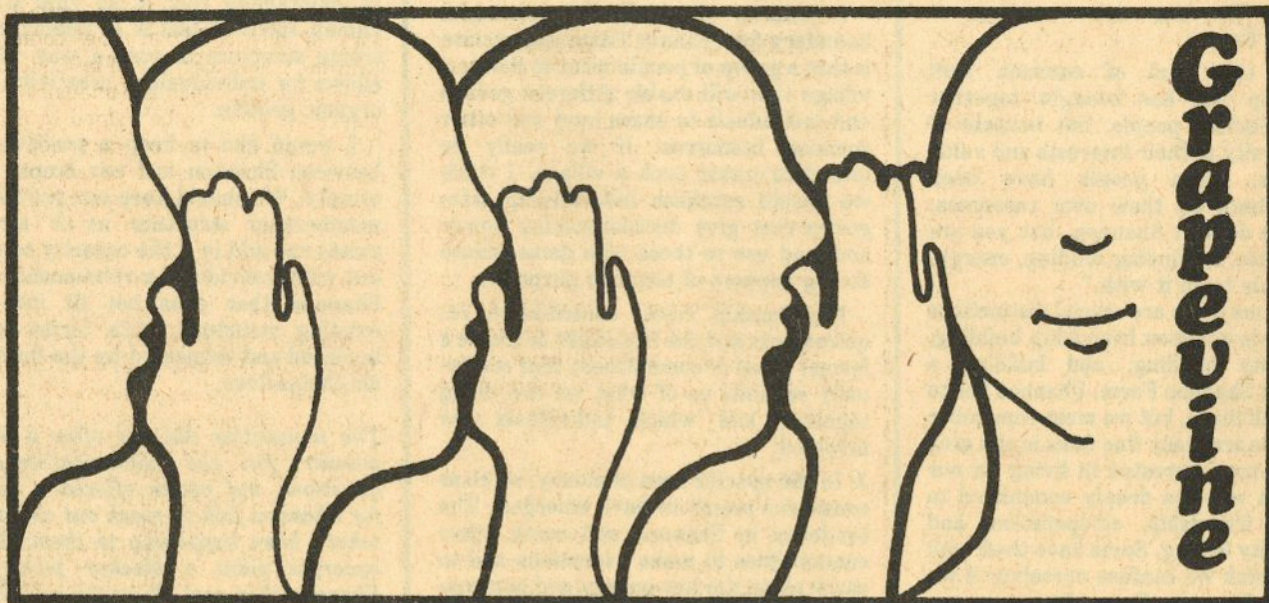
Perhaps, this way of responding to new members with undesirable behaviors in their repertory has made growth of the Horcones community very slow. If the community had accepted people who continued to emit undesirable behaviors, then we would be 40 or 50 members with maybe 10 or 15 doing everything for the community while tolerating some non-communitarian behaviors from the remaining people. We are not a group of people sharing a physical setting while tolerating differences in behaviors that make desirable relationships extremely difficult. Living in community implies changing our behaviors in favor of the group, and these changes have effective results for everyone.

Los Horcones Community is willing to help any community to improve its behavior area by any of the following:

1. Give a short course about behavioral analysis to community life.
2. Train a person who might be a behavioral (or social) manager in a community.
3. Train people who might be doing childcare in a community.
4. Give any information in relation to behavior modification.

We believe that behavioral technology when applied to communal settings will increase the quality of community life by making more people happy. □





Shannon Farm

Shannon Farm, Box 1345, Charlottesville, VA 22902 [804] 361-2110

Shannon Farm is an association of 50 adults and 20 children. Some live on their 490 acre farm, some live nearby, and some far away. As a group, they have a wide range of interests and skills. "We are all experimenting with various attitudes and actions: alternative energy, nutrition, building technology, child raising and education, group living, etc. In some degree or another we are constantly working on our interpersonal relationships, breaking down traditional sex roles, and living in a more ecological manner. We are setting up an environment where people may choose and be accepted for any kind of sexual expression. Many of us are from the big cities and we are trying to replace the nega we retain from there with the posa we come by out here in the country."

Shannon Farm is a diverse group. Their January newsletter expressed the struggles they were experiencing because of their diversity, and especially around the issues of structure. Several authors are quoted here, each representing cos own view of their collective situation.

J: There is considerable agreement within Shannon family on certain broad values. This set of commonly held values

was created through an underpinning of basic good will necessary for compromise.

D: We can come up with a list of common values, but they turn out to be meaningless platitudes that are interpreted differently and weighed differently by each of us.

A: I realize that absolute conformity to any value set is a threat to our diversity value. And yet without a high level of congenial, productive commitment, we can't move beyond our present reality - a community of white collar, social service professionals and cautious idealists.

D: We bought so much land in the beginning because we had always been a big, open, and vague project, a community of communities. We tried to attract a wide range of people with somewhat different interests - family homesteading, high-tech anarchism, neo-tribalism, low-tech anarchism, sexual liberation, spirituality, retirement security, etc. "You name it, you can do it at Shannon."

Shannon Family has never been one family, but rather a village of families. I fear that in order to become one family, many dreams will have to become one reality and that could well be a dull compromise that would satisfy very few of us.

So where does that leave us? We have too few people, and too many of them are doing too many different things. I think we should start going over our "maybe them" lists one more time and be more open to throwing more non-negotiable items into the small group pot.

What are we doing together? Who are we? Are we everyone doing everything or are we some people doing a particular thing?

By keeping vague and nebulous we may protect ourselves and our friends from being "defined out" but we simultaneously prevent the group from having an energizing focus, a genuine identity.

J: There seems to be a fear of structure and form as if they were some inherent evil. I am concerned with the uncertainty, unclarity, and indecision that result and the negative effects this can have on Shannon's future well-being, if not existence. Form and structure are necessary pre-conditions for commitment and caring.

Money and membership were two areas in which the structure or lack of structure were questioned.

J: In the areas of decision making and money handling there did not seem to be a clear sense of values or generally

accepted guidelines. Our sense is a lack of structure for effectively focusing and directing the huge latent energy at Shannon Farm.

D: On the level of common land ownership this has brought together some delightful people, but because of the diversity of their interests and value priorities, these people have been thrown back on their own resources. "You can do it at Shannon, but you are responsible, for finding funding, energy, and people to do it with."

To me there are crucial distinctions to be made between friendship building, community building, and building a village at Shannon Farm. Shannon has to involve all three, but we must remember that there are many fine folks in the area who are not interested in living on our land, but who are deeply committed to building friendship, co-operation, and community feeling. Some have their own land. I think we confuse ourselves if we consider Shannon Farm Assoc. as encompassing all the people in the larger co-operative network.

I fear Shannon's lack of clear common purpose, coupled with the fact that many members are now living off our common property in "mixed" houses, has created a situation where some people in the networks feel they may be rejected by a "social circle" unless they contribute

money and energy for land they really don't need.

I believe the largest meaningful boundary for Shannon Farm Association is that a group of people want to live in a village that will enable different groups and individuals to share land and other common resources. If we really do intend to create such a village, I think we should establish membership categories that give decisionmaking power and land use to those who demonstrate strong support of common purpose.

Membership rules, contribution requirements and the like ought to create a formal ritual of commitment that continually reminds us of what we are doing together and which individuals are involved.

J: In the specific area of money, no clear consensus seems to have emerged. The tendency in Shannon and many other communities to make exceptions and to carry along the low-energy and non-contributing members is a reflection of our middle-class guilt syndrome, disguised as a caring attitude. More frequently a person becomes strong when required to draw upon their own resources rather than depending on others.

C: I am not anti-structure, nor do I feel that people should not be expected to fill their financial commitment. I do feel

danger however in over systemizing our lifestyle which would result in the loss of spontaneity that is so vital to the human spirit. I feel it is important to create structure in such a way that it allows for individuality, creativity, and organic growth.

I would like to keep a positive link between Shannon and our larger community. We should keep our provisional membership structure as it already exists and add to it the capacity to work out with individuals a relationship with Shannon that does not fit into the existing structure, with terms to be invented and requested by the individuals themselves.

The newsletter did not offer a single answer for the diversity/structure questions, but rather offered a vehicle for Shannon folk to reach out and share what's been happening to them. These excerpts paint a bleaker picture of Shannon than real life or the newsletter taken as a whole. There's nothing here to tell about their small successes in anti-nuke education, the garden, or the hay collective, or about the progress of The Sunshine School. These we leave to another issue. Grapevine is grateful to Shannon Farm for writing about their struggles with difficult issues. These are issues many other communities share.

