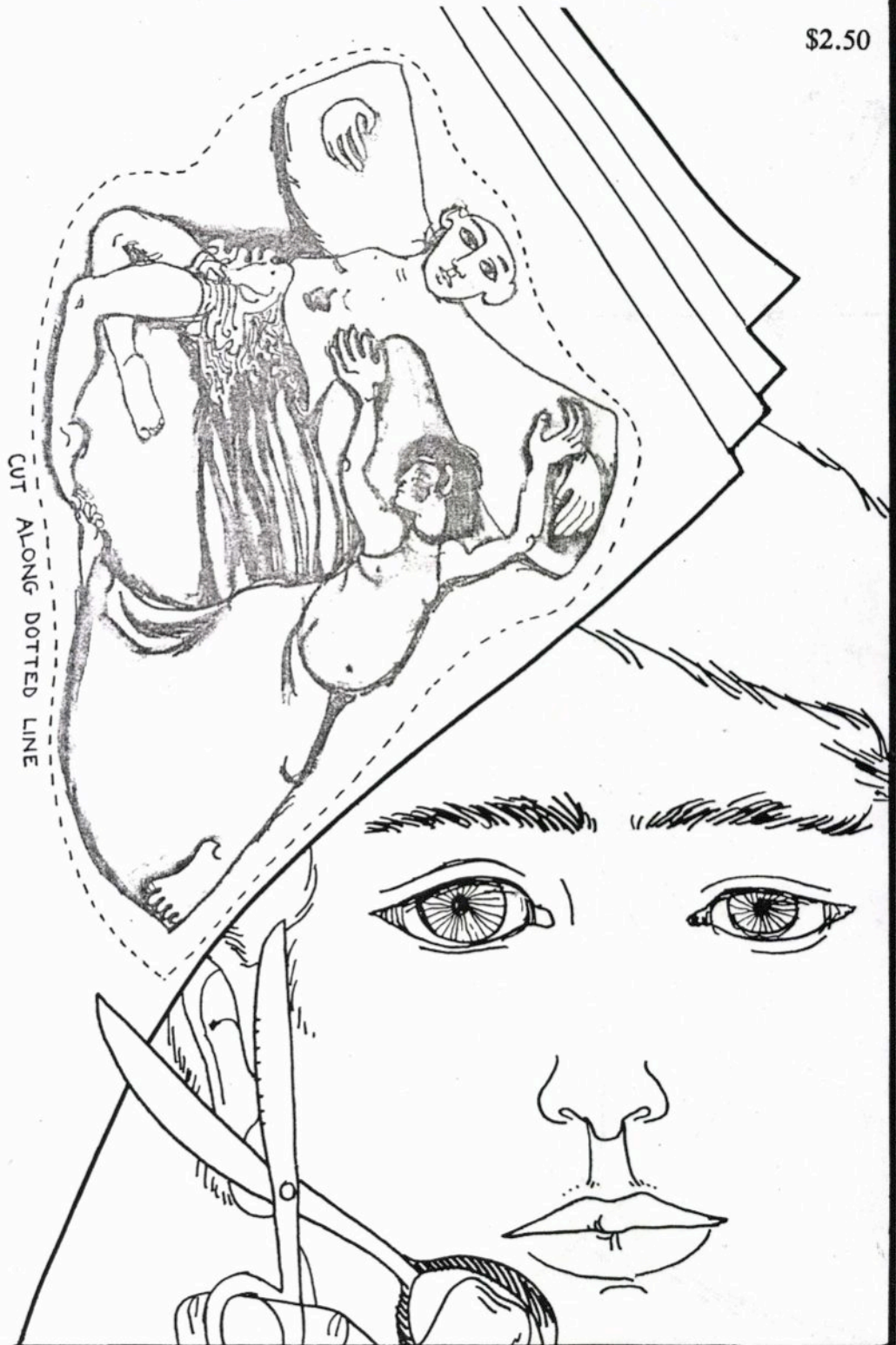


# COMMUNITIES

journal of  
cooperation

no. 64

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Fall 1984

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## To Our Readers

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Six people step into an elevator. They ride together for a dozen floors or so. During that time, several experience fleeting attractions. There are only moments to make a connection, since the chances of ever seeing each other again are problematical. Any move is open to misinterpretation. Any awkwardness will be extrapolated into a flaw of character.

A striking physical presence and tremendous assurance could increase opportunity. But for what kind of connection?

In a world of infinite opportunities, choice is meaningless.

I insist on my capacity, with others, to make purposeful choices; to identify opportunities which are pertinent and probable; to build with others worlds that challenge our creativity.

This issue of *Communities* is about relationships. About the kind and quality of relationships that are probable within communitarian/participatory/cooperative environments.

Beyond machismo and submission; beyond duty or loneliness—can we play and work together, thereby coming to know each other; thereby having countless opportunities in a variety of settings to be heroes and fools?

Is there a hope of truly being recognized for the people we are, character revealed, and for better or worse, accepted?

Over the past fifteen years, I've made love over countless communal dinner dishes; talked community politics on fountains, mattresses and waterbeds; danced in pairs, triads and spiraling circles; watched my friends and peers work out their fates . . . and my answer is:

Yes, there's hope.

No, none of the environments will totally support and nurture us. They are the product of our intention.

Will we find our perfect honey?

Many times, and most will come to nothing.

Is group sex possible?

Yes, but complicated.

As we grow older, will our children

respect us?

Only if we've earned it.

What is different about this age from any other?

The compression of time and distance, the increment of human history, the potential for total disaster, the accessibility of media dreams have made of every relationship a cusp of absurdity, a focus of confusion . . .

An opportunity for shared intuition.

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### This Issue

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The issue begins with an offering about our future and our aging. *The Old Folks at Home* is a remarkable novelette about communal living and dying under the Atlanta Dome, and my essay/presentation hopefully will impel you to read the full story.

Ten years ago in New Haven, Connecticut, six people stepped into a time capsule. Already sharing their lives (as parents, housemates, lovers, persons) in New Haven's alternative community, we were among a dozen who indulged in conversation. That conversation was to have been a chapter in a book. Brought together five years ago in the pages of *Communities*, the six reconvened in "The Great Alternative Life Group in the Sky." Ten years later, separated by several thousand miles, we survey our changes once again.

*Social Notes from All Over* is mostly that—notes from a long-running soap opera. Except that one of our number, Ruthann (now Rachel) contributed one of the most painful, personal and powerful pieces we've ever printed, "Daughter of the Light."

The largest section of this issue on relationships is taken up by the folks from *Kerista Village*. On sheer innovation, tenacity and nerve they deserve it. Here's a tribe of a dozen and a half to two dozen folks who have been dividing and regrouping in sexually potent familial clusters for a decade now. Of course it's California and of course it's San Francisco . . . but nevertheless, in an often dull and

serious world, even their own intensity can't mask major accomplishments.

Eve's personal history of her years; the spirited defense (offense) taken from their appearance on the Phil Donahue show; their social contract provide enough material for you to make your own choices.

Is polyfidelity a new paradigm?

If the issue begins with aging and moves to adulthood (uh, well . . .), it ends in childhood. Guess what? the *Kerista* folks have a social contract for kids, too. *Star Blazers* is a new age scouting alternative. The last word on childrearing comes from that venerable communitarian institution, the Kibbutz, in *The Principles of Kibbutz Education*. It provides an excellent analysis of a radical and successful venture in community-centered education.

To change levels of discourse, the question of relationships within institutions is considered in a review, *The Case Against Consensus*. Asserting that there are problems with reaching consensus won't be news to those of us who've practiced what we've preached, and the hopeful middle-ground developed in the essay might even be helpful.

The friendly, healthcare folks at *Gesundheit* include an update on their work.

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### This Magazine

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Over the course of the past few issues, if you've been reading these introductions, you've probably noticed our notices: expressing our needing "HELP!"

Well, while Twin Oaks Community is moving toward a well-deserved rest from underwriting and providing business support for *Communities*, help has arrived. Several sincere and useful suggestions and offers were tendered. The most substantial came from Stelle Community in Illinois.

As of October, Stelle has replaced Twin Oaks as the locus and focus of our business operation. A representa-



For love and reason, there's a language  
But transitions are more than just between  
Feel the changes  
Ride the ranges  
Listen to our dreams

Letting go is precondition  
Leaving spaces for the truth  
Taking chances  
Learning dances  
Passing through our youth

Sing the fortunes of our lovers  
Dance the music of our souls  
When we're singing  
When we're dancing  
Rocking through our roles

When the snow melts on the mountain  
When the flowers come to bloom  
Spring and summer  
Fall toward numbers  
Ending much too soon

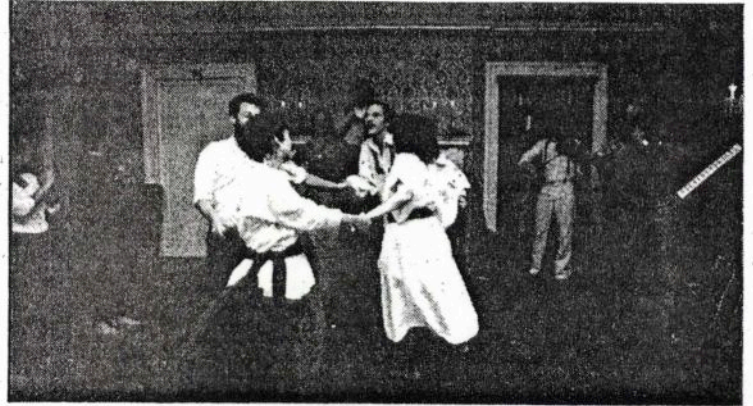
When the valley is in shadow  
When the mountain has been climbed  
When the sunset  
Then the moonrise  
Passing through our signs

No, the dream is not forgotten  
Yes, the story still is told  
Taught with wisdom  
Learned with passion  
Hear us young and old

Love and kisses,  
Paul

tive of the community, Charles Betterton, will be joining Community Publications Cooperative. Stelle will seek to widen our relevance to the communities movement; engage the support of strong communities; promote and publicize the magazine; and underwrite our operating costs while we transition towards a stronger, more useful publication.

Thanks for the support of all of you. Chris Collins, Melissa and myself will continue to provide editorial and production leadership, and look forward to the contribution and perspective of new coworkers.



**COMMUNITIES STAFF MARRIES**  
*Chris Collins, Melissa Wenig [bride], Tom Harden [groom] and Chip Coffman [former Communities Editor] at Fellowship of Reconciliation for wedding. Bottom photo by Paul Freundlich.*

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pp. 19-47 by Even Eve

pp. 54-57 by Gesundheit

## Continuity

### Community Publications Cooperative

Paul Freundlich, Melissa Wenig,

Chris Collins, Twin Oaks

Community represented by

Joanie Kanter and Stelle

Community represented by

Charles Betterton





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Thoughts about

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# The old folks at home

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*The Old Folks at Home*, by Michael Bishop included in *Universe 8*, edited by Terry Carr (Popular Library, 1978, New York).

