

No. 5

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# Communities





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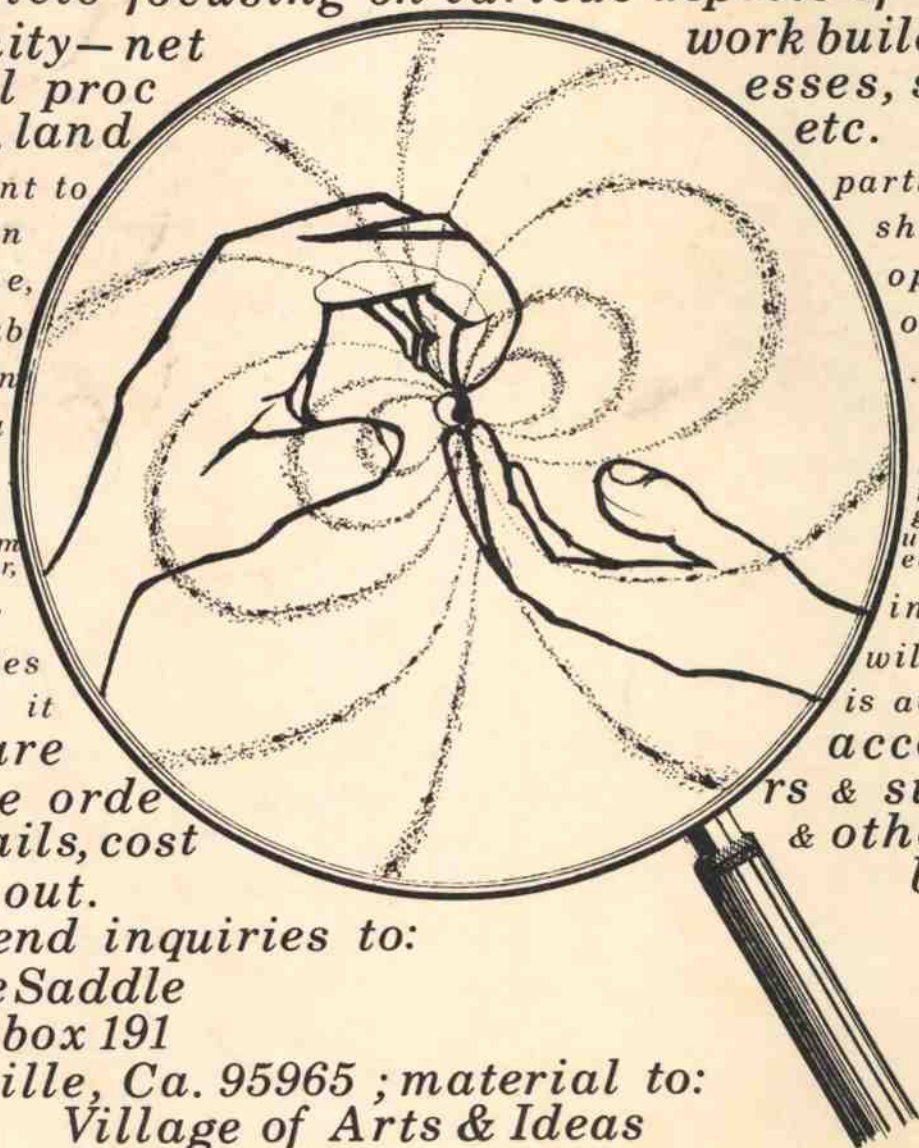
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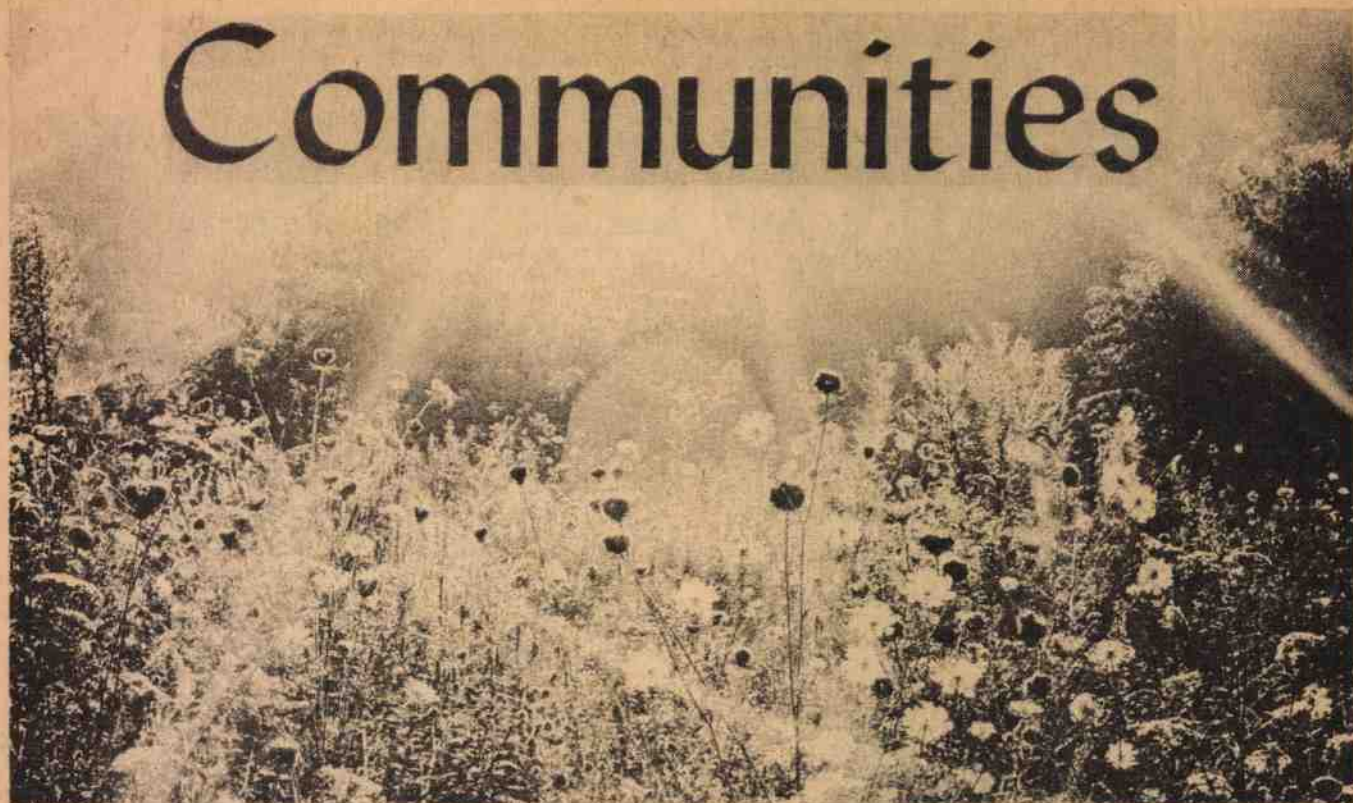
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# Communities



October-November 1973

Number 5

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# READBACK

PLEASE do not address letters to "Communities" (or any other organization) as "Dear Sir," "Gentlemen," etc.

We at "Communities" not only find it representative of male power roles and an inherent belief in male dominance, but we also find it oppressive and offensive, since some of us *are* women. So next time you write us, try "dear people," "friends," "folks," or just forget the salutation!

Important for Communes: Many communities, especially in New England, are being harassed by local zoning ordinances that prohibit specific numbers of unrelated people from living under the same roof. This is unconstitutional.

The U.S. Court of Appeals for Second Circuit has ruled that a town may not use zoning ordinances to bar communal living. The Court invalidated a law in a small New York town that restricted the town to one-family dwellings, occupied by "no more than two people not related by blood, adoption or marriage." The Court said, "The ordinance has the purpose and effect of permitting existing inhabitants to compel others who would take up residence in the community to conform to its prevailing ideas of lifestyle, thus insuring that the community will be structured socially on a fairly homogenous basis. Such social preferences, however, while permissible in a private club, have no relevance to public health, safety or welfare." The New York Civil Liberties Union, which brought the suit on behalf of six students, cited constitutional rights of privacy and association.

Marty Jezer

Friends:

I hope to be able to enjoy "Communities," but find it difficult when I receive an issue with nude people on the cover through the small rural post office in my community. I am not uptight about nudity, but most of my friends and neighbors here are, and their friendship and trust are more important to me than your magazine.

It seems that many people who want to live "the simple life" in the country ignore the needs and feelings of the communities they settle in, which seems contrary to their professed idealism. Country people are open and friendly, and can be very helpful to newcomers if they are not alienated by inconsideration of

their feelings and values.

Under the circumstances, I would like my copies of your magazine to be sent in "plain wrapper" and would be willing to pay a little extra for that. But I strongly suggest that, if you expect to cater to people who do not isolate themselves from existing local communities and who care about having meaningful relationships with them, that you take into consideration the reaction of people in those communities to the cover and other pictures. I would like to feel comfortable sharing your magazine with my friends here. You may help other people avoid unnecessary unpleasantness and embarrassment.

Sincerely,

A resident of a rural  
Virginia community

Dear People,

I am writing to give some opinions, to get some information, and to probe for response. I am a drop-out technologist/technocrat finishing up my master's degree in design at Southern Illinois University. As a graduate student I have become increasingly interested in community-based life styles and economic activity and increasingly convinced of the relevancy of decentralized, humanely responsible communal experimentation. Having lived in Yellow Springs for a couple of years, my experience tells me that community organization and attitude is more than a designer-theorist's pipe-dream, and that there are positive, experiential distinctions to be gained from human scale and values when they are accommodated in community development.

The article by Murray Bookchin in the first issue of *Communities* is about the most relevant treatment of the role of technology in community development that I have ever read, and certainly the most timely. I, too, am convinced of the need to apply the appropriate features of state-of-the-'art' technology in responsible community activities, despite the overwhelming reactionary movement to the contrary which more often than not excludes the use of technology altogether. It is a matter of understanding the proportion and function of technology most desirable for human benefit and achievement. Certainly the interpretation of desirability will vary according to community philosophy and life-style, but universal condemnation of technology as a tool is just as irresponsible as the present fixation on technology for its own sake running rampant through our degenerating society.

continued on page 59





personal change

social change

On the back cover of this issue (and last one) we say that a subscription to Communities includes the Community Market Catalog - that is wrong.

This issue tries to explore the ways we need to grow for a community culture to again be a reality.

"Changes in the City" gives a glimpse of what folks in Boston communal/coop houses have to deal with.

"Constructive Openness," "Private Sex... Space... People," and "Red Hawk Woman" share personal experience in group relationships.

"The War Between Us and Within Us" speaks of changing our life attitudes leading to a change in social behavior.

We continue our serial reprint of "Community Heritage."





# Changes in the City



Here is some first feedback on a sociological study conducted amongst communes in Boston by Brandeis University and Boston's New Community Projects. It presents insightful comments on communal living by the members, as well as some right-on sociology. One of the authors, Rosabeth Kanter, gives you more in her book *Commitment and Community*. (See review, *Communities* No. 4).

Here is some of what we have found so far. We have now interviewed almost every member of five houses for a period of 2-5 hours each. Only a small fraction of the interviews have been transcribed, but we have been able to pull together a little of the collected wisdom of people in communes. We are now working on broadening the perspective, by doing very short group interviews with many more houses, and deepening it by continuing to sift through the material and understand it. As we do further work, we will try to share it with you. We also welcome any of your comments and reactions, especially about ways in which this effort can be more helpful to people in communes in Boston.

## *"Going Public" — The Transition from Private to Communal Life Styles*

Moving into a group from a more private living situation can be a shock as well as a rewarding experience. Part of the shock has to do with the "public" quality of life in a commune. Outsiders tend to treat a commune as a public place in a way they do not treat "private" families or households. The house has a public name and may be asked to publicly reveal details of life together that no one would dare ask a family. Strangers or researchers may wander through with greater frequency than in other living situations. The nearly universal "house tour" means that every corner of living space may be subject to public scrutiny, perhaps by people the resident of that space doesn't know. A commune may be expected to have a degree of public availability not expected of other living units: asked by relative strangers whether they can move in, asked by friends to take in someone else "as a favor." One group was asked recently to give a temporary home to the child of a friend on the grounds that: "You say you're an open, human community — here's your chance to prove it by taking him in." The concepts of sharing and breaking down of privacy on

which many communes pride themselves may mean that outsiders coming in automatically and immediately expect to "share" in a similar way: by assuming they can use or consume anything in the house, they can wander freely anywhere they choose, and they can ask any question. One person who has lived communally for the past five years called this the phenomenon of "home as institution."

In addition to increased public visibility by outsiders, there is also increased public visibility inside the commune. People cannot help learning about each other's idiosyncracies and vulnerabilities, and it is difficult to avoid encountering someone with whom one might not get along outside the commune. It is also hard to avoid learning things about oneself much more quickly, as the situation tends to call forth emotional responses, and there are many people around to provide a mirror. Concerns and issues surface quickly. But they may also be more easily resolved because they surface rather than simmering out of awareness. Over time, the shock of having issues, feeling pressured to relate to people when one may not feel like it, or feeling insecure, may give way to mutual adjustment. Even during hard times people value this process. A woman with five months of communal living behind her, protective of her privacy, and somewhat down on her house at the time of the interview, described a series of difficulties with a few house members that seemed emotionally draining. When asked whether the turmoil was worth it, however, she replied quickly, "Of course it is! If I should be on the Titanic when it sinks, I would know how to relate immediately to just about everyone. Learning how to get along with all kinds of people is very important to me." Other comments about the process of learning to live with each other:

"I had quite an encounter with ——— concerning ideas and conversation. I have a very abrupt manner and I could ask him something and he would say, I just can't answer that, and I'd get quite angry, thinking, why does he have to be so god-damned secretive about it. Finally we resolved it spontaneously by rubbing up against each other until we had to take stock of what was happening and learn more about each other's world. Eventually he offered a very special book to me."





"I've had to learn to be open to people who are quite different than I am. Rather than selecting people who don't do things that irritate me."

"When I moved in I had a very hard time. I felt that there was a lot of exclusiveness and that I was out of it. All my insecurities that I normally had to deal with when I met one other person, I now had to deal with eight people. It took about six months until I felt sure about anybody here at all."

"I think that when you live in an apartment with just 1 or 2 people you make this armor around you, and it becomes very protective, and I think that a lot of that goes away when you live with a large group of people."

The most important elements in this process seems to be TIME and VARIED EXPERIENCE. Forcing confrontation sometimes increases the tension, particularly if the issue is that two people don't understand each other's meaning systems and don't interpret events in the same way — it's like speaking two different languages. One person's mode of expression is not the same as someone else's.

"I think that one of the several things that we're trying to work on is that we come from families of procreation with widely divergent norms about levels of spontaneity and anger. Particularly when \_\_\_\_\_ was here, she had a high degree of spontaneity and used to get her feelings out a lot, and it was hard for different people. Depending upon what their norms were like, a raised voice means very different things to different people. It can be a real hindrance to feel you can't relate that way to people. But "nothing is ever settled in raised voices" is a norm other people grew up with."

To attempt to resolve an issue while speaking different gestural languages can heighten the misunderstandings: usually it's the underlying meanings people should really be talking about, anyway, and not the immediate issue. Experience together over time may make people more aware of the meanings each of them assigns to events, and therefore make communication more possible. People were asked

in the interviews to recall their early days in the house: who they got along with well and who they didn't. Many people mentioned that they could not understand some people at all in the beginning, but that they have come to know them better.

Varied experience also helps communication; sharing a variety of events and experiences. Some people who are difficult to talk to about emotional matters may be terrific companions for a hike. Some people who don't express themselves well through words may express themselves superbly through an art form or cooking. (This is the reasoning behind a growth group technique in which people arguing in words may be asked to do it with gestures or in wordless noise or in some other medium.) In the interviews several people mentioned relationships that were very difficult, with talking not helping matters, that suddenly improved when the people involved saw each other in different circumstances or related in another way.

"I finally got to the place where I trusted him enough to give me a message and it was really fine, and we just really communicated with each other through that medium. Now I feel like I see him a whole lot better than I used to . . . It's really funny, because some people come on really beautiful and it takes a whole lot to see their devils. With him, it's the opposite. He came on as a child, and it took me a long time to see his wisdom and his strength."

Not everyone sheds their protective shell easily. Some people never do. In several cases, there were one or two people in the house who were uncomfortable talking about feelings. New members, in particular, tended to misunderstand them. Sometimes pressure would be directed toward them to be different, to "open up." This kind of pressure generally resulted in a greater resistance. Many people expressed concern over pressure to use only one mode of emotional expression:

"An issue is around facilitation, encounter group, skill building, being closer. My feeling is that a lot of the directions and techniques that some of the others are into either don't interest me or threaten me so much at this point that it'd be counter-productive for me to try to get into it."



"I feel like the spiritual thing has gotten carried away — has gotten competitive and overemphasized a little bit. People feeling like they have to feel a certain way."

"To make a group work, you have to avoid the constant tension of confront, confront, confront that tears a group apart."

Over time, people may learn not to push their style on others. They get feedback as to how their requests or demands are perceived. They learn to have patience — that "going public" is a long process rather than an



immediate transformation.

Other elements of communal life also involve slow transitions for some people. Sharing property is one. Several people have reported a gradual process of unwrapping special possessions that were put away, stashed in the basement, and eventually giving them to the house. One person has taken two years to divest himself of the property he brought in, finally, moving to another room and leaving his bed behind. Newer people may thus be more protective of their property than older people.

Over time, property also starts to lose its identity, its label as the possession of one or another person. Sometimes this means that other house members start to take care of it and treat it as theirs in a responsible way. But in other cases, people may begin to take less responsibility with respect to the item than when they knew to whom it "belonged."

*"We used to have several irons. Then people started taking them away and using them themselves. So I finally took mine away. It was the last iron, the cord was worn, and no one replaced it. If everyone's using it, then they can repair it. . ."*

Sharing property publicly seems to imply an accompanying public responsibility for the care of that property, if sharing is to work.

A very positive part of the transition from private to communal life-style involves learning to feel responsible for the welfare of others rather than one's own needs and status alone. One person summarized well the gradual shift from concern with her own

performance to concern with others' needs:

*"In the beginning I used to be worried about making a good meal; now I'm more worried about getting everyone fed."*

Outsiders often think that loss of privacy is the most difficult adjustment to make to communal living. So far, our interviews show just the opposite. At least among those people who have stayed six months or more, they report a gradual lessening of the need for private space. Private space is used as a place to withdraw to at times of depression or emotional stress. But many people complained about TOO MUCH rather than too little privacy.

*"I think that people are afraid to go into people's rooms, so that there is more privacy than people want."*

At the same time, several people reported that they have learned in the process of living communally to become more dependent on others. It seems to have been more difficult to learn to accept help from other people than to give it. Most of us learn in our private existences not to ask, and it takes time to unlearn the habit of independence.

#### *Cycles of Highs and Lows*

Many people spoke of the complexity, intensity, and fast pace of life in a commune.

*"I don't think I expected communal living to be as totally involving interpersonally as it is. I had no idea how much energy it would take to live here and to stay in touch with people and to keep current on people."*

(After a particularly intense weekly meeting): "So much seems to happen in the course of a week. Our meetings really mark time."

The intensity of life means the heightening (and heightened awareness) of periods of high and low. Communes tend to have "group moods" — periods of high and low. Communes tend to have "group moods" — periods at which almost everyone is aware of a predominant tone to interactions and events. Some of the cycles seem to be seasonal: summer is low; fall a gradual up, a period of getting back together





culminating in a high around the holidays; January and February low, March starting up; the end of the spring perhaps low, as people start to split and the house faces its destiny for the next year. We need much more information to be able to do more than guess about this now, though. But we can talk about some of the things that may contribute to highs and lows.

### Lows

There are a few nearly universal signs that a house is going through a low period:

- the house is unusually messy breakfast dishes stay piled up in the sink
- note-writing replaces personal communication
- people start spending more time in their rooms with the door shut
- people start going out more, meals are sometimes not well attended
- sometimes no one signs up to cook
- there might be more outsiders and guests around than house members, so people feel like strangers in their own house
- sub-groups, coalitions, and "cliques" are more visible — others start to feel left out
- people privately nourish thoughts of leaving and may tell outside friends and not mention it to others in the house.

Some descriptions of lows:

*"There were times during the summer which were very discouraging and low energy because there was nobody here and there were so many guests and the physical plant just deteriorated. That really is very important; it's very indicative of what's going on with people."*

*"I know when things are going badly when I come down to dinner and I feel like there is no tolerance and no charity and very little sensitivity to other people going on. People get into these little in-group conversations that tend to trample on the feelings of*

*people who are not really volatile or verbal."*

*"The cat shit wasn't cleaned up."*

*"When I get into a down place the little things that you can usually overlook — things like other people's idiosyncrasies — start to drive you up the wall and that only makes it worse. The last few weeks everyone has been doing their own thing which takes them away at meal time. Two or three weekends no one signed up to cook and there were only three or four of us around."*



*"When two people broke up, a black cloud hovered over one of them that affected the mood of the whole house."*

*"I like to bake, but the kitchen gets too messy (the sink might be half full of dishes). I don't feel much like baking now, and I stay away from the kitchen."*

Lows are a test of the group's resources and rituals. Is there a base of responsibility, commitment, and routine organization to pull the group through — to get the house cleaned, issues aired, and bring everyone together for at least some events? During a high these things may happen spontaneously, but during a low is the time when they are least likely to occur unless they are part of some previously agreed upon ritual of house life. When things are low, people may feel more tension with one another but be less likely to want to approach the other to work it out. People may feel more annoyance about the mess but be less likely to want to clean it up or not to make their own mess. And so on. This is also the time when people are likely to feel the most punished if reproached for contributing to the low, and the reproachers are likely to behave in the most punishing way. So having formal arrangements that go on in some form regardless of mood can help a house through a low. These include: weekly meetings, cleaning and cooking schedules, periodic scheduling of house dinners or celebrations. When there's a low people may not have the energy to invent a celebration, but that may also be the time when ritual ceremony may do the most to pick people up. Some of this is evident from the descriptions people give of their highs.





## Highs

Many people reported that their highs in the house had to do with feeling good over little things rather than with important events. Highs were recurrent moments of closeness, they were a welcoming atmosphere, they were times of peace and play rather than times of great emotional significance.

*"The happiest moments are when everyone is here and we're sharing time together, say around the dinner table, and the feeling is so nice that no one wants to tear themselves away and do what they'd originally planned for the evening."*

*"... learning to do "Om" together at end of meeting." (a holiday): "...the joy of making gifts for others."*

*"High periods involve things like particular house holidays or the institution of various house myths, like the midnight rambler; they encourage the spirit of play."*

*"Holding hands before starting a meal to center the energy and be at the table."*

*"It's obvious when things are going well in the house. The atmosphere at dinner is really important. People hang around in the kitchen a lot, especially at night. It's just really obvious — you can tell how people are talking to each other."*

*"The massage weekend was a high. It was an accomplishment that we actually all got it together to go somewhere for the weekend."*

*"There was one night not so long ago when there were only about 7 of us here for dinner rather than twelve . . . I don't know, there was something about it. We had a nice dinner with a lot of joking, a lot of good relating, people were talking about things that*

*were serious and intimate to them, and also people were able to laugh heartily, which is different than when we got into running the house, which is essentially hostile. Then we had a wonderful dessert and started playing cards — a very fun active game."*

*"House holidays, We had a fall holiday in September which was a very high time, a full day of being with each other."*

*"Swinging on the hammock, washing the kitchen floor together. Music together. Birthdays are a ritual in the house when everyone tries to be there for dinner, cake, and we give each other presents that are usually homemade."*

*"Five of us read JOURNEY TO IXTLAN together when we're in the mood."*

*"I just feel that the times we all get together and play are the best. When we go places together — like Gloucesters."*

*"Everyone was going to be away for Christmas. So we said, well, we want to have a Christmas of our own. When can we do it? We decided on Epiphany. And it was just an incredibly high time for everyone."*

Contributors: Marilyn Halter, Michael LaFargue, Richard McDermott, Joanie Bronfman, Paula Rayman, Duffy Moser, Ann Hershberger, Rosabeth Kanter, Susan Rosenbloom and Dennis Jaffe.

New Community Projects is a New England center oriented to extending community in the area. For info on their many events and programs, write: 140 6th St., Cambridge, MA.

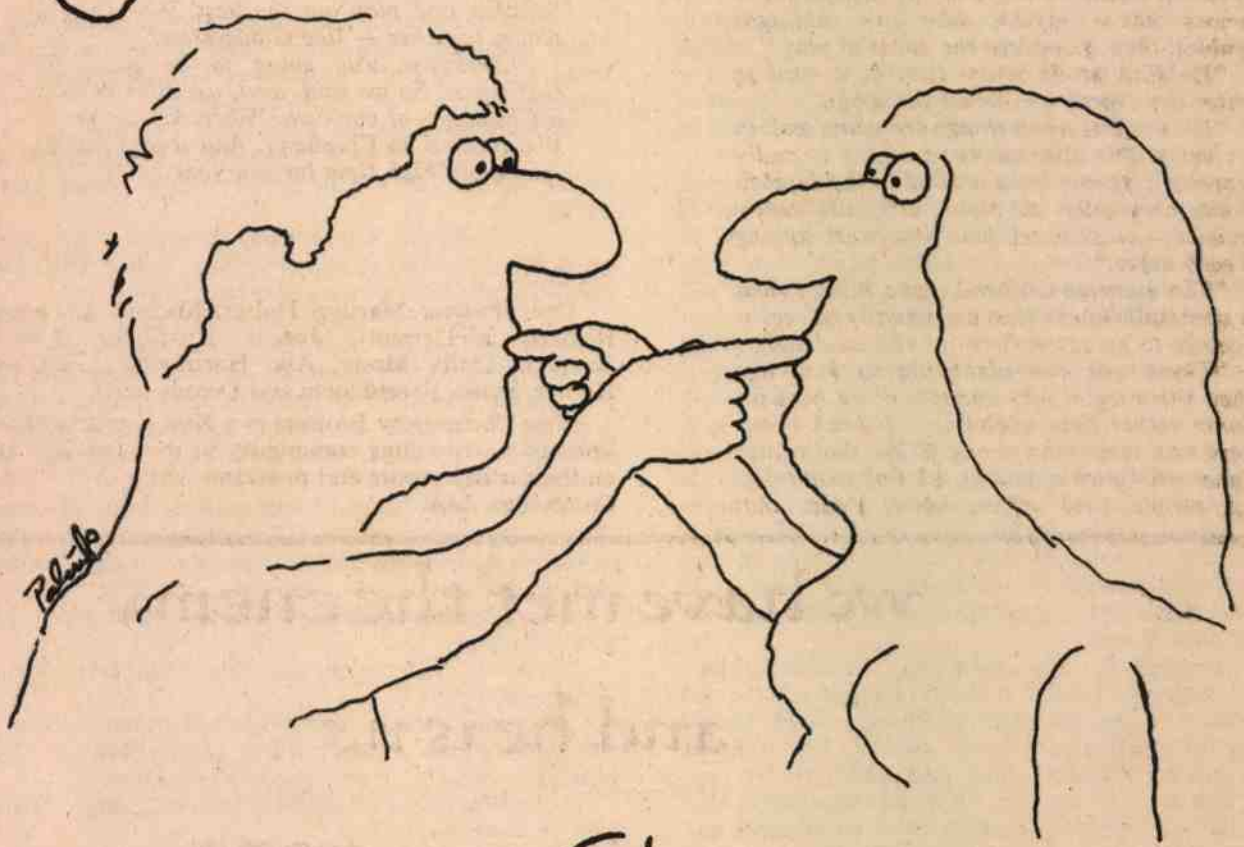
we have met the enemy  
and he is us

pogo





CONSTRUCTIVE



OPENNESS



Rarely do two persons talk openly about their reaction to each other's actions. Most of us withhold our feelings about the other (even in relations that are very important or dear to us) because we fear hurting the other, making her/him angry, or being rejected by her/him. Because we don't know how to be constructively open we say nothing. The other continues totally unaware of our reaction to her/his actions. Likewise, we continue ignorant of the effect our actions produce in her/him. As a result many relationships that could be productive and enjoyable gradually flounder and sink under the accumulated load of tiny annoyances, hurt feelings and misunderstandings that were never talked about openly.

The following points increase the probability that openness will improve a relationship rather than harm it.

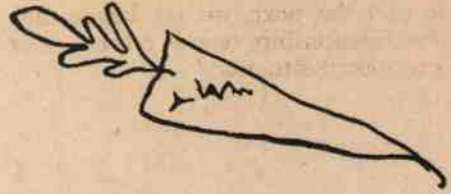
1. Openness must stem from a *desire to improve your relationship with the other*. Openness is not an end in itself but a means to an end. We are not open with people about whom we do not care. When attempting to elicit an open sharing of reactions to each other, try to convey that this encounter indicates that you value your relation with the other and wish to improve it *because* it is important.

2. Aim at creating a shared understanding of your relationship. You wish to know how the other perceives and feels about your actions. You wish her/him to know how you perceive and feel about her/his actions. (See *The Interpersonal Gap*.) Each of you, thus, will view the relationship from more nearly the same viewpoint.

3. Recognize that openness involves *risk-taking*. You cannot receive a maximum guarantee with minimum risk. Your willingness to risk you self-esteem, being rejected or hurt by the other, etc. depends upon the importance of the relationship to you. Likewise, you cannot ask that the other guarantee not to become angry or feel hurt by your comments. The important point is that you are willing to risk her/his being himself — whatever she/he feels — in the effort to make the encounter into a learning situation for both of you.

4. Although the discussion may become intense, spirited, angry, or tearful, it should be *noncoercive* and not attempt to get the other to change. Each should use the information as she/he sees fit. The attitude should not be "Who's wrong and who's right?" but "What can each of us learn from this discussion that will make our working together more productive and more satisfying?" As a result of the discussion one, both, or neither of you may act differently in the future. Each, however, will act with fuller awareness of the effect of her/his action on the other as well as with more understanding of the other's intentions. Any change, thus, will be self-chosen rather than to placate or submit to the other.