Coalition of Intentional Cooperative Communities

The following is a reflection on instability in community. The occasion was the winter conference of the Coalition of Intentional Cooperative Communities. (CICC is an informal network of groups and individuals around British Columbia involved in rural and urban cooperative settlements.) Forty people gathered in the geodesic domes built by the former Alternate Community. The experience was recounted by Robin of Lumby Community in *Open Circle*, the CICC newsletter. Jan. '78, CICC, Box 5, Hope, B.C. VOX 1L0

"The circle opening the conference was a sharing of feelings about changes in community. Because of the setting (in Lumby after the disbanding of the Alternate Community) there was a natural flow of questions and ideas on instability: "Were we looking at failure?" "Why had the old community ended?" "What was the new one about?"

People who had been members of the old Alternate Community spoke their feelings about the ending. They talked about changing goals, need for personal growth space, and the pressures concerning the total income pool. Those who had stayed on in the new community were consciously working to avoid what they felt was lacking in the old community, i.e. allowing plenty of space and time for individual self development; modifying the income pool to a partial pool - requiring each member to generate some income; placing high on the list of priorities individual and community spiritual and emotional health.

The focus had changed of those members who remained. Of those who left, only two were present at the Coalition. Their interests were also changing. The discussion broadened to include Tyson from Texas Lake, who described a similar state of flux in that

community. Members of the Golden Bough also spoke of many turnovers in their community.

We are not trained to think of change as positive. We always have to justify it...rationalize. It seems a typical criticism of communities that "they are unstable - always changing..." and yet this is the way it is.

Instability may be the very quality of communities that makes them important in these times. Perhaps it is this very quality which draws people to them.

Gradually, the feelings that emerged from the circle was a recognition that instability was not failure. Instead we discussed our changes with acceptance, and even overtones of celebration.

We are not trapped by false expectations of permanency.

("Rain" 1975 has an article on this, if you're interested.)



Reach is a free reader service of communities magazine. Ads should be 50-200 words in length. We reserve the right to edit. Dated material requires a minimum of 6 weeks lead time. Feedback on ad response is welcome, as are donations.

Conferences

Workshops on Energy Alternatives - May 13, June 10 - Total Environmental Action, Inc., Church Hill, Harrisville, N.H. 03450

TEA, Inc. works to increase public understanding and use of energy conservation and solar energy through education, design and consulting services, research and proposal assistance, publishing, and product development. TEA offers the following one-day workshops. Listed costs include text.

May 13, June 10 Solar Energy I. \$35. Fundamentals of using solar energy, space heating, and cooling, collection, transfer, and storage, domestic hot water, simple low-impact technologies, past and present solar projects, and current state-of-the-art.

May 13 Solar Energy II. \$50. Limit 15/session. Prerequisite: Solar Energy I, or permission of instructor. Buildings as solar collectors, technical aspects of low-impact techniques, detailed technical information on complex solar systems, current state-of-the-art, government funding, graphs, charts, and specifications, future portents.

May 13 Retrofitting Your House. \$40. Application of solar heating systems to existing buildings, insulation, energy conservation, passive and active solar collection, heat storage and distribution, solar domestic hot water, costs, appropriateness of various systems in different conditions, modifications to existing buildings, combining solar with existing heating systems, what you can build yourself.

June 10 Integrated Energy Systems. \$40. In building design, solar, wind, wood, water and waste recycling, methane, food production, emphasis on capabilities, advantages and disadvantages of each, implications in building design.

June 10 Wind Energy. \$35. History and background, potential of wind as energy, economic considerations, basic aerodynamics, wind energy availability, siting, design considerations and construction of energy conversion systems for a specific need, turbine sub-systems (tower, storage, electronic processing), commercially available units, new developments, and look into the future. Slides and movies to be shown.

Write for more information and registration.

May 19-28 Community Action. LaRochelle, France

This annual international symposium is organized by the Community Action in Europe Network. The symposium welcomes various action groups throughout Europe engaged in elaborating alternative lifestyles based on ecological balance, appropriate technology, conviviality, and greater individual expression. The action groups function outside the

traditional structures, on a grassroots level, and activate self-help organizations of the local neighborhood. Also participating will be professionals (architects, lawyers, etc.) who share these values and are active in public participation programmes. Audio-visual presentations will include a preview of the Festival of Community Action Films to be held later this year. For further information contact: **Community Action in Europe 1978, o rue du Puits de l'Hermite, 75005 Paris, France.**

Dharma Self-Help and Analytical Center, - Summer '78

(Dharma is a non-profit educational corporation formed for the purpose of providing instruction and training to individuals and groups within the broad range of the humanistic movement.) Fees: one day programs \$20; weekend \$40. Fees include room, board, tuition.

May 19-21 Kundalini Yoga: The Yoga of Awareness. An introductory weekend series.

June 3 Self Awareness as Re-evaluation. One day program to discover who you are beyond the facade, the pretense.

June 10 Astrology and Your Well-being

June 17-18 The Revelations of Posture
June 24-25, July 22-23 Polarity/Massage
Acquire basic skills necessary for responding to another's needs for relaxation and energy balancing or for creating a caring relationship. Come with a partner.

For more information about these workshops, other programs, and the Dharma Center, write to the following address.

Communities Conferences



an exploration of communal life

This summer the Federation of Egalitarian Communities is sponsoring three conferences, each at an established rural, intentional community.

Our aim is to broaden awareness and understanding of intentional communities which center their lives around values of cooperation, equality and non-violence. We hope to help more people find a communal alternative, to celebrate our own communal lives and to promote the evolution of a more egalitarian society.

We invite anyone who is serious about joining community or moving toward a more cooperative way of life to join us. We also invite representatives of communities who would like to share their knowledge.

Workshops and Presentations facilitated by people living and working communally

- *community values and agreements* • *group process and decision-making* • *community and social change* • *relationships in community* • *therapy in community* • *communal childrearing* • *women in community* • *men in community* • *spirituality* • *work and labor distribution* • *community culture* • *land trusts* • *so you want to start a community?*

The cost for each conference, including meals and a place to camp, is \$25 per person at Aloe and Dandelion; \$30 per person at Twin Oaks. Write for more information, including a schedule of discounts for early registration and for children. For advance registration, send us a deposit of \$10 per person.

June 2 to 5

with a special focus on children

Aloe Community
Rt. 1 Box 100
Cedar Grove, N.C.
27231
(919) 732-4323

June 30 to July 3

100 to 200 people

Dandelion Community
R.R. 1
Enterprise, Ontario
KOK 1Z0
(613) 358-2304

September 1 to 4

400 people

Twin Oaks Community
Rt. 4
Louisa, Va.
23093
(703) 894-5126

Come, learn and celebrate with us!

Dharma Self-Help and Analytical Center, RFD #1, Box 113-AA, Shipman, VA 22971

Tidewater Lesbian/Gay Conference - May 26-28

The theme of the second annual Tidewater Lesbian/Gay Conference is "Opening Our Own Doors". Conference sessions will explore the ways we remain closed to each other within the lesbian and gay male community. Workshops and playshops will focus on politics, intimacy, religion, health, separatism, music, and more. 300 people are expected. Registration \$8. Send name, address, phone, arrival day and time, request for free housing if you want it, and requests for child care or special arrangements for the handicapped. Write of call for more information.

Tidewater Lesbian/Gay Conference. Old Dominion Univ. Gay Alliance, P.O. Box 1123, Norfolk, VA 23517 phone [804] 625-1130, 6-10 pm.

Clamshell Alliance - June 24 Seabrook

The Clamshell Alliance will return to non-violently occupy the proposed nuclear power plant under construction at Seabrook, New Hampshire. The Clamshell Alliance is a 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. They are dedicated to non-violence as the primary means for change. See **Communities #28**.

Clamshell Alliance, 62 Congress ST., Portsmouth, N.H. 03801

Dandelion Community - June 30 - July 3, 1978

Communities Conference

A three-day conference for people interested in communal living will be held at Dandelion June 30 to July 3, 1978. This is one of a series of conferences planned for the spring and summer of 1978 and supported by the Federation of Egalitarian Communities.

The aim of the conference is to broaden awareness and understanding of intentional communities in general, and to recruit new members for Dandelion and other communities.

The emphasis will be on egalitarian groups such as those that use the Walden Two model. These groups share a commitment to equality, and an interest in organization and deliberate experimentation as a means of creating the good life. But, we also thrive in our diversity and much of the conference will deal with areas relevant to any communal living situation.

We invite people who are serious about joining community, either now or in a year or two. We also invite representatives of communities who would like to share their knowledge or do some selective recruiting.

The cost is \$20 per person registered before May 15, 1978; \$25 per person after May 15; children \$18. Write for more information or send your advance registration fee of \$10 per person to the following address. Come and share with us.

Dandelion Community, R.R. 1, Enterprise, Ontario, KOK 1Z0 Canada [613] 358-2304

Walden II Week - June 23-29. Dandelion Community

WIIW is a short-term communal living experience for 10-20 people, just prior to conference. Participants form own government, communal treasury, work-credit system, and social organization. Costs determined by group - bring \$35 to set up treasury. Registration \$15. Write for more information to above address.

Small Community Conference - July 28-30

(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.)