Notes by Paul Freundlich

---

I was born in 1973, before the domes ever was, and I came into Atlanta from Winder, Georgia, during the First Evacuation Lottery. Barely twenty-two, virgin and unmarried, though in those days you'd best not admit to the first condition any more than you had now. Met my husband, Rabon Breedlove, when the domes wasn't even a third finished. But a *third* of my life—my entire youth, really—I spent in the Open, not even realizing it was dangerous, the city politicians even said traitorous, to be out there."

*The story of "The Old Folks at Home" by Michael Bishop begins in the year 2040. Zoe Breedlove at age 67 is living in a tiny apartment with her daughter, son-in-law and granddaughter. It's crowded under the Atlanta dome.*

*Her daughter, Lannie while reading through the morning paper, comes upon a notice:*

WANTED: Persons over sixty to take part in the second phase of a five-year-old gerontolo-

gical study funded by the URNU HUMAN DEVELOPMENT COMMISSION. Health and sex of applicants of no consequence; our selections will be based on a consideration of both need and the individual interest of each case. Remuneration for the families of those applicants who are selected. Contact DR. LELAND TANNER, or his representative, UrNu Human Development Tower.

*Thus begins a story set in the future about a communal experiment and aging. It moved me when I read it five years ago (it was the lead story in "Universe 8," an annual collection of original science fiction edited by Terry Carr) - and as part of an issue of Communities devoted to "relationships," it seemed that passing it on and making a few comments would be an important addition.*

*The idiosyncratic, cantankerous quality of aging is one part of the story—the other is the structural way in which life can be organized, and how it frees the participants by giving them choices that matter.*

*Leland is interviewing Zoe:*



"Your husband's been dead twenty years. How would you like to get married again?"

"You proposin'?"

... "No, no," he said, "not for myself. For the first septigamic unit we want to introduce you to. Or for the six remaining members of it, that is. You'll have six mates instead of one, Zoe. Three husbands and three wives, if those terms mean anything at all in such a marriage covenant. The family name of the unit is Phoenix. And if you join them your legal name will be Zoe Breedlove-Phoenix, at least within the confines of the Geriatric Hostel itself. Elsewhere, too, if things work out as we wish."

"Sounds like a bridge group that's one short for two tables."

"You'll be doing more than playing bridge with these people, Zoe. No false modesty, no societally dictated inhibitions.

... honeymooning needn't be what tradition only decrees. For the most part, the septigamic covenant has worked pretty well these last five years at the hostel. And your own wit and resilience make be believe that you can bring off your candidacy and marry with the Phoenix. Do you wish to become a candidate, Zoe?"

"Oh, I do," Zoe said, "I do."

*And this is the roster of her potential family:*

#### THE PHOENIX SEPTIGAMOKLAN

Covenant Ceremony:

*Day 7 of the Spring, 2035, New Caledar designation.*

*Septigamoklanners:*

M. L. K. Battle (Luther). *Born in July 11, 1968, Old Calendar designation. No surviving family. Last employer: McAlpine Construction and Demolition Company. Septigamoklan jack-o-trades and activity-planner. Ortho-Urbanist, lapsed, age-exempted. Black.*

Parthena Cawthorn. *Born November 4, 1964, o.c.; Madison, Georgia. a son Maynard, a daughter-in-law, and three grandchildren: enfranchised UrNu citizens. Last employer: Inner Earth Industries. Sgk artisan and folk-lorist. Ortho-Urbanist, semiactive. Black.*

Paul Erik Ferrand. *Born October 23, 1959, o.c.; Bakersfield, California. Family members (children, grandchildren, great-children) in the Urban Nuclei of Los Angeles and San Francisco. Last employer: (?). Unclassifiable Mystic, age-exempted. White.*

Yuichi Kurimoto (Yuichan). *Born May 27, 1968, o.c.; Kyoto, Japan. Children, grand-*

*children, great grandchildren; alive in Kyoto and Tokyo. Last employer: Visicomputer Enterprises, Atlanta branch. Sgk legislator. Neo-Buddhist, lapsed, nationality-exempted. Oriental.*

Joyce Malins (Toodles). *Born February 14, 1971, o.c.; Savannah, Georgia. No surviving family. Last employer: Malins Music, Voice, and Dance. Sgk musician. Ortho-Urbanist, lapsed, age-exempted. White.*

Helen Mitchell. *Born July 11, 1967, o.c.; Norfolk, Virginia. A son in the Washington UrNu, a daughter in the Philadelphia UrNu. Last employer: UrNu Civil Service, Atlanta branch. Sgk mediator. Ortho-Urbanist, semiactive. White.*

Jeremy Zitelman (Jerry). *Born December 9, 1970, o.c.; No surviving family. Last employer: University of Georgia, Urban Extension, Astronomy Department. Sgk historian. Recidivist Jew, age-exempted. White.*

• •

Zoe met them all at supper that evening. They ate in a room decorated with a quilted wall banner, and with several potted plants that Joyce Malins (Toodles) said she had bought from a sium-area florist in a place-called the Kudzu Shop.

The Phoenix family had an entire suite of rooms, including a kitchen, on the Geriatrics Hostel's fourth floor, and this evening Luther, Toodles, and Paul had shared the cooking: corn bread, frozen vegetables, and pasta with a sauce of meat substitutes.

• •

Then there were Sunday afternoons, alone with Paul or Luther or maybe, just maybe, one of the girls. During the week, field trips to the Atlanta Museum of Arts ("Boring as hell," said Paul) and Consolidated Rich's and the pedestrian-park flea markets. Two different excursions to the new theatre-in-the-round opera house, where they had watched a couple of interesting, council-sanctioned hologramic movies. They were OK, sort of plotless and artsy, but OK. Back in their own fourth-floor suite, though, they could show old-fashioned, two-dimensional movies; and just since Zoe had been there, the Phoenix had held a Rock Hudson festival and a mock seminar in the "Aesthetic of Late Twentieth-century X-rated Cinema," during which Jerry had turned off the sound tracks and lectured to quite humour effect with the aid of a stop-action button and a pointer.

After one such lecture, when the rooftop was theirs, Luther and Zoe had laid out a croquet



course; and, except for Jerry, in 23°C. weather (the internal meteorologists had given them one or two cold days, though) they had all played without their clothes! Nude, as Helen said. And that had been one of those rare occasions *not* requiring meticulous attention to detail—quilting, putting away dishes, keeping books—when Helen wore her goggle-binoculars. The idea, lifted from an old book of short stories, had been Toodles', but Paul had given it a vigorous seconding. And so Zoe, like a girl going skinny-dipping in the before-the-dome countryside, shed her paper gown, her underthings, her inhibitions, and let the temperate air swaddle her sensitive flesh and her every self-conscious movement. Much merriment. And no repugnance for their blotched and lignifying bodies; instead, a strange tenderness bubbling under the surface merriment.

What, after all, did the bunions, and the varicosities, and the fleshy folds signify? Zoe could answer that: the onset of age and their emphatic peoplehood, male and female alike. Finally, that day, she forgot the sensuous stirrings of the dome winds, lost herself in the game, and became extremely angry when Parthena sent her ball careening off into an unplayable position. Yessir, that had been an all-fun day.

And what else? Well, the Phoenix had given her a still camera, and for the first time in ten or fifteen years she had begun taking pictures again. The camera was an old but still beautifully operable Double-utility Polaroid, and the first project Zoe undertook was the capturing in stark black and white of the faces of her new family. Posed photographs, candid ones, miniatures, darkroom enlargements: group portraits, singles, double-exposure collages, meditative semiabstracts. The best of these went up in the rec center. The Wall of the Phoenix, this gallery became, and it was framed on both sides by bright, quilted wall banners.

Paul and Toodles both grew quite vain about certain of these portraits and occasionally got caught staring at their favorites: teen-agers ogling themselves in a mirror.

*Zoe and Luther take a day together, moving toward her first lovemaking in years:*

He asked her questions about her family, he told her about himself. Their meal came—a vegetable dinner featuring hydroponically grown snapbeans, zucchini, tomatoes (stewed), and some sort of hybrid greens—and Luther, between bites, kept on talking. A warm rumble.

"I was born the same year Dr. King was assassinated," he said at one point. "That's

how I got my name. The shame of it is, I lived to see that sort of business over and over before the cities went undercover—and then after the doming, too. I wasn't quite six when I saw a young man shoot Mrs. Martin Luther King, Sr., and several other people right in the old man's own church. My church, too. Then More died after the dome was up. That young Bitler he was the last one, and it's been eleven years since we've had to walk our hungry-children miles to some good man's grave.

"You know, I was so sick I almost shot myself that year, I almost took a razor to my wrists. Back when you could breathe, when you could look up and see a sun or a moon, some men used to be born in the year a comet come through and wait their whole lives till it come back again so that they could die. That year, I was so down I knew it had been written that Luther Battle was supposed to come in and go out with another man's assassination.

"... My mama and daddy was lucky: they died before they had to see a dome go up over their heads. Me, I wasn't lucky: I had to sign on with McAlpine and help build that damn thing up there."

"You helped build the dome?" Zoe said. She'd never met anyone who had, not anybody who'd admit to it at least.

"... We started in abuildin' a pyramid, a great ole tomb to seal ourselves into and never come out of again. Slaves in Egypt might have to work twenty years to build a House of the Dead for Pharaoh, but they didn't have to lie down in it themselves. We was more advanced. We done ours in ten and managed it so we could put the lid on ourselves from the *inside*. No Moses anywhere to say, 'Hey! wait a minute, you don't want to live in this place forever!' But we were pullin' down some decent cash, even if they was UrNu dollars, and didn't think there'd ever be a day you couldn't see at least a little square of sky somewhere, at least enough blue to make denim for a working-man's britches. It was an adventure. Nobody thought he was just another one of Pharaoh's niggers. I didn't, anyhow."

After their meal, Zoe and Luther went back to the hostel and rode the Tower lift-tube up to the fourth floor. Although she hadn't let him do it in the pedestrian courts on the walk home, in the lift-tube she gave him her hand to hold. Ten years after retiring from the McAlpine Company, he still had calluses on his palms, or the scars of old calluses. In the lift-tube he didn't talk. He was embarrassed again, as if his talking at lunch had been a spiritual bleeding



which had left him weak and uncertain of his ground. Well, she was embarrassed too. Only Luther had an advantage: a blush on him wasn't so all-fired conspicuous as it was on her.

In the common room, which was unoccupied by group design and agreement, Luther took her to his bed and made the automatic room dividers roll into place. Body-burning, the young people called it now. That's what it was for her, too, though not in the way the term was supposed to suggest and not because Luther was a snorting dragon in the act. No, it had been a long time. Rabon was the last, of course, and this ready compliance to the rule of the Phoenix surprised her a little. For years she had been (what was Melanie's amusing vulgarity?) *mummifying*, and you couldn't expect to throw off the cerements, vaporize the balms and preservatives, and come back from your ages-long limbo in one afternoon.