5. Timing is important. Reactions should be shared



as close to the behavior that aroused them as possible so that the other will know exactly what behavior is being discussed. For example, behavior during the encounter itself can be commented on. E.g. "What you just said is the kind of remark that makes me feel pushed away."

6. Disturbing situations should be discussed as they occur rather than saving up massive accumulations of hurt feelings and annoyance and dumping them on the other all at one time.

7. Paraphrase the other's comments about you to make sure you understand them as she/he intends them. Check to make sure the other understands your comments in the way you intend them.

8. Statements are more helpful if they are . . .  
... *Specific* rather than general. "You bumped my cup." rather than "You never watch where you're going."

... *Tentative* rather than absolute. "You seem unconcerned about Jimmy." rather than "You don't give a damn about Jimmy and never will."

... *Informing* rather than ordering. "I hadn't finished yet." rather than "Stop interrupting me."

9. Use perception-checking responses to insure that you are not making false assumptions about the other's feelings. "I thought you weren't interested in trying to understand my idea. Was I wrong?" "Did my last statement bother you?"

10. The least helpful kinds of statements are those that sound as if they are information about the other person but are really expressions of your own feelings coming out as . . .

... judgements about the other. "You never pay any attention."

... name-calling, trait labelling. "You're a phony." "You're too rude."

... accusations — imputing undesirable motives to the other. "You enjoy putting people down." "You always have to be in the center of attention."

... commands and orders. "Stop laughing." "Don't talk so much."

... sarcasm. "You always look on the bright side of things, don't you?" (when the opposite is meant.)

11. The most helpful kinds of information about yourself and your reactions are . . .

*Behavior descriptions:* reporting the specific acts of the other that affect you. "You cut in before I had finished my sentence."

*Describing your own feelings:*

"I feel blue." "I like what you just said." You should try to describe your feelings in such a way that they are seen as temporary and capable of change rather than as permanent attitudes. For example "At this point I'm very annoyed with you." rather than "I dislike you and I always will."

—John L. Wallen/*Community Notes*  
reprinted from *WIN* magazine





In developing a communal society, the traditional 'couple' arrangement clearly needs reevaluation. In this article and the next, we get inside and outside views of that relationship, how it relates — or doesn't — to the communal situation.

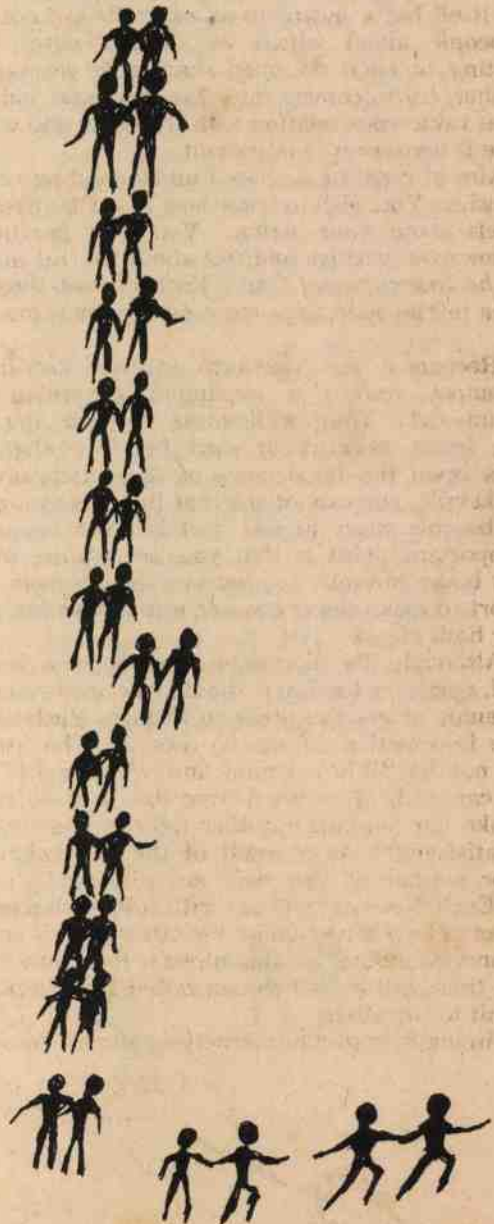


# Private Sex, Private Space, Private People

This morning, the woman with whom I have slept more nights than not in the last four months, left here for a couple of days in town. She went in with the one other man who lives here, leaving me with the fourth, a woman, who shares life on this farm. "This farm" is 80 acres of land, largely bush, inaccessible by road. In order for them to get to town, they walked a mile down to the shore, drove the boat 12 miles to the end of the lake, and then found their way into town, a couple of minutes away by paved road. Anyone desiring to get from town to here, needless to say, must follow the same path, in reverse, with the added problem of finding a ride up the lake. On the average, one of us has been going to town once every week or two. All this is to say that we are comparatively isolated. Anyone staying here is forced (especially during the winter months) to share his or her physical and psychological space with all the others here.

I, and one other of the four of us, have been here for two and a half years. During that time, maybe twenty-five people have spent more than a month, most of them with the idea of an "open-ended" stay; without attaching any temporal significance to the word, they would see if they could "settle" here. And we who were staying here over longer periods of time, I think it is fair to say, welcomed with greater or less enthusiasm those who came and went in that frame of mind. Thus a flow of population; ideally, an end to ownership-attachment to the land in the traditional form. There are no children living here now.

I have not, until these last four months, slept regularly with one woman. (I spent three months with one man last Spring — more of that below.) In fact, from the time we arrived here, I have consistently argued an "anti-couples" line. In the rest of this article, I would like to trace some of the sexual comings and goings of this place (and me), and along with that, analyze the meaning of heterosexual couples in a communal setting. (For "analyze the meaning of," you might read "figure out my feelings about.")





In August and September, two and a half years ago, five of us made the first stabs at transforming this abandoned homestead into a working farm: two couples and me. In my memories, the first winter was colored with an interpersonal coldness. I remember the disappointment I felt at the persistence of the old "couple" form. What warmth and love there was, it seemed to me, was vibrated back and forth between each man-woman pair, thus creating, in effect, three private spaces (one for each of the couples and one for me) — spaces engulfed, however, by a sinky coldness.

Maybe this was not so bad for those involved in the couples relationships, as there was no guarantee that the absence of love between those pairs would have created more among the five of us — a little love is better than none at all. Following this line of thought, I had a lot of self-doubts through the first winter: maybe I was the only person who was fucked up; maybe what we needed to make life better here was to make sure there were an equal number of men and women, paired up and sleeping together — a high school make-out party, several years later (sends shivers down my spine). Or further along — a rural hippie mimicking of our suburban mommies and daddies (for which roles the make-out parties were training). Big problem was, I felt in such a world I was pretty well doomed to unhappiness, not exactly sure why. I wasn't going to make it as part of a couple: I hadn't in high school, nor really in college, nor since. As with almost all hassles I've been through in the last several years, I vacillated between considering the problems as the results of an oppressive society, and being swept by waves of self-doubt.

O.K., so I saw some love going on between these couples and I was left out, and I was unhappy. But I was also very aware of how the couple structure was, if not the cause of subordination and oppression of the women here, part of the same system of sexist patterns which all five of us, verbally at least, were committed to escape and/or destroy. It was not uncommon for one of the men here to undertake some work project, and then call "his" woman as a second, as a helper. Very seldom would a woman call a man to fulfill the same role. More likely, if a woman asked "her" man for aid, it was a request for an instructor. Since asking for help and cooperation in general was much easier to deal with within the familiar and traditional couple

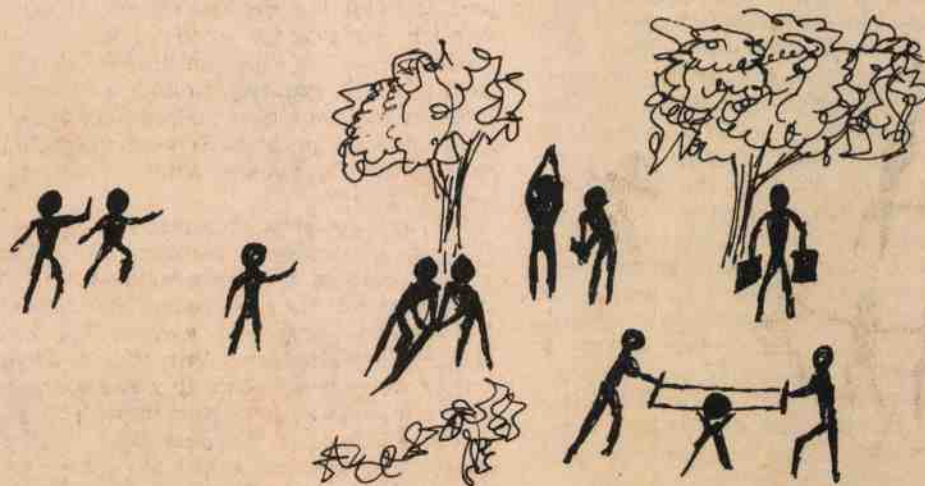
units, the old patterns were reinforced, rather than challenged, by the new work-living situation. Thus, in spite of everyone's taking turns cooking, doing dishes, etc., and in spite of everyone's working on the various carpentry and fire-wood gathering tasks, a whole lot of our sexist conditioning lingered on.

An alternative scenario which became more possible after the breakdown of couples would have included women cooperating together on such things as construction projects, rather than always working under men. (Of course, I am aware that women are oppressed by men other than their mates. In this situation, though, traditional sexist oppression seemed to be reinforced by a traditional "couples" mode of interaction.) The existence of couples seemed undesirable in this living situation insofar as it drew energy from the group as a whole, and insofar as, at best, it did nothing to challenge the traditional, oppressive sex roles.

There's been a lot of water over the dam, since then. By early spring of the first year, there were some major modifications in the two couples, to the point where I no longer felt that the "couple" was the characteristic mode of relationship here. By now, neither of the two original couples exists; and only two of the five original people remain. Between the first spring and now, a number of people have come to stay as couples, and each time it has aroused some of the same familiar feelings in me. I have seen the members of the couple use each other as psychological supports when general farm spirits were down, thus delaying and hindering the working out of problems among the whole group. And repeatedly flashing through me is the image of the little woman walking out to the fields, or into the bush, or down to the lake, to assist her man in "his" project.

Last spring, for a month and a half, I found myself in a kind of couple relationship; that is sleeping every night with one person, who was another man, and carrying on a different type of relationship with him than I was carrying on with the rest of the group. He related to others here primarily through me. Examination of this relationship throws light on a number of the things I have said above.

First of all, I felt schizophrenic during the whole period: either I was directing my energies toward the farm as a whole (there were five others, including one





heterosexual couple here during most of that time) or I was relating to this one person. It was exceedingly difficult to bring the two together. For anyone who had less of an organic link with the Farm, over a long period of time, I'm sure the couple relationship would have superceded any efforts to work things out with the group. As it was, the two of us spent the following month and a half together in Vancouver where I worked on a new boat for the lake. My time worked itself out beautifully, but it was a rare set of circumstances which allowed it to be so. I could live away from the other people and fully explore a two-person relationship while maintaining my commitment to the Farm through daily work on the new boat, work which could not have been done up at the lake. The only limit was time (as soon as the boat was finished, I would go back to the Farm) which both of us readily accepted.

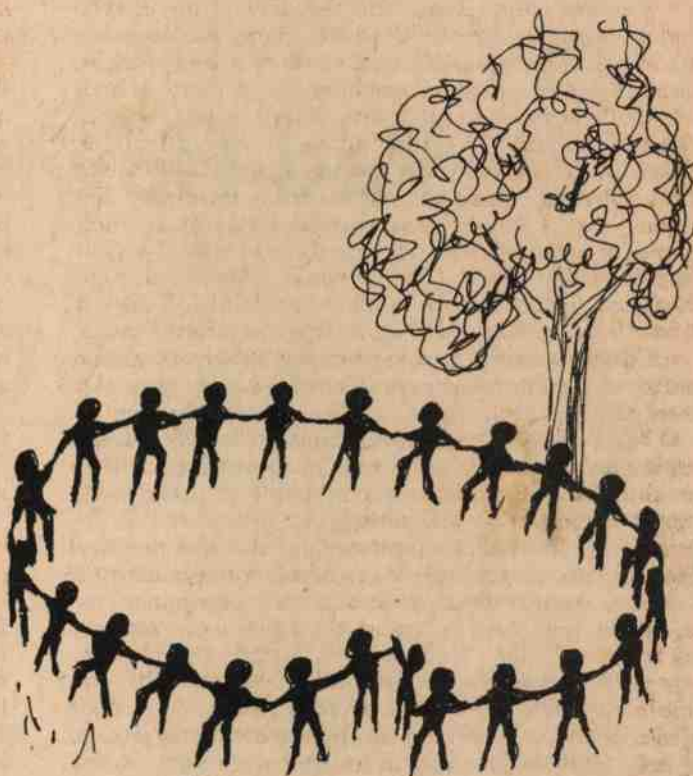
The striking difference between this and most couples I have been talking about is, of course, that it involved two men. Thus, while we all suffered from the element of exclusiveness which it imposed, it did not involve the sexism which man-woman relationships so often fall prey to (us fucked up and fucked over people being what we are).

Personally I felt freed by the experience of sleeping with another man, to the point of being overly smug and self-satisfied about it at times. It broke a lot of my conditioning about what a "man" is and how he is supposed to act, especially toward his bed-partner. Somewhere, during high school or junior high school, I had been taught that sleeping with someone was a game of scoring points; something about counting up the women you had fucked, which turned women into sex objects, and the whole sexual scene into an exploitative competition. Try as I might to overcome this, there had always been that element in my sex. Sleeping with a man flushed it right out. Being with a person in bed is simply a more intimate contact with another person. So since then I have been able to feel very different about sleeping with women, which, in some roundabout way, brings us to the present. (The things I have said in the last paragraph might be misconstrued to mean that this gay relationship was undertaken as a means to straighten out my latent heterosexuality. Nothing of the sort. It was valid in itself, engaged in because of

real feelings between the two of us.)

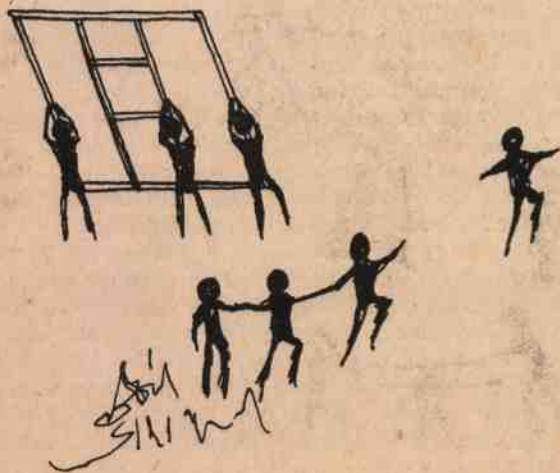
Since early August, there have been four of us, two men and two women, living here steadily. During perhaps half that period, there have been one or two others staying here on a more temporary basis. We have slept mainly as two heterosexual pairs, in a large room divided by some cloth partitions. We have four beds made, however, which allows any one of us to sleep alone, which happens not infrequently, though this is the only variation from the pair pattern that has occurred so far. Insofar as we are four sharing space and not two, we are not couples.

It is easy to see the differences between our patterns of interaction and those of most firmly bonded couples. Yet, I have been afraid of rigidifying or falling into the traps in which I have seen others ensnared. Given that we do share all our space, given that either



pair can feel the rhythms of the others' love-making through the swaying of the hand-split cedar house, given that we are all committed to total openness with each other, to growing through each other, what does it mean that we sleep predominantly as heterosexual pairs? At what point do we become couples? And what, exactly, are the dangers which I, and we, are so anxious to avoid?

In its most pernicious form, a couple is an exclusive pair of people — one man and one woman. In a group situation, the exclusiveness drains energy from the group, sets the closeness of the couple at odds with the closeness and thus perhaps the survival of the larger group. In such a pair, the checks on sexist behavior are at a minimum. It seems to me that sleeping monogamously on a regular basis is a major element of being a couple. Exclusiveness is reinforced if the couple appropriates a private space for themselves. (There is one room in this house toward which estab-





lished couples gravitate, and make "theirs." I watch it warily.) A man and woman who define themselves as an economic unit are prey to still further dangers of couple-dom. Private sex is linked to private space is linked to private property: all part of the institutional nexus of the couple.

All four of us have voiced some kinds of dissatisfaction with our sleeping arrangements as they are. First, in the mere act of ending up each day with the same one other person, I exclude the other two from a lot of end-of-the-day intimacies. Second, it isolates sex in a way in which sex can't really be isolated — to say "I will share my living fully with three other people, but my sex with only one." This kind of division makes sex special in a way that it shouldn't be at its healthiest. On the other hand there must be reasons for our finding ourselves continuing to sleep in this pattern.

Bourgeois culture gave us the couple as the institution to meet many of our sexual, social and economic needs. So, in some ways, for some needs, it's an easy route: to take what was given to us, especially when we find ourselves without any stable alternative institution. How are four people (or five or six or en) over a period of time supposed to a) satisfy their sexual needs, b) in a way which is not threatening, c) in a pattern that is stable enough in fulfillment of expectations that concerns of sex don't sap an absurd amount of energy, and d) which is at the same time liberating, opening, sharing, and non-sexist?

Well, anyway, that's the problem. Tonight we'll continue to try to work it out.

*Taken from Northwest Passage (1973), Box 105  
So. Bellingham Station, Bellingham, WA 98225.*

## Red Hawk Woman

I want to share my experience in breaking down monogamy with other people who are struggling with this problem. My perspective has changed through this experience, and I have grown in ways I could not have envisioned at the start. One of the things that kept me going at rough moments was hearing that other people are doing it too — and making it work.

This article will also serve as a personal example of how Radical Psychiatry theory and methods work in practice, in and outside problem-solving groups.

### *First Reaction — The Fears*

Mano and I lived together as a monogamous couple for a year and a half. We worked hard to overcome past oppressive patterns and developed communication and a relationship which were very satisfying to both of us. From time to time we fantasized about "what would happen if either of us got turned on to someone else." The farthest we got was to promise to be straight about our feelings when it happened and try to work through it together.

Mano was the first to want to begin a sexual relationship with another person. He told me about his feelings right away, even before talking to Libra.

My reaction was panic. I felt like I had been hit by a truck. My knees trembled, my stomach clenched into a hard knot, and tears and adrenalin moved freely.

Mano was telling me that he had met a groovy woman who he wanted to get to know better. He felt sexually attracted to her and wanted to follow these feelings through. He assured me that he loved me, was very happy with our relationship, and wanted nothing to change the closeness we had. He said he couldn't know completely until he had talked to Libra, but his basic idea was to be friends, with the possibility of a sexual relationship.

All I could hear was, "He wants to trade me in for a new partner." My mind raced ahead through a myriad of horrifying possibilities. "She'll be so much more beautiful, sexy and intelligent than me that he'll be swept off his feet and leave me," or "I'll go from being a full-time lover to a part-time roommate." I was sure the axe had fallen and that the shape of my life would be changed drastically: I would be rejected and deserted.

I wanted to deal with my feelings about the situation and come through it without collapsing. Intellectually, I saw our making this change as vital and a tremendous possibility for growth. Part of me also knew that I was pretty tough and had made it through hard times before. I *wanted* to change. But my guts were way behind my head. For all my head-tripping about how "important" this was, how "revolutionary" a step we were facing, I was still in a state of panic.

I wasn't angry with Mano. He was being honest with me about his feelings and I couldn't blame him for having those feelings. I could imagine myself being in the same place. But that didn't help any. I was still terrified that I would lose Mano and be replaced. I was afraid that Mano's getting closer to Libra would mean his getting farther away from me, that he would be thinking about her all the time and comparing us, and that the two of them would shut me out.

I was a victim of a classic syndrome of women's oppression — the comparison trip. I empowered Libra with super-irresistible qualities of beauty, charm, intelligence, political savvy and sexuality. And she became my *enemy*. I saw her as a predatory vamp out to rip-off my lover. And if she wasn't out to get him yet, she surely would be as soon as she got an idea of how fine he was. All this, and I had only met her once for five minutes.





I was consumed with jealous fantasies and had a visceral reaction — my bowels evacuated explosively — every time Libra's name was mentioned.

I could only see myself as one-down, vulnerable to devastation, and sure to come out the loser. I had no confidence in my own worth or all the energy I had put out to create a solid relationship with Mano. I handed all my power over on a silver platter to my fantasy image of "the other woman." The last thing in my mind was that I had something to gain from this experience. I saw it only as some "acid test" I had to get through.

#### *How I Dealt with the Fears*

After a few weeks, Mano and Libra had started sleeping together. I lived through that in agony. Mano hadn't disappeared from my life, but I was still really scared and into the comparison trip more than ever. Two things helped me to change: (1) support from friends, my women's problem-solving group, learning methods of changing feelings from Radical Psychiatry, and (2) getting to know Libra, demystifying her as "the other woman."

My group pointed out two very important things to me: first, that my Pig was running rampant. ("The Pig Parent is the internalized oppression which turns

women against themselves, causing them to be their own worst enemy rather than their own loving best friend." Wyckoff, Hogue, "Problem-solving Groups for Women," *Issues in Radical Therapy*, Vol. I, No. 1, January 15, 1973.) It was like there was a tape recorder in my head repeating endlessly, "You're no good. Libra's everything better than you. Mano's going to like her more and leave you. You're a loser and you're going to end up deserted and alone."

Another side of the Pig message was to put me down for being so "unliberated" and scared. I felt guilty about needing and liking the security I was getting from my relationship with Mano. My Pig was telling me that we're all supposed to be totally self-sufficient and invulnerable, but that I had been "getting away with security and now I was going to pay the price."

Tormented by Pig messages from all sides, I saw myself up against an immense obstacle which I somehow had to smash with one blow. I was extremely discouraged and could not see how to "just up and stop feeling scared."

The second important thing that the group pointed out was the idea of change as a dialectical process. The basic idea is that you approach big changes in small



steps — you love and nurture yourself *where you're at*, and move toward your goal gradually as you get stronger and more able to deal with each new stage. I'll never forget Pilar, the group leader, saying, "You don't learn how to rock climb by jumping off a cliff — you don't put skis on for the first time and have someone push you down the mountain!"

Mano and I agreed that we wanted to change our relationship, and we had to find a way to move toward that goal in steps we could handle.

My group suggested that we make a contract stating exactly what we both wanted, what our limits were, and what we would agree to do. This way everything would be crystal clear, all our feelings accounted for, and it would be something concrete for me to rely on when I got scared.

Mano and I found this an effective and helpful tool for moving through new and difficult experiences. We never felt constricted by working out our agreements in detail or writing them down. We always felt that if our needs changed, we could change the contract. It was just there to help us deal with where we were at today.

Our first contract stated basically that:

(1) Mano wanted space to relate to Libra. It would be limited to one night and possibly one day during the week, not on weekends. (Mano and I were both working full time and I didn't want to give up our weekend play time.)

(2) Mano would guarantee nurturing and protection to me around his friendship and sexual relationship with Libra. He agreed to be straight and clear about his feelings, and tell me what was going on all the time. He agreed to give me reassurance of the primary importance of our relationship, and strokes for being *me*. (Strokes are positive recognition, attention, love, encouragement, etc. This was to help me combat the fear of being replaced, to remind me that I am unique and special and that no one could just move in and take my place.)

(3) Mano would tell Libra exactly where he was at with me, committed to carrying on our relationship as it had been. He would make clear to her exactly what he was willing to give to her so she would be able to decide if there was enough in it for her. (I was afraid Libra would fall in love with Mano and pressure him to escalate their relationship. I did not want to compete with her for Mano's strokes.)

(4) My part of the contract was to fight my Pig. I was to work against comparing myself with Libra or any other woman — to *believe* that we are not all interchangeable.

I agreed to nurture myself, get support and strokes from my group, and start looking for satisfying ways to spend the time that Mano was with Libra — to reach out and have fun with other people, or find things I enjoyed doing with myself.

Learning how to REALLY love myself, believe in myself, and say nurturing things to myself has been a long process. It comes much easier now, but in the beginning I had to really work at it. One of the most helpful things I did was to keep a kind of running "stroke journal" for myself — a collection of nurturing lists. I would read over my lists at least once a week

and then write more encouraging notes to myself about the current happenings.

An unwritten part of our contract was for Mano and me to talk a lot about our feelings, to try to hear each other's sides, and to keep up with each other's progress.

Besides using contracts, learning to nurture myself and getting support from my problem-solving group, the other major aid to my changing was getting to know Libra, demystifying "the other woman."

I was still finding it difficult to control my jealous feelings. I decided to take the bull by the horns — go and talk to Libra, tell her my fears, and find out who she *really* was. This seemed like the quickest, although terrifying, way to rid myself of the fantasies that were plaguing me.

Our first meeting was heavy. I felt proud of myself for going, for telling Libra what my fears were, and for telling her that I didn't ever want to feel that another woman was my enemy. I was happy to find her in agreement that we Sisters have to stick together. I liked her and responded immediately to the vitality and energy that had turned Mano on.

What was hard for me was Libra's uncertainty about what she wanted from Mano. This was a totally new kind of situation for her, too, and she wasn't sure how to deal with it. She liked Mano but had doubts about whether to trust him. She hadn't had much time to get to know Mano, wasn't sure if she would be able to accept the limitations, and wondered if she was "being used as some kind of experiment."

My Pig hooked into her uncertainty and doubts, and I thought, "If I don't get hurt by this, then Libra *will* — we can't both have what we want. It can't work." Seeing Libra in person made her real to me, but that scared me even more. I plunged into despair, thinking we were all crazy to attempt this impossible thing.

Fortunately, I was boosted up again at my next group meeting when Pilar assured me that she knew of other people who are trying to "break down the stroke economy" and who are succeeding. She suggested that I got so scared after meeting Libra because it might have been a step I wasn't quite prepared for.

The group also reassured me that Mano and I were approaching the problem in a good and fair way. Mano had been honest with Libra from the beginning that he was offering her a friendship, limited in time and energy, but not limited in openness and willingness to work through problems. She had a clear basis for her decision to relate to him, and there would be nothing to lead her to false hopes or set her up for disappointment. It was up to her to figure out what she wanted and decide if it was worth it to relate to Mano under the circumstances.

Pilar also mentioned that the most successful attempts at changing monogamous relationships have been when the third person is also in a primary relationship, or has plenty of other sources of strokes. Then the third person is protected and not likely to want to escalate because of a short ration of strokes. This was something I hadn't thought to ask Libra — I had jumped to the conclusion that she would want more and more from Mano. Finding out that she was relating to two other men helped me to feel much less threatened.





Although the first encounter was difficult for us both, Libra and I liked each other, wanted to meet again to talk more about ourselves and less about "the situation." Our second meeting was much easier, we felt safer, and we decided we wanted to become friends.

Realizing that Libra was genuinely interested in me, as well as Mano, was another great threat-reducer. I began to feel that I had something to gain from the situation.

From this point, Libra and I began spending time alone together, and we eventually became lovers ourselves. Both of us had been considering having sexual relationships with women for a long time — we had been waiting for the right time and the right person. Breaking through our fears and the ingrained taboos against loving women sexually brought us incredibly close together.

Despite the new level of complexity, Mano was very supportive of Libra's and my relationship. We all decided that we could feel good and non-competitive if we made sure the three distinct two-way relationships were allowed time and space to develop. We agreed to work this out co-operatively.

Even though I reached an equal basis with Mano in relating to Libra, the struggle to stop comparing myself to her and to overcome my fears and jealousy was by no means over. However, it was made easier by being able to get reassurance from both Mano and Libra. And we were able to work out problems much better as three. It was hard sometimes to struggle out the needs and wants of three people at once, but tremendously productive and exhilarating when we could finally agree and feel good about each other.

A basic commitment among the three of us was to be straight about our feelings and ask for what we wanted. The idea was not that we could always expect to get everything we wanted, but that we could work together toward something that felt good to all of us. This was not always easy, especially for Libra. She was

afraid of being shut out by Mano's and my intense relationship, afraid of being let down if anything heavy happened. The biggest struggle has been building an even, three-way trust. We have all fucked up and hurt each other, but we have kept on trying to make things better. I believe we've made it!

### *The Rewards of the Struggle*

Our hard work has had real pay-offs for all of us. For me, the products of struggle have been tremendously increased self-confidence and self-reliance. I have learned to nurture and take care of myself, and I have seen that I am capable of much growth. I have developed skills in dealing with feelings — my own and other people's. I like myself and know that I have a lot to offer other people.

I have made greater efforts to relate to other people and have broadened my sphere of relationships. For the energy I have put out I have been well rewarded with friendship. These relationships have been rich and satisfying, providing me with love, support and fun. They have not been merely "ways of spending time while Mano's with someone else."

As well as being much more sure of my own worth and well-being, I am much more sure of Mano. Making it through this radical change has given me tremendous faith and trust in our relationship and our commitment to keep working and growing together. I am no longer afraid the relationship will fall apart the instant one of us gets close to another person. It feels good to know that we are not binding and constricting one another, and that we are together because we get so much out of it.

I have gained a more active sense of control in my life as a result of dealing with my fears and doubts about myself. The same Pig that tried to scare me to death about Mano leaving me also appears in other areas of my life. Fighting that pig has paid off in many ways. I left an oppressive work situation, deciding to put all my energy into discovering what I really want to do in life. I have a sense that I am "creating myself" rather than being knocked about by outside forces.

Another pay-off has been for me to have sexual relationships with other people too. I became lovers with a man who was and is a close friend of Mano's and mine. It was enlightening for Mano and me to experience the opposite sides of the situation. I grew to love that man deeply, and it was a great revelation to me that I have room to love many people in many ways. I realized that I have a vast supply of loving feelings, and that giving some of them to other people besides Mano doesn't change the love I feel for him. I believe he is capable of the same thing, and I feel much safer now about him being intimate with other people.

Getting love and sexual strokes from other people has enriched our experience and made us feel good about ourselves. Far from weakening our relationship, this has made it better. Instead of splitting us apart, Libra came in and made the loving stronger. Besides the three "two-way" relationships, we developed a powerful three-way love and bond. The sum of the whole is greater than the parts!