"Building Community Where You Are" will be the theme of the annual Community Service Conference. This will be a gathering of resource people from around the country who have been dedicated to serving their towns and neighborhood communities in diverse ways - through business, the arts, community councils, intentional communities, food cooperatives, etc. The conference will be held in the Outdoor Education Center of Glen Helen Forest. Write for more details.

Community Service, Inc. P.O. Box 243, Yellow Springs, Ohio 45387

The West Coast Communities Conference - August 22-27

(Kerista Village, is a non-profit organization and has just established a non-dogmatic, non-sexist, egalitarian New Age Church.) See **Communities #30** The purpose of this conference is to delve into the "software" (interpersonal and group dynamics) that go into making successful community. Subjects such as polyfidelity, group marriage, decision making, and economics will be explored. Conference participants are encouraged to give workshops on their areas of interest. Write for details.

Kerista Village, P.O. Box 1174, San Francisco, CA 94101. Phone [415] 566-6502, 566-5640, or 566-9386.

Summer '78 Building Construction

May 29 - June 23, or July 3 - July 28
Habitat Construction/Solar Systems

Four week workshops focusing around the construction of simple, low-cost, solar dwellings. These workshops are ideal for those wishing to gain carpentry experience through involvement with an intensive building program.

August 14 - September 8 Timber Frame Construction

An old-fashioned barn raising will familiarize participants with traditional carpentry techniques including post and beam framing and mortise and tenon joinery.

Please send \$1 for additional information and application forms. Enrollment in all workshops is very limited.

Farallones Institute Rural Center, 15290 Coleman Valley Rd., CA 95465 phone [707] 874-3060

Kripalu Clinic for Health and Healing - Summer '78

(Kripalu Yoga Ashram is a spiritual community of 150 men, women, and children who have chosen yoga as their way of life. Yogi Ameit Desai is guru.) See **Communities #**

Kripalu Clinic of Health and Healing is a 3-dimensional experience in loving and healing yourself, through a refreshing synthesis of practical healing techniques from both East and West. Staffed by a team of ashram residents with professional experience in medicine, psychology, nutrition, the healing arts, and communication skills, the Kripalu Clinic will help participants achieve vibrant physical health, emotional well being, and spiritual harmony.

July 8 - August 5 **Healing From Within.** This 30-day program teaches natural approaches to losing and controlling weight, quitting smoking, and handling the effects of stress.

July 8 - 17 **Transforming Stress to New Vitality.** This program provides education and experience in reducing stress through a variety of natural techniques: biofeedback, massage, jogging, meditation, and proper nutrition.

July 17-26 **Your Body: The Place Where You Live** Use of herbs, natural nutrition, body awareness and movement, massage, meditation, hatha yoga, anatomy and physiology, sprouting techniques, juicing fruits and vegetables -- these and other subjects are treated in depth in this 10 day workshop.

July 26 - August 4 **The Mind as Healer** Experience how the mind can restore physical and emotional balance, expand intuition, draw knowledge from the reflective state of meditation, explore new levels of consciousness. The highlight of this workshop will be a 3 day Inner Quest Intensive.

Kripalu Yoga Retreat, Box 120, Summit Station, PA 17979

Utopias and Communes, Historic and Contemporary Perspectives - October 11 14

The purpose of this conference is to bring together scholars, regardless of academic disciplines, in a variety of formats designed to inform one another and be informed about intellectual perspectives and developments in the field of utopian thought, planning, and intentional communities and the conditions and social movements which accompany their growth. This conference is sponsored by the University of Nebraska at Omaha's Division of Community Services Assoc., and the Institute for Icarian Investigations. Additional sponsors will be announced. Plans for the conference are now being made, please address suggestions, comments, and inquiries to: **Mark O. Rousseau, Program Chairperson, Conference on Utopias and Communes, Univ. of Nebraska at Omaha, Box 688, Omaha, NB 68101 phone: [402] 554-2626**

Groups Looking

Beth Adriel Christian Community, Rt. 1, Box 53, Eatonville, WA 98328 [206] 832-6320

Our Christian communal farm is

seeking new members. We live in the Mennonite lifestyle.

One Life Family, 202 Pier Ave., Santa Monica, CA 90405 [213] 396-9966.

True Love, Beauty, and Harmony will free our lives according to the degree that we become One with All. With the realization that there is One Divine Life, we have come together physically and spiritually and a Brotherhood that we may clear a path to this unity. Living the Truth is the clearest way. As a family we have reached certain understandings to best live this Truth - by being love to all people for we are brothers and sisters, through meditation and through leading a purer life by letting go of drugs, alcohol, and smoking. It is up to all of us to respect these understandings for they have been mutually decided upon in our meetings as the best way for us to function as a family.

We commune twice a day as a family morning and night; these communions are the heart of the Brotherhood. During our work hours our main responsibility is to our customers. The vibration of our stores and restaurant should be kept high, these places provide us with a space to serve, to give as much love as we can and it is up to us to lay down our personal trips, so that we may give more. The gift is truly in giving. New to us is our ranch, which we bought last year. There we have goats, chickens, and fruit trees. Today there are 25 of us. We feel good enough about our space and agreements that the general vibe is a good mellow flow. We have found true joy in coming together, if you would like to share this Oneness with us or would like to know more about our family, please write or come by.

Tupelo Branch, Twin Oaks Community, Louisa, Virginia 23093

Tupelo is a large household-style living arrangement, one of the three living groups that make up Twin Oaks. Tupelo is presently 9 people (3 women, 6 men). We are looking for more members, as we have room for 12. We function as a household of good friends living together, using T.O.'s values of openness and caring interaction. We benefit from the closeness of living with a small group, within the larger social atmosphere of Twin Oaks.

The group adheres to no special diet. Being comprised of 50/50 vegetarians and omnivores, we simply try to respect each other's preferences. The community grows much of its own food (organically whenever possible). Though we do have home-grown meat (beef and pork and some fish and poultry), our diet is basically vegetarian.

Our present housing is an old, renovated, rented farmhouse right next to the community center, Juniper. The community is breaking ground on a new residence for us and we hope to move in sometime in 1979. Unlike our present facility, our new home will have adequate living and work space for 15 adults and 4 children. It will most likely be solar heated.

Most of our work is at Juniper, the main branch, except for domestic work like cooking and cleaning. This lets us interact with a larger group of people and still retain the feeling of small group privacy and cohesiveness. Write to arrange a visit or for more information.

Kayavarahana, 3100 White Sulphur Springs Rd., St. Helena, CA 94574; [707] 963-9487.

A spiritual community dedicated to establishing the Sanatana Dharma (Eternal Path of Truth) in the West, as taught by Yogeshwar Muni, resident guru.

Yogeshwar Muni is an American, formerly known as Charles Berner, founder of Abilitism and many growth techniques. When he met his guru Swami Kripalvananda, in India, his life changed. For the past 4½ years he has been meditating eight hours a day and teaching Sahaja (Natural) Yoga. He inspires residents and visitors to Kayavarahana to lead a life based on Dharma (Truth) for happiness, fulfillment, and liberation. His teachings emphasize celibacy and non-violence. Swami Kripalvananda resides here 4-6 months out of the year, meditating in seclusion. He gives brief darshans on Sunday afternoons.

Kayavarahana is situated in a secluded valley on 625 acres. It offers miles of hiking trails, a warm sulphur pool, olympic-size swimming pool, sauna, volleyball and basketball courts. The program includes hatha, bhakta, karma and jnana yogas. Week-end seminars are given in mind-clearing, yogic health, meditation techniques, couples relating, etc. Three day Enlightenment Intensives are offered every 4-5 weeks to provide participants the opportunity to experience directly who they really are.

At present approximately 75 men, women, and children reside here. All persons sincerely interested in learning about yoga are welcome as residents or guests.

Ohmega Salvage, begun in 1975, is a structured experimental community whose entire support comes from dis-

mantling buildings to recycle lumber and other building materials. Members are encouraged toward total awareness of ecology and a reverence for the natural world. Through the sharing of basic necessities (food, shelter, tools, etc.), we are attempting a simple but ample life oriented toward conserving natural resources in both our home and business activities.

We believe in the use of natural and organic foods without preservatives, as a first step in developing healthy life and as an ethical statement to society. We are not politically aligned, and do not, as a group, take up public political issues.

Ohmega Salvage welcomes new members of all ages, though at present we are not set up to take care of children.

Write: **Ohmega Salvage, P.O. Box 2216, Berkeley, CA 94702**

Evening Star, 40 acres of northeastern Arizona, is a small community of two families wanting to include a couple of other families that we may help each other live, grow, play, and work in a communal lifestyle. Lily and Gordon live in a dirt hogan across the garden; Ernie and I live with our 21 month-old daughter, Misha, and *one on the way* in a homemade wooden house. Our lives are simple, becoming more so all the time, so that we can develop our spirituality and life harmony. We are vegetarians, grow much of our own food, and are working into Crafts for Self Support (Earnie and I are weavers). Our main concern at this time is to get other folks of like mind and spirit who have small children, out here with us. Misha is quickly needing other kids to play with, and with another one coming, the urge increases. Are you a family with the same need?