So that afternoon Zoe experienced only the dull excitement of pain; that, and Luther's solicitude. But each Sunday—the next one with Paul, the one after with Luther, the following one with Paul, and so on, depending on inclination and a very loose schedule—it got better. Since she had never really been dead, it didn't take so long as might the hypothetical, attempted resurrection of a Pharaoh. Not anywhere near so long as that. For she was Zoe, Zoe Breedlove, and she no longer remembered her maiden name.

*Several months later, the seven have effectively fallen in love with each other.*

It had never been in doubt. Maybe a little, just a little, in jeopardy the first night when the menfolk insulted Toodles. Or maybe a bit uncertain with Paul, until after his rocking-horse oration and subsequent collapse. But never really perilously in doubt.

So when Luther came up to the rooftop on that evening at the end of Winter and said, "You're in, Zoe, you're in," her joy was contained, genuine but contained. You don't shout Hooray! until the wedding's over or the spacemen have got home safely. Zoe embraced Luther. Downstairs, she embraced the others.

On the morning after the group's decision, they had the covenant in the hostel quadrangle. Leland Tanner presided. Day 1 of Spring, 2040, New Calendar designation.

• • •

"I pronounce you," Mr. Leland said, "all seven of you, married in the Phoenix. Six of you for a second time, one of you for the first." He took them all over to the arbor and passed out drinks. "Viva the Phoenix."

*And that's about the end of the story, leaving one with a warm glow for a happy ending. But for this story there's an epilogue:*

Paul and Toodles, the oldest and the second youngest in the family, died in 2042. A year later Luther died. In 2047, two days short of her eightieth birthday, Helen died. In this same year Dr. Leland Tanner resigned his position at the Human Development Tower; he protested uninformed interference in a study that was then twelve years old. Upon his departure from the Geriatrics Hostel his programs were discontinued, the remaining members of the ten septigamoklans separated. In 2048 Jeremy Zitelman died in the hostel's nursing ward. Parthena and Zoe, by the time of his death, had been returned to their "surviving families," Parthena to a surfacside Bondville tenement, Zoe to the Level 1 cubicle of Sander and Melanie Noble. Oddly enough, these two last members of the Phoenix died within twelve hours of each other on a Summer day in 2050, after brief illnesses. Until a month or two before their deaths, they met each other once a week in a small restaurant on West Peachtree, where they devided a single vegetable dinner between them and exchanged stories about their grandchildren.

*For me, there are two messages to take out of "The Old Folks at Home." The first comes out of the epilogue—how vulnerable we are to the forces and systems we live under. Not much different perhaps than when another tribe rode over the hill and wiped out our friends and neighbors.*

*It reminds me of why we seek participatory institutions—not just because they feel good, but so that the extent of our power and helplessness remain as tools in our hands, the better to organize our lives.*

*Second, how well we can do, given half a chance.*

*I can't say I want to wind up living under the Atlanta dome, but the family grouping posited in the story would meet most of my needs—except I want the continuity of my present friends and comrades. If I'm lucky enough to get that in addition, it will be because we will have built the basis for that community in the present.*

*For Zoe Breedlove-Phoenix, though, the opportunity she makes the most of, is clearly preferable to the rest of the world of 2040.*

*It's best stated in the passage about the family newsletter:*

... at the bottom of the last page was the one-word motto of the clan:

*Dignity.*

It was all too rediculously corny. How did they have the nerve to put that word there? Zoe had to wipe her eyes dry before going into the dining room for breakfast. □



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# SOCIAL NOTES FROM ALL OVER.

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**T**EN YEARS AGO, my intuition was that I'd hooked up with a wonderful community of people in New Haven, Connecticut. That by our practice we were creating standards of personal, social and political behavior worth carrying into the future.

Our mode was cooperative and our self-awareness was intense. It's amazing we got any work done, given how much time we spent examining each other's activities. Within a community of a few hundred to a few thousand in New Haven, it often seemed that we had all lived together, danced together and marched together—and sometimes that we had all slept together.

The alternative community in New Haven held together for over a decade, from early seventies to early eighties. Some of us live on in this town. I was at Donna's wedding last night. I lived with Steve last year. And our kids, nurtured in our daycares and witnesses to our lives, seem to find natural friendships with each other.

Even our travels keep us in touch. One day this spring, Ruthann (Rachel) called my office in Washington, D.C. about the health insurance plan Co-op America offers to its members. Before we finished the conversation, we had set in motion the latest reincarnation of the "Great Alternative Life Group in the Sky" . . . this time by long distance.

Given these six adults—Steve, myself, Donna, Gail, Peter, Ruthann (Rachel Bat-Or)—out of those hundreds who might have been talking together, our self-styled "Great Alternative Life Group in the Sky," where were we ten years later—five years after we had last exchanged speculations about our lives in the pages of this magazine? Were we the same people? Had we grown through and from our experiences, or rejected them?

So, without further ado, five years after the "Great Alternative Life Group in the Sky—Five Years Later," we present:

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## The Great Alternative Life Group in the Sky — Ten Years Later

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## INTRODUCTION

---

1974

... I believe that in New Haven we have created the first level of coherent units—communal houses functioning as extended family. I believe that Morning Sun is one of a number of second level structures, which beyond providing a service, are struggling toward a kind of tribal function.

I know that our lives and our expectations have been changed by what we have created. It's obvious that the network of cooperative structures—job collectives, food coop, day cares—not only make our lives more consistent, but taken together, give the feeling of a third level, that of community.

But we are often caught in the contradictions of our lives; in the weight of past traumas; in the enormity of integrating what we are doing into the larger structure of New Haven, much less America. The strain of building cooperative patterns of behavior and supportive institutions at the same time often overwhelms individuals. Pain and breakdown are not strangers. And the better we are, the greater the danger of becoming alienated from those who remain caught in the oppressive patterns; both in the slums of cities and suburbs.

I believe that the possibility of a more loving future lies in our own hands, and nowhere else. If we can't build a cultural, conceptual, and above all practical base from which to proceed, the future to which we will be driven will be, quite simply, unacceptable.

1979

... Whether what we thought five years ago was true, we certainly have put a great deal of our intensity and curiosity into relationships and family. So I got to thinking about what we've done here in New Haven, and that led me to dig out "The Great Alternative Life Group in the Sky" manuscript . . . I thought that reconvening this group would be a trip in itself, beyond that we could take a look at what we thought five years ago; what's happened to us since then; finally, what do we think makes sense for family and relationships in the future?

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## DONNA

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1974

There's a point at which you have to start helping yourself.

1979

Phil has helped me focus on my own education. He and I seem to exist very well together. It's been four years now, which seems quite a long time. We can

always be open. We see each other very much as individuals, yet we are quite together. We don't hide our faults from each other. We've always been there through crisis for each other in ways I've never experienced with anybody before.

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## PAUL

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1974

When people are building something together, they're not only going to be more aware of each other's needs, they're going to be more interested and able to meet them.

1979

I've found a range of situations where I can reach communion: I try to appreciate when it's possible and miss it when it's not. When the house doesn't have a sense of family, I miss that. If I'm not in love, I miss that. When I don't have a larger sense of community and comradeship, I miss that. When my work is flat, or seems disconnected to any sense of evolution, I miss that. When my son, Timothy, isn't around, I miss him. I try and reach my own dynamic and peace with all that.

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## GAIL

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1974

While the personal timing of the separate relationships in conjunction with their mutual development is being mutually affirmed, it keeps working out. And there's always the possibility that won't happen.

1979

It's absolutely remarkable. I've moved in the last four years from no sense of my self-worth and competence, no skills. I write, I speak. I administer. I train and I create things. There's nothing else out there in the straight world that allows me to have that much room for growth, without formal training.

I think that changes happen slowly, and I didn't think that five years ago. Things were happening fast. Every few months there were major changes, and that was true of most of us. I feel much more patient.

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## PETER

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1974

I find that even if it's a together house, people start feeling bad unless they have a primary relationship . . . one person who's special. We know what it used to be called, and what you used to do with that.



*What's not clear to me is, if it's valid, what you do with that now.*

1979

*I think family life is crazy, and is the source of most of our problems. I also think that for a lot of us, it's where we live, in the deepest sense. There's something I see and want which is a new place for me.*

*I feel like I've begun to seriously settle down for the first time in my life.*

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## STEVE

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1974

*I can see that individuals respond to each other, and even draw strength from their collective structure—but I'll feel confident to the extent the collective structure itself responds to individual needs.*

1979

*I think that what's happened in the past five years is that I have become more accepting about what in me is characterological: what I don't feel comfortable changing, some of which I like and some of which I feel vaguely uncomfortable about . . . at*

*this point I would say I think that for the rest of my life I will be totally unable to operate in a coupled relationship that's ongoing. I'm absolutely convinced of that.*

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## RACHEL (RUTHANN)

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1974

*When I first split and started meeting people in the Great Alternative Life Group in the Sky, people were cold to me. What I think is that people are into so much and changing so quickly . . . it's a matter of energy and overload . . . trying to make so many things work. We're trying so desperately hard to hold on to what we really believe in, that we often don't notice people who are really bummed out . . .*

1979

*I guess I got tired of pretending to be who I wasn't: that I like hanging out with men, because I don't; that I was a socialist—I got real tired of that one. And I realized that my community is women; that I don't like men very much; that I don't understand them—what makes them work. You all, I'm baffled by you. I understand women. I'm connected to women psychically, emotionally, spirituality, intellectually. The words women say make sense to me.*

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## Those Wedding Bells are Bringing Back That Old Gang of Mine

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Donna — 1984

This is 1984. Ten years ago I was living with my daughters at a friend's home in New Haven. She had two sons. All the kids were adolescents.

We shared the homemaking, supported each other with fulfilling our aspirations to do work of choice. She was a potter and very artistic. I was a medical research associate, planning to go back to school for a career change.

My friend and I had met as participants in a parent run cooperative school for our children. During the period we lived together, the school closed and the children started back to public school. Many of the parents and children from the cooperative school continued to be our primary social community.

Many of the members in this community, including

my friend and I, had recently divorced, but in most of these separated couples, both father and mother continued to see and care for the children regularly. My friend's former husband died in a car accident, shortly after their divorce. My children lived at their father's house half time. This half-and-half arrangement was so common in our community, it was written up in *Ms.* magazine as "the New Haven plan," and it generally worked quite well.

There were a number of men in my life in the years just after my divorce. All were good friends, and none became exclusive relationships for very long. In 1975 I found a man with whom I wanted to live. Phil and I felt like old friends very quickly. We have been members of similar educational and political networks but never had known each other well. His work included commuting up and down the Eastern Coast, but soon he had moved into our home.