Taken from *Issues in Radical Therapy*, 1973. Box 23544, Oakland, CA 94623



*There is only one war, the war that goes on all the time and that we are all part of.*

# The War Between Us and Within Us



The war in Southeast Asia and all other military wars are especially violent manifestations of the underlying war. War expresses an attitude that goes deep within each of us, an attitude which is fundamental to the Western tradition and outlook, the attitude that life is a heroic struggle against obstacles and enemies. We see the world as full of dangers to be combatted and overcome. We experience the events of our lives as victories and defeats. We admire the military virtues (courage, strength, discipline, stocicism, persistence against odds, willingness to sacrifice oneself for the cause) and think about our actions in military terms (attack, defense, security, advantage, power, position, objective, battle, campaign). This warlike attitude is not our only attitude toward life, but it is the basic attitude of many of us and important for all of us.

I am lonely, angry, scared, desperate. I am horrified by a great deal of what I see. I am upset that other people seem so cool and unconcerned. Don't you see what I see? Doesn't it scare and anger you too? Am I too sensitive? Am I crazy? In the midst of these confusing feelings I try to write, hoping that my writing will reach some people who will understand and care. Neither my confusion nor my feelings appear in my impersonal way of writing, the academic style which I've read and written for so many years that it flows from my typewriter almost without effort. My feelings are only hinted at by the language I use— I'm talking about WAR, violent, destructive, laying waste our lives.



Most people don't recognize the warfare of our social system and our daily lives for what it is. We are at war whenever we confront an enemy that we try to overcome. An enemy can be anything we fear and hate: a person, a group, a nation, another species, or any aspect of nature — we can even regard ourselves or some part of ourselves as an enemy. The attitude of overcoming and destroying enemies is basic to our social institutions, to the way we treat the environment, to the way we treat one another, and to the way we treat ourselves. We are constantly fighting, constantly struggling for advantage and victory.

Our political and economic institutions are basically warlike. Our political system is based on conflict and opposition. Voting is less bloody than having the two sides fight it out, but the principle is much the same — the bigger side wins. Our economic system is based on competition, on the profit motive, and on property. Competition, like voting, is a battle without blood, but with suffering and defeats as painful as any military battle. The profit system, by rewarding those who are cunning and greedy, pits us against one another in an endless economic battle. Property means that we divide the world up into pieces, like victors dividing the spoils. Property gives tremendous advantages in the economic battle, so it is a weapon as well as a prize of war. Our games and sports almost all involve opponents who battle to defeat one another. The popularity of war, crime, and western stories is due not only to fascination with violence — such stories are concerned with heroic struggles to overcome enemies. That prejudice and discrimination are warlike hardly needs to be said — the war against blacks, poor people, and other victimized groups has long been recognized. We are now coming to recognize how we are at war with the environment, polluting and destroying it, endangering ourselves as well as all other life.

The warlike style in personal relations is usually disguised, but our words sometimes express it, as when we speak of feeling threatened or attacked, notice that somebody is being defensive, think of gaining affection as making a conquest. Self-esteem is one of the principal battle-grounds of personal warfare, one of the most important ways we attack others and in which we suffer from the attacks of others. Each of us has elaborate ways of defending our self-esteem, which may include considerable concealment and trying to show others an acceptable image of ourselves. We often struggle to know better than other people, to be one up on them, to control them.

I don't want to be a "success" in the terms our society recognizes — achievements, prestige, respectability, money, possessions. I've had some of these and I felt stifled, bored, and isolated. I don't want to spend my life playing real life Monopoly, which has its counterparts in Academia, in the arts, and even in radical politics (making it big as a Revolutionary). I don't want to be a bread-winner — there are too many bread-lovers. I hate greedy people. I hate smug successful people. I hate people who don't give a damn about anybody else. I hate this whole business of jobs, earning money, buying things, accumulating possessions, worrying about myself and protecting myself. I resent the tremendous waste of our economic system, the time and energy and devotion we use up trying to outsmart each other, the shady products made for competition, the effort to get people hooked on useless and harmful things like cigarettes. I know we can take care of our wants far more simply and pleasantly.

I am a liar — though I almost always tell the truth. I lie with my smile, with the tone of my voice, and especially with what I don't say. I present myself as cheerful, friendly, patient, thoughtful. That is my mask — a comfortable mask which I even believe in myself a good deal of the time. Underneath I am scared, impatient, greedy. I am afraid of people, afraid you won't like me, afraid you won't take me seriously, afraid you'll make fun of me. My mask protects me — makes it harder for you to attack me. But my mask also makes it harder for you to know me and get close to me. I want to come out of hiding and take my chances with you.

I am good at making myself miserable — with self-criticism, self-reproach, self-scorn. I keep myself busy with endless tasks — long lists of things to do. I worry about things that might go wrong, things I might do wrong.



The most hidden warfare is within us — we are at war with ourselves! Self-doubt, self-torture, self-discipline, self-mastery are aspects of the inner war. We act as if we were divided into two parts — one part attacks the other. The self-attack is obvious when we are severely critical of ourselves. Anxiety is also self-attack — we torture ourselves with worry about our possible inadequacy in possible emergencies. Self-control is also self-attack — we force ourselves into submission. Most of us take these self-attacks for granted, having grown accustomed to them by long training. We don't realize their destructiveness and may even think they're for our own good.

If we want to change society we need to work on the war between us and within us. This involves personal disarmament, realizing our participation in the daily struggle and finding alternatives to attacking and defending. Personal disarmament is crucial — as long as we make war in our daily lives our understanding of all situations will be warlike. Action based on a warlike outlook can only bring war and more war, no matter how good our intentions or how radical our ideas. The bitter factional struggles in many organizations are examples of this warfare, which has to be dealt with before other objectives can be realized. So are the inner attacks with which many of us torture ourselves into inaction — self-doubt, self-criticism, self-denial, and the like.

Many of us experience our warlike way of life mainly in terms of our own suffering from it. We feel ourselves to be victims of personal and social injustice. We seek compensation for our suffering and insurance against possible future suffering. Feeling victimized, we blame others for our plight. Blame is dangerous even when it is "justified," because it can be an excuse for retaliation and for avoiding the task of helping oneself. Our parents and teachers may have helped make us unhappy — but trying to retaliate continues the battle instead of repairing the damage. The middle class lifestyle thrives on feeling sorry for oneself — everybody's out for himself, nobody cares about me, so I might as well get as much as I can for myself. The comfortable home in the suburbs is a private fortress against the struggle outside.

I brood over my mistakes. I wake up in the middle of the night feeling hopeless about myself, terrified about what will become of me. I know that this is me attacking myself.

Sometimes knowing this helps — I can feel what I'm doing clearly enough so that I can stop doing it, stop torturing myself. A great relief! So far that relief has only lasted for short times — but as I understand my self-torturing better I hope to do it less and less.

For 10 years I taught psychology in various colleges and universities. The longer I taught, the more concerned I became about the relation between me and the students. A lot of my concern focused on the grading system, which gave me and every other teacher tremendous power over students. Any student who wanted to pass my course had to do what I wanted. In every class, no matter what the subject, the students were learning the same basic skill — how to find out what the prof wanted and give it to him (or her). The grading system seemed to me an attack on students, a way of forcing them into submission, certainly not a way to help them grow up, think for themselves, become independent. But when I gave up this power, by having students grade themselves, most students still wanted me to tell them what to do. They saw that as the quickest way for them to get their degrees and to get the competitive advantages over others they hoped their degrees would provide. I didn't want power over students and I didn't want to help them get power over others, so I left my teaching job and since then have sought teaching situations and ways of teaching which are as free as possible from the struggle for power.

A couple of years ago I helped start a commune. We all felt frustrated and oppressed by conventional ways of living and wanted to work out a loving way of living together. I left after a few months, upset and discouraged by what we were doing to each other. We had developed a style of "honesty" which emphasized being able to tell someone what you thought was wrong with them. We sought freedom from the pressures and limitations of conventional relationships, such as marriage — and criticized and pressured anyone who didn't relate in ways we thought desirable. We gave up a lot of the restrictions and hypocrisies of our society — but we didn't give up the most crucial thing, the habit of attacking anyone we disagreed with. We were all very clever at spotting other people's faults and very willing to tell about them — and we had great trouble noticing our own shortcomings and were mostly unwilling to hear about them. I am still very interested in communal living and eager to do it again, but I want to be with people who feel the urgency of disarming and ending our attacks on one another.

For most of my life I've been intensely critical of other people. I usually thought I knew better than



It is true that we are all victims of social and personal warfare. It is also true that we all participate as combatants, attacking and victimizing others. And it is also true that we all can become peacemakers. In order to become peacemakers we have to see this warfare clearly, *especially* the ways in which each of us makes war himself. When we defend ourselves we usually attack others. In a competitive situation whenever I win, you lose. Some of our attempts to "teach," "help," and "love" others are also attacks on them, when we use others to enhance our own self-esteem, when we treat them as objects, when we coerce and manipulate them. Many of our attempts to justify ourselves and prove that we're right are attacks on others, trying to prove that they're wrong. This kind of argumentative warfare interferes with understanding and destroys relationships. Even as consumers we attack others and the environment when we are greedy and wasteful, making scarce goods scarcer, using up irreplaceable resources, and adding to pollution.

To become peacemakers we have to overcome our feelings of helplessness. We often justify feeling helpless by pointing to the power of others, especially leaders such as Nixon. People like Nixon are powerful because other people are willing to follow them and obey them. People do what Nixon tells them because they agree with him, because they think he knows best, and because they've been lied to. Nixon's personality and politics appeal to lots of people because they exemplify the warlike style, the attitude that life is a

most people and I often felt morally superior too. Gradually, knowing better and being right became less important to me. Then I began to realize how my critical superior attitude must have poisoned my teaching, my personal relationships, all my contacts with other people. What an obnoxious bastard I must have been! I often hid my irritability behind my smiling mask, but I'm sure the poison seeped through. I still got into having to be right now and then but I usually feel uncomfortable and let go of it when I realize what I'm doing.

I was active in the peace movement for many years. I refused to go into the army during the Korean War. I felt that refusing to go to war was just a first step, that I had to find some way to help make peace possible, real peace, not just an interval between wars. Gradually I realized that I and most people in the peace movement were trying to get other people to change. We believed that we knew the way to peace. We held meetings, gave out leaflets, lobbied, and marched to get other people to do the right things. We didn't get very far — most of the people we tried to influence are still doing the wrong things. So I got tired of being "right" — nobody's going to change because I tell him he's wrong. Most people don't really want war — but they don't see any acceptable way to avoid war. I think it is possible to show people a way — if I can live that way myself, if I can live in a way that is free from the daily warfare, if I can get together with other people to end the war between us and within us.

I've been leading groups for several years. I find this a very direct way of confronting the war and helping to make peace. This includes confronting the war in myself, my own ways of deadening myself, protecting myself, attacking others, all the things I've been talking about in this article. At times I'm very discouraged by my own shortcomings as group leader. At times I'm very excited and pleased by what happens in groups. Best of all is when people come alive, express



constant struggle against dangerous and treacherous enemies and that the highest virtues are wariness, courage, and toughness. When most people no longer share that attitude people like Nixon will lose their power.

Group techniques, derived from teaching, therapy, Gestalt, and encounter groups can help us become peacemakers and find alternatives to the warlike way of life. The most important use of group experience is to help people become more aware of what they are doing. We continue the war against ourselves and one another mainly because we don't experience it as war — we disguise it and distract ourselves from it. We experience the war in other terms, as anxiety, self-criticism, self-control, politeness, boredom, competition, economics, politics, even as the pursuit of happiness (happiness can't be found by pursuing it). We distract ourselves in endless ways — all kinds of amusements and pastimes, even sex can be used as a pain-killer and distraction. Encounter and Gestalt are powerful methods to overcome avoidance and focus on what we are actually doing. The Gestalt approach is especially useful for dealing with the war against oneself, which takes the form of dividedness, self-scrutiny, and self-manipulation. The encounter approach is especially useful for dealing with the war against others, in the form of defensiveness, competitiveness, prejudice, and put-downs. An essential aspect of both approaches is paying attention to the present, to what is happening *right now*, rather than to past or future or generalizations. This helps us to experience directly what we are doing, rather than remembering it or speculating about it or making good resolutions. The group situation aids the development of awareness by including a variety of other people, so that we can explore our ways of being with and experiencing people and can discover the discrepancies between what we experience and what we convey to others. We can examine the masks and armor we use to protect ourselves from others and see how our protective devices affect others. The group situation can encourage experimentation in different ways of acting toward others, by providing guidance, support, and protection as needed. Both Gestalt and encounter rely on *growth* rather than *control* as the means of change. Growth is the gradual enlargement of potentialities and skills through experience. Control is the attempt to force a desired outcome — this usually doesn't work very well and is likely to arouse resistance. Control, whether self-control or control of others, is part of the war.

themselves freely, drop the barriers between them, feel loving and free with each other. At that point we have created the kind of loving community that I long for.

I have been trying to change some things I do with groups. I want to make the group situation less rigid and static, break down some of the barriers between the group situation and "real life," get more personally involved with people I work with. I want to change the comfortable role I've adopted for myself as leader — informal, friendly, sometimes very concerned, but essentially uninvolved and unreacting of myself. I want to drop my own mask as I encourage others to drop theirs —

I am also very scared of doing this.

I want a lot more help for myself. I have gotten a lot out of participating in other people's groups and I want to go on doing that whenever I find someone I think I can learn from and enjoy. I would like a place where I could go and be "weird," where I wouldn't have to live up to anybody's expectations of what's normal or desirable, where I could freely explore what I'm capable of doing and feeling. I've had some tastes of that, mostly in group situations — I felt free, relaxed — I felt myself opening up and changing. My habitual way of being is tight and narrow — fairly "comfortable" for myself and those around me — but lacking a lot that might be possible for me.

For more than three years I've been wandering around (San Francisco, Berkeley, a rural commune, Toronto, a friend's farm in New Hampshire, a cabin in the woods, Cambridge). I've found a woman to love, I've found a piece of land that I want to live on and care for, I've found that I can



This kind of group experience is not enough to produce social change by itself — or even lasting personal change. Most of us are subjected to subtle but very strong pressures to remain the way we have been, to continue our participation in the war. Our lives are filled with war-making, the way we earn our livings, the way we get from one place to another, the way we teach, the way we talk to each other, the jokes we make — we have to find other ways to do almost everything. Creating a new way of life is a task for small groups of people living together intimately, helping one another pay attention to what they're doing, experimenting with non-warlike ways of doing things.

The alternative to war is a way of living based on acceptance and involvement. We belong to the human race, to the community of living things, to nature, to the whole universe. We cannot attack anything that we truly feel part of, just as you cannot attack yourself or someone you love if you fully realize what you're doing. This implies an incredible change in the way we live. We would no longer live unto ourselves, each of us looking out for himself, his own career, his own happiness, his own security. We would give up the dreadful separateness and privateness of our lives. Does that frighten you? Our fear of one another is a result of the war — and we have plenty of reason to be afraid. Overcoming this fear has to be a cooperative task — we can help each other discover what we are afraid of and how we can stop threatening each other. For example, we are often afraid of each other's anger, because we have been accustomed to hostile anger which seeks to injure and destroy. Instead of that we can discover the possibilities of loving anger which seeks to break down barriers and overcome resistance to contact, so that we can hear and see and feel each other more sharply.

We need a network of communal groups devoted to ending the war and creating a new way of life. This would include places that people could go for intensive experiences, concentrating for a few weeks or months on discovering their own habitual unaware warfare against themselves and others and developing alternatives to it. There would be places that emotional casualties of the daily warfare could go to heal their wounds and recover from battle fatigue — to freely be "crazy" and accept their craziness — to discover a way

live with less money, less security,  
and fewer possessions than before.  
I've been looking for alternatives  
to the comfortable and deadly way  
I lived most of my life. Automobiles  
are deadly — what alternatives can I  
find? Landlords and real estate agents  
are parasites and pirates — how can  
I be free of them? How can I  
earn a living without participating  
in the fierce competitive struggle?  
How can I get food that's not  
adulterated and poisoned? How can  
I get free of the distractions and  
distortions the mass media offer  
so abundantly? How can I find  
other people to create a new life  
with? How can we get rid of the  
warlike habits and attitudes we've  
been used to for so long? How  
can we bring up children without  
making war on them? These are  
the questions I've been struggling  
with. They are hard questions —  
some of them seem much harder  
than I thought at first — but

they are all answerable. I don't  
mean answerable on paper — I mean  
answerable in actual doing, through  
the brains and guts and sweat of  
real people. I feel capable of living  
the answer to these questions, if  
I can find comrades to do it  
with.

Most of the people I know  
are involved in their own struggles  
and their own misery, licking their  
wounds, trying to find some happiness  
and security for themselves. They  
seem to me like people in a  
dream, trying to build honeymoon  
cottages in the midst of a battlefield.  
Your misery and my misery and every-  
body's misery are all tied together,  
even though some wounds are worse  
than others. I long for comradeship



of living in which they would not have to be victims. There would be places in the country where people could rediscover their involvement in nature and work out ways of farming, building, and living with the land that don't destroy the ecological balance. There would be places in the city where people could share their discoveries about personal and social disarmament, making contact with others who are distressed by the war and looking for ways to end it. Millions of people are now aware that something is fundamentally wrong with our way of life and are groping for some understanding of this and something to do about it. A movement for personal and social disarmament would speak to this concern and might in time have tremendous impact.

### Make Love Not War!

and community — and sometimes try to tell others of my longing. They often seem blank or alarmed, as though community had no meaning for them, or only threatening meanings like manipulation and coercion. What fear we have of each other, that we see each other not as comrades and lovers but as competitors and jailers! I often have this fear myself and can hardly stand to be with other people. A lot of my energy goes into hiding myself and protecting myself from people. Sometimes my fear turns inward and I become so preoccupied with my own unfit-ness that I shrink from people, expecting them to be disgusted with me — I feel I have to tear myself apart and rebuild myself before I dare offer them my company.

But I still long for comrades and lovers, am still moved by the recognition that we are all involved in the war, still convinced that only by joining together can we end the war. No matter how discouraged I get, hope always comes back to me sooner or later, and then I dare once more to reach out. I long to share everything with you. We need each other so badly. There is so much we can do together.



# Economics Clearinghouse

## A Community Market Survey

*Community Market is a retail, mail-order catalog of goods and services produced by cooperatives, communes, collectives and communities throughout North America. This survey was begun by the Market in 1971 as a tool for learning what a total alternative economy needed to provide for its participants. It is intended to be a guide for groups starting industries. There are the things we need to provide for one another.*

Community Market was originally conceived of as a means for creating a counter-economy by providing an exchange medium for both non-exploitative, and anti-profit businesses socially and practically concerned about where their money is going. In forging these bonds between producers and consumers, the competitive, capitalist cycle is weakened, because people stop viewing their actions in isolation from the rest of society. Workers no longer accept making poor quality goods under depressing conditions, and consumers refuse to buy shoddy, useless merchandise made by over-worked, alienated people. Filling one another's needs becomes the prime objective and the whole economic process is personalized.

This survey was done because we felt we could help foster these "let's help each other" ties by learning what people really need. Hopefully it will help new and old groups to see what kinds of industries they could set up for which there would be a real need and a market.

We sent out over 200 surveys to a variety of groups in North America. There were 8 urban communities, 7 rural communities, 12 food coops, 5 housing coops, 4 resource centers, 1 free school, and 10 coop stores responding. No analysis of how different types of groups rated different types of items was done, but as the number of responses grows we will attempt to do this, so that we can tell what a rural community or store would need.

A few conjectures can be made as to why people rated things as they did. Though most of the respondents seemed to take a fairly broad view of what would be useful for themselves and their friends, some groups rated items on an absolute need basis. The distinction between "useful" and "very useful" seemed to be based on two criteria: one, whether the item could be used to fill a basic need (food, shelter, etc.), or just to make life better in a simple way, and two, whether or not the item was needed by *that* group at

*that time.* (If everyone had shoes and clothes at the time, or if the group farmed, then clothes and produce were rated as just moderately useful.)

Needless to say, the whole thing wasn't highly scientific, but since the results were quite consistent we feel that the survey provides a good indication of what we need to be doing for each other in order to create a total alternative economy.

We learned that the Market should include more useful items such as flour mills, yarns and furniture. We also added a resource section with information on people with legal, medical and skills resources. This turned out to be quite difficult. For example, though we found a great need for people to travel and teach skills, we could find no journeying plumbers, carpenters, mechanics, etc. One of the difficulties is that a large portion of producer and service groups are left catering to a luxury economy out of economic necessity.

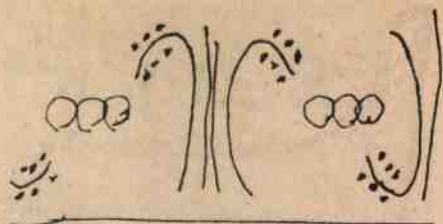
Most of the groups with which we have contact see themselves as part of a larger movement, but the movement has so far been unable to effectively support itself through economic exchange. Only in a few places do these groups exist in large enough numbers and in close enough proximity to begin forging a complete alternative economy. As a result, many groups have been forced to subsist as minor amendments to the regular capitalist economy, using their cheap labor to produce craft items at competitive prices. Since this production is geared to the regular market system of supply and demand, sales become dependent on the prosperity of the industrial state. An interesting and dismaying paradox.

In an attempt to reduce their dependence on this industrial economy, many individuals and groups have attempted to reduce their consumption and become more self-sufficient. Most of the groups with which we work, however, have felt that their needs in many areas can be better met through inter-dependence rather than independence. The idea of exchanging goods and services — an alternative economy sharing the tools and skills of all people for the common good — is the goal towards which many groups have begun to work.

It is going to be very difficult to begin supplying the things needed for a more simple, less socially and ecologically exploitative life for all people, but it can be done. Hopefully our expressing these needs will prompt other people to fill them. — — —



# Communal Highs and Lows



*What is a community just begun two years ago, a community of twenty people — half adults, half children — facing now? Where are the hassles, burdens, and pain being experienced? What are the areas of change which are growing from the community living? This is one view from within.*

Too many people are eager to get into community without really knowing the difficulties that are there, and this leads to unrealistic expectation and premature disappointments.

Our first big problem in this community was ego conflict between the men. Two of these men eventually left. The wife of one said to us: "He still wants to be in a community, but he wants to run it!" Community is no place for someone who wants to run it, unless it's a religious group like the Brotherhood of the Spirit or the Farm. People can run their individual areas: the kitchen, the garden — but not the whole show. As I say, this problem was partially resolved by the men with big ego problems leaving. But it still exists; which tells us that every man is supposed to be the king of his own little domain, the decision maker, the boss. In a more subtle way, male inability to show affection to other males also adds to the problem by making it difficult for me to have harmonious, close relationships.

Our next big problem was sexual jealousy, which for a while dwarfed all other problems. This problem is far from solved, but except for occasional big freak-outs, it seems less than before. Maybe we are just getting used to it. This is especially hard for couples who have been together for some time before joining the community (most of us had been married 6 to 10 years). Just being in community forced a drastic rearrangement of that relationship. Old patterns and dependencies are broken up: the husband is no longer necessarily the breadwinner, the wife the homemaker; there are other close companions; the couple has to make fewer common decisions; child rearing is no longer solely the parents' responsibility. But the most drastic change is in the new sexual involvements. Our upbringing, the cultural mores that surround most of us, has not prepared us for this. Despite all the reading we may have done, all the new ideas and ideals we may have in our heads, most of us are still, at gut-level, operating in the realm of the socially accepted. The toll of our experimentation, so far, has been the break-up of two marriages, one partner of each leaving the community. Other partnerships have broken up, new ones exist. The changes have brought some members painful feelings of rejection. We have thought about some kind of moratorium on extra-marital sexual involvement for married couples who are new members, so that they can adjust to community life first without

additional hassles. We are expecting a new couple to arrive this week and we have suggested that they wait. Perhaps that would help — perhaps not. We have learned not to be dogmatic about what will work. Singles may have an easier time adjusting to sexual multirelationships, although the strong pairing habits that still exist may tend to exclude singles. (This may have been the main reason that a provisional member recently left us.)

There seems to be a basic dichotomy between those who desire monogamous relationships, and those who prefer multirelationships. We try not to make judgments about who is right, but clearly sexual multiplicity is more difficult for the former. We cannot underestimate the amount of suffering that sexual changes have caused some of our members. Some of us have sometimes been hanging on by our fingernails.

One arrangement we have felt might help would be for everyone to have co's own space, co's own room, so that co would not feel as deserted when co's lover is off sleeping with someone else. A woman at Twin Oaks told us that having her own room really helped her adjust to her new relationship with her husband. Many of us have in fact elected to have single rooms.

Incompatibility has not been such a great problem for us except recently with a new provisional member. We expect future members to come and visit us frequently before applying for membership, and we don't feel it's likely that someone incompatible with the group will stay here past the six-week provisional membership period.

I have a totally new outlook on judging people since I joined the community. People with whom I have nothing superficially in common have turned out to be my best friends. External characteristics — education, type of job, former social milieu, etc.—are now truly irrelevant to me. Even characteristics I once would have found unbearable now are simply part of the people I love, and can dismiss A's short temper and B's fussiness over details as something relatively unimportant compared to the essential person-ness of my dear friends A and B.

People who join communities may retain some of their quirks, but must expect to change fundamentally in the ways they relate to others. Nothing in your former life will prepare you for some of the difficulties of community life. Whether you must abandon your ego (as Zablocki suggests in the *Joyful Community*) or not, I don't know, but some such process is necessary in order to live closely and happily with a group of people. It's like what happens in marriage, multiplied many times.

Living in community is hard. We found the property sharing aspect a relative snap — hardly felt



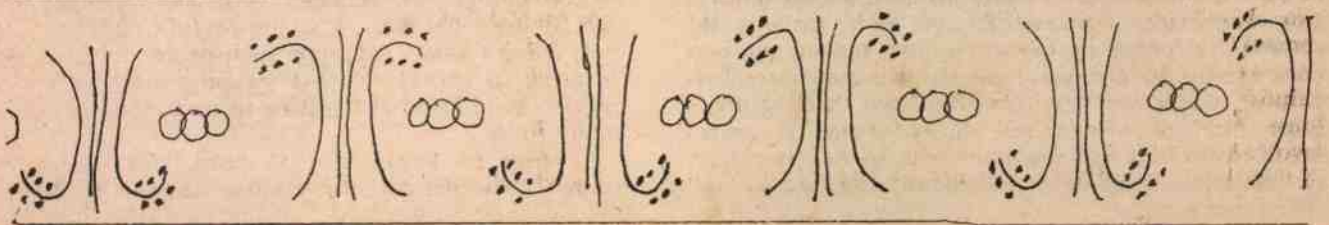


the pain of giving up middle class homes, possessions. In fact, most of us were proud and happy to share our prized possessions with the group. But the hassles! Deep involvement with other people brings pain. You suffer when they suffer. When they leave, for whatever reason, it is a painful wrench. When you see them again, it is like a meeting with an ex-lover. You remember how close you were once, and now. . . ?

About the children: we have had fewer problems than we thought we would have. We came so quickly to love each other's children that we don't mind discipline coming from other adults. After all, we know they care about them too. We all groove on having so many beautiful children — more than ZPG will let us have these days. One problem has been ego-involvement with your own child. You feel extra bad when co is making a nuisance of co self. This has been harder for some than for others. We do not totally agree on methods of child-rearing. Generally we are pretty permissive, but draw the line in different places. However, we seldom come to blows over it. Another rather persistent problem has been the little ones' tendency to cling to mother, although we quickly learned that they relate perfectly well to other adults as soon as mother is gone. The kids in general thrive in community. We all feel they are happier and better for it. We run our own school so they have been freed of the hassles of public school and they have the wide country to run and play in. The hassles among the adults, especially when they are between a kid's parents, have their impact, but we think the kids feel the security of the large community of adults and kids who care for them. Between kids and grown-ups there is lots of loving — though they can drive us crazy too. Like tonight: they were so loud at dinner — really obnoxious.

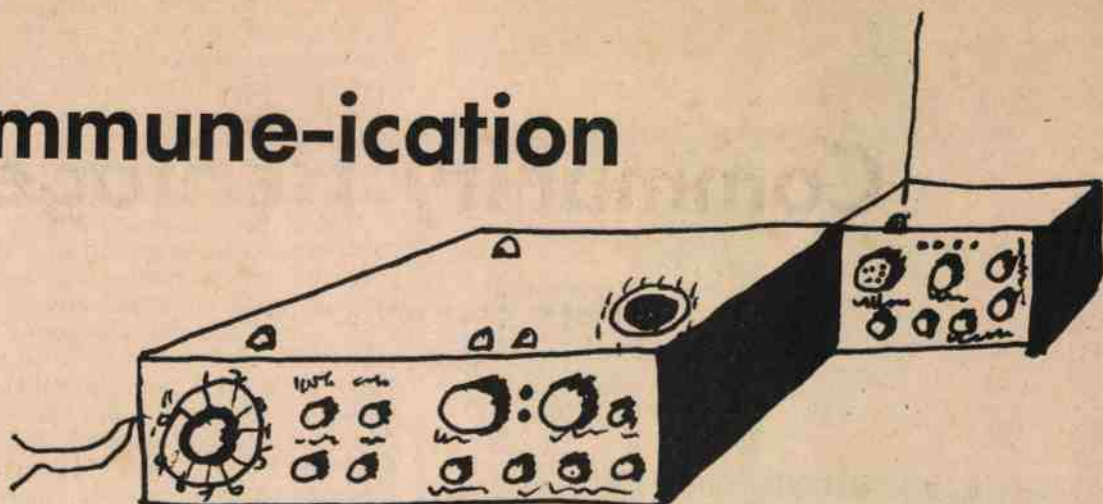
Tonight I am feeling really good about us as a group. We had a heavy but good encounter session today and I think we are feeling very much together — how much we feel for one another. We have been using the tapes rented out by the Unitarians (Audio-Visual Library, Unitarian Universalist Association, 25 Beacon St., Boston, MA 02108) and have found some of them very helpful. We had tried "talking encounters" — we would all get together and talk about what was bothering us — but have felt lately that they became bitch sessions and were too negative. Now we would like to emphasize problem solving in small groups or through on-the-spot encounters. The tapes lead us to express more of the positive feelings we really do have, and I think they would be helpful for any group which does not have someone who knows how to run encounter groups.