Please write: **Eveningstar, Hodge & Earnie Mann, Box 1339, Snowflake, AZ 85937**

We are interested in exploring the possibility of participating in the establishment of an idealistic closely-knit cooperative community on an equal footing with others interested in the same thing. We read and hear about successful efforts at establishing such communities and wonder if it is not possible for one to come about without having to rely on an escape from personal responsibility through submitting to dogma, a single charismatic leader, or to a sugar daddy (or mama).

Rather than get caught up in semantic tangles, I will describe a **gradation** of scenarios. Please, note, however, that these scenarios are to indicate attitudes -- what may or may not develop would be a function of a collective vision. Okay...

We formed a cooperative corporation to hold title to the 1225 acre ranch we bought six years ago. About one share per year has changed hands, and now we have one share without a residence up for sale, along with a possible second, with one. (I think that a third seller could also be persuaded) It would be nice to have a few more people here interested in more than a good buy in a nice place. I won't go into a lengthy description here, as I'm not trying to sell the shares -- I'm trying to establish a dialogue. If someone is interested in looking into just this, I can send them details and color photographs at fifty cents each (less than cost).

Scenario 1: Some people with a home in Port Townsend, on the Olympic Peninsula in Washington, go in with us (Irene and I) and a couple with an apartment in NYC in leasing a remote place on the Mexican Coast, or in the Central Highlands. Other than sharing the expenses of the place in Mexico, we are fully independent, except that we share expenses when we live together. Anyone can stay for as long as he or she wishes at any of the places.

2: The same thing, except that we build about two houses per year as a group venture, to provide income for all expenses except individual entertainment. We, or some of us, might tackle another project or two for fun/profit, or for social good, as maybe establishing a new water system for the Mexican village, or working for an environmental defense effort.

3: By working effectively and efficiently together, we have had time to extend our contacts - I have helped establish connections with other people and groups, producing a pleasant flow of convivial people and ideas, and a circular newsletter has been established. In the meantime, Irene has connected up with some other classical musicians and exciting artists. We bought and recycled a dilapidated industrial building, winding up with a surprisingly large amount of money and a clear studio.

4: People have now pretty well established themselves into pods -- financially interdependent units -- of widely varying size, and the health, legal, and insurance needs are being handled from pools established by (sorry about this) pooling the pods. There is also a growing awareness that banks can be an extremely powerful tool, but none of the existing ones seem to be using said

power in ways we, by any stretch of the imagination, approve of. Lots of ideas are flowing and being debated, and there is a growing concern that we might be becoming 'consumed by the fires we set to fight the fires we fled.'

5: While discussing the complexities of establishing a bank and facing the scarcity of people interested in participating in such an onerous activity, we discovered a bank in Detroit that local people had bought out when its owners had left, fleeing to suburbia. We, and our 'allies' join and promote the bank, establishing a local office for loan purposes, and help to see to it that profits are used for good causes, while capitalizing on 'float time' in using a distant bank. At the same time, one pod, tiring of participating in the growth aspect of a growth economy, has bought a ranch in Trinity County, California. They find that they can produce adequate income for their members with only three months of work, each, per year, using existing agricultural practices, and have connected up with a dairy cooperative. An option is bought on a larger spread, nearby, and there is sudden substantial interest in not only acquiring that as an operating alfalfa ranch, but in reestablishing the defunct village nearby as an active and growing one.

6: Well, not only was the ranch bought and the village established, but enough people moved into that sparsely-populated county to elect a controlling number of people to the board of supervisors, paving the way for lengthy discussions on the best way to deal with the Southern Pacific Land Company and International Paper, after they had for many years operated the County Government as a corporate fiefdom. Complex large-scale legal, social and political matters now have to be considered by those interested in dealing with them, while a colony of artists is basking away in Mexico, under a purchase/grant plan they like, and some people are leading a contemplative life nine months a year and are working three...

When does conjecture become fantasy? Well, I'd say that fantasy is **idle** conjecture. What I am trying to conjure up, at this point, is a number of people interested in exploring possibilities. A start would be a response to this letter. I have started doing a little advertising and seeking connections through friends and acquaintances. If any kind of sympathetic response is generated, it wouldn't hurt for you to also send a buck or two to help with expenses. When I have received an adequate number of responses, I will collect them into a sort of newsletter and distribute them. Please type letters, single-spaced, if

possible, so that I will be able to xerox them for distribution, as I will only edit them if the volume is too large to include everything.

All these machinations aside, I recognize that the important thing is the **people**, which is why the possibilities are so wide. Within the framework of internally guiding principles (practical as well as moral -- not to imply a dichotomy), we're game for just about anything. As a number of us get to know each other a little through the mails and develop a direction (or directions), we will no doubt want to get together in person.

I might mention that we're not trying to **escape** anything. We live inexpensively and with relative security and independence in a lovely place around nice people. I guess my impending passage to the forties has made me realize that if I am going to do anything about my unrequited idealism, I'd better get with it, but whatever might develop would have to have a fairly powerful draw -- we're really not interested in moving into a tipi in the Yukon and stringing beads or drawing foodstamps for a living. In fact, although I'm a little more flexible, Irene really does require a tub and hot running water **inside** the house, but it's nice not being connected to our reliant upon **any** utility company, at least in our present situation. At any rate, this point of passage appears to be, for us, a junction point which will develop into more interdependence and connection or an individualistic pursuit of economic freedom and enjoying life essentially by ourselves and in our social contacts as we now know them.

Referring back, momentarily, to the shares in the place where we now live, it may be indicative to mention that there are 21 shares and our practice has been to eliminate speculation by limiting the selling price to the amount paid for that share, and decisions are made by consensus. Current share selling price is about \$5,000.

Please note that I am aware that the above scenarios are somewhat stylistic and 'off-the-wall'. Whereas I have developed a fairly comprehensive and, I think, realistic single pod idea including, on a small scale, a number of features from above, it seems inappropriate to delve into it here because this is an effort to establish a **dialogue**, as a prerequisite to considering program/s.

Critical human factors would include a determination to work toward cooperation at the expense of competition; toward effective and efficient conflict resolution; and toward developing trust and sympathetic acceptance.

Steve & Irene Juniper, Hurds Gulch, Ft. Jones, CA 96032

People Looking

We are looking for homestead acreage in a community or back-to-the-land area where folks live simply, organically, and in harmony with nature while sharing skills and experiences. We have resources and would prefer individual ownership of land and housing. We prefer a natural setting, somewhat remote and near wilderness in British Columbia or the Western U.S.

We are self-supporting craftspeople that have a deep love for nature and want to live gently with the land. Self-sufficiency is desired through the use of alternative energy, organic gardening, solar greenhouse, and bartering. We are vegetarians and are sincere, hardworking, and are into personal growth. We're eager to get settled in a community where we can grow closer to ourselves, friends, and nature. If you know of such a place or live there, please let us hear from you.

Debbie and Jerry Gregory, Box 172, La Grande, Oregon 97850

Vegetarian seeks to join or begin living collectively with other vegetarian women. Write:

Sara, 120 Pico Blvd., Santa Monica, CA 90405

Want to correspond with people interested in forming a vegetarian/frutitarian colony in Brazil or South America. Write:

LaBron Bynum, 429 S. Glenwood St., Dalton, Ga. 30720

I am open to either an urban or rural commune, though I would prefer urban. My stipulations are (a) location in British Columbia, Washington state, or Oregon. If urban this means Vancouver, Seattle, or Portland. (b) If rural there be at least 30 communal residents, if urban, 10-15 members acceptable. (c) Shared awareness of the importance of good health, nutrition, and not over-eating. No junk food junkies, at least not ones who keep their stash around the community. And finally (d) no authoritarian, no leaders who tell residents how to behave.

About me. I am 30, single, capable of being loving, over-weight (50 lbs. to be exact) and am unfortunately living alone in Los Angeles county. I speak French

(not fluently anymore, but with a good accent). I am fascinated by ancient history, especially the "myth" of Atlantis. My goal is to be as self-sufficient of negative people, places, and things as I can be.

If you think you've got (at least mostly) what I'm looking for, contact me:

Ed Macauley, 256 S. Robertson Blvd., Beverly Hills, CA 90211 Phone: [213] 474-1573 [Rm. #21] no collect calls please.