In the Fall of 1976, Phil and I bought a home in a nearby suburb where I wanted my kids to attend school. The children continued to spend half the time at their father's. I continued to work at the university and started working on a Master's degree in Anthropology. Phil and I shared this because he was also completing a graduate degree. Phil was commuting five days a week



Donna



to a college job 80 miles away. In retrospect, a LOT of our life during those years was focused on school.

A major source of support for Phil and me during this time was the Re-Evaluation Co-counseling Community. There were a number of strong co-counselors, many with prior experience in the cooperative community. We each received regular support for our individual development; we frequently did couples counseling; and we worked on liberation issues: anti-semitism, sexism, racism and classism. All in all, co-counseling helped us grow together rather than avoid tough issues or grow apart.

I finished my degree in 1979 and Phil finished his in 1980. My younger daughter started high school in 1981, and, in the same year, my older daughter went out west to college. I started teaching social science courses part-time at the adult college program where Phil worked, and doing special classes and advocacy training for elders. It was the first step in my new career, and it meant that at least one day a week Phil and I did the commute together.

My older daughter flourished in the progressive program at Evergreen State College. When my younger daughter started to falter in a traditional school, we decided to support her to attend a private progressive high school. Though she was now commuting 60 miles a day, it turned out to be just the right school.

An important support for me in finishing my degree and beginning a new career was taking the est training. I have participated in graduate seminars and as an assistant in the network.

Phil took the training about a year after me, and came back saying he thought we should get married. I was not ready at that time, but this started us working on a whole string of issues in our relationship. At one point we were both sure that it was going to be

impossible for us to work through all the issues, but we valued our relationship. We started seeing a couples therapist recommended by a friend from our old cooperative community. To our surprise, the struggles began to lighten up.

A major development for both Phil and me after we took the est training was renewing our relationship with our parents. I went back for my parents' 50th wedding anniversary, and felt once again the closeness to my parents of when I was growing up.

In 1982 we rented out our home and moved into the cooperative house I'd lived in ten years before. It was low key cooperative living: lots of fun and low expectations. It was especially supportive to Phil to be in a place (on the ocean and with like-minded friends) where he could re-think his next career steps. I continued to teach and added a new position as a child advocate. Each year, I gained strength and competence in the work of ending child abuse. At the end of the year, we moved back to our house, refreshed and with the beginning of a new vision of relationship.

A year ago, coming back from another transformational seminar, "Men, Sex and Power," Phil proposed, and, after he proposed again, I accepted. We are now in the thrills and throes of wedding preparation. My older daughter will complete her BA in the spring, and is considering joining a community committed to cooperative health or art work. My younger daughter will be graduating from high school and is looking at alternative colleges. Phil's relationship with my daughters has improved beyond prior expectations. We continue to get support from our old friends in the cooperative network, in the est community, and in new men's and women's support group growing out of the seminars that led to Phil asking me to marry him. We are excited that members of all these communities, as well as our parents and other close relatives will be joining us for our wedding celebration.

Phil





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## May the Spiral Be Unbroken

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Paul — 1984

Some things remain remarkably the same. I'm sitting at the same desk, in the same room, in the same communal house overlooking Long Island Sound as ten years ago. My son Timothy came upstairs a few minutes ago. True, he's about two feet taller, and the question was about fixing the spare tire on the car he drives to school. But the school is approximately a high school version of our Morning Sun daycare and school co-op, and two friends from those days are in his carpool.

Friday night, we went to a Holly Near-Ronnie Gilbert concert, and last evening we were dancing to Ginny Bales Band at Donna's wedding. At those two events I saw probably a hundred old friends and comrades. There's not as much to exchange these days because I commute to Washington, D.C. for my job as Director of Co-op America. And in truth there isn't as much of a community—particularly since our prime gathering place, the New Haven Food Coop, went under a year ago. Sometimes seeing old friends is similar to having been part of an ethnic neighborhood that's been gentrified.

The biggest change coming up for me is the baby Margaret and I are expecting in the next week or two. My favorite line from last summer came from a dance class—"Replace ambition with curiosity." Timothy brought many changes to my life, many teachings

arrived through him—we'll see what this baby has in store.

Margaret and I have been primary lovers since about a year after she moved into our house. We're both strongly independent and extremely supportive—a dynamic relationship, for sure. We've looked seriously at marriage over the years, particularly with the baby on the way, and at least for the present have decided not to. We announced the event to about 75 of our closest friends at our annual spring bash, and spent a lovely few hours with an almost minister friend of ours at the Cloisters (in New York City) this summer, reaffirming our love for each other and our commitment to coparent our child (see attached picture—not that I'm attached).

It seemed to me in writing this update on relationships, that the reasons why we chose not to get formally married probably are as pertinent to relationships as anything else I might say.

I'll speak for myself.

Timothy's mother and I were firmly married at his birth. Within four years we were separated and within seven, divorced. But I'm not embittered. More to the point, the presence or lack of marriage seems to have been irrelevant to Timothy. That his mother and I have survived our changes, and persevered as mutually supportive coparents seems basic.

I learned from being a primary parent about responsibility and from the Women's Movement about ownership. The choice that Margaret and I have made to share our lives is a conscious one, reaffirmed by the

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*Margaret, Paul and minister friend, Sydney*





love and respect we have for each other's lives and work, and by the increment of intimacy. But our choice to be together neither excludes separate friendships, nor draws an absolute boundary around our relationship. Much like our individual boundaries, it's more like a semi-permeable membrane, allowing others in and out, while maintaining its integrity.

I learned by my communities in New Haven and Another Place Farm about circles and letting the energy flow. Our relationship has been generative rather than inward. For all that we spend time together—loving, struggling, playing—even more, we are better housemates, friends, lovers, coworkers, activists and organizers because of our relationship.

For all the powerful union of our lovemaking, and comradeship, I don't wish to deny the equally powerful

communion we have reached at hundreds of moments with other friends and coworkers. So many times, Margaret and I and other friends have looked around a circle . . . across a room, and felt a completion that blew us all away.

I'm forty-seven. I'm a grown up, an adult. My life and my work keep growing and changing. It's not always easy. Sometimes the risks are outrageous.

Sometimes the foolishness transcends all.

One evening, in the process of writing this, I asked Timothy what he thought of all our alternative lifestyle. He said it had been a really interesting way to grow up, but that at some point he'd gotten tired of the repetition: "It seemed like you were always being in circles, and no one ever got anyplace."

Maybe I need to tell him about spirals.

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## The Right Place at the Right Time

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Gail — 1984

I'm living in Boston with my husband, Jeff, and daughters, Nina and Gillian. I work full time in the department of Human Assistance Service Programs for the city of Cambridge.

Having moved out of New Haven a year ago, away from anyone who talks about community in a "left-self-conscious" way, I can now look at myself as a true workaholic. It's clear that my obsession with work is separate from any politics or network or community.

Work puts as much strain on my family as it did when I lived communally. Shopping, chores, time with people. It's the same tension as when I was working at the food coop—there are only 24 hours in the day.

Gillian is three now. The kids are wonderful. I'd like to have another. It continues to be impossible to figure out the best time in life to have a child. Not having been able to plan with the first or second, there's no reason why I shouldn't look forward to an unplanned third.

There's ten years between the two kids, but they still fight like they are the same age.

The move a year ago was an easy transition. New Haven seemed too small and familiar. Jeff and I both needed challenging work. I like the way Boston looks. I could see living in San Francisco and New York and then eventually living in the country.

We do miss old friends. Hard to make those kinds of friends in Boston. We don't meet many people in our professional lives that we feel kinship for. If over the

next few years we don't find enough people with whom we can share that comradeship, we'll know we're in the wrong place.

My parents are in New Haven, and they've been having a crisis. I've realized I'm not ready to step into a caretaker role with them. It's made me think about getting older ourselves. It does seem right to begin thinking about those kinds of questions.

We've been married for six years now; bought a house and a car, had a child, made career choices, a geographical move together. It's gone easily and well . . . a successful relationship.

We're in a smaller physical space. Nina's with us all the time (before in New Haven, she had a regular shift to her father) and it can get crowded. But we're glad for the change . . . more of a family unit.

Nina and Jeff have transitioned from good friends to living closely . . . but it's not a parental relationship. She doesn't take Jeff seriously as a role model, as she might if we had lived this close from the time she was a little girl.

It's real interesting having a teenage girl. She had a particular background out of our alternative community in New Haven, and her value system was pretty well formed by the time she was three or four—though it's certainly an evolutionary process. Now she can express those values in a more adult fashion . . . or at least an adolescent fashion.

Lately we've become aware that although Nina was given responsibility at an early age (caring for younger sister, cooking turn, household chores) the choices as to when she could act on that responsibility were mostly mine. Increasingly, Nina wants to make the choices about when and where she is considered an adult . . . another person in the house. If I wouldn't yell at another adult in a situation, why should I be



yelling at her? All this is easier, because she more and more looks like an adult. She's aware and articulate. She's helping us work our way through the transition. Soon we'll have the ground rules worked out for the next stage in our relationship.

In retrospect, I'm glad about the experiences I went through in New Haven. It was part of my development. I feel like I was always at the right place at the right time. But it wouldn't suit me now. I don't have the emotional space to deal with that many people as I did in a communal house, cooperative workplace, daycare, politics. . . .

Even then, my involvements with the community were at the expense of my closest relationships.

Politics are still important to me. I'd put myself (for now) on the left wing of the Democratic party. My work in human services is compatible with my politics. Although I have about 35 people working under me, there's a good sense of mutual respect. I take my own role as an organizer; as something that should be of value to other people.

Speaking as an acknowledged workaholic, I still think I operate more out of sharing and trying to make things better, than out of personal ambition.

Politics were a large part of the context that made it all possible in New Haven. I appreciated the wide diversity of background and personal choices of my friends. I still keep in touch.

*Gail and Jeff*



## Politics of the Family

Peter — 1984

Barbara and I just celebrated our ninth anniversary yesterday. We've been legally married for seven years.

I'll be forty-three in November. This marriage is the longest relationship I have ever had with a woman.

I said that I wanted my family to work in the last report. I have to report that it's a lot of work and it's working.

I spend my nonpaid work time domestically mostly; being with the kids, cooking, gardening, working on our old country farmhouse.

I have a new relationship now, a three year old granddaughter. I'm sure I'm the first grandparent in the group. Locally in Northford (north of New Haven) we've done nuclear freeze work and worked on starting a community center. But there's still nothing intimate and I miss that community very much. I'm still friends with a few New Haven people but don't see them very often.

Our daughter, Karen, is very active in the Children's

### Campaign for Nuclear Disarmament.

I have attended two men's conferences and have felt really terrific spending two or three days at a clip, twenty-four hours a day, with a few hundred men, gay and straight (I hate the word, "straight") almost all of whom are feminists and vitally concerned about relationships, peace and, you know, all of the myriad issues. I have one or two male friends with similar concerns but to spend that kind of time with hordes of men is just a marvelous experience.

We still do the so-called "New Haven plan" with the kids. Half the week at Liz's and half with us. They still want it (though with more flexibility now that they're getting into their teenage years).