Peace and love to you all,





# Commune-ication



I've had an interest for the past three years in using amateur radio in ways that count in addition to disaster communications (Vietnam included). Two possibilities are clear: inter-communities network and an ecology vigilance network. Here are some thoughts on the first possibility — with some effort we can get into action.

I see the prime use of amateur radio message handling as a 'backup' to the telephone, postal service, and certain broadcast stations. I do not see it as a primary communications link. For example it may provide valuable up dating — feed back loops for the articles, etc. of this magazine. Round table discussions of community issues may be held. Quick communicating of messages with a speed somewhere between the phone and mails is possible (without increasing your telephone war tax).

The fastest way to gain access to existing amateur radio networks is to look for large 'beam' antennas in your neighborhood. Find out if their owners are friendly and even have a phone patch; then, you can send and receive messages thru them. Most people are not aware of the many friendly and willing amateurs who relay messages at no cost. The messages have to be brief, 'open' communications; and, they get sent more effectively than mail.

Another way to get into networks is to seek a new member for community with an amateur license interested in effective use of amateur frequencies.

Also consider getting a license yourself. Plan on about six months doing this (starting with some electronics background). Younger members of the community are most likely (I passed the novice exam at age 15). For a general class license the code test is 13 words per minute; the application fee is \$9 (it used to be free). Study the code and and do the electronics with someone for not many people prepare effectively for these tests working alone. People are always studying for exams in amateur clubs; California has all sorts of ham clubs. The nearest radio supply store may have American Radio Relay League publications for easier exam passing.

A station can be set up for between \$200 and \$5000. Again radio clubs are good sources of low cost equipment and technical information.

I would like to get in contact with those of you who want to set up a national inter-communities network. If you have a license and a station and are planning on being at your present address for the next 6 months, send your name, call, community's name, address, and bands you operate on. I look forward to further communicating.

Here are a few books published by the Americal Radio Relay League:

How to Become a Radio Amateur  
License Manual

The Operating Manual

Operating an Amateur Radio Station

Also, "SSTV; toy or tool?"

Copthorne McDonald, CQ, 7/73, p.5.

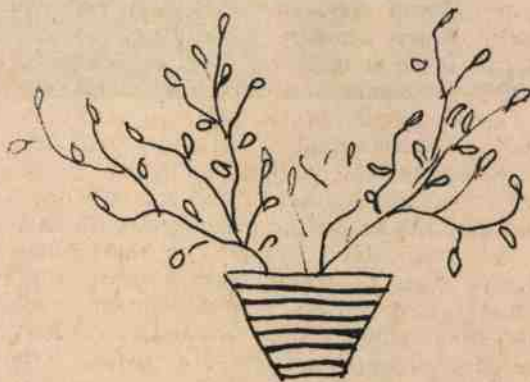
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# Community Heritage

Part two in a series of four

by Gary Moffat

During the French Revolution, there was considerable experimentation in federalism, with Paris divided into "districts" or "sections" for electoral purposes. When these became subordinate political organs the quest for local autonomy re-centered around Popular Societies, Fraternal Societies and Revolutionary Committees. These all showed a tendency toward exercising as much local self-government as was compatible with maintaining Paris as a united Commune; the districts wanted the final right to legislate and administer their affairs, either directly or through special commissions appointed by and responsible to the districts. This quest for direct democracy (not anarchy, as Kropotkin later claimed, since the people still governed) was subsequently betrayed by the Jacobins, who instituted a reign of terror whose victims included the enragés who had come to regard liberty as incompatible with any form of government, Francois Babeuf who agitated for communal ownership of means of production, and the Marquis de Condorcet, who while hiding from the Jacobins had evolved a plan for a great mutual aid society among workers to free them from economic dependence on the capitalists, an idea later taken up by Proudhon.

Count Henry de Saint-Simon abandoned Babeuf's quest for revolution in favour of a gradual, constructive reorganization of society; revolution, he felt, was destructive and consumed the good with the evil. Knowledge and industry could bring about the reorganization he sought. His view was a reaction from the ideals of communism and mechanical equality of the French Revolution, and also a rejection of the feudal and ecclesiastical domination before the Revolution. Rejecting both institutional control and an all-embracing mediocrity as a means of conducting society, he put his faith in genius; the scientist, the savant and the industrial chief. Campanella had advocated a tripartite plan of social control based on Power, Wisdom and Love; Saint-Simon advocated consultative chambers of Invention, Examination (consisting of engineers, savants, men of letters and artists) and an Executive Chamber consisting of industrial leaders, capitalists and bankers wielding executive power. Later, he proposed replacing the savants by positive philosophers.

Saint-Simon was in no sense an advocate of community; his idea of Government was a body of scientists conducting (scientifically) the business of society. All advancement was to be on the basis of merit, with equal opportunities for women. Means of production would be state owned, with the produce shared according to the capacity of each worker. Many of his ideas were later incorporated by the state socialists, who believed in theory in the equality of man but in practise in the aristocracy of talent, including the talent of making money. The purpose of state socialists (as opposed to libertarians such as Robert Owen) was to govern the masses more efficiently, not to reassemble them into units capable of governing themselves.

## CHARLES FOURIER

If Saint-Simon was a source of inspiration to the modern social democrats, Fourier contributed much to the modern anarchist movement. Like Rousseau, Fourier believed that nature included natural passions, impulses and instincts to be gratified, and that civilization must give them free play. His ideal of a good community was one in which the various tendencies in man's physical and mental makeup (which he enumerated, classified as twelve 'passions') are given full play to develop and interact. This, he felt, could be done by uniting men into harmonious associations, which by erecting common institutions would do away with arising from the individual's attempt to do these things for himself.

It is easy — too easy — to dismiss Fourier as a crackpot. Certainly, he had a somewhat unusual cosmology in which the stars and planets, sentient beings like ourselves with similar passions, fall in love and reproduce their kind. Planets have a life span of 80,000 years, divided into 32 phases. Earth is now in its fifth phase; when it reaches its eighth in a few thousand years, we will enter a period of Harmony with certain evolutionary changes; men will grow tails equipped with eyes, all animals will become peaceful, the sea will turn into lemonade and so forth. However, our own age lends itself to individualistic interpretations of the cosmos (i.e. the scientology movement),



and Fourier fortunately geared his phalanxes to deal with man's present evolutionary stage.

Fourier regarded 1600 as the ideal number for successful interplay of the passions, and therefore proposed division of society into groups of this number to be called 'phalanxes.' Each would have roughly 400 families of 4 members each. He proposed that an initial



phalanx under-take communal farming and living not dissimilar to that of the contemporary kibbutz, save that private property was to be maintained and profits divided between profit sharing (guaranteeing a minimum living standard for all) and dividends which each member would receive in proportion to the amount of stock he held in the association. Every individual above the age of five was to receive at the societary bank a credit for a social minimum of expenditure, whether he worked, attended school or was infirm (perhaps Fourier foresaw the guaranteed income.) Above this social minimum there was to be profit-sharing: 5/12 to labour, 4/12 to capital and 3/12 to talent. Individuals were to save out of the annual profit income they received, and by investing their savings become co-owners of the capital stock of the phalanx. In contrast to prevailing methods of remuneration, the least pleasant tasks were to bring the greater shares of the profit.

The phalanxes were to derive their incomes primarily from intensive agriculture, with manufacturing in a supplementary role. The separate phalanxes



were to be related through direct barter, and thus to realize the benefits of division of labour and specialization. Inter-phalanx barter was to be conducted by a public-service clearing house that would sell wholesale. Fourier felt that each person should frequently change tasks, even during the single working day, to prevent job fatigue. The phalanx was to be physically arranged

to provide a community center, public school, library, large residential hotel, "Shopper's mall," public health service, trade clearinghouse, band and social insurance office. The phalanx was to be motivated by friendly co-operation with other phalanxes, and by the interplay of human feelings among its members.

While Fourier was not anxious for a state at all, he foresaw a time when the phalanxes of the world would be federated under a far-away great chieftain living at Constantinople (a comfortable remoteness in the days before railroads and the telegraph). Fourier went the millenium 35 better by predicting that the world, by organizing into phalanxes, would enjoy 35 thousand years of harmony (few modern decentralists promise as much.) The family received little more encouragement than the state in his thinking; having the phalanx as the basic social institution would clear the way for free love. His plan was a recognition of the fact that social organization must group itself around the requirements of industrial life, which in turn must be subject to the desires of the individual human mind. It was a theory by which personal freedom was to suffer no restraint.

To launch his scheme, Fourier required the service of a wealthy capitalist. For ten years, he waited punctually but vainly at noon each day in his apartment for somebody to show up who would finance his proposals. He also prayed for a wealthy visitor each evening, and is said to have been found in a kneeling position when murdered by a housebreaker in 1837. Hopefully, modern seekers of community will find more sophisticated methods of raising the necessary bread. After his death, however, there was a certain degree of interest in his proposals. Hugh Doherty failed to raise enough capital to start a phalanx in Britain, but the theory inspired the short-lived Brook Farm experiment in the USA as well as the American Union of Associates founded by Horace Greeley and George Ripley. Some of his ideals were also used by a private manufacturer of stoves named Godin, who converted his stove manufacturing business in north-eastern France into a co-partnership modelled on the Phalanstery.. When Godin died in 1888, the workers were left as joint owners of the business, which included living quarters for the workers equipped with cooperative stores, schools and public parks. Only the senior workers elected the council of management, but profits were divided between a bonus on wages and interest on capital with a bias in favour of labour. Destroyed during the first world war, the factory was afterwards reconstituted. It was, however, more usual for French workers to start their own co-operatives than to be handed them by a benevolent manager.

Not all of Fourier's ideas won general acceptance. Although both he and Saint-Simon had stressed the principle of rewarding workers according to their ability, Etienne Cabet disagreed; he suggested that ability, intelligence and genius are merely "gifts of nature" and that it was not just to punish in any way him whom fortune had meanly endowed. "Should not reason & society redress the inequality produced by blind chance? Is not the man whose superior ability makes him more useful fully recompensed by the satisfaction he derives from it?" In his utopia on the island of Icaria, the two great principles are absolute equality of all and brotherhood of man. To achieve the absolute reasoned equality he sought, Cabet advocated



an all-powerful state whose functions were to include burning books, and an official state religion which would emphasize honoring God and inculcating morals. Inasmuch as an all-powerful state implies all-powerful rulers, it is doubtful whether Cabet's system would have provided the equality he sought, but it is important to note that the ideal of equality was being voiced at this time.

Meanwhile, Louis Blanc was trying to give practical effect to social reform programs similar to those of Saint-Simon and Fourier, through the political machinery of society; to him it was the state's function to guarantee work for all by sponsoring farms, factories and shops. The state was to be democratically organized, eradicating economic classes and then disappearing itself. The first task he embarked on was to obtain state ownership of the means of production; this led to the socialist struggle which consumed any energies which might have been directed to proving the merit of Blanc's ideas by sponsoring cooperatively run workshops. In 1848, the provisional government of France founded workshops along lines Blanc had suggested in order to deliberately mismanage them and discredit him. Thus Blanc's efforts were channelled along the political lines Saint-Simon had advocated, though he improved on the latter's theory by originating the concept that each worker should receive in proportion to his needs, rather than his work as Saint-Simon had wished. It remained for Pierre-Joseph Proudhon to carry Fourier's ideal of a counter-society to the next stage.

#### PIERRE-JOSEPH PROUDHON

Although Proudhon's ideas were originally not dissimilar from those of Marx, by 1846 a cleavage was evident. In that year, Marx proposed to him that they collaborate to establish "sustained correspondence among socialists of various countries to discuss matters of common interest. Proudhon agreed — on condition that all viewpoints be encouraged: "let us not, because we are at the head of a movement, make ourselves the leaders of a new intolerance," and went on to make it clear that he felt it possible to promote redistribution of wealth through economic action rather than the revolution Marx was girding for. Marx did not reply to the letter, and shortly began publishing attacks on Proudhon's philosophy. It is interesting to note that the choice seemed to them to be between revolutionary change of society and building an alternate society; a few years later the myth that basic change could be made through the ballot box was to rear its ugly head despite Proudhon's warning that, "Universal Suffrage is the Counter-Revolution."

Although he participated in the rebellion of February 1848, Proudhon realized that it was "a revolution without ideas," and accurately forecast disaster for the movement's acceptance of universal suffrage as a panacea for all social ills. Less than a year later, the people would use their ballots to elect Louis-Napoleon to a position of Prince-President from which it was only a small jump to a dictatorship (HE WAS ELECTED IN 1852, AND REMAINED DICTATOR UNTIL THE MILITARY DISASTER OF 1871). In 1849 Proudhon began organizing a People's Bank to foster

the exchange of products between workers, based on labour checks, and to provide them with credit, charging a nominal interest rate to cover the cost of administration. He believed that the exchange value of all goods could be measured by the amount of labour needed to produce them, with workers paid in work vouchers which they could exchange for goods at specially set up trading agencies or social shops where retail prices were calculated on the basis of hours of work. Large-scale trade would be carried on through a compensatory clearinghouse (the Bank) which would accept payment in work vouchers. He realized that factors other than duration must be considered in determining the value of labour (intensity, professional and intellectual training, the needs of the worker as determined by his number of dependents, etc.). He proposed that mutual insurance cooperative associations compensate for unequal costs and risks: remuneration of a member of a worker's association did not consti-



tute wages, but rather a share of profits freely determined by associated and equally responsible workers. Proudhon believed it possible to create by these means a network of independent craftsmen and peasants, and of associations of workers, who would contract out of the capitalist system and achieve a peaceful transformation of society. The Bank quickly gathered 27,000 members, but Proudhon in the meantime had run afoul of the Establishment and been forced underground. Shortly before his capture, he liquidated the Bank for fear it should fall into the wrong hands.

During his subsequent three years' imprisonment, he wrote three books setting forth his anarchist philosophy. The true principle of the Revolution must be "no more government of man by man, by means of the accumulation of capital," and a "new edifice of industrial associations" must be built by Associations geared to establish "the social republic" which would undertake voluntary contracts between themselves. "The



importance of their work lies not in their petty union interests, but in their denial of the rule of capitalists, usurers and governments, which the first revolution left undisturbed. Afterwards, when they have conquered the political lie, . . . the groups of workers should take over the great departments of industry which are their natural inheritance."

The new order of economic (as distinct from political) organization would eliminate the need for government: "In place of laws, we will put contract; no more laws voted by the majority or even unanimously. Each citizen, each town, each industrial union will



make its own laws. In place of political powers we will put economic forces . . . in place of standing armies, we will put industrial associations. In place of police we will put identity of interests. In place of political centralization, we will put economic centralization." Law courts would be replaced by arbitration, national bureaucracies by decentralized direct administration, and capitalism by managing associations of workers; education would be controlled by parents and teachers, and academic training would be replaced by integrated education with "instruction . . . inseparable from apprenticeship and scientific education . . . inseparable from professional education."

In 1863, Proudhon proposed that the federal principle should operate from the simplest level of society; individuals would start the ball rolling by federating into communes and associations. Above that primary level, the confederal organization would become less an organ of administration than of co-ordination between local units. Thus the nation would be replaced by a geographical confederation of regions and Europe would become a confederation of confederations settling all her affairs by mutual agreement. He died four years later, leaving his theories virtually untested. He had evolved ideals for the ideal state which were of considerable use to subsequent communitarians and anarchists, and his federalist proposal indicated a non-violent path towards social change started at local levels without awaiting a general social upheaval. From this point the socialist movement was to branch into three different directions: the state socialist movement content to let power remain with the capitalists so long as they could improve their own economic conditions by self-help and the libertarian socialist movement evolving towards the anarchist doctrine that the state should cease to function and let voluntary associations control the entire sphere of man's activity. Before exploring the growth of these concepts, we must retrace

our steps to examine developments in England which paralleled those of France.

## ROBERT OWEN

The ideal of the co-operative community also began to emerge in other parts of the world during the political upheavals of the late 18th century. In *America*, Tom Paine was proclaiming that civilized order owes more to "the principles of society and the natural constitution of men" than to the later institution of government: "The mutual dependence and reciprocal interest which man has upon man, and all the parts of civilized community upon each other, create that great chain of connection which holds it together. The landholder, the farmer, the manufacturer, the merchant, the tradesman and every occupation prospers by the aid which each receives from the other, and from the whole. Common interest regulates their concern and forms their law; and the laws which common usage ordains have a greater influence than the laws of government." Like Thomas Jefferson ("That government is best which governs least") he was less an anarchist than a believer in participatory democracy, which he (unlike Jefferson, who owned slaves and pursued an expansionist foreign policy) believed should evolve in America so long as the frontier provided an alternative to prevailing working conditions (most 19th century American communities were either imported directly from Europe or inspired by European writers). Britain, on the other hand, was a heavily industrialized country which by the start of the 19th century was acutely feeling the evils of the industrial revolution.

In 1799, A Welshman named Robert Owen became manager and co-owner of the New Lanark Mills, where he improved the working conditions of the pauper children and increased housing accommodation. A friend of the utilitarian Jeremy Bentham, Owen believed that the object of human society was to increase the happiness of each individual to the greatest extent, consistent with the greatest happiness of the whole (the utilitarian goal was "the greatest good for the greatest number.") Owen felt that a man's ability to become fit for the world depended entirely upon his environment; man's whole life and character were determined for him by circumstances; a proper social and industrial environment would cause people to be good and do good. Not being very successful in persuading the state to do this by fostering a policy of national education and national employment, he





channelled his energies first into improving conditions among his own workers, and subsequently into the trade union movement.

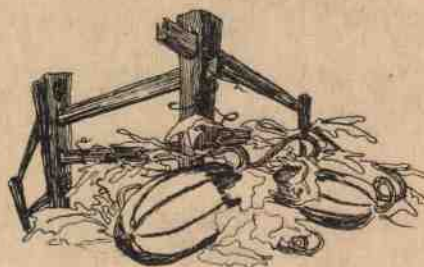
Aided by some Quakers, Owen in 1813 bought out his partners and proceeded to reform education by starting to teach children as soon as they could walk; he employed the gentle Swedenborgian teacher James Buchanan, who used the doctrine of correspondences in his teaching: every substance or form had for him a spiritual or moral counterpart. Thus a stone corresponded to truth, a circle to harmony and so forth. One of his pupils remarked: "These were not always comprehensible, but he seemed to have a great reliance on them in his discipline." Owen also proceeded to build a school, museum, music hall and ballroom. He wished to give first priority to educating children, for he knew that their character is more susceptible to being formed than those of their parents. His goal was to prepare the workers' children for life by developing their character and personality, rather than cramming them with facts. His schools emphasized dancing, singing and physical exercise.

Owen stated in 1816: "What ideas individuals may attach to the term Millenium I know not; but I know that society may be formed so as without crime, without poverty, with health greatly improved, with little, if any, misery, and with intelligence and happiness increased a hundred-fold, and no obstacle whatsoever at this moment intervenes except ignorance, to prevent such a state of society from becoming universal." He proposed a planned community of 500 to 1500 persons in the form of a quadrangular structure, three sides of which were to consist of flats of four rooms each, the fourth taken up by a dormitory for all the children above three years of age. A section in the middle of the first side was to be for the professional men (schoolmasters, clergymen and doctors) of the community, and other sections were to be used as schools, dining rooms and chapels. The whole was to be surrounded by stables, factories, farms and laundries. The community was to be self supporting, the members engaging in various branches of manufacture and agriculture. Its total cost would be 96,000 pounds, raised either by private subscription, parochial charity or central funds.

When Southey attacked his proposals as "irreligious," Owen replied that "the proposed villages will ever be the abode of abundance, active intelligence, correct conduct and happiness." Unfortunately, the prevailing mood of the time was quite conservative in the wake of the French Revolution, and less interested

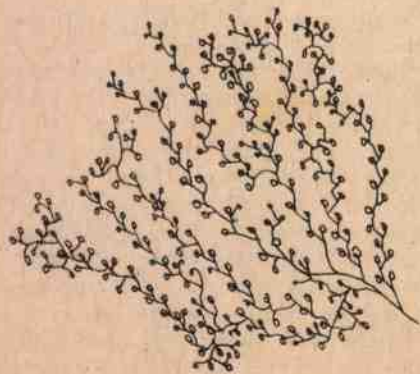
in these advantages than in scriptural orthodoxy. Owen's espousal of a coming age of reason and denunciation of the "irrationality" of his society made him sufficiently Millenarian, to scare off orthodox Christians, and he responded with a growing hostility to the church culminating in outright attacks on it which cost him further support.

His theories were not particularly original; Thomas Spence had already suggested a somewhat similar community. Owen, however, seemed more likely to bring it off — his connections and personal resources gained him a wide audience, but never enough to put



any of his enterprises on the same solid financial base which cotton had brought to New Lanark. His difficulties were aggravated by a tendency to dismiss criticism, a refusal to adopt conciliatory approaches when viewpoints differed and a determination to create what he considered an ideal environment for his workers rather than allowing them to create their own. Much of his early success in New Lanark was due to the fact that his businesslike partners refused to let him create sweeping changes. Reluctant to spend anything on education or social welfare, they forced him to go one step at a time and justify his moves. When he replaced them with Quaker partners in 1813 new problems arose, although content with a return of 5% on their capital, they accused him of imperilling the immortal souls of his young charges by teaching them dancing and music. This situation forced him to grapple constantly with objective difficulties and problems imposed from the outside. By 1824 he had been removed from the New Lanark project, and began work founding other colonies in America, Mexico, England and Ireland. These lacked sufficient capital, and poor screening of participants resulted in communities with little agricultural or industrial experience. All the communities succumbed under a weight of economic and personality problems.

Equally unsuccessful were his efforts at political agitation. In 1815 he campaigned for a bill to regulate factory employment of children, but disgust at the opposition and delay soon led him to turn this work over to others and concentrate on his model community plans. A similar fate awaited his plan for the government to establish village settlements in which the poor could maintain themselves and add to the wealth of the nation instead of remaining unproductively on Poor Relief (his briefs stressed more and more the need for equality and self-government). Then, as today, there was considerable unemployment and the





Government was more interested in repressing the poor than in finding constructive roles for them. In his public meetings, Owen was handicapped by the unpopularity which his intemperate attacks on prevalent religious beliefs had earned. Engels is probably correct in attributing his loss of upper-class support around 1820 to his triple attack on private property, religion and bourgeois marriage. In 1819 the committee formed to start an Owenite community denied that he had maintained the necessity of such communities communizing property (though he had spoken of its desirability) — nonetheless, the benevolent rich to



whom Owen had looked to finance his schemes failed to materialize. Of his attempts at community only the schools, which had all along been the most successful feature, survived in a modified form.

#### THE CO-OPERATIVE IDEAL

Meanwhile, the British working class had won the ability to organize in 1824, and began to adapt Owen's theories to their own needs. From 1826 they began to form Co-operative Societies which engaged in retail trade among themselves, to keep the profits of trade in their own hands in the hope of accumulating a common fund for the setting up of a co-operative community. All this came as a surprise to Owen when he returned from his American failures in 1829; he had kept the New Lanark workers unorganized and politically backward, dependent on his benevolence. There was soon a split between his desire for a community of 2,000 financed by the rich and William Thompson's attempts to start on a smaller scale, with perhaps only ten families. Owen was correct in predicting (at the first Co-operative Congress and Labour Exchange held in Manchester in 1831) that the workers themselves would be unable to subscribe enough to start a com-



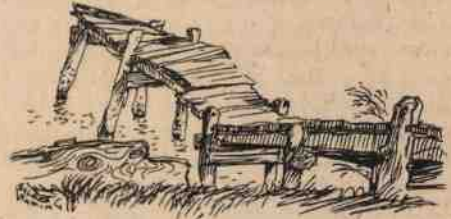
munity, and Thompson's attempt collapsed within a year.

Owen encouraged the formation of "labour exchanges," setting up the largest in 1832. The plan was for workers to change their goods for Labour Notes based on the estimated cost of the raw materials and time taken for their manufacture (Owen had anticipated Marx in concluding that economic value resided in human labour). However, there were problems in

assessing the value of this labour; some goods were undervalued and sold briskly, others overvalued and sold not at all. Difficulties in providing sufficient necessities, lack of sufficient sales volume to carry successfully the new currency of labour notes, and despair following the temporary collapse of the trade unions in the 1830s caused the enterprise to fold in less than two years.

Many members of the Co-operatives Movement, like Lovett and Hetherington, were also engaged in the movement towards independent working class politics which culminated in the Chartist movement; others were more interested in forming national trade unions to replace the local ones then existing. Owen believed that such unions could dominate the industries they covered, and ultimately replace the State by a network of inter-related producers' co-operatives. Influenced by him, the Builders' Parliament in 1833 virtually planned to organize production in such a way as to make the capitalist master builders superfluous, and to improve the living standards and education of its members.

Later that year, Owen presided at a London conference which formed an all-embracing Trades Union called the Grand National Consolidated Trades Union, which quickly claimed half a million members (the total number of trade unionists throughout the country was estimated at one million). However, differences emerged; Owen underestimated the degree of



political struggle which his unions would require to survive, and also the need for participatory democracy within the unions. For example, the October conference had agreed to meet the following March to draw up a formal constitution; the impatient Owen called a conference in February at his own initiative, which some powerful groups including the Builders boycotted. Conflicts rose within the movement, while the government and employers maintained steady persecution. The GNTU died in 1834, but the ideal of a new society based on equality and co-operation remained. Many Chartists retained the ideal of a Co-operative Commonwealth, as did an element in subsequent experiments in British socialism.

The fall of the GNTU brought down with it the Labour Exchanges, already in difficulties, and the productive Co-operative Societies which had throughout been closely connected with the trade unions. Some of the trading co-operatives lasted longer, but very few survived to the time when trading co-operative societies revived in a new form in the 1840's. Owen continued to attempt to put his ideals into practice. In 1839 he started another community, this time at Queenwood in Hampshire which folded six years later; the members proved unsuited to agricultural work and the expense proved too heavy a drain on the Owenite societies which were financing it. Now Owen continued to speak and write, but the numbers of his supporters steadily



diminished as interest shifted to the Rochdale community model of starting on a very small scale and paying out the profits in the form of a dividend on purchases to the members. By placing the economic survival of the small group ahead of plans for re-moulding society or creating community, these co-operatives succeeded and evolved into the Co-operative Movement as we know it today. Although the co-operative movement had to reject some aspects of Owen's teachings to survive, it rightly looked to him as its founder.

Many co-operative ventures were commenced by associates of Owen who broke with him. One such was



William Allen, who had secured Owen's removal from New Lanark by charging him with running an "infidel establishment." Allen built a school at the run-down village of Lindfield near Brighton, and by 1825 had enough support to acquire a 100-acre estate with 12 comfortable cottages, each having 1¼ acres of land, which could be rented cheaply (he himself lived in one). The cottages with their individual bakehouses, wash-houses and piggeries contrasted so well to conditions elsewhere that his settlement was nicknamed "America." In 1827, he published his pamphlet, "Colonies at Home," proposing voluntary associations of benevolent persons in certain districts to provide capital loans which would enable each poor family to occupy its own piece of land, cultivate it to the greatest advantage, and thereby by their own industry to procure an education for their children. After the colony had been in operation for nine years, thriving despite the poor quality of the original land, it established its own paper, the Lindfield Reporter, actually printed by the "Schools of Industry" where boarders were enrolled. There were similar experiments elsewhere.

A neighbor of Allen was William King who inspired a cooperative shop which it was hoped would finance



a community. The workers saved until they had enough to buy a small grocers shop, which sold their produce. The profits enabled them to make further purchases, a mackerel boat, a 28-acre garden and so forth — until every member of the group was employed for the benefit of the group, at which time their Society was considered complete. By 1830 no less than 300 similar societies had been formed throughout the kingdom, often writing the Brighton Society for advice. Like Owen, King preached the supreme value of

labour, but he also saw the importance of controlling capital, which he regarded as the product of labour put to reserve. Most of the co-operative societies founded under King's influence were stores, selling daily needs to their members, but some were associations of producers. All aimed ultimately to organize their labour for their own benefit by the accumulation of collectively owned capital.

### THE CO-OPERATIVE MOVEMENT GROWS

Thus, the stage was set for the rapid growth of a movement which, though rooted in the community experiments of Owen and others, in reality was an alternative to community in that it provided means whereby exploited workers could band together to satisfy their economic needs without living in community or combining for purposes other than economic. This of course is not to criticize co-ops; not everybody is suited to live communally and it is not desirable that people not temperamentally inclined for community should be forced into it to satisfy their economic needs. The same argument holds true today; anyone who enters community should do so because he wishes a completely new life-style, not solely to meet economic needs which could just as easily be satisfied by co-operatives. Community and co-operatives both spring from the

same source — a desire to create a positive alternative to an obviously inefficient and inhumane social system. Both have their place in creating an alternate society.

The tendency has been for British co-operatives to think mainly of consumers producing their needs, in the tradition started by Dr. King, while the French movement acquired from Philippe Buchez the ideal of producers selling the produce of their labour (an idea which Louis Blanc took up). In Britain, the Christian Socialists were unsuccessful in attempts to shift the emphasis of co-operation from consumers to producers, though some co-operative workshops did exist. At first, French socialists were inclined to look on consumers' co-operation as a distraction of workers' energies from the class struggle, and not until 1885 did the School of Nimes draw various scattered societies into a movement with representative machinery and a philosophy distinct from (but not unfriendly to) French Socialism. The movement then grew steadily despite World War One. German consumers' co-operation began as a philanthropic movement in the mid-18th century and grew steadily (though suppressed by Hitler, their numbers had more than recovered by 1955). Other European countries also adapted various forms of consumers' co-ops.

Reprint from *Alternate Society*





# GRAPEVILLE

If you find the life-style typified by electric toothbrushed and BHT additives unacceptable, and have too much gumption to embrace alternatives that reject self-discipline, striving, and cooperation, our group is for you.