Educational Opportunities

Environmental Studies Homesteading Program

The Homesteading Program of Western Michigan University is a living-learning educational experience. Homesteading is viewed "not so much as a return to the simple life, as it is the entry into a complex life of organic wholeness." The brochure further states that if homesteaders are to be successful they "must learn to think in holistic terms, to work with nature, to recycle materials, to find satisfaction in frugality rather than in consumption, to enjoy physical labor, and to design agri-ecosystems which imitate the diversity of natural systems." Courses are offered for college credit in both homesteading theory and practice. Fees include tuition and living expenses; tuition is cheaper for Michigan residents. For detailed cost and course information, write:

Environmental Studies Homesteading Program, Western Michigan University, Kalamazoo, MI 49008 phone [616] 383-3984

The Abode of the Message, a Sufi community founded by Pir Vilayat Inayat Khan in 1975 is again offering a Summer Work Program for those people sincerely interested in sharing with us in our work and spiritual practices. The Abode is located in the Berkshires, on the site of a former Shaker village. There are eighty adults and twenty children who live here permanently.

The Summer Work Program will run from June through September and we ask for a minimum one-month commitment. Each person will choose one area to work in with the idea of learning new

skills, or furthering already acquired new skills. There are openings in maintenance/renovation work of our grounds and Shaker buildings, house-building, the bakery, food preserving, organic farming, and natural food cooking. The fee is \$100.00 per month. For more information write of call:

The Abode of the Message, Summer Work Program, Box 396C, New Lebanon, N.Y. 12125 [518] 7947659

Help Wanted

ACCOUNTANT, BOOKKEEPER, KITCHEN MANAGER, AUTO MECHANIC WANTED.

The **Renaissance Project** is a new age, futures oriented organization. (see **Communities** issue #28) We need people to take responsibility for the listed areas of work, but we value wholeness of experience, so opportunities will be available to contribute to our other projects: housing renovation, education, neighborhood re-development, urban agriculture, and energy technology. If interested contact Lynn Snyder.

The Renaissance Project, 3611 Walnut, Kansas City, MO 64111

Vegetarian World wants to do a story(s) on vegetarian communes/collectives. Please send any information to: **Scott Smith, Editor, Vegetarian World, 8235 Santa Monica Blvd., Suite 216, Los Angeles, CA 90046**

Sue and Bob would like to live in a rural or semi-rural communal or collective setting with people who are very accepting of various lifestyles, where we can grow further into socio-eco-logical consciousness, loving children, playing, working.

Common traits: Cooking - giggling - teaching - touchyfeely and unabashedly low on sex drive - German - meditation - finding instead of searching - mechanical abilities - yoga - assertive - accepting others unconditionally - interested in land trusts.

Sue's skills: organic agriculture - knowledge of herbs, vitamins, minerals, food for health - various handcrafts, leathercraft, jewelry - soapmaking - canning - accounting, taxes, organizing - French, Sanskrit, "I am interested in helping/learning to build communal buildings of all kinds. I would also like to be involved in a cottage industry applying my skills in building a community."

Bob's: writing, editing - music writing and performing - counseling, "I'm open to lot's of possibilities. I'd especially like to sharpen my helping skills by continuing to work with troubled teenagers or...? Building community, networking, publishing, working land sound like real fine ways to grow. That's why I'd enjoy joining a collective endeavor more than just a living arrangement. I'm addicted to warmish climates like northern California. Denver's too cold, too often.

Write to this magazine for this address.

A middle aged couple with a poverty-level income own a 160 acre island off Nova Scotia and are in need of community. We need help to pay the taxes, would like to start a barter economy, and extend our self-sufficiency. We have: Isolation, 100 m.p.h. winds, 16 foot tides, clean water (both fresh and salt), virgin soil, chickens, ducks, geese, tractor, wind-powered generator, shelter for two, food for four, and work enough for six.

We've lived here for the last five years. We've planted an orchard and scattered tree seeds all over the island.

Initial communication must be by mail.

Lois F. Hazen and Gordon C. Davis, St. John Island, Lower West Pubnico, N.S. B0W 2C0 □

DIRECTORY Update

Here are a few groups whose entries arrived too late to be in the Directory issue.

Rural Affinity Network [RAN] is a network of those interested in the unique combination of rural community coupled with intentional social change consciousness and activity. It is **not** a substitute for **Green Revolution** nor **Communities**; rather it is a group concerned with uniting overt, active social change functions with that of rural community. To date political work has tended to be urban and community/alternative institutions rural. We're changing that - with the clear dual focus. It's to help with information exchange, formation of affinity groups, and to help politicise existing rural communities. To join, send a dollar or more to :

Rural Affinity Network, 4722 Baltimore Ave., Phila., PA 19143. Ph: [215] SA4-1464. RAN is affiliated with Movement for a New Society.

Windspirit is a communal family, still in the formative stages philosophically and

materially. We have the desire for a God-centered community where our labors and their fruits are shared, where spiritual practice (not dogma) is part of our daily lives, where we try to heal ourselves naturopathically and with herbs and diet (tend towards mucousless and raw, no eggs or meat, and a minimum of dairy), and prayer. We try to remain clear-minded, loving and open hearted with compassion, truth and an outflowing of love to guide us. We are strongly considering relocating in a warm climate. We're into healing and music and children and try not to be narrow-minded in any way. We appreciate a good sense of humor and tend towards flowing with the current (tantra) more than against it (yoga). Paradise.

Windspirit, Kettle, KY 42752

Pyramis

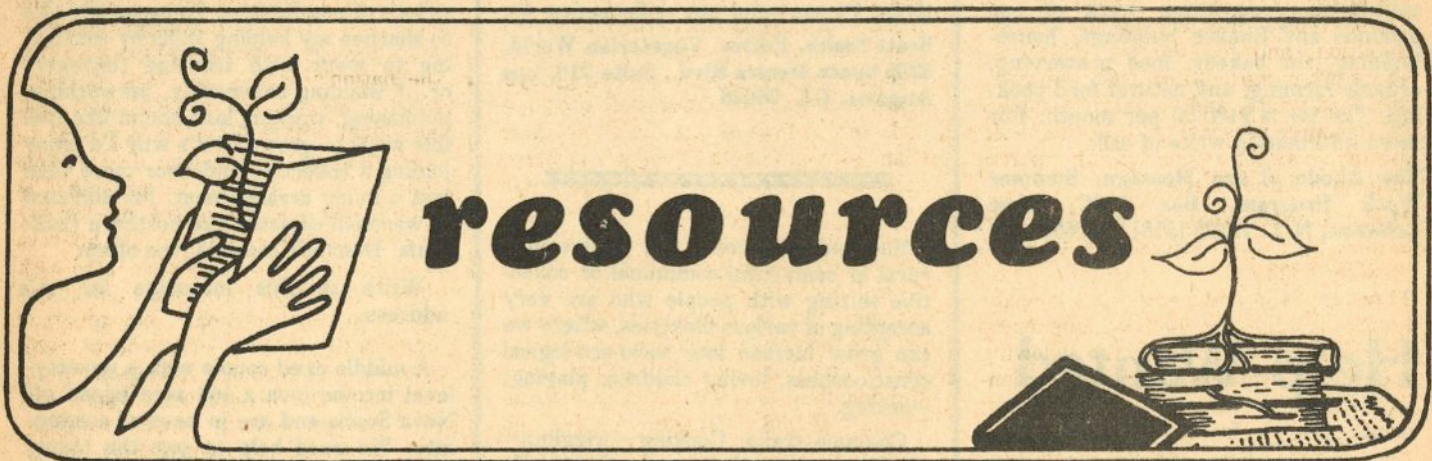
We came together (Era & Geoph) realizing that common ideals and shared interests are what it takes to build fulfilling lifelong relationships. And although we find the idea of "advertising" for partners to be somewhat impersonal,

we don't know how else to reach like-minded people...so here we are, hoping that some compatible soul will stumble across this notice, see the vision behind it, and be inspired enough to respond.

We're trying to build a sane environment (an Eco-house near San Francisco, also spending time in the country and traveling) for living, working, playing, and loving...emphasizing equality, non-preferential multiple relationships (not coupling), ecology, and a commitment to actively pursue ideals and long-range goals. Our method of defining our standards -- and our key to implementing them -- is total, uninhibited, open sharing of our perceptions, feelings, and ideals (while remaining open to outside interests and relationships, provided group harmony, commitment, and effectiveness remain high).

Special pursuits include a construction collective, coop networking, publishing, artistic development, health, nutrition ...and just having fun. We are:

Pyramis, c/o *RSVP, 681 Ellis, Box 885, S.F., CA 94109



Community Organizing

The National Conference on Alternative State and Local Public Policies provides a meeting place and forum for ideas of progressive elected officials, community organizations, political activists, and technically trained experts interested in alternative politics and programs at the state and local levels. In addition to holding annual national meetings, the organization holds frequent regional, statewide, and issue conferences. Their Clearinghouse on Alternative Legislation assists public officials and community activists in developing model legislation and provides technical assistance. This legislation and other publications from the National Conference are described in the bi-monthly *Newsletter*.