My relationship with my ex-wife is very cooperative. We finally had our first post-divorce fight. It only took us nine years and things have been a little calmer since then.

The kids are really thriving. That fact, more than all the others combined, makes me feel very good about the seventies and the time that our group shared together.

I continue to this day to feel "Thank God, we disclaimed the traditional ways." But I also feel that a significant part of our "alternative life group in the



sky" syndrome was a way to defend against working through various issues such as loss of marriages or at least loss of the dreams that those marriages may have represented.

Yes, some of us were trying to love in a more genuine and free way. But sometimes when I'm feeling skeptical, I feel what that stuff means was a license to fuck and feel less guilty, and in some cases less responsible.

I think that mature, independent adults who couple up, become interdependent. Sure, if it fails it hurts and you grieve, and you work it through, and you move on, and that affects you for the rest of your life. And all the Morning Suns and communal houses and drug sex and rock and roll don't change that. I think the "anti-couple" was and is defensive.

Barbara and I work together with couples and families. We always work conjointly. We reach about forty to fifty men and women a week in couples, individual, family and men's and women's groups that we run. And we are very upfront about our sense that sexual politics is extraordinarily important in most of the problems that people come to us for. And that feels good.

#### Kids

I bet that a lot of us discovered since 1979, that children of movement parents go through adolescence just like, or almost like, other kids in the United States. Sure, I go nuts with the bourgeois stuff and the boy-crazy stuff and the MTV and the sexism and the violence and it just all drives me crazy.

But I think there is a very solid foundation underneath. Not only my own kids, but I still see a lot of the old kids from the original group and they really seem solid to me and it makes me glow.

My own kids are more gutsy and aware, and in some ways centered than I was. Sometimes I feel like they're not able to be vulnerable enough and that worries me,

but who can blame them given the world. My main feeling about it is that we have been successful in overcoming or, well, at least counter-balancing, the hegemony of capitalist America.

If I have one overwhelming criticism from reading the old stuff, it's that if we hadn't had kids before the "Great Alternative Life Group in the Sky," that there would be no kids; that only the unenlightened would have kids. That is, there's an understandable preoccupation with our own struggles and, Jesus, did we take ourselves seriously.

What are we modeling for our children, getting coupled and uncoupled serially?

Barbara and I are trying to model a real man and a real woman with consciousness and hangups who fight sometimes a lot and love sometimes a lot and are committed to family. I hope that our kids will see that although you can always divorce, and that's important to be able to do, there's tremendous merit in hanging in there with your special other person.

There was no politics of the family, as I read our old stuff. How did we think people were going to fit babymaking and childrearing into these non-committed, non-dependent, serial love relationships?

#### Future

I'm going to try to make enough money to send up to five kids to college. I'll be working on understanding men and getting closer to men. We're going to continue to work on the nuclear threat; helping couples be separate people and intimate connected human beings.

And what else? I guess the best news of all is that by 1989 (I figure that's our next check in time) Barbara and I shall have converted our entire yard, which is now partly lawn, into an English herb and flower garden. What could be more wonderful?

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## Autumn Leaves

Steve — 1984

I teach Darwin in my college course on "Evolution in Biology and Literature." I evolve. Sometimes, I run stagnant, useless to myself and my friends. I still study viola, am practicing Brahms' *Sonata in f*. I am once again alone—that is, not in a committed relationship with a woman. But five years ago, I felt that relations between men and women were dark, strained, difficult. Perhaps, I felt, we should call a moratorium on the undertaking of heterosexual love relationships. But I try

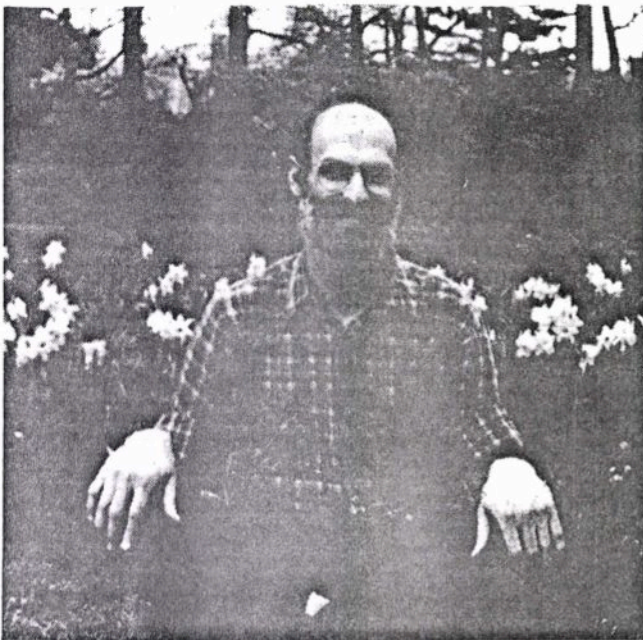
anyway, and I am driven back to a consideration of my availability with such relationships.

I worry less about the strain between men and women. It's there, all right, because of the history that we inherit. But we can decide to make new history too. Sometimes we attribute to the pressures of sexism what is really our fear of relationships, of intimacy. Men, I think, are as capable of intimacy as women, and it's a cop out to think differently.

I am in a different place these days, and I am here because I have been in a relationship with a woman who was smart enough to understand that one lives one's own life: one works the projects that together form a life. We have different lives, and parts of our lives



Steve



prohibit our living together.

My work is wonderful. I enjoy being a parent, and I am gifted with a particularly expressive, non-repressed teenager (Allie). I don't have a long-term relationship yet (which is what I would like someday, and for the duration of my life), but I am patient.

#### **Where am I heading?**

Next week I am heading for Vermont, with Allie and a friend of hers, to watch the autumn leafstorms, to take my fall bearings, to vary my context, expand (or contract) my capacity to feel, to generate new themes in my life. It would be wonderful to share this trip with a lover, a woman, one with whom I could develop a long history. Intimacy, for me, depends upon certainty—I want a guarantee that a committed relationship will last. I worry about emotional investment: where does it go? if my lover left me, would she take my investment with her? would I be left diminished as a result of the investment? I apply banking imagery to love relations.

#### **What do I do now?**

I am forty-six years old, and, while I don't dance often enough, I ski, play volleyball, write (even publish), go to conferences, parent, befriend my friends. What strikes me about myself is my reserve capacity (which many of us have developed over the past ten years or so) to live in many different kinds of ways, with and without lovers, communal houses, and children. What I also notice is how, when I think of a love relationship, I think of a monogamous, uncompounded one with few rules, but some simple ones.

Of course, there are no certainties about relationships, and I am not certain I'd accept them if they were there. But it seems important to "chase an ideal" that is worth while, though not to be enslaved by it.

Where do my emotional investments go? They return to me, almost every time, if I've selected an adequate human being to love. In most cases I have, and in those cases where I've made horrendous choices, bless my friends for trusting our friendships enough to kick my ass. So, I try to remain open, as we all do at times, I suspect, and I hope that I'm open to respond to what offers itself.

And I think I am. One thing for sure. Good matchups of people are very rare. But to survive, the best matchup requires lots of nurturing, intelligent flexibility, and concentrated emotional energy.

#### **What do I do then?**

In four years, my daughter very likely will be off to college. I'll miss her, but I want her to be independent, feisty in a loving way, and clear minded. I'll be alone, in some ways.

One friend envisaged himself as a bowery bum, out of marriage, lost. We shall grow old, it's true, and there's a part of me that thinks I'd better get my relationship act together real soon or else. I have my own set of images for what the "or else" might be, but none of that is truly likely to happen. And yet, I feel that edge of the aging process itself, which drives me to establish that long-term love relationship which has proven such an elusive and troublesome ideal. If the chemistry of a passionate, all inclusive relationship offers itself, I shall say yes (I think).

Allie





## Daughter of Light

Rachel(Ruthann) — 1984

I have tried writing at least ten different versions of what my life has been like for the past five years and I can't quite find one that adequately tells the story. I'm used to being glib and amusing; keeping my audiences laughing. But in the last five years there has been very little to laugh about.

I have spent that time healing myself from a childhood of sexual abuse that spanned fourteen years of my life from ages one and a half to fifteen. Along with that abuse came physical and emotional abuse. The perpetrators were my mother, father, brother and grandfather.

I have thought about how to talk about this process of healing and remembering so that I could educate and not just depress people with my reality. How much detail, I ask myself how to put this into a context of community; is it valid political work? The answers came slowly but clearly. I would write this article from my heart and trust that anyone reading it would feel that connection to me.

Taking on the label abused child was not an easy step for me. I had prided myself on the fact that my family had been a happy one. Perhaps my brother was a little strange and my father was not someone I always felt proud of, but there was always my mother. She was a saint, someone with whom I had a special relationship, unlike the ones most of my friends had with their mothers. My mother always spent extra time talking with me; she sent me money and presents; she took an interest in my life. Didn't she?

When I began to identify child abuse in my family, I took a closer look at how I had grown up. My father beat up my brother frequently complete with leather strap on bare bottom in front of my mother and me. My brother was allowed to beat me up and I was told to understand him; I was more mature than he was even though he was four years older. My mother ignored the abuse or quietly molested me, leaving me wondering if it really happened. From this I learned violence and fear. As an adult reflecting on my childhood, my first memory was of being raped by my brother when I was ten. Everything before that was a blank, with a few unpleasant exceptions.

With that one memory I could begin to tell myself the truth, that my childhood was abusive and that my parents did not protect me. I was then able to feel safe enough to remember the first ten years. Those years were event after event of my father sexually abusing me—mostly in the middle of the night when I was sleeping. I would wake up to this person on top of me and wonder if I was dreaming. My mother also sexually

abused me but most of those memories are still hidden. The memories I have come in waves. I will be fine for a few weeks and then remember more abuse. After a memory I will cry and want to stay in bed for days. Sometimes I let myself stay in bed for several hours, always being afraid that if I accepted bed as an answer, I would never want to get up and end up institutionalized, crazy, incurable, and outcast.

Very slowly I readjusted to what the truth had been—that I was an abused child, not the happy, carefree child my parents spoke of but the one who was terrified of her father and brother; the one who knew her mother would never protect her.

For anyone who ever thought they knew me, this information will not be a surprise. There was always something a little wrong with me. I had radical mood swings; I expected too much attention from friends and lovers; I was not a very loving mother to my son; I changed friends, lovers and jobs very quickly and without adequate explanation.

Actually I was terrified. Terrified to really be seen, to be exposed as a fraud; pretending to know my feelings while never really feeling and certainly never breathing deeply enough to feel my abused body respond; to recreate how I felt when I was a child.