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Active Acre's farm co-op does not offer a "way out" of the twentieth century. To participants it is the live Dodgeville, Wisconsin, in an area especially beautiful because it was missed by the glaciers that leveled so much of the Midwest. We are using 500 acres of rich valley soil, wooded hills, streams, and terraced cropland. We have livestock and gardens. We are relating to food distribution cooperatives such as the Common Market in Madison that need what we produce. In close association with other groups created to enrich living, we have developed a multi-generational "family."

Our organization is fully incorporated under Wisconsin law, one of the best state laws in this country to keep cooperatives independent.

Our aim is to maintain a true cooperative involving both producers and consumers in the exchange of health-giving, unpoisoned foods, as well as services helpful to recreation.

At present, Active Acres has seven members, who have invested one-half of the \$50,000 common stock so far authorized by the cooperation. The members include a middle-aged couple with a lifetime of farm experience, a young couple with experience in truck gardening and animal care, whose nine-year old daughter is with them, a pair of Wilmington College students making their time in the co-operative part of their education for becoming organic farmers, and a high-school boy earning money to make a trip to India.

Additional membership stock may be sold at the discretion of the members listed above to applicants showing seriousness towards the objectives of the cooperative, and perseverance. Experience in agriculture and/or marketing is advantageous but not required. Note: If you cannot or will not put your sweat with your dollars, Active Acres membership is not for you. But if you wish to create constructive alternatives to

those parts of today's "system" that are exploitative and inhumane, we need you.

The Board of Directors will sell common stock, at \$100 per share, to anyone interested. Ownership of this stock entitles one to become involved in the source of his (sic) own food supply, to enjoy more creative vacations, and to participate in an advisory board with a representative on the Board of Directors. Helpfulness on this advisory board shall be considered as a recommendation for common stockholders who later wish to become membership stockholders. All stockholders are entitled to buy products of our farms at base prices. Common stockholders, who will not ordinarily be occupied with the farming operation, may arrange to spend leisure hours or days as guests of the membership stockholders or camping on the farms. Our incorporation papers are available for inspection by any interested person.

Members invite you to write of your interests. Visit us at one of our farms. Ask to be put on our mailing list so that you will receive notice of future board meetings and other gatherings. ACTIVE ACRES COOPERATIVE, INC. R. 1, Dodgeville, Wisconsin 53533. (608) 935-2442.

## Community Service, Inc.

Box 243, Yellow Springs, Ohio 45387  
Tel. 767-2161 • 114 E. Whiteman St.

Community Service Director Griscom Morgan and Ohio Center Director David Johnson ( a Community Service trustee) have been working with some of the OEO staffs reviewing local and state OEO programs to see what can be salvaged from them as federal funding is ended, and to outline ways in which urban and rural communities can pull themselves together and master their problems in more deepseated and effective ways based on insights such as those we have reported in Community Service literature.

The present wide-spread enthusiasm for 'new towns' has also engaged our attention. Peter Kaplan and Griscom have been on the executive Committee of the Joint Citizens' New Town Planning Council, a wide based citizens' group concerned with development of the New Town west of Dayton, Ohio. Unfortunately what we've seen happening in this development is similar to what a leading architect of another 'New Town' observed, "What the developer does bears little resemblance to what citizens want or planners planned for." For example, no provision is made to separate the town from urban sprawl by a surrounding green belt. The Citizens' Council sponsored a workshop in Trotwood, Ohio, on the feasibility of employing the Toronto plan of federation of the central city and its surround-



ing smaller communities as alternative to mass annexation leading to dissolution of the smaller communities.

As members of a citizen task force called by the Yellow Springs Planning Commission, Community Service Staff have been working on the economic and social life of the downtown area as the focus of the community. Also we have been involved in trying to keep surrounding farm land in appropriate agricultural use despite high demand for building development.

The movement aspect of these various projects particularly impresses us. The fact that there is an elan, a hope and assurance that grows from mutual sharing of experiences, has transformed isolated individuals, groups, and communities as they find wider circles of fellowship. COMMUNITY SERVICE, INC., BOX 243, YELLOW SPRINGS, OHIO 45387.



## The Dinky Story

Mother Morgan's Gumbo Factory and Live-in Restaurant Honey of Seattle, and Universal Color Laboratories of Palo Alto are owned and operated by a religious social organization called Dinky Universal Church. Here is the story of how that organization came into being.

In October of 1970, three people sat on the floor of a grubby city commune in Houston, Texas, wondering what they could do to transform their rather grim life situation into something inspiring. Out of this wondering came forth the idea that if they cashed in their chips and struck out into the world they might find a beautiful place where they could express themselves as people in loving service to their brothers, and do what they liked to do for a living, rather than selling their time to The System. The more they thought, the more their thoughts began to indicate a course of positive action, and within a few weeks they had converted their worldly possessions to a tomato can containing \$6,000 and a Ford Econoline Van ... and they were on the road.

In late December of 1970, three very worried looking freaks put out the "Open Mother Morgan's" sign for the first time. "Do you think this will really work?" they asked each other over and over.

By the summer of 1971, there was positive indication that the wild scheme was definitely beginning to bear fruit. Weeks of loving work had scraped off all the layers of carnivorous karma in the restaurant itself, and the Sears-Roebuck-beige house they had made a downpayment on was beginning to undergo quite a metamorphosis. Twenty or thirty people passed through that first summer, and gave their energy to the project. Every wall of the house, inside and out, received a fresh coat of paint. The roof was refurbished, the oak floors were sanded and refinished, a garden was put in, the sagging front porch was leveled, the front

steps were replaced, and contributions bought furniture and supplies.

Our peoplehood had begun to take shape and it was possible to perceive a few things about our common character. We were all religious people. That was about all we had in common besides our determined devotion to our society which we had begun to call Dinky at some long forgotten point in our early early history. In July of 1972, Dinky Universal Church was incorporated in the State of Washington. We drew up our charter, which outlined our purpose and method, and suddenly everything was much clearer.

In the fall, one of the women in the commune fell in love with a man who was operating a straight business based on a new photographic concept he had developed. When they got married, Dinky Church became heir to the idea. Within a few months it became clear that the small size and rainy weather of Seattle didn't provide the favorable market climate necessary to the success of the Clear Light Film project. So, in June, the couple set forth to found the second Dinky Work Family in sunny California.

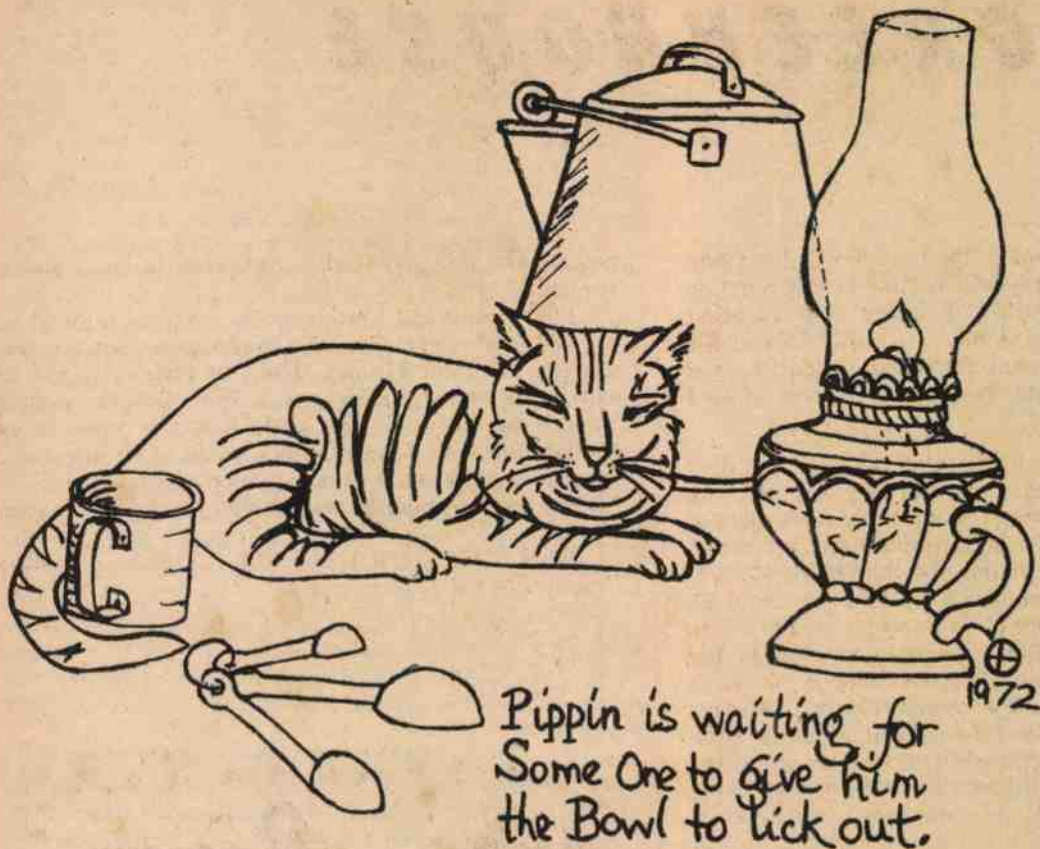
Hard times followed. All Dinky's material resources were invested in the restaurant project and it was a challenge to start up a manufacturing and photo-finishing business with \$300 and a Ford Econoline Van. First they lived in one room of a new friend's house, then in a one bedroom apartment, and so it went, on and on ... But the Seattle people helped with bills and moral support, and slowly things began to come together.

Since the founding of the second Work Family the good business sense of the present manager of Mother Morgan's has guided the restaurant into a position of economic security. And Universal Color Laboratories is actually beginning to reach that long sought point of stability. Comforts are still sparse at Dinky South, but spirits are high.

The summer film-shooting season has accelerated Universal Color Labs to the verge of expanding into two work families, with more to come. Various business, production and PR skills are needed, but any sincere individuals will be considered. Interested brothers and sisters contact: Morgan, c/o Universal Color Labs, P.O. Box 6568, Stanford, CA 94305







Pippin is waiting for  
Some One to give him  
the Bowl to lick out.

## Garden of Joy Blues

The daffodils are blooming. Spring visitors have begun to appear. We've been working on garden fencing and some planting. Those of us who stuck it out through this first (cold) winter felt pretty righteously happy with our scene, our progress, our future. But, oh, it's hard when visitors and potential communards, fresh from the city life, come out and are 'shocked' with our 'shack' and tell us about the million and one nifty homesteady projects we should be doing. We are poor, we have a child who demands much time, one of us is pregnant — well, need I say more? The daffodils are blooming for us and wild mustard greens taste good and we even have enough canned fruit to see us on into summer. The Magic Work Wheel Weekly Chore Rotation has done real well so far with 3 to 6 adults — I recommend it for anyone who favors freewill anarchy but wants to avoid parasitism (including my own lazy cop-outs). Random events here include lighting lamps,

making quilts and candles and soap and tanning furs and doing 100 turns a day on the wheat grinder and walking down to Panther Springs or the Eleven Point River and planting a circular herb garden, reading aloud to each other, chanting OM at evening meal, running around naked, talking philosophy and simplicity and occult metaphysics and theory of community, enjoying the flowers and the baby frogs out at the pond, and cleaning house and planning our slow growth into the future. We want and need more folks, peaceful, simple, willing people, especially with kids (if you want specifics on our way of life, read "letter from a friend" in Communities no. 2, p. 43.) We also need money and a big floor loom and seeds for gingko trees. We will make you a quilt for \$.80 a square foot in your choice of colors. In fall we will send you daffodil bulbs for free if you will pay postage. Love and light and peace to you all. Garden of Joy Blues, Panther Hollow Star Route 3, Birch Tree, Missouri 65438





# THE GREENHOUSE

I am Fred Bellomy, one of the founders of the Community of Santa Barbara, which first began meeting regularly in January of 1973. I, along with 12 other people including my own family, currently live in the GREENHOUSE, a 25 room, 9000 square foot, former sorority house in Isla Vista. We have been there since 1 April, 1973.

A lot of my energy is directed toward the next phase of the project where we will buy ten or more acres of Santa Barbara property and build a complex of structures to house 15 to 25 families or living units. Various versions of this vision are shared by most of our members, which currently number more than 50. We envision a central core of community structures to house a large kitchen where the main meal each day will be prepared, a multi-purpose room, a large comfortable living room, TV rooms, library, message room, workshop, etc. Around the central cluster of community facilities will be the private bedrooms, sitting rooms, and compact kitchenettes. Some of the living units will be occupied by only one person. Some will house 2 or more people. Some larger structures will be occupied by complete nuclear families. I hope to see these visions materializing by the summer of 1974.

Buildings don't make community. The Community is people who have come to care deeply for one another. Many of our people came to know one another through the Unitarian Church, though not all of them by any means. Still, all of us do tend to have rather liberal attitudes. We are mostly employed, middle class, and professional people. Virtually all of us have had personal growth-oriented experiences and view the Community as a vehicle for continuing our growth. A residential community may be one way of experiencing deep feelings of caring for a group of people over a longer period of time.

Right now the Community comes together for classes, informal rapping, planning the next phase of the project, to share joy with its friends outside the Community, and for other fun experiences. We have classes in Re-evaluation Counselling and body massage with several others (dance, wine making, cooking, etc.) being actively discussed. The GREENHOUSE is the Community headquarters and we average more than one guest for dinner every night. Wednesday is set aside as a special informal gathering time for Community members. We have five active committees (land, buildings, financial-legal, activities, and operations) helping to plan the next phase of our project. The first Saturday of every month is set aside for a gathering of the entire Community, its friends, and

people who are potentially interested in becoming involved.

This thumbnail sketch omits many details of our project and might give the impression that we have already achieved Utopia. That, of course, is not the case by any means. Everyone, I think, believes that the 'goods' far outweigh the 'bads' but I'm sure no one thinks they have found Utopia. Most of us are deeply grateful for the sense of acceptance and love which we find in the Community, and, that's what it is really all about.

THE GREENHOUSE, 761 Camino Pescadero, Coleta, CA 93017

the farm

We have a 300 acre farm with about 40 people involved. We call it The Farm. We are agrarian based with plans for a school for our children. We live in family units of parents and children, but our families live in the same houses in some cases. We also have single folks. We use intensive encounter for getting straight with each other. We are spiritually oriented, believe in telling the truth all the time, believe in being upfront with each other, working out our karma together, loving each other, having babies together, and helping each other and everyone we can all along the way. We are vegetarians, we don't wear leather or smoke cigarettes, we expect people who live here to conform to our agreements. We take new people on the basis of a here and now, how they feel to us. We have been inspired by Stephen and The Farm in Summertown, Tenn., where several of us have lived. We intend to be self-sufficient, growing most of our own food now. Some of our money comes from having a haying crew or using our big flatbed truck at odd jobs. THE FARM, Rt. 1, Box 144, Fulton, Mo. 65251





The Living Communion Association is a non-profit educational and spiritual association under California law, which has created a rural community for the purpose of providing a place where its members may live a life by the principles of the Charter of the Association. The Association owns 930 acres of beautiful rolling and partly wooded grazing land in Mendocino County. It is located eight miles from the town of Cloverdale, about two hours drive north of San Francisco.

Our community is governed under our Charter and By-laws which are structured to allow the individual members as much flexibility and diversity as possible. Our charter is an expression of our philosophy and our spirit. We believe that balance and harmony within any community can best be achieved through mutual cooperation and toleration. We intend to limit our population to no more than one person per 10 acres, as we believe that this will allow as much community as people desire, yet allow plenty of space for privacy. Also, we feel that no sound ecological system can be maintained, either physically or spiritually, with a much denser population.

Our By-Laws are an expression of the actual mechanics of the Association. The Membership Assembly, made up of all the full members of all ages, meets at least once every month to settle problems concerning all members. We are aiming for a maximum participatory system with decisions made as nearly as possible by consensus. Yet decisions can be made by majority vote where necessary.

Each member of the Association has responsibility for at least 10 acres of the land owned by the Association. S/he may specify a portion of this land for sole responsibility. Land that is not approved for sole responsibility is under general responsibility of all the members and is used in common. The Association must receive enough money to ensure the continued ownership of the land to be used by the members. This amount is \$250 or \$15 per acre at the beginning of each 6 month period for twenty years.

Some of the projects we are getting underway now are: a store for selling handcrafts and organic produce and buying wholesale; bees; several experiments in organic gardening; soil restoration and terrace farming; a coop and food conspiracy for food distribution in this area; a few milk goats to be the basis for our herd; fixing up the house and barn for habitation until other buildings are completed, developing some of our all-year springs; a small orchard of fruit trees and grapes; and handling over 100 chickens. We have lots of tools, including a power saw, an arc-welder, a tractor and

disc, most of a well drilling rig, and an old but sturdy flatbed truck. We are also in the process of converting over to propane power, and eventually mostly to methane.

Some of the centers and projects we want to have going within the year are: starting lots of domes and other buildings; developing our primary and secondary schools and getting through the official red-tape of licensing; a bakery and natural foods store; a ceramics kiln; several studios for art and crafts projects; a childrens center; shake shingle production; a reservoir system; experiments with alternate sources of energy, a small herd of horses for breeding and riding; several orchards planted; a reforestation project; etc. Mostly these things are not being done now because we lack the man and woman power. As new people join us we can expect these projects and others to come about. We need people!

We intend to see the land developed with as great an emphasis on ecologically sound use as possible: houses out of sight of one another and blended into the natural surroundings; the development of the soil; planting and reforestation; efficient water use; tapping the natural energies and rhythms of the water, sun, and wind; designing houses that take maximum advantage of angle, position, and materials for their heating and cooling; and large reserve areas where people can go to get far, far away from things and watch the deer.

Our school is, as far as we know, unique. We are, by intent and practice, an educational Community — there are no distinctions between student and teacher. We feel that education can only be achieved by the whole person, in a whole environment. In other words: "Want to learn organic gardening, eh? Well grab a hoe and come on!"

Children in our community are full members with all the privileges and obligations of that membership. This means that they can exercise as much power as an "adult" and have responsibility for their own portion of the Association's land. We expect to have a number of high-school age students joining us as independent Full Members.

After "graduation," the student may stay, leave temporarily, or sell or donate his/her membership. We also intend to have a contact and placement program of "work-study internships" for students who want to do more extensive work in a particular area or make it part of their career. Also, we want to work out joint programs with several experimental colleges for placement of our students there on independent studies, or vice versa.

Besides all this, the Association has a number of



activities and skills we's like to offer other groups or individuals. We have, for example, some experience in finding and acquiring land, particularly in Northern California, and one of us is a licensed real-estate salesman with quite a few contacts and land listings in this area. We are more than happy to help others find land suitable to their needs. We have also acquired a few practical experiences available to any group thinking of a nonprofit land holding organization.

If you're interested and would like more information, color slides of the property, to join our community, can help us or we can help you, then let us know. Don't hesitate to write, call, or come — write first so that someone will be ready to talk to you and show you around. Let's get together. Living Communion Association, 39,000 Hwy. 128, Cloverdale, CA. 95425 Tele: (707) 894-2937.

## THE ITHACA PROJECT

We have undertaken a low-key "buy alternatives" campaign to insure support for our work and to keep pressure on the many small capitalists who aren't doing so hot anyway to consider converting over to zero profit operations. After all, it isn't so bad! Maybe you'll never get rich in the future, but with all that good will, you'll probably be able to make a fair salary goal in the present.

We're having some luck. The manager of the largest electronics repair plant in Ithaca joined our "Circuit Tree" along with the head of their repair department and their chief repair person.

We have a fantastic electronics repair shop. Swamped with business. The furniture shop is doing very well indeed too! Can't keep any furniture in the shop more than a couple of days. Hard to keep up!

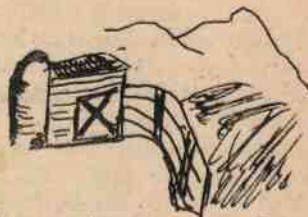
The auto repair shop is just getting under way now and despite a lousy location looks good.

Soon the restaurant, the construction company, and the recording studio will be realities and the Alternatives Fund is starting to fill up with what we radicals euphemistically refer to as "resources."

Naturally, a counter-economy is an exercise in silliness if it is to occur in a vacuum and so the question is whence from here?

We are concerned that there be more parallel projects in other communities. If you are interested by our work, let us hear from you. We can put you in touch with others that are working in the same direction. The Ithaca Project, 112 Cook St., Ithaca, NY 14850

## MENDOCINO FARM & FOLK SCHOOL



Mendocino Farm and Folk School began with a question we asked ourselves ten years ago. "What kind of life do we really want for ourselves and our children?"

We wanted to live in the country, in California, near the Pacific, in an uncrowded country where old values are cherished and the pace of change was unhurried. We wanted land we could respect, trees we could touch, a meadow to enjoy, and a small, friendly community. We also wanted to help preserve the craftsmanship and neighborliness of farm families, the mutual support of friends in tiny settlements that contributed so much to pioneer strength.

As our dream took shape, we searched for land to match it and found it in the Reep Ranch 3½ miles east of Mendocino. In early 1972 we signed an agreement to purchase 71½ acres on Little Lake Road.

The ground is gently rolling, with an ample water supply. The apple orchard of about 14 acres is sound. New growth is slowly filling in the scars left from logging. The property is largely bounded by Jackson State Forest and is far enough inland for the fog to burn off early. Our plan for the property includes three small clusters of homes, carefully placed in the woods. New trees will be planted to screen them from the road. Design of the buildings reflects the sturdy New England style prized on the Mendocino Coast.

There will be several homes, including our own, with year round occupancy. The balance will be vacation homes for families not able to live in the area all year. A newly developed form of shared ownership will make it possible for people with average incomes to purchase an interest.

The old apple orchard, in production since early in the century, will be retained and supplemented with several varieties of berries, a tree nursery, daffodils, azaleas, other flower crops, some field crops, and a few rabbits, ducks, and other small animals. More than 3/4 of the land, approximately 58 acres, will be used for agriculture.

In addition to the three clusters of homes, and the producing farm land, Mendocino Farm and Folk School will have a community center and workshop, a tiny store carrying staples, a playing field and picnic areas; and trails and bicycle paths through the trees.

The Folk School, a family style place for recreation and informal learning, with roots in Scandinavia, will offer an opportunity for those who live at or visit



Mendocino Farm to learn basic economic, craft and agricultural skills. These will include rural conservation and development, simple wood furniture construction, quilting, and canning. Combining a farm with a year round folk school should strengthen the local economy substantially.

Land contours will be retained, existing old roads firmed and widened as necessary to provide easy one-way traffic flow and concealed parking. Trees and chaparral will be treated with respect. More than adequate sewage disposal and other essentials will be provided in full accordance with county requirements and sound ecological principles. MENDOCINO FARM AND FOLK SCHOOL c/o Mark and Sarah Goldes, 930 McFarlane Ave., Sebastopol, CA 95472 (707) 823-0135



## NETHERS COMMUNITY SCHOOL

We started out to create a self-supporting home community for those who want to work together to develop a radical model — a village of the future — for people from the inner-city. Our home-base community is the NETHERS COMMUNITY SCHOOL, now in our third year, celebrating a new confidence with all of these months of experience behind us (!) and jubilant to discover that our staff is stable. For the first time not one has plans to leave.

The \$2 per day that each community member once had to pay into the community is now down to \$.75. We are impatient to end these payments. (Some of us have had to take outside jobs for a few months). We even dream of giving ourselves pocket money. But we also have a more sober evaluation of how much it takes to keep going.

In September we had our highest enrollment to date: eight boarding students. But alas we had to expel three for breaking our drug policy. So our student body is now 11 counting our own children. NETHERS COMMUNITY SCHOOL, Box 41, Woodville, VA 22749

## Pahana Town Forum

FIRST FEEDBACK has been assembled from the hundreds of letters we've received from members of Pahana Town Forum, and is now in the mail to all annual subscribers.

The LAND PACKAGE is in preparation and will be released as soon as options are secured on additional acreages contiguous to the main parcel.

The SPECIAL PROGRAM has commenced and already over 100 families have joined up and will be coming onto the site from July through mid-September. The Special Program is really the forerunner of the community residents' association, and the participants will be establishing that organization and sharing significantly in the initial planning.

Research is being done on all facets of home design and construction and will be published in HOME/BUILDING, a special Pahana booklet, this fall.

Area coordinators for the Town Forum have been enlisted in most of the major West Coast cities from Seattle to San Diego. Group discussions have begun among members to wade into the issues. Transcripts and notes from these meetings will furnish material for subsequent FEEDBACKS.

An option has been secured on our first alternate townsite (*not* the property near Grants Pass and Cave Junction) and initial land planning studies have been commissioned. We expect to open escrow on the ranch this month (August) and be able to begin construction next spring.

The Town Forum approach has worked so well in developing ideas and finding people for our new town in the forest that the Forum will undoubtedly expand later this year to include other new, non-commercial community endeavors — two examples are a new town/new university for 5,000 in the hills above Oakland, California, and a village of cooperatives and communes in Northern California.

As you can see, all is going as hoped and planned. We're very excited about finally being able to roll up our sleeves and go to work on specifics. ARE YOU WITH US? PAHANA TOWN FORUM, 629 State St., Santa Barbara, CA 93101







At the Twin Oaks Conference we celebrated our 2nd anniversary. We first got together at Twin Oaks in July 1971 and in August we bought our land. The land is an important part of our community. It is beautiful — 100 acres of rolling pasture and woodland bordering on the Hardware River where we swim all summer long. An ancient gnarled poplar at the source of one of our springs gave the community its name.

There were no buildings on our land, so our first task was building a home, a project which took much of our time, energy, and money the first year. We did all the work ourselves, and moved in February, 1973.

We think about creating a society for ourselves free of power relationships and rigidly defined sex roles. All major decisions are made by consensus, while for day-to-day affairs we have managers or committees. Our present labor system takes a minimum of organization — we are still experimenting to find the form that suits us best. Some chores are shared equally; others are distributed according to preference. The women here are feminists and right now are finding women's meetings helpful in working out their place in the community. The men are cooperative.

A big part of our work life here is the farm — garden, orchard and vineyard. We like the feeling of working on the land, watching things grow and eating our own good food. We are cautiously expanding our agricultural activities, being humble about our lack of knowledge and conservative about committing our time. We get a lot of food from our land but still our major source of income is 'outside' work — jobs in town. We take turns.

Our children are an important focus of our daily energy. Right now we have 11 kids living here, ages 3 to 10. We have run a school this year for the bigs and started a kindergarten for the littles. It's pretty free form. There is a lot of reading, art work, and field trips. We are permissive parents by the standards of the world, but we can still disagree over where the lines are to be drawn: our kids, our mess in the kitchen, our noise at night, our pickers of wildflowers, our most up-front fighters, our piggy-back riders, our joy.

As for us grownups, there are now 11 members, aged 28 to 43. We are learning to work and live here together and to love each other — sometimes an uphill path. Right now we are in a good place, feeling fairly confident in our ability to solve our problems. We don't have much space now to take new people immediately, but we do plan to expand and want to meet energetic, creative, open-minded people who are committed to the idea of community. We have no financial requirement except we expect members to contribute what they can. Members can keep any personal property which they want in their private rooms or storage spaces. Any income earned while a member is here belongs to the

community. Each adult has a private room except those people who want a room-mate. Before we accept people as members we ask that they first visit for an extended period of time and then live here as a provisional member for six weeks.

If you want to visit us, please write or phone ahead telling us when you would like to come, and we will let you know if the dates are okay. We welcome visitors but because of space shortage, you may find yourself sleeping in improvised arrangements.

Our biggest plan for the future now is Springtree College which we hope to begin with five students this fall. They will live and work with us, studying in both practical and academic fields. Prospective students are now visiting and talking with us, and we have met some interesting young people who will add a new dimension to our communal life. SPRINGTREE, Route 2, Box 50-A-1, Scottsville, Virginia 24590. Phone (804) 286-3466.

# NORTH MOUNTAIN

With our financial needs so high as to require half the present membership on outside work, there is a super-strong desire to get some industry for North Mountain off the ground. Many, many are the suggestions, but very few are ethical, ecologically sound, and cost-effective. The new industries manager requires seriously interested members to do some research and estimates before laying out money for a 'pilot project.' So far, we are considering organic herb gardening, a construction company, modular cabins, modular furniture, various arts and crafts, an international restaurant, a nursery, a therapy center, and chess sets. The only pilot project so far is the chess sets.

We adopted a planner-manager type of government a week after moving onto the property. We parceled out managerships according to our respective skills and interests. In the beginning managerships numbered twenty-four, and everyone had at least two. Some of us had up to seven!

Some problems we encountered in making the system operable were (1) determining what decisions were managerial and which decisions were planners'; (2) Designing a functional communications system.

At present, the majority of decisions are made by managers, and only major policy decisions are subjects for planners meetings. Effective communication methods have developed as the competence of managers has increased. We feel that a functional and efficient system for governing ourselves is gradually evolving. Meetings are productive in that issues are evaluated and decided upon within the ideology of North Mountain Community and Walden Two. NORTH MOUNTAIN COMMUNITY, RR2, BOX 207, LEXINGTON, VA. 24450.





## LEAVES OF

## TWIN OAKS

Hey! We have a baby! Maya is now out in the light, born to us on March 14, a big, healthy boy.

A year ago we talked about how we might like our children to be, and about how the children's program might be set up. A few months ago we had classes for the metas (child care people) on behaviorism and pediatrics. Now we have a live baby to handle.

The children's building, alas, isn't finished. Temporarily, Maya will stay in a room at Merion which has been fixed up as a nursery. Child care while he is at Merion will not be very different from what we expect will happen later at the children's building. The day is broken into four 4-hour shifts, plus an 8-hour night shift. In the beginning, there will be little work to do during most shifts, so metas can also be making toys, writing children's books, or doing other community work, while Maya sleeps.

We will also have a meeting of the metas weekly to discuss problems, pass on information, and generally keep things straight among us. An important part of these meetings will be personal feedback: if there are interpersonal problems among the metas, we want to work them out before it creates tension for the children.

A month ago we decided to lower the quota and make a few simplifying changes in our work assignment procedures. We also began experimenting in some areas with crews taking responsibilities formerly held by single managers. These were significant steps, but as I see them they are only first steps in a movement towards changing our attitudes towards work and efficiency.