The *Newsletter* has up-to-date information about recent developments in innovative public policy. Articles on tax reform, alternative energy sources, political campaigns, urban policy, rural economic development, women's issues, and public employee unions have been featured in past issues. The articles, accompanied by shorter notes on conferences and publications, make up an impressive information package. Subscriptions: \$5/6 issues. Write:

National Conference, 1901 Que St., N.W., Washington, D.C. 20009

The Public Works is the quarterly publication of the Community Owner-

ship Organizing Project. A recent issue included articles about NYC "519 House" sweat equity success, about two San Francisco groups' efforts to re-open businesses as worker cooperatives, about tenant protests of city demolition of low-cost housing, and other news of people trying to take back control. No advertising. Issue sampled focussed only on N.Y. and CA. 20 pages, illustrated, informative, analytical, human, and well done. Subscriptions: \$5/4 issues. \$10 for institutions. Write:

The Community Ownership Organizing Project, 6529 Telegraph Ave., Oakland, CA 94609

"Cooperative Housing - People Helping Each Other" is the latest booklet of the National Association of Housing Cooperatives. The attractive 14 page booklet is an introductory description of a variety of aspects of cooperative housing. For a copy, send \$.85 to:

NAHC, 1522 K St., N.W., Washington, D.C. 20005

Los Angeles People's Yellow Pages is a 166 page directory of resources for social change, low cost, non-ripoff services in L.A. county. This first '77-'78 issue includes consumer activist groups, free schools, alternative media, legal aid services, free clinics, hot lines, women's centers, food coops, recycling centers, non-sexist children's literature, and more. A donation of \$2.50/copy is requested from people who can afford this amount. If you cannot, send what you can along with a brief note of explanation (Unemployed, fixed income, prisoner, etc.). Write:

Los Angeles People's Yellow Pages, P.O. Box 24 B15, L.A. CA 90024

The New American Movement is a nation-wide organization of socialists in nearly forty chapters. It is committed to organizing a majority movement for a social and economic system that is thoroughly democratic, in which the wealth and resources of the nation are publicly owned and democratically controlled by all Americans, in which the decisions which shape our lives are decentralized and coordinated in a way that permits us all to have control over them. Central to NAM's organizing are fighting against racism, sexism and U.S. control of other countries. Membership is open to anyone who agrees with NAM's basic principles. NAM members are activists in local struggles around utility rates, abortion rights, undocumented workers, the ERA, rank and file union activity and much more. The organization publishes a monthly magazine, *Moving On*, that covers labor, the women's movement, minorities, culture and international events. Subscriptions: \$4.00 per year. For a subscription or membership information, write:

New American Movement, 1643 N. Milwaukee, Chicago, ILL 60647

Food

Media Resource Directory, Food and Hunger. This 20 page booklet was created to assist writers, producers, and directors in research on scripts with food, hunger, and malnutrition themes. It is a guide to anyone with an interest in

learning about alternate or multi-national food systems, about domestic or Third World hunger, about energy, nutrition, and food/hunger education, about urban agriculture, land use/farming, food waste, and voluntary simplicity. Resource persons, publications, writers, projects, and experiential opportunities are listed. Write:

Media Consultations on Hunger, 1229 Santee St., Los Angeles, CA 90015 [213]748-8332

Films on Food and Land. This 20 page booklet briefly describes and indexes by subject over 250 films on the following issues: food workers, nutrition, gardening, land and water issues, chemicals, ecology, agriculture, agribusiness, international issues, colonialism, science and technology, pollution, native american land and water issues, domestic and world food situation, La Raza struggles, and food processing and distribution. Films in Spanish are included, as are listings of film sources and distributors.

Several pages of the directory explain how to use audiovisual resources to educate and organize. There are suggestions for introducing and discussing films, arranging showings, running film festivals, and getting films free. This directory is a resource offered by **Earthwork**, an education/organizing center on issues related to food and land. Write:

Earthwork, 1499 Potrero, San Francisco, CA 94110 [415] 648-2094

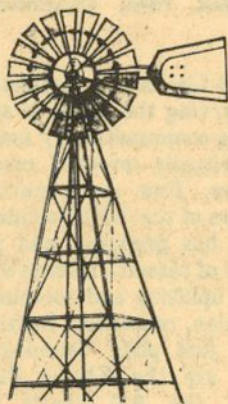
The Lovin' FORCful is a bimonthly newspaper of the Federation of Ohio River Coops (FORC). A recent issue featured an article exploring the relationship of food coops to world hunger. Reprints and quotes concerned world food, pesticide exportation, and energy. The focus of the newspaper was evidenced by articles on breast feeding, the coop bank bill, food additives, and regional coop business news, and by the absence of advertising. Subscriptions: \$2.25/6 issues.

The Lovin' FORCful, 80 E. Swan St., Columbus, OH 43201

Appropriate Technology

Wind Energy Resource Directory is a fact-filled, easy-to-understand resource guide to designers, manufacturers, and distributors of wind energy systems.

The Wind Energy Workshop of Long Island, a New York study group, recently published this 48 page directory which describes in detail a variety of electricity generating wind energy systems practical for residential, commercial, and industrial use. Each of more than 20 windplants is fully evaluated according to the amount of energy it can generate, the minimum and maximum amount of wind necessary for the system to function efficiently, and each system's special characteristics. A comprehensive glossary makes terminology easily understandable. The directory includes the names and addresses of manufacturers and distributors of systems and accessories in the U.S., Canada, Europe, and Australia. The directory also lists the names and addresses of numerous organizations, publications, consultants, scientists, researchers, and public officials in the wind energy field. The directory, illustrated with diagrams and photographs, is available for \$4 postpaid from **Wind Directory, Box 14, Rockville Centre, New York 11571**



Centerpeace is a monthly newspaper about new age alternatives. A recent issue included feature articles about New Alchemists, used wood stoves, wind power, solar legislation, and energy from wood chips. Themes vary from the ecological, to spiritual, to communal, and more. Ample local advertisement is supplemented by ads of broader interest for energy-saving devices. Book and magazine reviews, a plant column, editorials, and quoted bits comprise the balance of the 12 page paper. Subscriptions: \$3/12 issues. Write:

Centerpeace, 245 Main St., Northampton, MA 01060

People & Energy is a monthly magazine for people concerned about energy and community development problems. **People & Energy** presents a philosophy that the nation's energy and local development problems are solvable and that individual citizen action is essential to implementing the solutions. Toward this end, P & E strives to provide the information and resources needed by citizen groups and individuals to address these issues. The 16 pages are filled with news, resource information, and analyses of key developments. No advertising. Feature articles, news shorts, book reviews, and resource listings focus on such issues as: development of solar and wind energy, nuclear power proliferation, "appropriate" technologies, development of fossil fuels, energy conservation, environmental protection, utility rate reform, oil industry divestiture, economic and social issues, community self reliance, and alternative housing, agriculture, transportation, and health care issues.

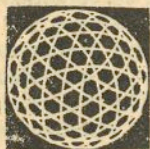
People & Energy is published by the Citizens' Energy Project, a non-profit research organization working in the areas of energy, community development, and environmental protection. Subscriptions: \$10/year for individuals; \$7 for persons on low income; \$16 for libraries, private firms, gov't agencies. For a description of the Citizens' Energy Project, or a list of their publications or subscriptions to P & E, write:

1518 "R" St., N.W., Washington, D.C. 20009 SASE please.

Solar Resources is a material gathering and distribution network located in the San Francisco Bay area. The purpose is to locate, gather, and distribute materials which may be used or converted by New Age groups, organizations, and individuals for their life-support systems. Emphasis is placed on recycling industrial wastes and discards toward a more environmentally appropriate technology. The source materials will be exchanged for produce, skills, or knowledge, while supplies last, with priority given to groups and individuals whose survival and growth will help restore the ecological balance of the planet Earth. **Solar Resources** is primarily intended as a service to the local New Age community (north and central California), limited by our ability to transport and utilize materials in reasonable harmony with long range goals. If you have an interest write and tell us where your head is at, directions and goals, heroes and villains. What books, magazines,

writings, audio and visual sources have been instrumental in formulating your own consciousness? Detail your specific projects and needs, include a self-addressed, stamped envelope.

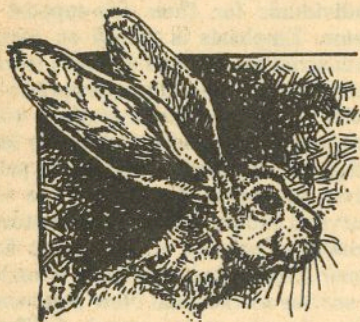
Solar Resources, P.O. Box 1021, Fremont, CA 94538



Environmental Action Reprint Service, EARS, is a non-profit organization working for rational energy and environmental policies. Since our founding in 1973, the basic goals of EARS have not changed. We seek: To provide a centralized source of accurate, well-written information regarding both the hazards of nuclear energy and the feasibility of alternative energy sources; to make these publications available at a reasonable cost and in quantity to individuals, schools, libraries, etc., and to thousands of environmental/social change organizations across the country and abroad; to provide the catalyst for action on energy issues.