Five years ago none of this was evident to me. I thought I was fine and it wasn't until I left my job as director of the Women's Center in March of 1980 that I began to suspect that something was very wrong. I found myself depressed most of the time; often lying in bed shaking and crying. There was no identifiable reason for this. I was working as a therapist, rapidly building up a successful practice. I had a new lover who actually loved me. And I had several good friends with whom I spent time. But something was wrong. Along with the shaking and crying came an increased paranoia. Now I was afraid to go to a feminist or lesbian event because I believed that each glance toward me carried a sinister meaning, an implied threat, a veiled hatred. I stopped leaving my house unless I had to go out, grocery shopping for example, or unless somebody was with me. I stopped talking to most of the women I had been friendly with the previous years. I never tried to understand what was happening; I was only able to be defensive when my lover questioned my motives for spending so much time in the house. I just wanted to be home with her, wasn't that enough reason? I was afraid of looking too deeply into my retreat; fearing that I was truly crazy and would be locked up forever; a recurrent theme in my life. I never said that out loud.

I maintained the stance of "I'm really all right" for another year and a half at which time I consciously knew I could not pretend anymore and sought professional help. Luckily the woman I saw for therapy had extensive experience with adults who were abused as



*Rachel and Michael*



children and I felt safe in telling her the entire story. The more I told, the more I remembered and the better I felt. The dialectic impressed me. I did have to feel the depths of despair in order to experience the world as a place that was not an inherently dangerous one.

In the course of remembering the abuse, naming the abusers and healing my body and soul, I have changed greatly. This has been my coming of age. I no longer feel as though everybody is a potential enemy and I have removed most of my psychic armor. One of the most difficult transitions has been acknowledging that I was an abusive mother to my son—hitting him too hard, too often for my frustration not for anything he did wrong; telling him he was not a worthy person. I now understand that my abuse taught me to abuse him, but I also know that there is no valid excuse for what I did. As a part of my healing, I have been able to apologize to him and free him up to express his anger toward me. I have also changed in my feelings toward him, accepting him for who he is, loving him, and wanting him as a vibrant part of my life again.

Another change was a physical moving. In June, 1983 I left New Haven. I had lived there for ten years, learned a great deal, made many friends and it was time to move on. I needed a new, stimulating environment and chose the California Bay Area (San Francisco, Oakland, Berkeley). I moved to Oakland where there is an active community of women who are developing innovative ways of approaching therapy with lesbians, and particularly doing work on incest recovery.

The move was a clearing for me. I sold or gave away half of my possessions, taking only the ones that were essential. In packing I began to understand and feel my changes more clearly. I belonged in the world and people were not simply being polite by allowing me to stay here. I also knew that my friends and clients cared that I was leaving. I felt important to people. All of these feelings were new to me. My family had never made me feel important because of who I was, only what I could do for them. Now that was different. I was appreciated, even loved. What a novel, but wonderful feeling.

After settling in the Bay Area I quickly made

connections with the people doing child sexual abuse prevention work and began training myself for my clients as well as healing myself for me. I became friends with several loving women who have sat with me and held me as I cried or just listened to my fury at being abused. They, along with my New Haven friends, have certainly become a community that I can rely on for love and support.

The two biggest changes occurred in the last six months. The first was the realization that I truly loved and felt a commitment to the woman I had been lovers with for four years. She, above all others, has seen my deepest pain as well as my greatest joy and she believed that I would heal even when I had lost hope. It is she who taught me to love, trust, feel a commitment and for that I will be eternally grateful. I no longer fantasize about other women I want to make love with or share my life with. I know she and I will be together. It is a fact.

The second major change was choosing my own name. The more I remembered my abuse, the more I did not want a tangible association with my biological family. I had also begun to incorporate Judaism back into my life. For my first name I chose Rachel because it is the English translation of my Hebrew name and the name of my maternal grandmother, who was an incredible survivor herself. My last name is Hebrew meaning daughter (Bat) of the Light (Or). The light (not brightness as opposed to dark, but healing energy) has been the source of my healing and survival. To make the name change legal, I gathered nine of my friends together for a Saturday afternoon ritual in which they and I bestowed my new name on me. Not only had I created a new life for myself, I had also created a family to share it with.

The healing is not complete; even as I write this I remember more abuse. But this time I know its predictable pattern of denial, rage, terror, tears, acceptance. And I expect to finish the process and move on in my life, hopefully helping other women who were abused by their families.

I have taken a great risk in writing this. Exposing my deepest secrets to people I will never see. But it is exactly to break the hold those secrets had over me; to expose them as life threatening and deadening that I have agreed to have this piece published. Also if any woman out there feels that her life might have been affected by childhood abuse, I have written this for you. To tell you that it is a painful process of truth-telling but ultimately the most transformative one you will ever undertake. I have moved, as Alice Walker says, from victim to survivor to warrior. I welcome other warriors in this fight.

Anyone wishing to write to me about this article, your abuse experiences or make inquiries for resources in your area please write to Rachel Bat Or, P.O. Box 11309, Oakland, California 94611. □



# KERISTA

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*A look at some highlights and transformations of life on the "psychosocial frontier" as seen through the eyes of one of the co-founders of the Keristan Islands intentional microculture.*

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by Even Eve



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## CINDERELLA GOES HIP

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Working on myself over the past twelve and a half years has been a matter of resolving contradictions inside of me, getting rid of the gaps between what I believe in one mood or subpersonality and what I feel and do in another. Or at least, that's been the hard part of it. The other part of the work has mostly been sharpening up my mind, getting confidence in my own perceptions, and slowly losing that sense I used to have that anyone who comes on with a little bit of confidence must really know what she/he is talking about. I've learned that most people actually don't.

Not that I've gotten cynical in my old age. Actually, the other side of my naivete was always a pretty clear intellectual and scientific bent, which you can see right away is its own contradiction to the Polyanna, believe-everything-you-hear side. I'd say the real problem had to do with emotional retardation. Over the years I've noticed that my mind is often a few jumps ahead of my emotions in

considering some new change or idea. I don't think I'm unusual in this way. One of the most astonishing things I've witnessed since becoming a Keristan has been the way people can get totally enthused and thrilled by the concept of living a Utopian life upon first hearing about it, because they see how much sense it makes at the rational level, only to go to pieces over it at the emotional level hours, days, weeks and even years later. We used to call it the "ball and chain" syndrome. The person doesn't realize that she/he is shackled at the ankle (figuratively speaking) with this giant ball and chain, which is her/his early cultural and emotional conditioning. So she/he sees a new way of life that seems very exciting, and starts to run towards it with tremendous energy — only to fall flat on her/his face upon reaching the end of the chain. The length of the chain corresponds to the length of time it takes for the person to come into contact with that other, emotional, side.

Most people I've met over the years who were exploring alternative lifestyles (which is to say, somewhere in the vicinity of fifteen hundred people) never recovered from the first shock of falling on their faces. They headed back towards more conventional lifestyles, or alternatives less demanding of deep-seated psychological changes. The sixteen of us on the Keristan Islands represent about one percent of all the people who came into our "screen," who wound up coming through it all to the other side. For some still slightly obscure set of reasons, we had faith that we could figure out a way to unlock that shackle.

The key has been our gestalt process, "Gestalt-O-Rama," more than anything else. Outsiders often think it's a harsh process; that it's too intense. They especially feel that way when gestalt energy is directed towards them personally. What we direct towards outsiders in the way of gestalt is usually much milder than



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what we direct at each other. I don't see it as harsh, though. The intensity is directly proportional to the stubbornness of the old conditioned attitudes and behavior we are attempting to change. You don't blast a mountain with a firecracker when you're trying to clear a path for a new road. I like to think that when I am in heavy gestalt with my partners I am making love to them, because it means we are breaking through to a level of trust and closeness that we never had before. Which isn't to say that I don't have to brace myself and call out my reserves of religious strength when a heavy dose of negative input is sent my way. Acknowledging the existence of an ugly part of yourself is usually painful. Most of us have a history of getting defensive at such moments, at least some of the time. We're getting better at it, though. I think it's because we've all gotten a tiny bit of confidence in the belief that a little flaw in your character doesn't mean the whole thing's rotten and should be junked.

But back to me, and my emotional retardation and contradictions. There's no question in my mind but that the biggest contradictions and

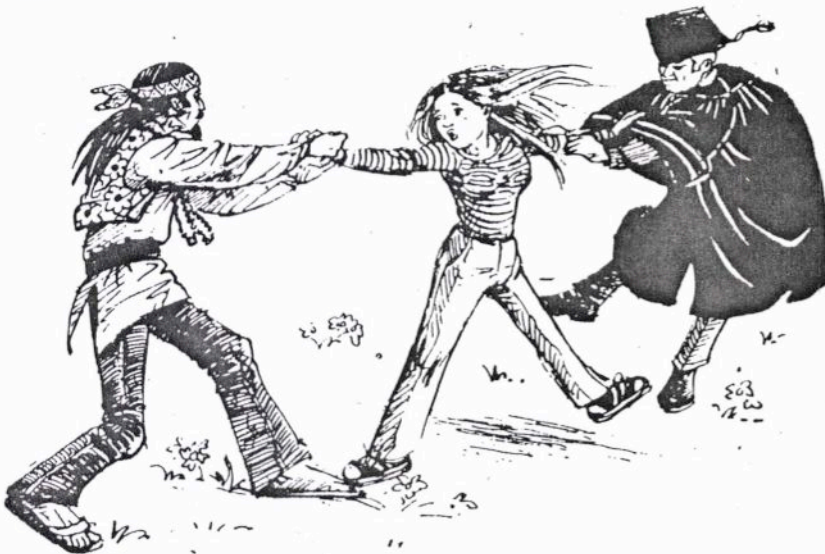
emotional conflicts I've had to work out stem from that great new quasi-religion of the West, Romance. You might wonder why I would call it a quasi-religion. The parallels between traditional religions and romanticism are to me both obvious and intriguing. Both are devotional. Both involve deification, whether of another real person or of an immaterial, supernatural personified concept. Both ensure to believers a measure of ecstatic experience; mystical ecstasy. Both lay their tracks early in the human mind through mythology — legend and fantasy type stories — heavy with symbolism and simplistic drama. Both are based upon premises that are mysterious, unprovable, and often irrational. Both can grip a person in a state of waking hypnosis which is so strong that the person doesn't even realize she/he has been zapped. Both tend towards excessive melodrama.

My personal theory is that in the last two to three centuries, since the Age of Enlightenment ushered in science and the Industrial Revolution ensued, the old magic-oriented religions have been losing their power. Most of their supernatural notions

are no longer relevant, let alone believable. Yet people still have a need for that charge of ecstatic experience, and for something that binds and sacralizes their social institutions. Enter romanticism . . . if you can't get loaded on 'the Lord, charge up on the boy next door. And anyone who's ever been exposed to Hollywood's romantic onslaught of the past 65 years (which means everyone) knows "instinctively" that each of us has a soulmate awaiting us somewhere, our other half with whom the experience of sex will bring us inner fulfillment and completion. Not only that, romantic doctrine states (and this is blasphemous by old religious standards) that if you are "in love," higher forces will smile upon whatever kind of fooling around you get into, even if the church doesn't. The old religions sanctified the institution of marriage. Romance, ironically enough, is sanctifying its dissolution.