Let's take a look at the quota. Thirty-five hours per week seems awfully low when compared with the average work week of other-culture Americans, especially when one realizes that the 35 hours includes "huzzifry" chores. Sometimes I find it hard to rationalize the low quota to myself — "How can we build a new society on 35 hours per week?" But then I remember the spirit with which we made the decision to cut the quota. We reduced the quota because people were feeling hemmed in by the work load — feeling a constant pressure to churn out labor credits in order to meet the quota. We figured that a quota of 35 would ease off the pressure and with the pressure reduced, people might tend to work more for the intrinsic positive reinforcers of getting a job done than for the negative reinforcer of keeping one's credit balance in the black. Seen in this light I think lowering the quota was a good idea. My casual observation has noticed several new people taking on responsibility and getting involved in work with a refreshingly positive attitude. It's hard for me to believe that the lower quota was not at least partly responsible for these changes in attitude.

But still, this is only a beginning. There are going to be pressures in the coming months to get more work done and it will be tempting to raise the quota to relieve these pressures. I sincerely hope we resist the temptation and take the more difficult approach of finding creative ways to increase our efficiency and make over-quota work more attractive.

Thirty-five hours per week is somewhat less than a third of a person's waking hours. Even forty-five hours is only about half the amount of time a person could conceivably work for the community. So it's obvious that there is a large resource of potential labor which can be tapped if only we make work attractive enough. Already there are many people who work way over the quota.

Skinner saw reducing work hours to a minimum as a goal for the ideal society. To me this is absurd. Why would I want to spend the vast majority of my time at non-essential leisure activities. I have nothing against the arts and recreation, but I see them as only part of my total being. Work to maintain myself and my fellow beings is not only necessary for me to feel good about myself in the long run but can also be exhilarating.

So, as I see it, the ideal is to make work situations as humanizing as possible, to arrange jobs so people can get involved and groove on maintaining themselves and their fellow beings.

Given that this is our ideal, what specifically should we do now? How can we make our work more humanizing? First of all, we can become aware of pleasant and unpleasant work situations and rather than take them for granted, we can try to figure out and write down what conditions affect the pleasantness of a job. Anyone who's done much kitchen work knows that some shifts are a gas while others are a drag. Surely there must be reasons for this difference.

Another thing we could address ourselves to is taking full advantage of people's motivations. I've hear several people express a desire from which we would benefit as a community if we could make better use of these impulses.

There are also motivations of a larger scale which we could probably take better advantage of. I think the community could bend its priorities to some extent in order to encourage people to work on projects they are excited about. The community's work is not done by 50 people putting in a set number of hours per week. The majority of our work gets done because people get motivated to see things accomplished and put their juice into making things happen. I think we should consider this when budgeting and assigning labor. I would also like to see us making a deliberate effort to provide satisfying work situations for each person living here.

One last thing each of us as individuals can do is resign ourselves to living in utopia. Sure, in a few years we'll have a bigger kitchen, more bathrooms per capita, and an easier way to sand stretchers, but even in our ideal society there will be meals to fix, bathrooms to clean and hammocks to make, and while it's productive to spend some time thinking about how to improve working conditions, let's not dwell on our inadequacies to the point that we can't groove on our living right now. We're here to build a new society, but in our haste to create the good life, let's not overlook that we're already halfway there.



# Journey to Ixtlan a review

from Paul Salstrom

*JOURNEY TO IXTLAN: The Lessons of Don Juan*, by Carlos Castaneda. New York: Simon & Schuster: 1972.

This is the third and last volume in a series of three. In the course of a long interview in December 1972 *PSYCHOLOGY TODAY*, Castaneda states unequivocally that the series is fact, not fiction.

Twelve years ago, Castaneda went as an anthropologist to Arizona in search of an Indian "informant" to whom he could pay money in exchange for in-depth information on Indian use of peyote and other natural hallucinogens. Castaneda met Don Juan and offered him money in exchange for such information. Don Juan, wavering between amusement and disgust, managed to string Castaneda along until omens appeared which indicated the actual reason why their paths had crossed. The omens were conveyed through crows, fogs, phantoms and other beings, and they indicated to Don Juan that he was to guide Castaneda toward becoming a "man of knowledge" — a man intimate with power.

Castaneda made careful notes of Don Juan's teachings. His first book, *THE TEACHINGS OF DON JUAN: A YAQUI WAY OF KNOWLEDGE*, captured the reader's imagination with the terse, indomitable will blazing through Don Juan's words. However, there were no explicit adventures in the book beyond Don Juan's occasional transformation into a crow. (—Or temporary habitation of crow-consciousness — perhaps an easier way to think of it.)

Toward the end of that first book, while Don Juan's will was off flying with the crows, Castaneda became convinced that Juan's body was temporarily and malignantly inhabited by his arch-enemy "la Catalina," a young woman sorceress who lived down the road.

Castaneda was paralyzed by terror during that final session and vowed to abandon his dealings with Don Juan. Eventually, however, he re-located Juan and resumed his apprenticeship. Book two, *A SEPARATE REALITY*, took readers beyond crow-consciousness to the ultimate art of *stopping the world* and, in the process, of *seeing*. Fortunately for we readers, Castaneda was a slow pupil and it's taken him several more years to tear the scales from his mystic eye.

Don Juan's basic teaching strategy, now finally explicated in *JOURNEY TO IXTLAN*, was to make common cause with Castaneda's bored, neglected body in order to by-pass his compulsively analytic mind. Through peyote, jimson weed and the psilocybe mushroom, through terror, through therapeutic childhood-reliving sessions, through strenuous exertion and profound rest, Castaneda's childhood passion for hunting is reawakened. And after the hunting of animals, Don

Juan moves his pupil on to the tracking of an "ally" in the non-physical world.

In both earlier books, the three hallucinogens had been much used as a catalyst to trigger experiences calculated (by Don Juan) to destroy Castaneda's "rational" description of the world. —To force Castaneda to recognize and act upon "Non-rational" descriptions of equal reality. Now in *JOURNEY TO IXTLAN* we get a glimpse of Don Juan's inexhaustible array of techniques, sometimes combined with drugs, sometimes with dried "power meat," sometimes with nothing but will. To demonstrate unsuspected dimensions of being and of personal power, the only necessary condition is to *have* power. According to Don Juan, everything in the world is alive in one sense or another. The only miracle is death.

In May of 1971, toward the end of this final book, Don Juan abruptly dismisses Castaneda from his apprenticeship. But as a final order, he sends him alone into a mountain wilderness, and on his second day in the mountains Castaneda finally meets and carries on an ESP conversation with his *ally*, who has manifested for the occasion as a coyote. They exchange "words" in both Spanish and English, and then transpires the fulfillment of all Don Juan's teaching. Known in India as *samadhi*, to Don Juan it is *not-doing*, *stopping the world*, and *seeing*.

Quote:

"... The coyote stood up and our eyes met. I stared fixedly into them. I felt they were pulling me and suddenly the animal became iridescent; it began to glow. . . . The coyote was a fluid, liquid, luminous being. Its luminosity was dazzling. I wanted to cover my eyes with my hands to protect them, but I could not move. The luminous being touched me in some undefined part of myself and my body experienced such an exquisite indescribable warmth and well-being that it was as if the touch had made me explode. I became transfixed. I could not feel my feet, or my legs, or any part of my body, yet something was sustaining me erect.

"I have no idea how long I stayed in that position. In the meantime, the luminous coyote and the hilltop where I stood melted away. I had no thoughts or feelings. Everything had been turned off and I was floating freely. . . .

"Then I either fell asleep or I fainted. When I again became aware of myself I was lying on the rocks. I stood up. The world was as I had always seen it. It was getting dark and I automatically started on my way back to my car.

"Don Juan was alone in the house when I arrived the next morning.

"'You have simply *stopped the world*,' he commented after I had finished my account. . . . 'What stopped inside you yesterday was what people have been telling you the world is like. People tell us from the time we are born that the world is such and such. . . .



Yesterday the world became as sorcerers tell you it is . . . Yesterday you believed the coyote talked to you. Any sorcerer who doesn't see would believe the same, but one who sees knows that to believe that is to be pinned down in the realm of sorcerers. By the same token, not to believe that coyotes talk is to be pinned down in the realm of ordinary men.'

"Do you mean, Don Juan, that neither the world of ordinary men nor the world of sorcerers is real?"

"They are real worlds. They could act upon you . . ."

I told him that the events of the last three days had done some irreparable damage to my idea of the world. I said that during the ten years I had been associated with him I had never been so moved, not even during

the times I had ingested psychotropic plants.

"Power plants are only an aid, Don Juan said. 'The real thing is when the body realizes that it can see. Only then is one capable of knowing that the world we look at every day is only a description. . . .'"

"'Couldn't you have taught me to see without summoning the ally?'"

"'No. In order to see one must learn to look at the world in some other fashion, and the only other fashion I know is the way of a sorcerer.'"

So Godspeed, one and all. But not without thanks to Don Juan for speaking so carefully, and to Carlos Castaneda for taking such careful notes.

# Reach

I operate a self-sustenance homestead and need a cottage industry to occupy active hand and free time. Every proposition considered.

Jim Work  
49 Ann Marie Dr.  
Bellingham, Ma. 02019

We are a small group of gay men who have just purchased 94 acres of land in West-Central Massachusetts. We are now undertaking the rather awesome task of clearing the land and building a house. We have designed the house ourselves, and are building it with "timber-frame" construction, which is how New Englanders built their houses during colonial times. We are looking for men and women who want to help us with these tasks; all we can offer at the present time is campsite shelter and food, the opportunity to be in the country and some building experience. We are not actively seeking new members for our commune as we hope to grow through an organic process — but we do expect to grow in the future.

If you are interested, please write indicating your interest and the amount of time available. (This is a temporary address).

Butterworth Farm  
c/o Miller  
Box 272  
Westwood, MA 02090

The New Alchemy Institute is a small, international organization for research and education on behalf of man and the planet. We seek solutions that can be used by individuals or small groups who are trying to create a greener, kinder world. It is our belief that ecological and social transformations must take place at the lowest functional levels of society if mankind is to direct his course towards a saner tomorrow.

Among our major tasks is the creation of ecologically derived forms of energy, agriculture, aquaculture, housing and landscapes, that will permit a revitalization and repopulation of the countryside. The Insti-

tute has centers existing, or planned, for a wide range of climates in several countries, in order that our research and experience can be used by large numbers of people in diverse regions of the world.

The Institute is non-profit and tax-exempt, and derives its support from the private contributions and research grants. Because we are concerned with ecological and social tools useful to small groups or individuals, many orthodox channels of support are not available. The success of the Institute will depend upon our ability to address ourselves to the genuine needs of people working on behalf of themselves and the earth, and to the realization by all our friends that financial support of our research is necessary if the task ahead is to be realized.

The New Alchemy Institute has an Associate Membership (\$25 per annum, tax deductible) which is available to anyone with an interest in our goals. Associate Members receive our periodic publications which deal with theoretical and practical aspects of new world planning. Associates are also provided with information and guidance from New Alchemy Institute scientists and other individuals with relevant skills. Associate Membership can involve a close dialogue with the Institute, and Associates contribute their talents and work with us on problems of mutual interest. Contributions of larger amounts are very much needed and if you can afford more, that would be beautiful. Sustaining Membership: \$100 or greater. Patrons of the Institute: \$1000 or greater. A company of individuals, addressing themselves to the future, can perhaps make a difference during these years when there is waning reason to have hope in the course of human history. The New Alchemy Institute-East, P.O. Box 432, Woods Hole, Massachusetts, 02543.

Here is an explanation of a project which I have recently initiated in the high school where I teach. The project is concerned with finding alternatives, a goal I believe you are committed to.

OUR GOAL — Somewhere in each person's psyche there is the yearning for a

UTOPIA. Countless poets and scientists have allowed their fantasies to appear in written form. A few brave men and women have tried to turn these fantasies into realities. Working within the class structure we would like to research the Utopian theme in literature, while we work to set up our own in-class community to do the research and field work. Our aims will be to evaluate Utopian ideas and our own commitment to improve our world.

OUR STRUCTURE — We hope to have the opportunity to visit and participate in several working Utopian adventures. Since we will be involved in critical research we will be able to intelligently evaluate the various religious and secular communities. We will involve the rigorous discipline of community camping and decision making. In this way we will involve the written classroom work with the practical experience. We will be involved in a cooperative effort to gain access to money to finance our ventures (our Saturday bake sale netted \$60).

OUR PROJECTS — Currently the class is busy reading and discussing the factors one must consider when evaluating Utopian situations. Coupled with that activity, there are committees investigating different class projects. They include a library committee (who will design a class book control system), a Spring Camping committee (they are finding sites), a Grading committee (they are investigating the viability of various grading criteria), and a Bibliography committee (they are compiling an index for the class to share).

The class has begun working on four major assignments. Every student has been asked to read four books, one from each of four categories. Each student will SHARE the knowledge utilizing four different techniques; verbal report, essay, formal research paper and an innovative project of the students' own construction.

Recently I visited THE BROTHERHOOD, a five year old working Community. They are anxious to share their ideas and daily schedule with the class. We can join them during spring planting and in a Sunday meeting which deals with community problems.



The community is near several major colleges and I am contacting them to see what the various campuses can offer. The sisters at VILLA MARIA in Stamford, and MILITARY installations along with several other alternatives are being explored.

Can you help me? Will you share your ideas and past learning experiences with me, my class, and a reluctant community. I am personally involved in a search for a new way, my students are also eager to find alternatives.

Susan Holtzman  
51 Compo Beach Rd.  
Westport, Conn. 06880

I'm 25 years old, divorced, with a son 7 1/2 years old. Hobbies are writing, painting, reading, nature, macrame, crochet, (would like to learn) flute, mysticism, gardening, 3 cats.

I'd like to be with people who really care about other people, animals, ecology. Near a good free school for my son, out of the city. Into good food, their own gardening, recycling, people liberation, which means that the men also do cooking, cleaning, etc., and the women do chores, gardening, mending fences, mechanical work, woodworking, etc. I don't like discrimination of any kind.

My experience in communal living has been Woodstock and the Gathering of the Tribes in Colo. I would like to live in New England.

Any information you could give would be sincerely appreciated. I don't have much time. Diane Marsa, 245 Strawberry Mill Ave., Norwalk, Connecticut, 06851.

I've been looking for work on a dairy farm, ranch or an organic farm, in-vain, and now I'm trying to find a nonpaying position where I can learn more about animals or farming or where I can help people who are interested in alternate energy systems. If you know anyone to whom I can write, I'd greatly appreciate hearing from you.

Carolyn Crampton  
171 South Street  
Jersey City, New Jersey 07307



Hi. My name is Frank Quigley, I am 16 and live in Trenton, New Jersey. I am looking for a "commune," "intentional community" or whatever you want to call it where people can live, learn and love together, share their lives together and work for the good of their community and each other instead of competing. If you know of, or can tell me how to find out about any "communes" like this anywhere on the east coast please do so. Be in Peace,

Frank Quigley  
168 Homecrest Ave.  
Trenton, New Jersey 08638

I have not yet done any communal living myself but I am convinced it's the move in the right direction. Instead of moving into an already existing structure I would like to start my own project, and I have outlined a project with pretty ambitious dimensions.

I am going to try to organize a planned community on a somewhat larger scale than the conventional commune (or at least my idea of it) — maybe 50 to 100 families. It is my hope that with a group of this size we can find some happy medium between the benefits of growing our own and economies of scale. Also, a group of this size will permit greater specialization and diversity, allowing part-time farmers to be part-time something elses, and providing a place for people who don't want to be farmers. It might be able to have its own doctor, veterinarian, librarian; there would be enough kids to make it worthwhile to have its own school; crafts people whose work will be used within the community; maybe a small industry. I see this thing as a viable alternative for people from the city who want to get out but don't want the cultural isolation or ruggedness that seems to be required to get most communes off the ground.

I also see this as an opportunity for a lot of experimenting in the benign uses of technology — finding and using non-polluting power sources, for example, and building fuel-efficient houses in an intelligent and pleasant town plan.

Ideally, the community's building could be done in a planned fashion from the ground up, so that the best possible building materials could be used at the start, sewage systems could be built in, transportation problems could be foreseen and solved, aesthetic problems could be considered and so on. To do this requires a lot of knowledge, a lot of money and a lot of dedication. I am now trying to begin the process of acquiring as much knowledge as possible myself; this is probably going to require a stint in graduate school studying subjects from agronomy to law! As to the money, this is also related to graduate school; since the project could be a valuable social experiment I am hoping that I can interest a university or a foundation in funding it. All this will take a couple of years. As to the dedication that has to come from the people. If anybody is interested in this project, please write and tell me about yourselves and your ideas. I'd also be very grateful to hear from anybody who is involved in anything similar or knows of a similar project that is going on, or has any useful technical ideas to contribute.

Merilee Dannemann  
14 Claudet Way  
Eastchester, N. Y. 10709

I am a graduate student in psychology and am interested in organizing a therapeutic community/help network/crisis phone similar to the Changes group in Chicago.

The new group's services would be available to anyone in need of them, including its own members.

Professional training in psychology or social work will be an asset, but is-by no means necessary. One of the more provocative findings of therapeutic-outcomes research in recent years is that personal temperament and the desire to help often count for more than technical expertise. A good deal of what is labeled pathology in

the mental health field could be better described as the result of alienation and anomie (which by definition are social phenomena), or of ordinary shyness, deficient social feedback, lack of encouragement or appreciation, and other forms of rotten luck. Problems like these are often amenable to the kind of mixed professional/paraprofessional help the new group would provide.

If this sounds like something you could get your own head into, just get in touch with me so we can talk it over.

John Bsh  
207 Berkeley Place  
Brooklyn, N.Y. 11217

Society at large is not conducive to these relationships for various reasons. It is only in a commune, where conditions and priorities can be collectively decided upon, and where a lifestyle can be creatively designed and controlled, that existential relationships can become what they potentially can become. If you agree with me that fulfillment and meaning is not found in the challenge of a career, an intellectual project, a religion, a nuclear family or whatever, but only in the challenge and gratification of serious, mature human relationships, then let us struggle together for the life we want.

Stewart Garelick  
16-49 Utopia Pkwy  
Whitestone, NY 11357

I have been unemployed for most of the past year and a half. I would appreciate it if anyone could help me in finding a job acceptable to me. The job would have to live up to vegan standards and not involve any form of exploitative advertising — exploitative advertising here meaning almost all advertising presently used.

I would prefer a home job with no personal contacts — contacts being just by mail. I have no money whatsoever to finance the start of a business of any kind. Mailorder and most home job offers cost too much to start. Perhaps I could make something at



home for someone or do such things as typing, addressing and mailing for a non-exploitative business.

I also might be interested in working for a co-op business such as a free store, etc., or in some form of counter-culture social service but I can't travel much farther than the upstate New York area.

Peace,  
Robert Pisarski  
Ext. West State St.  
Gloversville, N.Y.  
12078



I'm really interested in exchanging ideas with anyone involved in alternative culture theory (or practice), Eastern thought, poetry, child care, or child awareness theory, social relations, and human relations counseling techniques. I'm not interested in drug culture inanities (other than clear-headed "heads," i.e. consciousness raising in structured experimentation modules); Walden llers (but I am interested in the original Walden); Jesus freaks or other forms of suspended animation; Marxist idealists; ultra-left zone anarchist idiots (like Abby and company). Really I'd rather spend my time with people who want to live, not with the suicide crowd.

Earthbound with Cosmic implications, and having a strong desire to do as well as see the future. That should keep me clear of the noxious pessimists and the Cosmic implications I hope will keep the Skinner babies away.

Oh yes, I am also very interested in finding who-where-how-when-why about poetry publications and Peoples (Free!) Press operations. For future reference, maybe for immediate inclusion — head data. Will compute.

David F. Hodgetts, 63943  
135 State St.  
Auburn, N.Y. 13021

Entrepreneurial community, in the form of Community Development Corporation, being formed in a small, upstate New York town. . . Our definition of "community" is radically different from anything that has been used to date in the CDC movement in that although the base of operations will be this New York village — our group knows no geographical boundaries. Individuals may decide to join the CDC and contribute from wherever they reside, or they may relocate to our town.

We'll be a band of entrepreneurial and future-oriented individuals who can work together on all sorts of high-potential projects while surviving in the meantime. We don't intend to destroy this antique com-

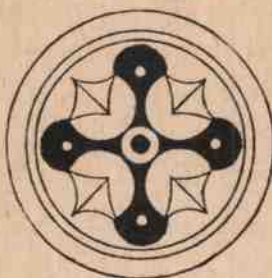


munity, but rather to use it to get members into the process of starting their businesses, and to teach them the skills required to be entrepreneurs.

Currently, we have about ten individuals committed to this project . . . we want more. Ventures information include publishing, an alternative to unionism for technical professionals, organic foods, and travel and business in emerging nations.

C. Arcand  
338 Brandywine Ave.  
Schnectady, N. Y. 12307

We are a community of men and women who have undertaken to form a Zen Center where we and others who are ready to do so may work and train together in the tradition of Zen Buddhism, and where the rich tradition of Zen may be applied to the needs of today's world. We have our particular spiritual roots and allegiance in the eclectic line



of Zen teaching, coming from Harada Roshi through Yasutani Roshi to Phillip Kapleau, who, after long training under these and other teachers, returned to America to found the Zen Center at Rochester, which he currently directs. We had our geographical origin as a group in 1969 at Bard College, Annandale-on-Hudson, New York, where our leader Richard Clark was a professor.

We need the help of people who sincerely wish to go beyond the games, falsities, superficialities and unnecessary complexities that so commonly form the substance of the life of days, and who wish to undertake the work of Zen with us at our Center. But especially at this stage, when our facilities are still very limited and the expenses for our building program very great, we need people who, understanding our work and wishing to support it, will make financial contributions to enable us to physically go on. The time in America is ripe, the work is the most important of all and the financial need is great. We have invested our own money and time in this endeavor. Please match our faith, for our Center is an act of faith.

Individuals wishing to become members must take on the responsibility of coming to the Center for instructions on beginning practice if they have not done so before either at this Center or at the Rochester Center, or if they are not now practicing Zen. Members will be expected to do regular zazen either at the Sharon Springs Center or with another group affiliated with the Rochester Center as often as they can, and, if they are in the vicinity of Sharon Springs Center, attend weekly lectures at the Center, and taped lectures by Roshi Kapleau, receive counseling on personal problems and Zen practice, and in general to participate as fully as their time allows in the life of the Center. Those who do not wish at this time to take on the responsibility for membership but who wish to help us financially may make a contribution under the category "Friend of the Sharon Springs Zen Center" . . . We have gone heavily into debt during the past two months in order to embark on this venture and therefore the larger your donation at this time the greater will be your share in contributing to our survival at this critical period. All those who become members or who make financial contributions will receive future issues of our Newsletter, in which there appear articles on Zen and related topics in addition to news of our Center.

They will also be informed of all other publications of the Center and of lectures, workshops, seminars, etc., that will be held. We will be deeply grateful for whatever you can do.

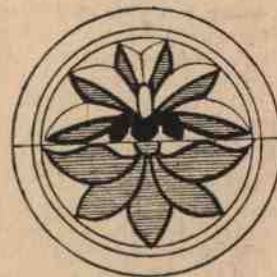
The Community of Zen  
at Sharon Springs  
Box 515  
Sharon Springs, N.Y. 13459

Third congenial, mature person needed to actively initiate a family business. Far reaching beauty, fairness, income. Please write us briefly a lot about yourself. We will answer all letters.

Maurice Grandinetti  
3000 Lee Highway, Apt. B405  
Arlington, Virginia 22201

Three of us, Ileann (24), Barnie (31/2) and Arnie (28) are living on 73 acres in Roane County, West Virginia. We are interested in working collectively on the land with other people who have young children. The farm was house, barn, shed, root cellar, pond, 10 apple trees, berries, etc. It is important for us to live with other people, especially those with young children who are into beginning a healthy place to live. Would like to teach children ourselves and create a totally self-sufficient farm based on small farming and cooperative businesses. Would like the farm to serve as a beginning of a community. We also feel it is important to relate to the community where our farm is located and be politically responsive to our fellow human beings. As such we work with Communitas, which is a college for community change and work and play with our neighbors. We would like to hear from people who are interested in the possibility of joining us.

Arnie Freiman and Ileann Jones  
Clay Star Route, Box 89A  
Spencer, W. Va. 25276



I'm a beautiful piece of land looking for beautiful people with ideas and ideals as expressed in *Communities*. I'm 17 acres of woods and cropland hidden in a scenic mountain valley and surrounded by the Pisgal National Forest. There's a 50 yr. old 10 room house, barn, and chicken house now built and room for other structures among the coves and streams. If you're looking for something like this, have people, plans and resources inquire or come and see what's really here.

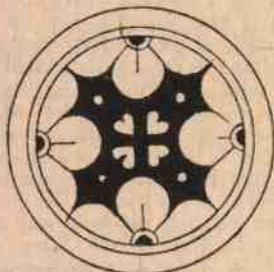
Rt. 1 Box 20  
Old Fort, N.C. 28762  
(704) 688-4907



I am presently incarcerated in the Atlanta Federal Penitentiary and will be released in April, 1974. I would like to hear from single young ladies anywhere. I will answer any and all letters.

I am a liberal minded Aquarian, 33 years old, single, 6 feet one, weigh 172, dark brown hair with hazel eyes. I dig all kinds of music and play banjo and guitar and love adventure.

Mr. Gary Sizemore  
Box PMB 95359  
Atlanta, Ga. 30315



We formed a non-profit corporation called Beginner's Mind which intends to become a rural community located in the mountains of northern Georgia. This community will be based on the discipline of Zen Buddhism and we will work the land we live on and do some crafts. But in addition, we will take in, for short periods of time, three or four months, perhaps a year if needed, people who would want to train in Zen or who would need some sort of therapy — like because of being strung out on drugs or something of the sort. The drug authorities in the state are very interested in using us, if we ever get started, but they cannot help us get land, buildings and the like. The national Institute for Mental Health does not give grants for such purposes. So we need money to get ourselves started and then we will get the grant from NIMH which will pay rent and salaries, the latter going entirely into the community.

In Georgia it is not easy to find what it takes to get this thing started. The result is that the need for such a community is greater than it is in most other areas for there are many drug misusers in Atlanta and other cities like Macon and Augusta.

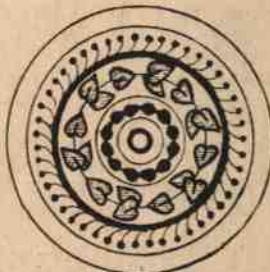
I was on the drug scene for 12 years. Since then I have been teaching in various colleges and universities in the area where I also served as the unofficial drug counselor. I have been studying Zen for 18 years and practicing it for six. I am a member of the Zen Center of Rochester.

I don't know where to turn for the financial assistance needed to acquire the land we want. We need at least the money to make the down payment on some land, and this means we need something like \$25,000. There is a beautiful camp for sale in north Georgia which could be had for \$35,000 down or perhaps less, with bed and kitchen for 120 people. Any suggestions or financial aid you might offer will be most gratefully received. Patrick de Sercey, 1606 Lawton Ave., Macon, Ga. 31201.

Norma Mark . . . I'm 26, have a masters degree in social work, and through my experiences in the feminist movement I have developed a commitment to changing my life rather than "helping" other people. One of my motivations for living in community is to experiment in trying to create a human, caring environment, free of sexism and hierarchy.

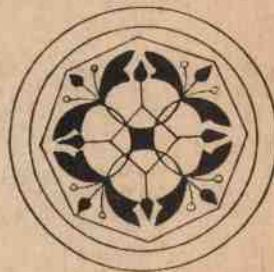
I'm not into "back-to-the-land" as a way to fill my own needs or as a solution to the country's problems, and I wonder if the seemingly overwhelming responsibilities of farming, etc. would interfere with my goal of developing an open and sharing process with the members. However, I feel a sense of excitement of the prospect of each day being challenged to learn and grow while working for my basic survival. I'm not opposed to using technology, since I believe that if the people who now control it, no longer did, it could be put to liberating uses. I'd need a structured and egalitarian work system, having the need for some order in my environment, yet I would want such a system to grow organically out of the needs of the members. I really want to learn to develop with others the kind of free and comfortable relationship I have with Bill, and I don't have any moral belief in monogamy or heterosexuality, though I would want to deal with those issues with sensitivity and caution since they seem to cause so many hassles in communities.

Bill Eddy . . . I'm 25, have been living with Norma for 3 1/2 years, have a B.A. in psychology, and have been teaching at an elementary age free school (without a certificate) for the last two years in Cleveland, Ohio. I'm interested in living in a community which has a high priority on personal and interpersonal growth, and on developing an on-going, open and honest group process so as to facilitate this. I have been in a few really good encounter groups and a men's group, and would like to see that type of process exist in a community (not 24 hours a day though). I'd also want high priority placed on undoing our role conditioning around being men and women, adults and children.



After these priorities, most other things are negotiable. I could live in the city or the country, since I see the benefits and drawbacks of each. I'd prefer a small community (10-12 adults) and a few children. I'm not into material things and would like to live in better harmony with the environment and eat healthy food.

I really like children, and have learned a lot from them. It's been partly from them that I have learned to be more playful and silly — though more often I am serious. I enjoy working out decisions with people and taking responsibility for things, yet I often get caught in the adult male hang-up of getting my whole sense of importance from this. I have a lazy side, which reveals itself when people try to tell me what to do, assuming I can't think for myself. I would want to establish structures to organize work and have decisions made by those who would implement them.



If your or your community might be interested in who we are and what we are looking for, please contact us and let's get together.

Billy Eddy & Norma Mark  
1724 Coventry Rd., No. 2  
Cleveland Hts., Oh. 44118

Entwood is an intentional community. Its purpose is to set up and maintain a society aimed at and operated for the benefit of its members, to create a culture which produces happy and useful people — a happy people who cooperate with one another for the general good and who deal with problems in a peaceful and rational way.

We reject the assumption that anyone who knows how to make other people serve ends has a right to do so, and the notion that 'success' consists of being envied by one's neighbors. We believe, not that everyone is equal (obviously not the case) but that everyone is entitled to be treated equally, not only before the law but in opportunities for income, leisure and education. By education we mean simply learning to use our minds fully and pleasurably without artificial limitations or constraints.