The latest **EARS Energy Catalogue** is a very comprehensive source of materials on alternative energy sources, appropriate technology, and nuclear power. We have tried to select only the best materials of thousands available. This catalogue is available to the public for free (single copies) although donations are needed. (Remember the Third Law of Ecology. There's no such thing as a free lunch.) EARS is supported entirely by the sale of materials listed in catalogues and by occasional small donations. EARS also operates a storefront "Solar Bookstore", at the same address.

EARS, 2239 East Colfax, Denver, Co 80206 Tel. [303] 934-7182



EARS

Other Resources

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.

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

Music of Life is an organization dedicated to serving the needs of spiritual and new age communities by making available spiritually oriented music on tape cassettes. Run as a partnership by members of the 3HO Foundation, Music of Life has produced and published a number of cassette albums of music that is both uplifting and soothing. Ideal for meditation, relaxation, bedtime, waking up, or just plain listening. Featured groups are the Khalsa String Band, Simran, the Adi Shakti Choir, and others. A free brochure of current recordings is available by writing to:

Music of Life, 1521 Connecticut Ave., N.W. Washington, D.C. 20036

A Communication Network

Find each other to work together

For some years now, I have been a 'human switchboard' with alternative communities, helping people find others with the same goals. I have been compiling a resource library which is now a tax deductible project of Village Design, Inc., an organization dedicated to intentional communities and alternative technology. Too much to do alone, I have joined with others to help build a community communications network. Using available computer and communications technology, we want people to connect more directly with each other and acquire the resources we need to effectively share and work together.

Your lifework:

Right now, if you had an adequate livelihood, what is, or would be, your self-chosen work? How is your life a challenge to the existing obsolete social/economic systems and values? What is keeping you from a fulfilling direction in life now?

A call to connection:

Introduce yourself to others. We can energize our lifework and projects through the synergic power of trading services, sharing work, or 'just' knowing each other. We are our own resources.

Consider your (our) future. I invite you to find and join others with directions like yours...through the People Index. Write:

Bill Hill, Library for Social and Technological Alternatives, Box 472, Fairfax, CA 94930

Basic Communities - Toward an Alternative Society by David Clark is a recently published book about Christian communities in England.

"While concentrating on the efforts of Christians to find realistic alternatives to what they see as an anachronistic Church, David Clark stresses that the communities of which he writes reflect contemporary objections to society as a whole. He shows how they are pioneering fresh life-styles and providing workable answers to such problems as the isolated family unit, the affluent society wasting and polluting the earth's resources, centres of learning where the medium stultifies the message, patronizing forms of social care, and ineffective political involvement. The examples chosen range from a crofting village in Wester Ross to a house for the homeless in Hammersmith; from a massive log cabin in Kirkcudbrightshire to a centre in Antrim for Ulster families broken by violence.

David Clark presents not only a lively and balanced study of a new social phenomenon, but also a vital handbook for those more actively interested in the possibilities of community life. Descriptive analysis of different kinds of community is supplemented by an annotated list of organizations, giving summaries of aims and orientations as well as addresses and telephone numbers." Focus is entirely on British communities.

Basic Communities can be obtained from the publisher: **SPCK, Holy Trinity Church, Marylebone Road, London NW1 4DU, England.** 336 pages.

Renaissance Universal seeks to communicate and create expanded opportunities for students, intellectuals, and

professionals to channel their creative talents in positive personal and social directions. RU was founded by P.R. Sarker, Indian social activist, philosopher, and spiritual leader, and is associated with Ananda Marga. (see **Communities #13**) RU strives through communication and publication to unite concerned individuals in forums for discussion, research, and direct action, to promote individual and collective ethical responsibility for applying the sciences, arts, and humanities for the evolution of consciousness and the welfare of the human family. RU strives through social service to bring intellectuals directly in touch with the needs and aspirations of the masses, to help relieve suffering of the oppressed and disadvantaged, and to implement alternative systems for maximum utilization and rational distribution of our planet's resources.

Renaissance Review, issued bi-monthly, is one communication device. The format includes 2 page feature articles, RU News Notes (2 and 3 paragraph items of internal interest), several reviews/synopses of books, movies, lectures, letters to the editor, and news from RU clubs and discussion groups. Subscriptions: \$3.50/6 issues. For more information write:

Renaissance Universal, 854 Pearl ST., Denver, CO 80203

The International Cooperation Council is an association of organizations which "fosters the emergence of a new universal person and civilization based on unity in diversity among peoples." The activities of the Council are aimed at making the work and ideas of these new age organizations better known and at facilitating the exchanges of information and ideas among groups in order to bring about greater cooperation in areas of common concern. The 12th edition of the ICC Directory is an attempt to provide current data about organizations, geographic councils, and specialized agencies working in this worldwide endeavor. Full page statements are provided for member organizations. Two or three line listings of organizations having similar interests are mentioned in a separate section. Cost: \$7.00 Together, these listings are impressively comprehensive. Write: ICC, 8570 Wilshire Blvd., Benerly Hills, CA 90211 [213] 652-4190.

Spiritual Midwifery by Ina May Gaskin is "a spiritual book, and at the same time a revolutionary book. It is spiritual because it is concerned with the sacrament of birth - the passage of a new soul into this plane of existence. The knowledge that each and every childbirth is a

spiritual experience has been forgotten by too many people in the world today, especially in countries with high levels of technology. This book is revolutionary because it is our basic belief that the sacrament of birth belongs to the people and that it should not be usurped by a profit-oriented hospital system."

The 480 page book includes complete technical information and illustrations. In it is shared the knowledge and experience of The Farm's midwives. The Farm is a community of 1000 people united by the teachings of Steven Gaskin. (see **Communities #13**) Copies of **Spiritual Midwifery** are available from **The Book Publishing Company**, 156 Drakes Lane, Summertown, TN 38483. Postpaid single copies: \$8.50 paper, \$12.50 cloth. Inquire for reduced prices for 2 or more copies.

The Love Center is a resource for people seeking alternative forms of living. Particularly interested in the interrelationships of individuals in intimate situations, the Love Center acts as a clearing house for married couples exploring open marriage/sexuality. The Love Center conducts workshops on topics as various as metaphysics and health care relating to "new age" life, and publishes a periodic newsletter. Subscriptions: \$6/year. For more information, write:

The Love Center, P.O. Box 218, Maple Shade, N.J. 08052 [609] 482-0986

*The following resources for boycott information appeared in the Jan/Feb '78 issue of **The Workbook**, a fully indexed monthly catalogue of resources of information about environmental, social, and consumer problems. **The Workbook** is published by the Southwest Research and Information Center, P.O. box 4524, Albuquerque, N.M. 87106. Subscriptions: \$10/9 issues.*

J.P. Stevens Boycott

J.P. Stevens is the second largest textile company in the U.S. Workers there have tried through the Amalgamated Clothing and Textile Workers Union (ACTWU) to obtain higher wages (now 31 percent lower than national manufacturing average) and to improve health and safety benefits. Cotton dust levels in plants are at different times 3 to 30 times higher than federal standards. Brown lung disables thousands. Racial and sexual discrimination is a major issue for the 44,000 workers (23 percent Black, 42 percent women). J.P. Stevens has refused to negotiate with the union or respond to citations by the National Labor Relations Board. Hoping to levy economic pressure to force the company to deal with worker demands, the ACTWU has organized a boycott. For

more information contact:

ACTWU, 15 Union Square, N.Y., N.Y. 10003.

J.P. Stevens name does not appear on their products, but the following names do: Sheets and pillowcases -- *Beautiful Blend, Beauticale, Fine Arts, Peanuts [comic strip figures], tastemaker, Utica, Utica & Mohawk*, Designer Labels: *Yves St. Laurent, Angelo Donghia*. Towels -- *Fine Arts, Tastemaker, Utica*. Blankets -- *Forstmann, Utica*. Table Linen -- *Simtex*. Carpets -- *Contender, Gulistan, Merryweather, Tastemaker*. Hosiery -- *Big Mama, Finesse, Hip-Lets, Spirit*.

Nestle Boycott, started in July '77, continues to be promoted by infant Formula Action Coalition. INFAC is concerned with the promotion and sale of infant baby formula in Third World nations where incorrect use of the formula is common. Over dilution and contamination lead to malnutrition and death. Advertising campaigns, some within maternity wards, have convinced mothers not to breast feed, which is proving to the detriment of their children. Other infant formula companies have changed their practices under criticism from U.N. agencies, stock holders, and other groups; Nestle has refused. It is hoped that the U.S. Nestle boycott will pressure the international corporation to change its practices. For more information write:

INFAC, 1278 Noe ST., San Francisco, CA 94114 or 1701 University Ave., SE, Minneapolis, MN 55414. Nestle products: *Taster's Choice, Quik, Decaf, Souptime, Lactogen, Stouffer's products, Keiller, McVities, James Keller & Son, Jarlsburg and Swiss Knight cheese, Nescafe, Nestea, Crunch, Libby products, Crosse & Blackwell's, Maggi, Crawford, Deer Park Mountain Spring Water*, and any product marked Nestle.