But what in the world does it mean to be "in love"? I think this is the question that uprooted me from straight society and got me searching in the first place. When I was in junior high and high school in suburban New York, I was totally caught up in the glamour of the hippie scene. The ideals were so beautiful — love, peace, freedom — and not only that, so were the men. Almost every other rock star or country commundard photographed by *Life* magazine could have been a stand-in for Jesus or John the Baptist straight out of a Renaissance painting. Flowing hair, flowing costumes (or none at all), erotic, beautiful music with poetic lyrics and a classic good-guy/bad-guy orientation (the flower people vs. The system) . . . what could be more romantic? The only thing I couldn't figure out was how come more people didn't see it that way.

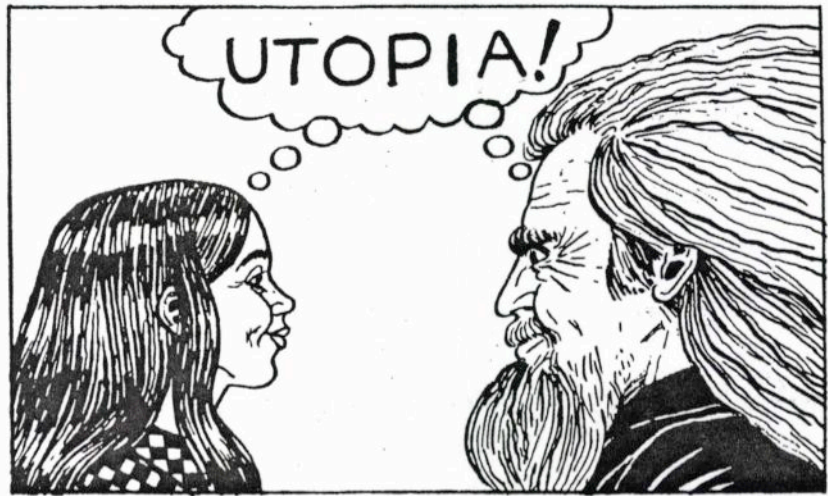
The ideals of sexual equality, coop-





erative living with friends, and being role models for a new type of liberated being of the future also appealed to my intellectual nature. Ever since I was a child I had related to the term "non-conformist." I recognized that even the hippies had many superficially conforming characters in their ranks, and so it was important for me to believe that my identity with that movement had some depth of meaning behind it. I believed that being in love in the hippie culture would be free of sexual stereotyping and game-playing, a blissful experience through and through. I don't know where I got this notion, other than out of my own imagination. I had certainly never met any people who fit that image in reality.

So by the time I graduated high school in 1970, my head was filled with a mass of contradictory notions. On the one hand I had fantasies of idyllic monogamous romance with some handsome hippie prince character. On the other hand, once having lost my virginity in a one-night affair with a person who ostensibly fit those descriptions, I found myself profoundly impressed by all the attractive men in the world and the possibilities for having sex with lots of them. Then there was the contradiction of being an ardent feminist, a non-believer in all modes of male chivalry on one side, balanced out by the ability to act slightly helpless under the right circumstances. Or the desire for depth and intimacy in my relationships, male or female, cancelled out by the impatience of wanting to get really close right away and pretend that one good conversation or sexual interaction meant that something deep and genuine had begun. And then there was the fact that I had always dreamed of doing something exciting with my life, breaking fresh artistic and psycho-



social ground, something vanguard and new, like Jack Kerouac or the Merry Pranksters in their times. Yet here I was, like so many other people, getting ready to go to college with no prospects for such an adventurous existence anywhere in sight.

I took care of that last contradiction first. One sunny afternoon in late August, 1970, during a pre-college hitchhiking vacation in Vermont, the thought came to me with great clarity that there was no reason in the world I could think of in favor of going to college. Not only that, I could become a real bona fide free hippie, on my own, living communally and learning anything I wanted to outside of the confines of institutionalized education. Almost as soon as these thoughts hit me I was joyously for them and my decision was made, even though I'd never considered such an alternative seriously before.

Of course, the setting helped. I had been spending some time hanging out with local street hippies and commune members, who were much more appealing to me both in their sense of independence and relevance than the people I'd met in colleges I'd visited. They were raggedy and easy-go-lucky, amusingly argumentative and makeshift mystical. They were also

full of contradictions and weaknesses of their own, as I would later find out, but these things I didn't notice at the time. All I knew was that these people had Class; they had a spirit about them. There was also the additional incentive of a newly-begun sexual relationship with a person named Jimmy, one of the native street hippies and a local drug dealer. My real quest in life was to learn about people and relationships, and understand the mystery of love. Moving to Vermont under all these circumstances seemed the perfect way to pursue this quest.

My stay in Vermont was short (four months) but intense. Jimmy turned out to be a far cry from the fairy-tale Prince. In addition to his drug business (for which he was busted soon after I moved there) he was an occasional thief, and when he wasn't being affectionately playful or roguishly charming, living with him was a big fat drag. My communal rooming house was a model of what not to do in communal living and in spite of my original adventuring spirit I was once again bored. What was even worse, I was acting out a melodramatic role in romantic burn-out that was eating away at my self-esteem. I realized for the first time that abso-



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lutely no one in my field of experience seemed to know what to make of sex, love or friendship.

The one ray of hope in that dim territory came to me when Jebby (a friend) and I read Steve Gaskin's *Monday Night Class*, and were transfixed by the description of his four-way group marriage. The description was very vague, but it was enough to spark a new fantasy in my mind. Jebby and I made a few attempts to organize a new, tight, artistically-oriented group marriage commune while still in Vermont. This didn't work, so we set out for California. Steve Gaskin and his people at the Farm in Tennessee have since given up group marriage as being too complicated and unworkable, but I will always remember him with gratitude for having put that passage in his first book. It really helped me through some confusing times.

I think that when I first stepped onto a San Francisco sidewalk, I felt like a Moslem seeing Mecca for the first time. What veteran of 1960s hippiedom did not think of San Francisco as Mecca? But soon afterwards I began to feel disillusioned. I had been mistaken in imagining that frequent free rock concerts in the beautiful, sunny park and friendly communal experiments galore would be part of the scene. I was also mistaken in imagining that liberated consciousness would be a normal thing to encounter in the people I met.

Being perpetually unsettled was getting a little unsettling. When I met Jud, I was meeting an opportunity to really develop all my fantasies and ambiguous yearnings for the first time. I think I realized that the moment we started talking, and consequently all my still-unresolved contradictions and anxieties rushed to the forefront of my consciousness . . . the forces of resistance. Where our

visions came together, Jud and I were remarkably alike. In almost every other way we were totally different — personality, style, age, manner, approach — yet complementary. It would be years before I would begin to understand how his mind worked. I'm still finding out, and I expect to for the rest of my life. It's one of the things that keeps our relationship interesting.

A few years after we met I recorded my memories of that momentous occasion. It was still fresh enough in my mind then for me to be able to recall many of the details I've since forgotten. This is what I wrote:

"The buzzer rang back at us and I pushed open the door of the old, Victorian Haight-Ashbury flat. It was a third-story flat, and we started up the long staircase. A few hours before, Jebby had made the call to P.A.S.S. Free U, a place we'd read about in the Berkeley Free U catalogue, and we'd been invited to come over and rap. I was beginning to get skeptical about ever finding a communal scene that was more than a shuck, but I had nothing to lose by coming along. Now, it seemed that this particular scene might be something a little different than I'd anticipated.

"The walls at the top of the stairs were covered with pictures, photographs of people looking like they were the original models for the late 1960s articles about communes, flower people, hippie celebrations and altered states of consciousness. It felt like history. I didn't have too much time to take in the background because at the top of the stairs, beaming down at us, was a big, rotund man in yellow flight glasses. My preconceptions went through instantaneous shock. This man was also silver-haired and silver-bearded and looked easily forty or fifty. It was a startling jolt for my ageism, a preju-

dice I would never have dreamed was in me . . . having never met anyone above thirty before who acted hip, it hadn't ever noticeably come up. But that was just a flash. I shoved it aside for the moment and met Jud. He certainly was putting out friendly vibes. We went and sat down in a large, funky room with a big rainbow mural on the wall. A woman came in with a mass of curly dark hair and cowboy boots and a big smile, and told us she was Qes, Q-E-S.

"Now the conversation opened up. For the rest of the afternoon a barrage of ideas flew at me with incredible speed and I doubt if I caught even half of them. I forgot about free U's. I forgot about the sixty dollars left in my pocket that was dwindling down day by day. I even, for short increments of time when the exchange was very hot, forgot to be vaguely anxious about something (subject always unknown). All of a sudden I found myself wrapped up in the thick of a conversation that centered around a word we had never uttered even in top psychedelic raps: Utopia. Utopia, Utopia, where hast thou been? Here I was talking about Utopia happening for real on the planet and it was the most natural thing in the world. What but Utopia could blend together ecology, art, religion, politics, population explosion, pollution, freedom, communal living, reality and dreams and still come out on top of the heap, free and clear and looking good? What took me so long?

"That was one hand of it. The other hand of it was that I couldn't quite relate to everything that was being said, especially by this man Jud. He talked like they (a very large number, it seemed) had developed a plan of living that was perfect and marvelous and, what's more, was the one and only plan that would prevail in the world. He said, "There are



about three thousand different communal experiments going on in this country, and they're like a whole bunch of sperms shooting out and one of those sperms is going to fertilize the egg, and we think we're it!

"It was a compelling thought but I resisted. Wasn't that awfully audacious? And then there was this group thing he was talking about, a group of twenty-four people, twelve women and twelve men, who lived together and all inter-related, that is, they all had sexual relationships with all the members of the opposite sex in the group . . . a far-out thought, for a second, and congruent with my own group marriage fantasies, but then, in the next second, in my head, why heterosexual, and what was the limitation thing, numbers, twenty-four?

"I had a hard time finding out if this group was imaginary or really existed. Finally I got the picture, that Jud and Qes were the first two people in a group like that. They weren't a couple, in fact there had been five of them in the group right up until a week ago . . . that's supposed to be progress? What happened? A bust-up, very dramatic, it's always a big thing when a group that's been together breaks up. Jud said that; Qes was agreeing emphatically. I got a whiff of something very deep going on in that statement.