We do not require any ideological commitments from incoming members. Little by little we hope to get rid of personal possessiveness, male chauvinism, self-centeredness, and learn to live together in peace without undue conformity.

Entwood is located on a 201.6 acre farm one mile east of Amesville, Ohio, in an area abundant in state and national forests and parks. There is about 1/4 woods (hence the name Entwood), one-half hilly pasture and 1/4 tillable land. Buildings as of this writing are as follows: the original two-story, frame house (now rented out); a workshop building; three fair barns, one old wood silo; poultry house; equipment sheds; milg house; corn crib; and under construction, a library dome to house some 5,000 books, and magazines.

Until our agriculture and industries are



developed sufficiently to make outside jobs unnecessary, the community's main source of income will continue to be wages earned in the city by members.

Entwood farms and gardens organically. Convinced by ecological arguments pertaining to our own health and that of our soil, we have forsaken pesticides, herbicides and chemical fertilizers. Instead we are beginning to build up a more fertile soil through use of mulch and compost, and to experiment with biological methods of pest control.

Entwood has never thought of itself as being anti-technology. At Entwood we try to make clear distinctions between what is bad about the outside world and what is worth saving. Technology properly used, is generally in the latter category. Technology means freedom for leisure.

Entwood is incorporated under the laws of the state of Ohio. Members joining the community will receive shares in the corporation in exchange for resources that they will be turning over to the community. If members leave, stock will be bought from them by the corporation at book value. Day to day running of community is by direction of members and planning committee selected by members of community. The expected work days will be four hours or less.



After the one year provisional period, the member is asked to sign a standard contract with the community. Even members who join the community without financial assets, should understand the general principle that anything that is produced by them or their possessions while a member of Entwood is automatically community property.

The contract also includes an acceptance of the community's bylaws and behavioral code, and guarantees the member a fully equal share of whatever benefits the community is able to provide.

Since the total number of persons who can get reasonably accommodated is limited it is necessary for us to have advance notice of intention to visit. Any visitor who is here longer than 24 hours should expect to be included in our work schedule. Long term visitors will work just like members. Weekenders will be called upon to help at whatever comes up during their stay.

Contact: Bill Clumm, 6407 Kennedy Ave., Cincinnati Oh 45213 or Frank Wisecup, 7851 Wooster Pike, Cincinnati Oh 45227.

I am working on the theory and practice of organizing white, upper middle class males from business, industry and the professions who are disenchanting with stultifying bureaucracy, competition, classism, racism, sexism and imperialism. The organizing principle under consideration is the work collective, composed of members who have dropped out from their regular jobs, or are in process of dropping out or making mid-career changes. The broad goal of the collective would be to put into motion a left-reform movement coming from white, affluent male elites — a grouping usually considered hopeless by liberal-radical theorists and organizers. Rules of the collective would include equality of members, democratic decision making and dedication to progressive work. Work of the collective would include research on American society and the movements for social change, development of a methodology to influence brothers to drop out and form counter-institutions, and administration and granting of funds collected from enlightened affluence for use by advanced social change groups.

Personal operating principles of members would include consciousness-raising, self-education, reduction of elite privilege, reduction of mindless consumption, humility, proletarianization of self, development of a community service orientation and, in general, a revolutionary perspective. Benefits to members would include personal rebirth, slowing of the aging process, reduction of alienation and improved mental health.

I am searching for insight, experience of others, research findings, creative ideas, criticisms, potential recruits, general inquiries, and small seed funds for expenses.

Robert Mast  
691 Seward, Apt. E-1  
Detroit Mich. 48202  
874-0125



We are a man and woman (both 25 years old) and our six month old son who would like to join an existing rural community or help to form a new community which would: (1) be centered on a common spiritual awareness (regardless of how many paths the members, as individuals choose to follow) and where the people actively help each other to work out their trips and get high, rather than "tolerating" each others' trips to stay "comfortable," (2) practice ahimsa (harmlessness); and (3) strive for self-sufficiency to the degree that it serves to get us to experience energy (food, clothing, shelter, school, whatever) directly so we

learn to get into harmony with the rest of Life.

The three of us have learned through one another how high we can get by being truthful and loving, and we would like to share that high with as many people as possible and as soon as possible. If you might need saying, we will answer all letters).

David, Kyle and Christian  
2730 South Burrell  
Milwaukee, Wisconsin 53207  
(414) 744-9993



I would like to find and join, or begin, a commune committed to the process of the life relationships of the individuals within it. This "relationship commune" that I envision would necessarily be situated in a rural area because of the greater degree of self-sufficiency that would be possible. Most important, though, is the fact that all other goals would be subordinated to the goal of the growth of the members and their existential relationships, two highly interrelated processes. "Existential relationships" are of unconditional trust, communication and commitment. "Unconditional" is a very strong word, and I mean it as such. A commune can have only one ultimate concern, and the ultimate concern of this one is, again, the members and their relationships. This by no means implies that there would not be other concerns which would need attention, such as equalitarianism, the standard of living, or anything else that would address the commune. But in all cases they would be subordinate concerns.

My place is one acre on the bank of a springfed creek in a grove of ash and walnut — with wild grape and goosberries and spice bush. I hope to form a commune to produce the joints for folding bikes — so folks can buy these joints thru the mail and convert their bikes to fold.

My machinery is modern-three lathes, one drill press, and other shop equipment, but I need a new shop building. I am an experienced precision machinist and bike man and can teach those I like these subjects.

This commune I have in mind will be formed around the teachings of Thomas Paine. A new shop building is planned and there is a fine shady space for parking and cabin building. There is one small cabin and one small school bus on the place now. If you like the idea of Thomas Paine, bikes, and building a new business, come and see how we like each other.

I am 58, a long time biker and motorcyclist, and believe that there is nothing like a bike, there is no bike like a folding bike.

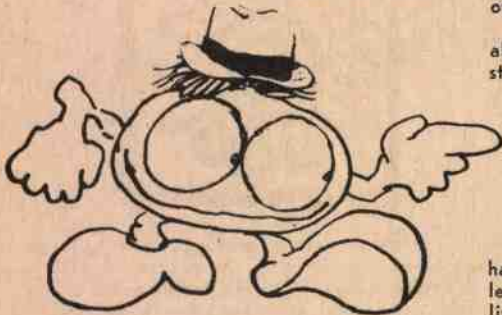
Located just four miles south of Ava on the main highway Missouri 5. I like young folks and long hair — dislike subliminal perception and pity those doped by it. John L. Coffin, Star Route, Ava, Mo. 65608.



If you feel the stirrings inside of dissatisfaction with the world, change it. God wants you to. Change the world by changing people. Change people when it is most easily done, when they're children.

We have the basics of a community. Some land, fruit trees, a big, native limestone building (a one-time county orphanage) and a focal project. Our concern is to serve our Creator by raising up children to become spiritual mature, productive individuals. The natural spiritual community we see as a tool for this. We are searching for co-workers. Write to:

Rolf and Edie Renner  
Children Kansas  
Rt. 1  
Marion, Ka. 66861



For several months now, we have been listening and investigating numerous people and alternatives for our family. The experiences we have had have been rewarding and, at the same time, frustrating. We are anxious to begin our adventure into community.

We are Rene & Bill, both 31. With us are Beth (9½), Bill (8) & Mary (6½). Our major interests are writing, education, personal growth and liberation, the arts, philosophy, organic gardening, cottage industries and alternative systems. We have had a brief, educational, but discontinued attempt at a group marriage. We enjoy sharing our daily lives with others. What we'd like to find are compatible couples or singles (with or without children) interested in a group experience centered around a supportive community. Currently, our members are restricted to under forty, but we would like a multigenerational community.

To begin our journey, we have decided to relocate temporarily to the west coast in order to further contacts we have already made and to take advantage of the wealth of organizational opportunities. Our base for the next year or so will be the San Francisco Bay area. We will be relocated by July.

With this move, we will be contacting people and groups with the goal of either establishing or joining a community. We would like to contact people or groups who are into the seriousness of either a rural or urban intentional community. Especially, those that are interested in extended or multilateral relationships.

Our primary goal is an expanded family centered around the philosophy of a multilateral marriage. This family would ideally come to exist within a community of accepting people.

Rene & Bill Whitney  
P. O. Box 21441  
Dallas, Texas 75211

We have embarked on a "co-operative" living project in the Zapata, Texas area which we feel will benefit others with a like-wise viewpoint of life. We doubt if a "Utopia" will be found there, but we do feel that everyday living will be more enjoyable and cheaper once we become self-sufficient.

We seek communication with couples with or without dependents, from ages 30 to 60 (with some income from some source) who would like to "do their thing" as long as it is agreeable with others. A kind of one-for-all-and-all-for-one set-up. Necessary rules and regulations will be determined by the majority and ideas for becoming self-sustaining will be welcomed and considered. We do not wish for free-loaders, but seek those who will share the bad and good times with others.

We are just now getting underway, and all inquiries will be promptly answered if a stamped, self-addressed envelope is enclosed.

Earl Lacy Jr.,  
Wilda C. Lacy,  
Kevin C. Lacy (age 11)  
% Gen. Del.  
Zapata, Texas 78076

I am interested in joining a group that has a structure, into organic gardening, at least 50 acres and 5 adults with children living cooperatively and with the feeling that the communal movement is the wave of the future . . . I'm not interested in groups that allow hard drugs, or dictatorships, are into conscious expanding experiences or are spiritual in nature. And I'm not interested in having my sexual needs repressed by anyone except myself. I don't believe in competitive situation. I am looking forward to hearing from people real soon.

Chuck Kirk  
1045 Sherman No. 201  
Denver, Co. 80203  
(303) 222-1166



I am seeking an ideal community to become a part of, and people to become committed to. My ideal community would be physically located in a sub-tropical climate in a rural area with enough land around to permit truck gardening, children to roam free, me to work naked in the sun without shocking the neighbors. Not fewer than 15 nor more than 50 adults and children, equally divided by sex, and mitosis of the group if it gets any bigger than fifty, with formation of a separate commune.

Pooling of income and expense, but scrupulous awareness of the tenuous line between communal and personal material goods and time, and space, and of the even foggier line between the communal and personal emotional or psychic "space."



Continual resolution of problems by the Quaker technique of waiting for guidance in the quite intangible, but for me, quite real Spirit of love and respect for one another as for ourselves.

Unfortunately, my ideal community is composed of un-ideal humans like me. We are "damaged goods." Beautiful, but damaged. It begins coming out of the womb but it continues constantly, every moment in this sex-repressed society. Deny it or gloss it over, but we are not sexually free. And the Spirit of Love cannot operate under these conditions. And the only hope I see is that we recognize, become aware of this fact, and then consciously do what we can to become as little children, to repair the damage and to minimize it in our kids.

Self Description, to let you know a bit about me: tanned all over Anglo-Saxon Quaker, male, 52 yrs. old, married 16 years, divorced 11 years, father of four beautiful sons, American citizen, graduate of University of Chicago College, Northwestern University, IBM bureaucrat for 11 years, world federalist/anarchist ("That government is best which governs not at all"), marxist-christian ("to each according to his need, from each according to his ability"), nudist . . . sexually seeking to be — "polymorphous perverse" and non-compulsively able to enjoy sexual relations of all kinds for mutual fun and pleasure, neither hoping for permanence, nor regretting the lack thereof, in such relations but childlike content in the joy of the Moment) . . . enjoying distinguishingly good physical health (despite medical diagnoses of cardiac insufficiency and drug-controlled epilepsy), 140 lb., 69" tall, brown eyes, long hair, mild addiction to caffeine and nicotine, but only enjoyment in the experience of grass, hash and acid in suitable company (I'm a social tripper) and in its analysis during and after the experience. So much for the labels.

One more label: I am a "sex fanatic." Friends have counseled me to "cool it," to make no big deal of it. All to no avail. So I want to live with people who'll help me "make it happen." Oh, leisurely and coolly, to be sure, and patiently. But deliberately and relentlessly "laying this trip" on one another.

I expect, in my haste, to make no sudden choices. I have waited this long, I can wait longer. But I do not want to settle for less. If any reader feels that we share sufficient interests for continued communication, I would be grateful for more information from him (her, them) addressed to:

John H. Davenport  
c/o R.B. McFarland, M.D.  
2660 Thirteenth Street  
Boulder, Colo. 80302



We may be ready to join a commune in about a year; our decision is based primarily on a desire to "return to the land" and to simplify our lives where possible. Equally important is the desire to broaden our relationships with new friends of similar desires. We are reasonably straight people (we think), not into drugs, mysticism, and sex games in particular (no criticism of these necessarily intended) but otherwise very much ready to participate in new life styles that require some experimentation to achieve the most satisfactory forms. The commune we are looking for could take advantage of our previous experiences. I am an educator-researcher, Academic type with training in science and the wife is in arts and crafts. We are both avid gardeners and experienced in home building and maintenance; we are quite adaptable. Our two young girls (4 and 2) we hope can get their first school experience in the commune.

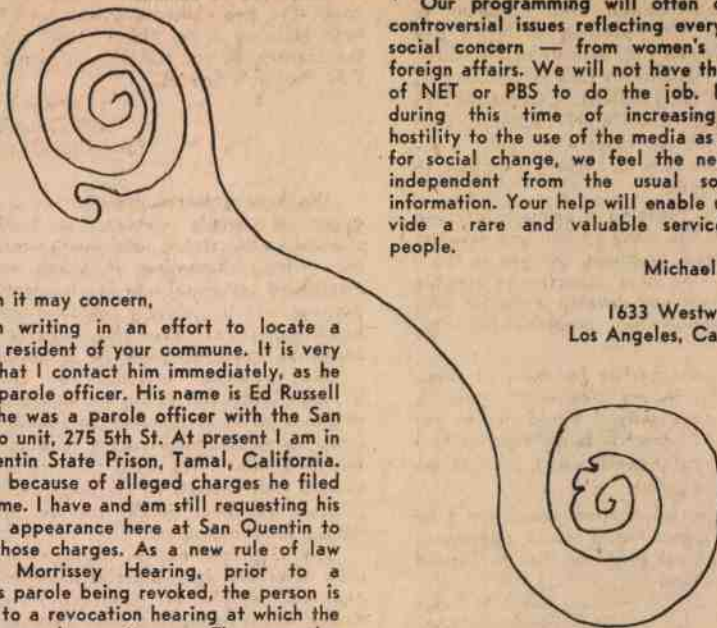
We would like to spend 2-3 week periods in various agriculturally based communes (this summer and throughout the year) in the south-west, west area. If you are a young or established commune interested in visits from prospective new members, please write us describing your main purposes and especially your needs.

Susan and Bill Zucker  
6921 No. Montebella Rd.  
Tucson, Arizona 85704



I am thirty-five years old and am serving a fifteen year federal prison sentence for bank robbery. Next year I will have served ten years and will receive mandatory release. I will be returning to southern California to continue the new life I've begun in prison. During my stay here I have studied and have been able to see a little — to know this moment — but I'm concerned that after being released from this rather monastical existence, I may become anesthetized again. It came to me that contact with conscious beings — either individuals or groups — might be the answer. I would appreciate being put into contact with individuals or communes in southern California.

Robert Ray DeWitt  
No. 23275  
P. O. Box 1059  
Santa Fe, New Mexico 87501



To whom it may concern,

I am writing in an effort to locate a possible resident of your commune. It is very urgent that I contact him immediately, as he was my parole officer. His name is Ed Russell and as he was a parole officer with the San Francisco unit, 275 5th St. At present I am in San Quentin State Prison, Tamal, California. I'm here because of alleged charges he filed against me. I have and am still requesting his personal appearance here at San Quentin to clarify those charges. As a usual rule of law — the Morrissey Hearing, prior to a parolee's parole being revoked, the person is entitled to a revocation hearing at which the accused may have witnesses. The counselor and officials here claim that Mr. Russell has been fired by the department as a parole officer and quote, "is now a hippie living in a commune somewhere in Mendocino County." And, they can't find him. Strange.

So, if you are able to help me with this complex problem would you please do so? I have been locked up since January, 1973 and have just been denied parole with no further considerations until March 1974. And, then I don't know. I do know I could serve 4 years, and I'm not guilty. I have now served from 1960 intermittently, for a bad check charge. I am a young, black man and I have no family out here. I have no money for a lawyer or anyone to help me. Please help me find Mr. Russell, or have him get in touch with the prison officials.

Sincerely yours,  
In Love, God, Trust,  
151 Inmate, Harry L. Jackson  
A-77427  
San Quentin State Prison  
Tamal, CA

KVST-TV is a new community-controlled public television station in Los Angeles dedicated to the task of motivating people to participate in positive social action in the community.

Fully 80% of our air-time will consist of locally oriented, hard issue public affairs programs directed toward community problem solving.

Preparatory to going on-air in September we are compiling a programming resources file to locate films, publications, periodicals and community organizations nation-wide which relate to the thrust of our programming.

In order to provide some perspective to our local situation, we are especially interested in learning about organizations that are attempting to solve social problems in their own communities. We would like to know about your group — how it functions, what it does. Do you have a list of films or videotapes about your group's activities? If so, may we have a sample copy? Please send

us any booklists you have, as well.

Our programming will often deal with controversial issues reflecting every area of social concern — from women's rights to foreign affairs. We will not have the services of NET or PBS to do the job. Especially during this time of increasing official hostility to the use of the media as a vehicle for social change, we feel the need to be independent from the usual sources of information. Your help will enable us to provide a rare and valuable service to the people.

Michael O. Colin  
KVST-TV  
1633 Westwood Blvd.  
Los Angeles, Calif. 90024

The Free Theatre of Lincoln, Nebraska is seeking funds for the creation of a theatre in Ann Arbor, Michigan. The process that has led to this proposal is long but does possess a through line; that is the clarification of ideals in action. Our strength has always been and will no doubt continue to be that we don't just talk, we act.

In very simple terms we, the Free Theatre presently of Lincoln, Nebraska, alone, wish to expand our venture to Ann Arbor while continuing our work in Lincoln as well. We intend to build a permanent structure in which to produce our work; we not only require a building but a unique environment and can achieve both most economically in an ellipsoidal geodesic dome. We intend to produce plays in harmony with seven ideals which we have evolved through two years of continuous work in Lincoln. We intend to achieve those goals more fully, to find new goals and most importantly discover if these goals are indeed the exciting viable alternatives they seem to be by seeing if they stand the change of environment.

Our purpose then, is to expand and test, to help and work with the people of communities that feel alienated or feel as though they are useless, and finally to advance the concept of theatre in this country.

Why support Free Theatre? Because its proven itself; Free Theatre has been standing on its ideals of non alienated work only through alienated work... We cannot even come close to examining our ideals until we can devote more time to it — or it will eventually die. We cannot continue to do both types of work, our people will leave as I was forced to by the necessities of life.

We pose to you that we can make theatre a real constructive force in a community. We wish to continue work in Lincoln and we wish to expand. We need help.

Jan Van Sickle; 4762 2nd Street; Apt. 203; Detroit, Michigan.



I have for a long time believed that intentional communities offer solutions to many of our most pressing problems and facilitate a joyous life. Because of this belief I have spent much of my time researching all aspects of INTENTIONAL COMMUNITIES and OPTIMUM HUMAN ENVIRONMENTS. I hope to give these ideas a try soon. However, until I am able to, I would be willing to help other groups.

If you are planning a community I can inform you of the many options you have for solving different problems, get you in touch with people who have expertise in specific areas, and help you develop a master plan which will solve many problems from the beginning.

If you have expertise (or know of someone who does) in any area which could be useful to a community, I would like to put your name and expertise in my files, so that when a community needs you I can get the two of you together.

If you have information which would be helpful to communities, I would appreciate being able to put it in my files to benefit other communities.

Jock de Swart  
5833 Eucalyptus Lane  
Los Angeles, Calif. 90042

My wife, Janet, and I are looking for a community for ourselves and our three small children. We'd also be happy to help start a community with others whose concerns are similar to ours. We are committed to meditation and in other ways to a spiritual life, particularly to keeping a family *sadhana*. We would like to live cooperatively with others, hopefully *but not necessarily* on the land in Northern California. We would also like to work in or help start an alternative school that is person-centered and that cares about the inner experience of children.

Janet knows a lot about weaving, gardening, and organic foods. She has a California secondary credential and has taught in both elementary and secondary schools. I have a background in teaching children and the teachers of children. I have California and New York elementary credentials and am now on leave-of-absence from a teaching position in the Elementary Education Department at State University College, New Paltz, New York, where I was helping to organize a center of and teaching courses in Humanistic Education. I've taught in quite a few elementary schools and done consulting work with school districts on children's creativity and alternative-school planning. Perhaps our teaching credentials and my almost-completed Ph.D. might be of some use to a community that wants to organize an alternative school and apply for funding. We'd love to hear from you.

Janet and David Sanford  
3755 Rio Rd., Box 282  
Carmel, Calif. 93921  
408-624-1493



Interested in communal living, on Calif. coast. I've two children, ages 5 and 9. I've been teaching in the oldest "free" school in the country, 50 yrs. old it is, in Menlo Park, CA., Peninsula School.

Diana Kelmon  
2135 Columbia St.  
Palo Alto, CA. 94306

We have gathered together as a single group of people involved in furthering alternative life styles, total energy-conservation living, alternatives in urban environments, and communal city developments. Our purpose is to clearly demonstrate the functionality of low-cost, totally self-contained space at Expo '74 in Spokane.

We propose erecting a Georight Modular Home and to use the interior of this structure as a completely furnished, simulated residential environment suitable for a family of four. We also plan to include several scale models of the large variety of possible patterns. All this will be above a natural foods restaurant.

The Georight design employs modular units of twelve right isosceles triangles. It is practical, simple to construct, inherently strong in its geometry and pleasing, and versatile in materials as well as design modification. It is an exploration into twentieth-century space . . . a design for a new way of life.

We will be constructing this particular Georight out of fiberglass, polyurethane foam sandwich panels. This is the best construction material in terms of durability, safety, ease of construction and cost.

Pan's Natural Foods Restaurant  
4191 El Camino  
Palo Alto, CA 94306  
(415) 948-7220



As one of four women involved in the Village of Arts and Ideas (see article in this issue on the Village) I would like to extend an invitation to any of my sisters out there (anywhere) to think of joining us.

The Village has a knack for attracting men. Partially, I suppose, because the things we do (design, build) are societally-speaking, male-oriented. We do do other things here — like write proposals and head trip on the vision; write booklets; make film slide and multi-media shows; do graphics, video tape and other non-builder-designer oriented things. We are balanced the wrong way, and all of us want more women who are creative and energetic.

So, if you're out there somewhere, looking for something (even if you're not) and think you might be interested in building/working/living/creating with us, write me something about yourself, and please visit us if you can. We don't eat meat, have pets or kids here, sorry. The latter two we like but the house is a construction zone and would be deadly to young children and other living things.

Judy Landfield  
The Village of Arts and Ideas  
p. o. box 979  
Berkeley, CA 94701

I am finishing college and am writing a thesis on the family in the Kibbutz and am trying to find a somewhat comparable group in the U.S. If you know of any source of information please let me know. I'd sure appreciate help. Thanks.

Marnie Lackman  
430 6th Ave.  
Santa Cruz, Ca. 95060

Is there a community of people in tune with the land and the spiritual who could share a roof and food with a working visitor/possible resident glad to give his fair share?

A June college graduate weary of the educational mold, I seek a life style one need not be programmed through. By returning to roots in an organic relationship with nature, I hope to grow in harmony beyond the Western god object.

While looking toward the western states and Canada, I'm most interested in a simple place of peace anywhere.

Bruce McLure  
2703 North Mercer Street  
New Castle, PA. 16105

Our Institute for Innovation and Development intends to be the first Community Development Corporation for 'gifted' individuals and professionals who are underemployed in regard to their talents and ambitions. It shall be a consortium of such entrepreneurial, future-oriented, technical, and business individuals who wish to further the programs of the Corporation for their own human and financial benefit.

IID shall seek out creative and motivated individuals whose participation in the free enterprise system has been frustrated, and it is these individuals that shall initiate or buy-into ventures (with the assistance of IID) rather than the CDC itself, to which it is related. The prime objective of the Corporation is to provide its members with services and facilities in their attempts to start or buy-into enterprise that they could not obtain individually, e.g. to provide for entrepreneurs a form of organization vaguely similar to Unionism.





For those of you seriously into meditation and/or yoga, ritual and other spiritual practices, there are a few openings at Tara, a retreat center for those who wish to die (ego) in order to be reborn to higher consciousness. We are dedicated to sustaining the harmony of this earth in our care and to provide a nurturing environment of love, harmony and beauty.

Food is grown organically. No smoking, except for rituals, is permitted. We celebrate life with rituals — solstices, equinoxes, new and full moons and other meaningful occasions. Music is important, as is allowing each individual his own space needed.

Each member is expected to share in the work and financial responsibility. We ask \$40. per person per month plus \$40. for food if you wish to eat communally. There is also the possibility of becoming a shareholder by buying into the land — with cash. At this time what we most need is an auto mechanic. If you do not like to balance your meditation with physical work, then this is probably not the place for you. At this time, we cannot afford to keep anyone who is not able to pay his own way, but perhaps within the year we will not need energy from outside.

Sat Nam Kaur  
Star Rt. No. 1, Box 4  
Ukiah, Ca. 95482

KOSMUNITY has the Resurgam goal. Resurgam means renewal, regeneration. The Resurgam image is a vision of a complete society of whole people. KOSMUNITY, therefore, is not a retreat from the world but an advance upon it with a creative power that destroys the megamachine cities, the impersonalism, the dehumanized jobs, the distortions and lostness of a sick society. It presents the undeniable facts and advantages of cosminal living to the tormented inhabitants of the metropolis and soporific suburbia who struggle beneath a hopeless burden of taxation, exploitation, competitiveness and continuous loss of freedoms.

Involvement is the ability to put one's sense of commitment (consecrated character) into meaningful activity. KOSMUNITY is co-operative, never competitive, so each works and accomplishes according to his/her own degree of self esteem, his/her own measure of worth and ability, his/her own possible goals. So we need people who will simply do their best as artisans, teachers, cooks, typists, printers, artists, scientists, gardeners, etc., to work with a maximum of GOODWILL.

This is the introduction to a great healing way of life. It is just the ground plan and a



Part of the Corporation's program could be to form an entrepreneurially oriented community in a suitable small town where the cost of living of members could be reduced to a minimum during this prolonged start-up process. It would also plant or provide its members with an entrepreneurial curriculum to bolster their skills to become successful entrepreneurs. The Corporation plans to become the first institution to have such a college level curriculum tailor made to the task of starting businesses, possibly eventually joining the University Without Walls Association as the first university of entrepreneurship.

The Corporation recognizes that its High Potential Venture approach makes it strategically possible to attack the Third World's continued underdevelopment, using the energy of the entrepreneur. IID is presently taking steps to assure that its initial membership is international in character. For a full copy of the IID proposal, write:

Charles G. Arcand, Jr.  
338 Brandywine Avenue  
Schenectady, NY 12307

seed message from a wonderful metaphysical order that bears a philosophy of timeless value. There is no monetary cost to gain its wisdom. For the project, it is estimated that \$1,000 for an adult and \$500 for a child is a sufficient entrance dowry together with materials to provide a temporary dwelling on the land held in common ownership. There will be questions to be answered on both sides and careful planning to be done. So we will call this Part I of the communication and leave the door open for the mail to come in expressing your thoughts. When writing tell us something about yourself — your hopes, your background (religious training, race, date of birth, marital status, abilities) and ask any questions you want. We have to learn quite a lot about each other before we set off on our venture together.

Obviously, there is room and need for anyone who wants to be committed to and involved with such a noble project as KOSMUNITY. We have to explore these terms in the light of the Resurgam image so that no one gets any mistaken impressions. Not everyone may come for the asking or that would mean that the world and all its errors would come pouring in and begin again the process of wrecking and ruining at which it is so apt. The applicant has to be very special as we have learned from experience. And thus begins the chore of "sorting the seeds from the weeds" in people who evince interest. For more information:

U.T.R.  
P.O. Box 764  
Carmichael, CA 95608



We would like to invite an accountant and a business lawyer to our herb farm in the Sierras of California for the purpose of showing new age business folks how to keep good books and give us general good advice. We will provide board, room and love.

Magic Forest Earth Arts  
Distributors of Herbs &  
Natural Products  
Box 901, Nevada City, Ca. 95959

VILLAGE OF MANY MASTERS — A cooperative community for people of all ages interested in living in joy with: a universal god-focused life of meditation and study; a sharing of love and talents in community consciousness; a place to develop your god-given potential; finding the balance with cosmic and natural laws.

For further details without obligation write to:

Ms. Leilani Greenly  
P.O. Box 113  
No. San Juan, CA 95960



To COSMEP, (Committee of Small Magazine Editors and Publishers) The idea of buying land has been in my peasant head for a long time and I think it could be the first step toward the realization of lots of COSMEP future projects:

1. We're always talking about DISTRIBUTION, but we don't have a warehouse, trucks, anything MATERIAL TO SERVE AS A DISTRIBUTION base. Land could eventually serve as a building site for a warehouse, garage, etc.

2. We could warehouse paper regionally and sell it to members at cost. (Eventually, why not buy a paper mill and some forest land?)

3. I would like to see a PRINTING CENTER set up by COSMEP and also I would like to see a PRINT LEARNING CENTER established in conjunction with this printing operation, where members could come to learn the ins and outs of offset and letter press printing, graphics, or layout, silk-screening, photo screening, color-key, thermofax, etc. I'd like to see the 3M corporation fork up a little \$\$\$ and technological know-how.

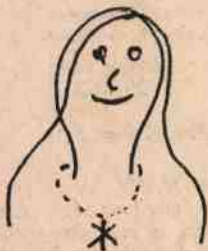
4. In the distant future I could see a COSMEP central land hold of some 5,000 acres with a central meetinghouse on it plus cabins for writers to use, plus maybe even a kind of "retirement community" I think a series of warehouse-printing sites could be set up throughout the U.S.

I think a fund-raiser with the WHOLE COSMEP CATALOGUE in hand plus a little fund-raising know-how might be a good idea. I also think that if anyone who belongs to COSMEP has a little land they might make us an offer.