Gay Vote is the monthly newsheet published by the San Francisco Gay Democratic Club. The January issue was devoted to the Coors Beer boycott: "Coors systematically denies its workers such basic human rights as freedom from discrimination." Coors requires job applicants and long-time employees to submit to lie detector tests. Refusal can mean immediate discharge. Coors has been cited by the National Labor Relations Board for unfair labor practice in refusing to bargain in good faith with the Brewers and Bottlers Union. The Coors Beer boycott was reported as effective; sales were down, but by how much depended on the source cited.

Gay Vote, San Francisco Gay Democratic Club, 330 Grove ST., San Francisco, CA 94102

Alternative Sources of Energy, Inc.,
Route 2, Box 90A, Milaca, MN 56353
The Solar Energy Institute of America is dedicated to all who are making economical solar systems a reality. The Institute recognizes that diverse approaches are necessary and strives to co-ordinate and inform.

Information is collected and disseminated. The Institute maintains a library and files of data from governmental and private sources. Contacts for additional information are included. The Institute also maintains a list of individuals and their business management or research interests. Film, video, television, and computer resources are in different stages of development and use. Financial resources are minimal - covering operating costs.

The Institutes' programs include a public telephone information line, **Solar Life** newsletter, a **Survey of Solar Products and Services** - distribution and compilation up-date, book distribution, slide show presentations - speakers bureau, seminars, films, and exhibits.

Members of the Institute are from diverse backgrounds: architects, engineers, educators, administrators, scientists, students, and individuals wanting to see economical use of the sun's energy. Dues are \$15 for individuals and \$45 for firms. Members receive **Solar Life** newsletter, the 600 page catalogue of solar products and services, book discounts, and other benefits as they become available. For more information write:

Solar Energy Institute of America, P.O. Box 6068, Washington, D.C. 20005

Workbook on Nuclear Power is now available from the Cultural Workers Collective. The 108 pages feature nuclear mythology and chronology, Seabrook scrapbook, Third World and proliferation, Trident and the nuclear triad, posters, comics, songs, poetry, and revolutionary non-violence: paths of resistance we are using to stop nuclear power. Single copies \$3.50 plus .50 postage. Write:

Cultural Workers Collective, Box 302, North Amherst, MA 01059

Appropriate Technology: A Directory of Activities and Projects. This directory lists over 300 groups and individuals in the U.S. who are working toward making low-cost, decentralized techno-

logy a social reality. Programs are categorized according to principal interest, such as "Community Organizing" and "Energy and Housing". The directory also contains a bibliography and an outline of major concerns of the Appropriate Technology movement. Single copies are available for the cost of postage from **Design Alternatives, Inc., 1312 18th St., N.W., Washington, D.C. 20036** This resource listing is reprinted from C/O Journal of Alternative Human Services, published quarterly by the Community Congress of San Diego, 1172 Morena Blvd., San Diego, CA 92110

Mid-Atlantic Appropriate Technology Network Formed

To encourage the implementation of "appropriate" community-based technologies in the middle Atlantic states, a number of citizen groups, individual activists, small businesses, and others have joined together to form the Mid-Atlantic Appropriate Technology Network (MATNET).

MATNET will be serving as both an information clearinghouse and a focus for political action on Appropriate Technology for the region that includes the states of New York, Pennsylvania, Delaware, New Jersey, Maryland, District of Columbia, Virginia, West Virginia, and portions of Kentucky and Ohio. It will also work to bring together those people with expertise that can be applied to community needs with those people who are looking for technical assistance in such areas as decentralized and renewable energy systems, agriculture, community economics, housing, transportation, and health care.

MATNET will also serve a political purpose - acting as a focus for relating information about appropriate and community-based technologies to both the general public and those decision-makers in government in the region.

Efforts will include trying to make more money available to communities pursuing A.T. programs as well as securing legislative enactments that would encourage small-scale technologies. A regional newsletter, a directory, a speakers' bureau, a listing of available funding sources, and a survey of existing A.T. programs in the region are in the works.

People wishing more information are encouraged to write to:

MATNET, Citizens' Energy Project, 1518 R Street, N.W. Washington, D.C. 20009 [202] 332-4252 (a stamped, self-addressed envelope would help us to keep our costs down)

Green Mountain Post Films has begun the American distribution of a Danish Film called **More Nuclear Power Stations**. It is a fifty minute documentary tour through a cross section of German, French, Belgium, and English atomic facilities.

During November, More Nuclear Power Stations played for a week in New York City. Joseph Gelmis, writing for Newsday, called the film, "perhaps the most effective indictment of the nuclear power industry ever filmed. The film is a concise, factual, detailed report of how such plants operate and how they pile up radioactive wastes they are increasingly hard-pressed to dispose of. The film is made all the more terrifying by its low-key English narration of apocalypse in the making."

Green Mountain Post Films is dedicated to an open, intelligent discussion of the nuclear controversy. They are a small, non-profit cooperative that can use whatever you can give in spreading the word about **More Nuclear Power Stations**. 16 mm, 50 min. Sale \$600. Classroom rental \$50 Auditorium \$75

Green Mountain Post Films, P.O. Box 177, Montague, Mass. 01351 [413] 863-4754

Total Environmental Action, Inc.

Church Hill, Harisville, New Hampshire 03450 [603] 827-3374 or 3361

Contact: Hilda Wetherbee, Administrative Assistant; Bruce Anderson, President

Organization size: 25

Type of organization: solar home design; engineering; consulting; research; education; information dissemination

Purpose and goals: to improve the quality of peoples' lives while simultaneously trying to reduce the strain which an over-exploited natural environment is placing on society.

Areas of interest: energy conservation, solar, wind, alternative energies

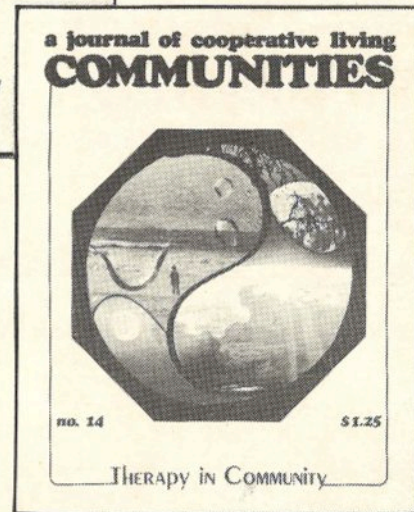
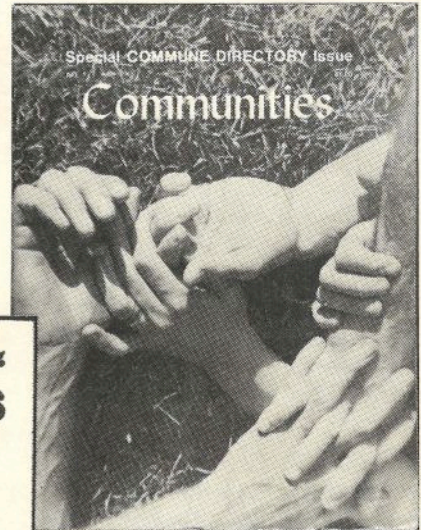
Things they do: workshops, teaching and lecturing, solar home design and engineering, energy conservation home design, product development research

Services: book mail order, designing, consulting, engineering, publishing, speaking, research, teaching, proposal assistance, audio-visuals

Publications: on solar, wind power, solid wastes, wood, construction for the do-it-yourselfer (write for publications and course listing)

back issues...

1. Camphill Village
2. Urban Communes
3. Ananda Village
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7. A Cottage Industry
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13. Spirituality
14. Therapy
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20. Middle Class Communes
22. Networking in the Ozarks
23. Women and Work
25. Don't Start a Commune...
26. Urban Coops: Austin; New York
27. Movement for a New Society
28. Seabrook; interview ex-Twin Oaks
29. Democratic Management
30. 1978 Community Directory - double issue \$2.00
31. Learning in Community; 5 year Retrospective



Single issues—no. 1-15, \$.75
 no. 16-22, \$1.00
 Backset of available issues—\$18.00 no. 23-current, \$1.25

SEND A CHECK OR MONEY ORDER TO:

Communities

BOX 426
 LOUISA, VA 23093

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The voices of personal, collective and social change are in **COMMUNITIES**

People in America move from one state to another as fast as you can deposit dimes inside a phone booth. But it's time to make a decision if we're going to let communities fall apart.

Robert Nazario
519 East 11th St., NY,
Issue #26

At the very top of the roof, all of us crowded about for the second to last layer of roofing - songs and dreams, hammers and laughter - a few settlers atop a new planet.

Sydney Beaudet
Another Place Farm
Issue #24

COMMUNITIES

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