One difficulty with all information organizations like cosmep is transience. We exist MENTALLY but not in a place with a MATERIAL BACK-UP. Orgs with land, buildings, etc. tend to ENDURE. Another danger, of course, is SOLIDIFICATION, INSTITUTIONALIZATION, but being the mavericks that we are, I'm not worried about hardening of the org YET. I do think, however, that it is time for us to start materially implementing our ideas — and a good way to start is with some LAND.

What do members think?

Hugh Fox  
(COSMEP INC.)  
5218 Scottwood Road, Paradise, CA. 95969)



I'm a lonely inmate at the Washington State Reformatory. I would like any young ladies from ages 16 to 26 years old to write me in the near future. It gets very lonely in here and I will greatly appreciate hearing from you.

Joseph C. West '25633  
P. O. Box 777  
Monroe, Washington 98272

We have 150 acres of fantastically beautiful land in the Kootenay Valley of British Columbia that needs more hands to help it grow. We have a secluded, quiet place — the only public land on the whole mountain side; yet we are only 20 minutes away from Nelson (pop. 10,000 — art school, university, and large back to the land center.)

We are looking for self-actualizing people wanting to learn from and work with Nature. So far there are 3 of us on a permanent basis (Susie 23, Bruce 26, Ken 29). We integrate yoga and meditation with our daily life of farm work, music, art, encounter, plant lore, building, looking and learning.



Our fantasies for the place are to move towards self-sufficiency through farming and crafts; developing alternate power, cultural and educational systems that would sustain and nurture a community of up to 30 people. We hope to be able to follow the Nearing's model of working 4 hours a day toward the community, the rest toward the individual. The land has many different sites suitable for building; meadow with creeks, secluded spots in the forest. Timber is available for cabins and we have access to structures that can be torn down for used lumber.

Prospective joiners would have a live-in period to assess themselves, others and the land. Financially it would involve \$1,000 payment per adult (toward mortgage) plus about \$60 a month 'til the land is payed off. Full or part-time work can be had in the city. If you like the idea, write and we'll supply all the information and help we can.

Ken Martin  
Davies St. Group Box  
Nelson, B.C.  
CANADA

We are beginning, growing and learning. Our home is a small valley in the Chilcotin Mountains. We have a meadow and flowing water, wild roses and strawberries, poplar and pine. Many miles of wilderness surround us. The first day we saw a bear. Our people, slowly coming together now, are learning thoughtfulness. We want to do all things as well as we possibly can. So we are reaching to you for your experience and understandings.

How many ways have been the ways of man, and how many times must he begin again?

Write to us and tell us about living where the seasons change and how to see and hear and know.

In love.

Elia Evergreen  
Heather Flower friend  
1562 Nichol Rd.  
Whiterock, B.C.  
CANADA

Here in France, we are still on the outskirts of other forms of society for many reasons: lack of social organization, lack of information about free land, and other social and political trends that are entirely independent of the search for a new outlook and another form of human society. What I am looking for is an American commune that would be interested in founding a Franco-American commune here in France.

I am writing a book about a new civilization based essentially on human, spiritual, moral and scientific values. I propose that men should work 5 hours a day and women 4 hours. The rest of the time must be spent on sports or culture. I stress quality goods, quality human character, quality morality, and quality in physiological condition.

Please let me have a few names and addresses of communes that would be interested in founding a Franco-American commune in France or in the USA.

Simon Fitoussi  
2, Avenue Agent-Sarre  
92700 Colombes  
France





There have been few answers (six from England and three from the U.S.) regarding the first proposal of a world meeting of communities until now. Most of these were from very large organizations.

Although one would expect more cohesion after this summer, there are now indications to propose three meetings for 1974: one in northern Europe, late in the spring, one in western North America (in July) and one joint meeting of representatives in the eastern U.S. or England in fall 1974. The first two meetings would be open to large numbers of people and they would elaborate on two topics: an historical analysis of the crisis of actual civilizations, and the ideological and organizational basis of an intercultural alternative.

The third joint meeting should translate these analysis into a manifesto and an operative organization.

It will be necessary to establish some centers of organization of the Intercultural World Movement of Communities soon, at least one for each country or state, and for each type of cultural orientation (spiritual, ecological, etc.) expressed. Of course, you can already work in this direction giving support in terms of action, ideas and suggestions to this unique opportunity to build an alternative world system for human life. One of the first things to do is to open a list of supporters for your area. Late in the fall, three secretariats will be organized: one coordinating center (probably in England or U.S.) to be the temporary point of reference for IWMC, the other two related to the organization for the first two meetings.

Gabram from  
Gelso Verde Community  
Via Chioggia 31  
35100 Padova, ITALY



Meir Hurwitz, who lives in an Israeli Kibbutz, offers to help organize a year's training program on a kibbutz. Different from the usual extended visit to kibbutzim, this program would be for people serious about learning all they can about life of the kibbutz and bringing back inspiration and skills to community efforts in the United States, Meir writes, "The Japanese Kibbutz movement sends 2 to 3 groups a year for a year's stay on a kibbutz. This is one important source of new people for the Japanese Kibbutzim.

"There is much more to do in the States than in Isreal in setting up a program of this kind. What has to be done in Isreal can initially be done by mail (or through me) and will then demand someone's full time for at least a couple of weeks getting loose ends tied up here just before the group comes. That free person could easily and more profitably, for the group's experience, be a member of the group, rather than myself. I'm not even sure that my kibbutz would give me the free time necessary.

"I suggest that the target date for the group's arrival in Isreal should be September, which is not as much time as it seems.

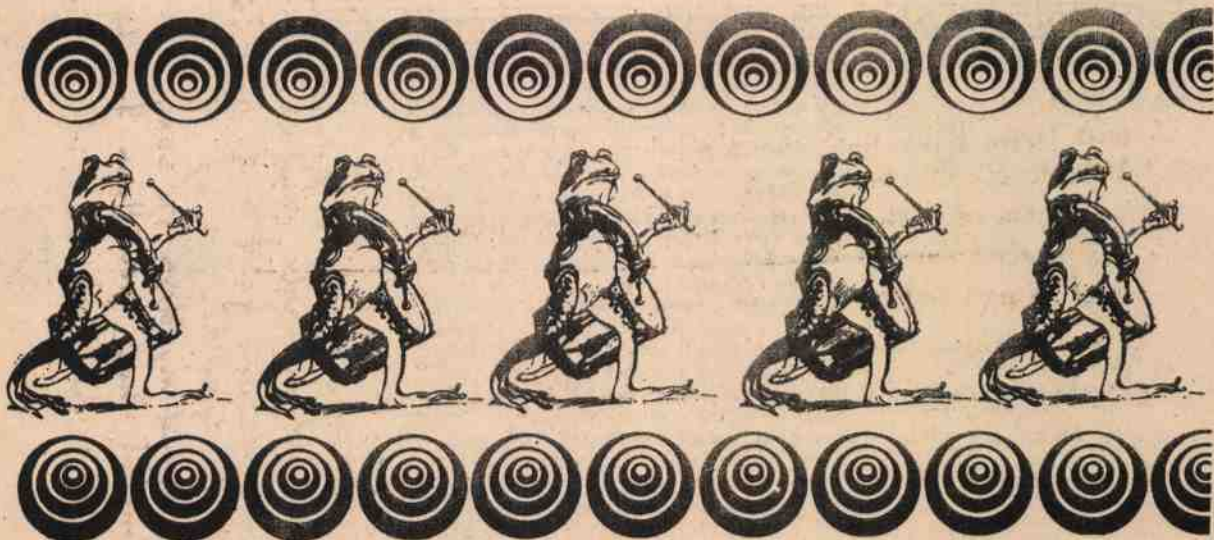
Comparable groups start organizing a full year or more in advance, and that's after the whole procedure is well known. Incidentally, I'm a graduate of such a group — 1955."

Any person or group interested in organizing or joining this training program may write Meir at:

Meir Hurwitz  
Kvutza Urim  
85118  
Isreal

We are in an urban setting — 13 adults and 5 children in this house and 8 adults next door. We have a farm about 35 miles away where another 5 adults and 3 children live. Chippenham, the biggest house, has been in operation about 2 years. The other two properties are recent acquisitions. We're involved in alternative education (currently drafting a proposal for a State run alternative High School). We also publish an environmental magazine — N.Z. ENVIRONMENT — and we're generally involved in various radical social change projects eg. opposing sporting (and other) contacts with South Africa, and currently supporting the campaign against French atomic tests in the pacific. Our ages range from 18-30 — mainly mid-twenties. The commune movement is still fairly embryonic in New Zealand so we also fall into the role of explaining/describing/publicity which can be a problem if we are assailed by too many curious people. If anyone has any queries about New Zealand, we'll be glad to help.

Barbara Gray  
Chippenham Community  
51 Browns Road  
Christchurch 1  
NEW ZEALAND





# Those Truck Stops On The Way

Key of C  
4/4 time

words + music  
by Bodie Wagner

Well it re-minds me of Ken-tu-cky wites or Abil-tu-gim-mi sun sets  
New York in the wint-er time and Cal-if-or-nia for-ests  
Ar-i-zo-na des-erts and Ok-la-ho-ma hay when I  
think of all the roads I've rolled and all of those count-lesstruck stops on the way  
(cho.) my fut-ure is a fog-gy haze of road-side pa-ra-dise or  
tra-gic nights spent wait-in' for the day my  
pot is just a memo-ry of flash-ing ne. on lights in  
one of those count-lesstruck stops on the way

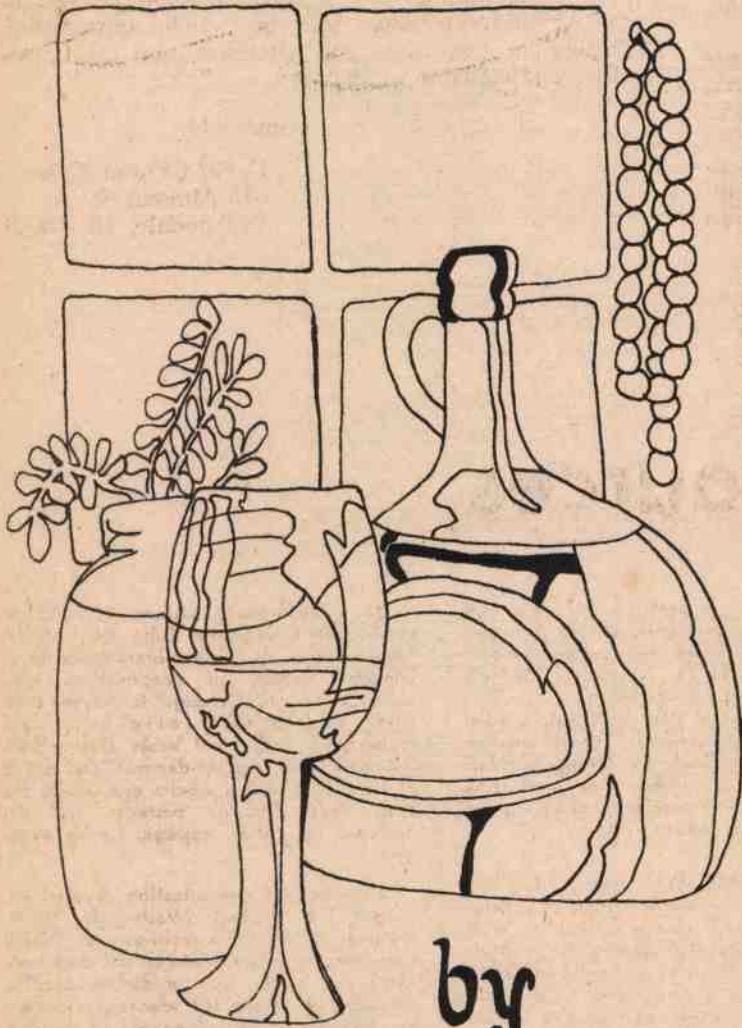
② Well layin' here this mornin'  
I think of all the times  
I've shared with all my roadsides friends  
My melodies and lines  
And all my ~~lovers~~ friends and lovers  
I saw them as I lay  
Peeking out of an old side booth  
In one of those countless truck stops  
On the way (cho.)

③ Well tell me if I'm thinkin wrong  
or if its OK  
If I don't mind the pickin  
in that old road side road cafe  
My friends are good and time is long  
Until my dyin day  
If I spend my days in song  
In one of those countless truck stops  
On the way (cho.)



# celery wine:

story of a country commune



to the folks from  
CPC and Communities  
bring you another  
book (BOOK - 176pp).  
Celery Wine is Elaine's  
story of her and how  
Saddle Ridge Farm  
happened. Yes, it is  
good.  
ORDER DIRECT  
send \$2.50 to

CPC  
Box 223  
Yellow Springs  
Ohio 45387

by  
**elaine sundancer**  
drawings by judith st. soleil



## More Readback

I have worked in the midst of the most extreme forms of the 'corporate state' as a manufacturing engineer for IBM and as a systems analyst/designer for the U.S. Air Force. I am interested in the teaching and application of conceptual problem-solving methods, both qualitative and quantitative, especially as these methods might contribute to the imperative liberation of working people from the anonymous hierarchies of increasingly centralized capitalism. I am therefore seeking the means by which I might apply my knowledge and interests to developing realistic human alternatives to the current barren and regimented demands of our society.

My inability to readily apply my interests suggests that there should be a more responsive and elaborate information system for aligning the needs of exploratory communities and organizations with the interests of disenfranchised individuals. After two months of attempted research and correspondence I am still floundering in ignorance regarding (1) if any needs even

exist for the kind of production activities which I envision as relevant economic alternatives; (2) if so, are these needs part of ongoing community development or must they originate in an entirely new community or community activity; and (3) in either case how would a person such as myself attempt to apply himself in the satisfaction of human needs? Recruiting interested people, gathering funds, land and structures, equipment and materials, etc., is no small undertaking even with all the necessary information readily at hand, much less under the present conditions of diffused, delayed, and incomplete sources and channels of communication.

Your cooperation in suggesting possible answers to my various questions will be much appreciated. Thanks for your time and attention, and good luck with your valuable publication.

Sincerely,

David Clinton Kyler  
619 Almond St.  
Carbondale, Ill. 62901

## Resources

Against the Wall, P.O. Box 444, Westfield, N.J. 07091, is a magazine for the individual who believes in the freedom to control his own life and property. It is not restricted to the presentation of any one brand of libertarian philosophy, but exists to show the true richness and scope of libertarian social and economic visions. Anyone with something to say who has been frozen out by cliques in the movement can get a hearing from Against the Wall.

Alternative Press Collection, Wilbur Cross Library, U. of Connecticut, Storrs, CT, 06268 is compiling a resource book on major movement groups and publications, in order to make librarians, and therefore other people, more aware of what movement people are saying and doing.

BCM-O SCENES, London WVIC, U.K. The Nomad and Other Scenes appear irregularly from various parts of the world, bringing a unique perspective on what's happening elsewhere and the processes of the nomadic lifestyle. Features have included an essay on how to print your own magazine and a Complete Guide To Everything. \$2 gets a current issue of one of the magazines, as well as a press card for use in any way you like.

Big House School, Wilmington, VT. 05363, is a Summerhill-based school in which students and staff live together in a 30,000

sq. ft. house, tend gardens, cook their own food and play a part in structuring their own living situation. There are openings for students in Sept., 1973. Prospective students may stay overnight at the school.

BIT, 146 Great Western Road, London W.11, England, publishes "The Alternative London Survival Guide for Strangers (Half One Pound), runs a 24 hour free information & help service, and provides jobs selling the survival guide to London visitors.

Black Mountain Press, Box 1, Corinth, Vermont, makes available reprints of articles appearing in such diverse places as WIN magazine and the N.Y. Sunday Times. Most articles cost from 3 to 15 cents, and some are available as 'penny sheets.' Also available are micro, small, and smaller posters and silkscreened t-shirts. Send for listings.

Center for Conflict Resolution, 420 N. Lake, Madison, Wis., 53706, sponsors a research collective, nonviolent training and education collective, a peace/conflict studies project, and a resource center. A newsletter is available for a \$1 contribution.

Central Committee of Correspondence, 310 N. 33rd St., Philadelphia, Pa., 19104, provides a mailing list of movement organizations, sent free to all groups on the list and any individual who requests it. List is also available on gummed paper at cost; \$3 a piece, two for \$5.

The Commonweal Library, 112 Winchcombe St., Cheltenham Glos, GL52 2NW, England, is a free postal library made up of important books on peacemaking, non-violence and social change; it includes relevant philosophical, religious, and sociological works, and books dealing with the crisis facing present-day man. The period of loan is up to two months and usually the Trust pays dispatch postage, and the borrower the return postage. Listing available.

Community Communications Center, Rt. 1, Box 778, Winlock, Washington, 98596, proposes to establish a multi-purpose facility containing an offset printshop and darkroom, video and audio tape production Studios, organized as a nonprofit educational project to serve the needs of people involved in social change organizing. The main thrust will be to train people in the media and provide the tools for them to communicate their message.

CONTACT-INFORMATION, 10, rue du Pelican, 75001 — Paris, France, is an information service that has just been started in Paris. In addition to information about what's happening and where to go to find help, there is a contact service which helps people to get together with other people to do anything from exchanging foreign language conversation to starting a free school.



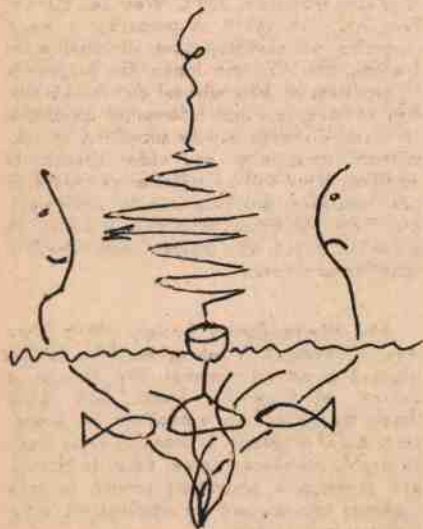
Ecology Action/Common Ground, 2225 El Camino Real, Palo Alto, CA, 94306 is developing a blend of bio-dynamic and French intensive gardening methods which is expected to enable small communities to produce organic products on a competitive basis with agri-business.

ELF, c/o Jorj Matiasz, Box 237, Merrill College, UCSC, Santa Cruz, CA 95060, is a journal for left-right libertarian expression, exchange and mind expansion — to promote anarchism as a movement and help to forge an integrated, viable and dynamic libertarian center. Single copies 30 cents, year subscription \$3.00.

Farm Co (Farmer-Consumer) Associates, 1875-17th Ave., Santa Cruz, CA, 95060, is a voluntary, private association of producers (with emphasis on small farmers and enterprises) and consumers with the aim of bringing both groups into as close a cooperative relationship for the exchange of goods, services, and financial support as possible. The unique features of its financing assistance to small farmers are 1) to eventually channel land and natural material resources into trust holdings and thus remove them from the speculative market; and 2) to make it possible for landless sharecroppers, tenant farmers and farm workers to have access to land at a nominal rental fee without need for heavy outlays.

Effective September 1, Alternatives Journal has merged with the School of Living, and the School of Living-West has been created to publish the School of Living's journal, The GREEN REVOLUTION, perspectives on major problems of living. The new GREEN REVOLUTION will be published bi-monthly (except July-August) beginning with the Sept-Oct. issue, available on or about Sept. 1st. This publication contains articles and commentary dealing with all aspects of living — health, occupation, education, community, politics — from an alternative perspective. It will be available at selected bookstores or newsstands and is included as a part of a membership in the School of Living (\$10.00 per year).

The School of Living-West, through its



consultation program, the Lifestyle Designs Institute, offers meetings and seminars to explore personal alternatives to the problems (challenges) of living. Details can be obtained from the new issue of the Green Revolution. Persons interested in working with the School of Living and on the new GR, contact Richard Fairfield, 442 1/2 Landfair Ave., Los Angeles, CA, 90024 Tel. (213) 478-6885. School of Living memberships are obtainable from the same address.

Information Network, 558 Santa Cruz Ave., Menlo Park, Ca., 94025, is a way to contact people interested in the same things you're interested in, or who have energy, skills, tools, or publications which they're willing to share or exchange.

International Independence Institute, Inc., West Road, Box 183, Ashby, Mass. 01431, is a non-profit, educational corporation dedicated to the revitalization of economic and community life, particularly in the rural, underdeveloped areas of the world (including the USA) through research, education, and creative uses of economic instruments. Publishes the book "The Community Land Trust" and helped establish the Sam Ely Land Trust in Maine. Also a newsletter with information on economic alternatives.

KVST-TV, 1633 Westwood Blvd., Los Angeles, CA 90024, is a new community-controlled public television station dedicated to the task of motivating people to participate in positive social action in the community. They would be interested in seeing a list of films or videotapes about any group's activities, or in receiving periodicals and newsletters.

Liberation, 339 Lafayette St., New York, N.Y. 10012, is a radical monthly magazine which provides reportage and analysis, as well as a forum for people involved in the struggle to make this a democratic, non-hierarchical society. Has no ties with particular parties, overseeing organizations, or parent institutions, and carries no advertising, so as to remain fully independent. Among the oldest radical magazines.

Man and His Environment, Plymouth Union, VT, 05057, is an educational program based on the principles practiced at Quaker Farm and Wilderness Camps. Young people in their final years of secondary school, between high school and college, and in the first years of college spend a year living in a cooperative situation, learning the skills required to maintain a cooperative community. Resource persons include a naturalist-ecologist, a creative arts specialist, a person skilled in campcraft and woodlore, an automotive mechanic, and a carpenter, and the approach is learn-by-doing.

Movement for a New Society, 1006 South 46th Street, Philadelphia, Pa. 19143, is a network of small groups working nonviolently for fundamental social change. Sponsors activities such as direct action campaigns, nonviolent training, analysis, research, communications, outreach, etc. Literature packet 20 cents.



NAPH Farm-Home, Inc., 6473 Grandville, Detroit, Michigan, 48228, will be a residential complex specifically designed to meet the needs of the physically handicapped and their families. It is being promoted by, will be owned and operated by knowledgeable physical handicapped members of NAPH, Inc. who have financed the project to date. It will be a complete community, and will be non-profit.

The National Endowment for the Arts, Literature Program, Washington D.C. 20506 is a program of fellowships for published writers of exceptional talent, offering assistance to writers to enable them to set aside time for writing, research or travel.

National Free Clinic Council, 1304 Haight Street, San Francisco, CA, 94117 Publishes a newsletter with information relating to all aspects of health care and free clinic activity, from acupuncture to birth control information.

"The New Harbinger" is a forum for discussion and inquiry into the contemporary Cooperative Movement. Each issue is devoted to a particular area of interest regarding cooperative systems. The journal presents a cross section of reports and research on the topic at issue, and offers articles on the theory and practice of economic and social cooperation. One-year subscription \$6.

"Monthly News of Co-op Communities" is the news bulletin of the North American Student Cooperative Organization (NASCO). It keeps you up to date on conferences, job opportunities, campus co-op developments, consumer news, and general items of interest to those seeking better lives for all people. One year subscription \$2. Will exchange for your newsletter.

Both publications are available from CO-OP PERIODICALS, Box 1301, Ann Arbor, MI, 48106.

Nordenfjord World University, c/o Preben Maegaard, Ydby, 7760 Hurup Thy, Denmark, is composed of independent learning centers which interact in the form of shared lectures, classes, or weekend activity. Students live in collectives which emphasize arts and crafts, contemporary issues, photography, philosophy, and education.



**OPEN Northwest Resource Network**, 8610 Aurora Ave. N., Seattle, Wash. 98103, is a non-profit cooperative network serving the Pacific Northwest; providing easy access to information, resources, ideas, projects, tools, and needs. OPEN encourages new cooperations and assists groups and individuals in coordinating parallel activity. The net includes such skills as woodworking, auto repair, video recording, massage, and babysitting, and has access to a switchboard, printshop, photo and graphic arts facility, computers, greenhouses, farms, recording facilities, etc. Information available on request.

The **Orphalese Foundation**, 132 W. 4th Ave., Denver, Colo., 80223, is the official Baba Ram Dass tape library. Prices and policies are in agreement with the wishes of Ram Dass & who does not receive royalties or payment. Production is done by unpaid volunteers. Cost of blank tapes to the foundation is 69c per hour, and markup covers only printing, mailing, and fixed operating expenses. Extra money is used for advertising and providing prisons with free tapes.

The **Peoples Computer Company**, c/o Dymax, P.O. Box 310, Menlo Park, CA 90049, is a newspaper published 5 times during the school year. It is about having fun with computers and learning how to use computers and how to buy a minicomputer for yourself, and books, and films, and tools of the future. Subscription price is \$4, with reductions on group orders, such as for schools.

**Peoples Law School**, 255 E. William St., San Jose, CA 95112, is a group of people who provide free community legal information and education in areas of law that effect our daily lives. Courses are free: there are no grades or requirements.

**Resource Tie Line Newsletter**, P.O. Box 24006, Los Angeles, CA, 90024, Describes the services and programs of community groups in the LA area and states their material and volunteer needs. Informs the general public of where they can go to get assistance or to render it.

**Shared Living Searches**, 3436 16th St., SF, CA., will facilitate the coming together of people with common interests and styles of living, and will direct people to realtors willing to rent or sell to groups, and legal assistance in forming communal partnerships and corporations.

**Sipapu**, c/o Noel Peattie, Rt. 1, Box 216, Winters, CA. 95694, is a newsletter for librarians, editors, collectors, and others interested in Third World studies, the counter-culture and the free press. Price: \$2.00 a year for two issues a year; free to exchange papers and library school students.

**Small Earth Associates**, Small Earth Farm, Union, West Virginia 24983, will help people with questions and problems in moving to land, setting up homestead, farming. Will find apprenticeships for people, run a farm internship program. Rural community reconstruction: research, information, and counseling on a broad range of concerns, including

alternative education and earth ethics. We charge modest fees; also do consulting for free schools. Quick, honest, personal replies.

Together, 1043 W. Washington Blvd., Free Venice, CA 90291, is helping to form ecologically sound communities, rural towns and communes, and urban neighborhood communities and communes designed to fulfill the needs of people. Through Together, people can contact communities and communes, learn about community development corporations, and how to incorporate and fund non-profit corporations, learn about land trusts and land reform, and communities and communes can find new people. Volunteers, equipment, and supplies needed.

**Tools**, etc., **Homestead Industries**, Argenta, B.C., Canada, is a small catalog of discount-priced, name brand tools for the shop, kitchen, and garden, as well as camping equipment. The aim is to list low-priced quality tools for use in humanizing technology. The group that publishes the catalog also manufactures an electric grain mill which produces 40-100 cups of flour per hour.

**Universal Color Labs**, P.O. Box 6568, Stanford, CA., 94305; communally owned and operated by Dinky Universal Church, manufactures, markets, and processes a superior quality 35mm color negative film called CLEAR LIGHT. Advantages of this film are: daylight or tungsten rating, capability of producing slides or prints or both, fine grain and high color density. Universal can make complete slide set copies from this film at a fraction of the usual cost. A discount will be extended to communal and community groups. Dealer, group, and individual inquiries welcomed.

The **Urban I Social Change Review**, McGuinn Hall, Room 506, Boston College, Chestnut Hill, Mass. 02167, aims to help widen and eventually eliminate the bottleneck in information between the researcher or scholar and the urban decision maker. \$4.00 per year.

**Video Manazine**, 360-C West San Carlos, San Jose, CA 95110, is preparing a visual magazine on videotape for distribution in Canada, the U.S., and Japan. The purpose is to facilitate an international distribution system of programs and information produced on video. Contents will be submitted by subscribers, community, and video groups. In addition, there will be information regarding new hardware, modifications; to equipment, etc. There will be no censorship or editing of published tapes, and anyone may submit a tape for publication.

The **World Future Society**, 4916 Elmo Ave. (Bethesda), Washington, D.C., 20014, issues a bi-monthly journal, *The Futurist*, a *Journal of Forecasts, Trends, and Ideas About the Future*; has a book service, broadcasts radio programs, is planning study tours to enable members to meet futurists abroad, and provides a placement service to help members who are seeking employment in future-oriented careers.





Dear Friends,

We are sending you this photo-ready copy with hopes that you will be able to print it soon in an issue of your publication. We have just finished printing our 1973-74 annual Directory of Alternative Schools (for the US and Canada). It has over 900 listings, is 112 pages + cover, and is surely the most comprehensive directory to date. We have put a lot of energy into it during the past six months as have the many individuals and regional clearinghouses which supplied us with information and encouragement.

We need your help in distributing it. A REVIEW COPY WILL BE COMING TO YOU SOON! Please, if possible, could you review the directory and run this ad. Any help you can give us will be greatly appreciated. Recommendations on distribution are especially appreciated. 40% discounts are available on pre-paid orders of 10 copies or more. It sells at \$3 so you may earn \$1.20 (we pay postage). We will accept returns within six months at full cost if returned in good condition.

Now that the directory is completed we are putting our energy back into the newsletter and as always need to know about what you're doing as well as about gatherings, events, good things, whatever so that we might pass them on to our readers.

Shanti,

*Arce Dailey*  
for the NSE staff

# NEW SCHOOLS EXCHANGE

## THE NEW SCHOOLS EXCHANGE

P.O. Box 820, St. Paris, Ohio 43072



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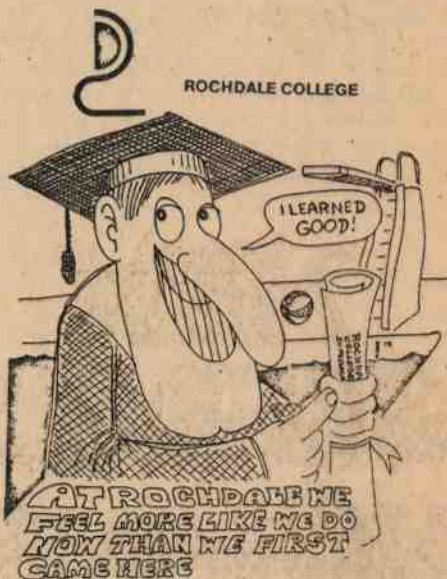
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