"What were we into, Jebby and I? A big question. I pondered it. Slowly . . . 'Art, and —' And what? What was the thing I'd caught glimpses of, that golden thread? '— and religion.' 'That's groo-vie!' Jud boomed back with great enthusiasm. Had I really said so much? 'Women's liberation,' I added. 'I'm into that,' Qes said back. 'She's the president of women's liberation, and she's not going to let any men push any women around. That's in the play — we're



doing a play, it's called Buttonholes in Rags, it's a musical comedy.' That was Jud. 'We've got our own little theater to use . . . I want to make movies with learning consoles where you sit in a comfortable armchair with headphones on and listen to a stereophonic concert while you take in a beautiful lightshow-movie through the eyes . . . 'Multi-media!' I chimed back with delight . . . (hey, wait a minute, you're not supposed to get so excited, like you're really interested in this trip) . . . 'Right!' Jud was bouncing up and down with glee. 'I've written some songs . . . do you want to hear one?' We said yes. He proceeded to sing a long, vigorous song called 'Kerista.' It had a familiar ring to it, part Jewish, part Broadway, part something else I couldn't put my finger on . . . a fine song, sung with gusto. I was a little intimidated by such apparently uninhibited pleasure, or was it a little embarrassed that I like a song even though the world I'd moved in laughed off show tunes as corny? My mind was in a tumult of rapid

thoughts and impressions, back and forth.

"'What's a thing you've always fantasized about doing?' Someone was asking me that. (Finally, someone's asking me this, at last. Oh, no, a speech, a declaration of who I am, I'm no good at eloquence.) I snapped out of a reverie. No time to think, can't slow down the answer any more than you might have already . . . 'What I've always fantasized about . . . hmmm . . . well when we left Vermont I had a fantasy of . . . a circus . . . being in a circus . . . a traveling circus, like a band of gypsies, only multi-media, we'd be showing people how to uh — how to — raise their minds up, yeah, to show them a new picture, people who don't know anything except what they've learned all their lives . . . we'd show them a new kind of life, so they could start to learn again where they'd forgotten how, and it would be a joyous thing, always moving, always growing, new kinds of art, everybody tuned in together —' I stopped suddenly, caught myself, overcome with



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the awareness that everyone was listening to every word, not used to that total concentration of interest focused in on me . . . all of a sudden self-conscious again, but deep down, pleased . . . 'Sounds great!' Qes exclaimed. 'Marvelous!' Jud boomed, 'that's just what we want to do!' I knew I was blushing and wished I could stop.

"A clatter of feet sounded on the stairs. One after another, a stream of little boys rushed into the room, got introduced and rushed out again. This is Arn, this is Tux, Fupper, Leo, and a girl too, Sharon . . . Qes was saying, 'These are my boys . . . this is my daughter . . .' I lost track in the confusion, and asked for a recount. There were five of them, I learned, all Qes'. Whew, five children. Qes was thirty-two. I was exhausted at the thought. Jud wasn't the father of any of them. The children were followed up the stairs by a young man with a dark complexion, dark hair pulled back in a ponytail, and eyes that somehow made me feel a little uncomfortable, eyes sort of nervous, that seemed to be looking at something else while he talked to you. His name was Keg. He had just brought the children back from the beach. In the conversation that followed I gathered that Keg was one of the people who had been in the group up until a week ago. There was a jargon I didn't understand, something about dash-one, dash-two — designations of groups, I thought. It seemed wary, military and stiff; strange, if nothing else. Keg's vibes were wary, as though he didn't know if he were on safe or hostile territory.

"After a while he left and went over to wherever it was he has moved to. The conversation continued, but by now my head was saturated and I had a tough time just keeping my thoughts from drifting. We moved into the kitchen, cluttered but cozy. The talk was now turning to the

future, the personal future. A welcome to move in. It was moving so fast . . . Jebby seemed ecstatic. She, Qes and Jud were right up there still. They all seemed to be acting like moving right in was something anyone in her/his right mind would take for granted . . . after an afternoon like this, was there any other possible choice? I became worried. I wasn't feeling the high they all were talking about. There was a vague sense of something exciting going on, but a stronger sense now prevailing of caution, reluctance, aversion . . . I didn't know what it was. Jebby wasn't paying any attention. Her decision was already made up; she was moving in tomorrow.

"What about you?" The spotlight switched over in my direction. In an instant the options of returning all alone to Chattanooga Street and moving out by myself into the city flashed through my mind, then the image of the long trek behind me, then of exhaustion, then a diffused, reeling spray of all the talk of the past hours . . . something in my stomach was tight, very tight, some kind of fear, ageism, all of my past rolled into a tight ball in the pit of my stomach . . . no . . . no, I can't let that grip all my mind too . . . I have to resist, but resist the right things, not resist good, new ideas when that's not the source of the worry at all . . . then the tight fear coming down again . . . then fighting it off . . . Utopia . . . Utopia . . . but this is a forty-eight-year-old man, thirty years older than you . . . Utopia . . . and he's fat, too . . . art . . . there's no one best trip . . . Utopia . . . ideas . . . Utopia . . . you can't set a number for living around . . . they've been at this for years, but look, just ideas, where are all the people . . . no, these are real people, and what's time have to do with a vision . . . yeah, what's that got to do with me, anyway, I'm a free

person with my own mind and choice. Utopia, UTOPIA — 'Yes, I'll stay!'

"I had an instant tremendous highness with the other three in the room. In another instant the wave of ambivalence swallowed me up again and the high vanished. But the words were already engraved in time. I was moving in tomorrow. In my own mind I was now committed to at least giving it a fair chance, so I held in the doubt and went back to Chattanooga Street to get my things and return, with Jebby, in the morning."

. . .

In the early days we spent a good deal of our time feeling rather delighted with ourselves for having come up with such a simple solution to the problems of the world. It seemed so obvious . . . that if only people had enough good sexual variety at home, they wouldn't be drawn to infidelity and burn-out; that if people based their personal relationships on shared ideals, instead of the romantic "zap," the illusion would not dry up and the relationships would stay fresh . . . that people in group marriages could raise their children with multiple parenting, a much better deal for all involved . . . share their money and resources with a much larger group of people than just one partner and kids, cutting living cost dramatically and equalizing the distribution of wealth in the world, save energy and require fewer material items per person through cooperative living, thus helping to solve the ecology problem . . . reduce unemployment by enabling people to work less time for a good standard of living, thus opening up more job slots for others . . . the list of features went on and on. I felt sure that if a person could only understand it, she/he would have to join us. Which is a premise I still believe. But it's clearer to me now than it was then



that most people look at it from a different point of view.

The first combination of people to form into a family group that had a semblance of longevity to it were Jud, Keg, Jebby and I. Way, a good friend of mine from high school in New York, liked what I told her about the trip in my letters, and came out to join us about five months after I had arrived. Keg was a songwriter and a musician, and in one of the songs he had written for Qes' children (Qes had withdrawn from the group shortly after I arrived) was the line, "In our Purple Submarine, it is such a groovy scene . . ." At about that same time, we had some people moving into one of our flats that was sort of a transitional or halfway house for people checking out Kerista. We began to make lists of the standards or rules for being involved in the scene and living in the space, the first written version of our social contract. Somewhere in there we started to look at the process as a sort of game, what with the playing rules and all, and we called it the Purple Submarine Game. Later we dropped the game part of it, but the Purple

Submarine stuck with us and is still, today, the name of my B-FIC.\*

We were a lot more zealous about everything in those days. We could hardly contain ourselves from running out the great benefits of our lifestyle to pretty much anyone, including people we picked up hitchhiking, people we were trying to get funding from for our projects . . . if they would listen, we would talk. Not only would we talk, we would ask them why on earth were they so stuck in their unhappy and mediocre situations when this great new option was now available? I really think we were more naive than arrogant, though it's possible there may have been a shade of that in the mix too. In any case, we gradually realized that it was not just a matter of getting a person to listen to the ideas and agree that they made sense that resulted in that person's wanting to join us. The real issue was, is this individual at a turning point in life, and if so, is she/he free to make the move? We soon had a list of alibis a mile long for why people could not get involved. This often prompted

\* Best Friend Identity Cluster; family group.

Jud to tell the story of the man and his donkey. A man in a village needed to go to the market, and he wanted to borrow his friend's donkey. So he asked his friend if he could do so. "No," was the response.

"Why not?" asked the first man.

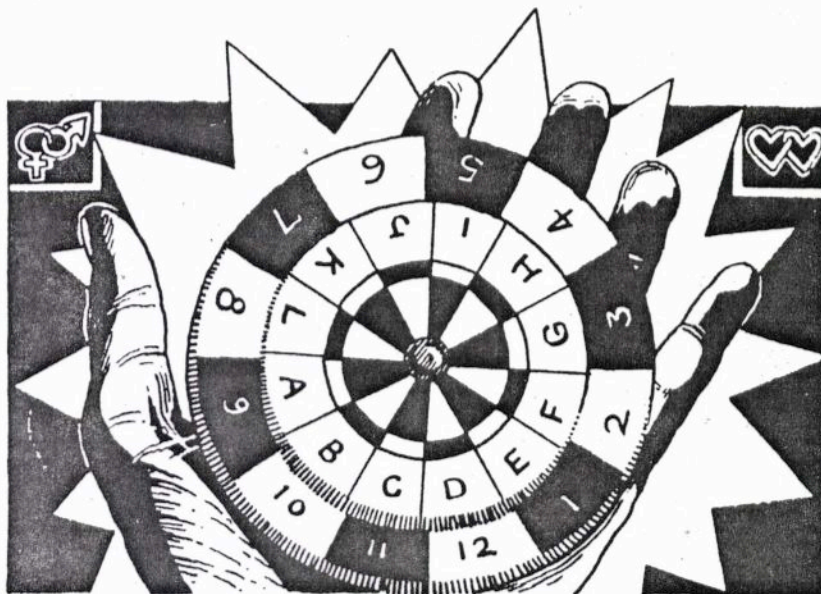
"Can't you see? My donkey is tied to the fence."

"Tied to the fence! What kind of an excuse is that?"

"One excuse is as good as another. I don't want to lend you my donkey!"

We discovered that most people's donkeys were tied to fences. Basically, most people did not want to join us. Most didn't even want to consider it, even the ones whom we met because they were searching for an alternative lifestyle. In fact, very few people could even talk about the whole subject intelligently without short circuiting on the conversation. There was the time, for instance, when we were talking to a woman named Francine. We were trying to explain to her the concept of polyfidelity (this term had not yet been coined) and how the sleeping schedule worked. I had made a little contraption to illustrate the idea, consisting of two circles of cardboard, one about two inches wider than the other, with the smaller one attached to the larger one by means of a little brass fastener through the centers of both circles. Each circle was divided into twelve sections. The sections on the little circle had letters on them, A through L, representing the vaginas (women) in a full group family; the sections of the bigger disk had the numbers 1 through 12 for the penises (men). The idea was that each day, the top wheel made one turn, showing how each combination of partners would sleep with each other sequentially for twelve nights until they got back to the beginning of the cycle and started again.

Well, Francine had heard us talking





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about all this for hours, but I guess she just wasn't getting it. But when she was handed the little cardboard wheel, she took one look at it and turned very pale, and began sputtering and stammering when she spoke. Suddenly she had understood. She never came by again, which wasn't unusual. Francine was one more individual in thousands who have passed through our "clinic," who have all helped us to realize just how potent and deep-rooted this matter of cultural transformation really is.

When Jebby moved out after the first year, I was very shaken. Jebby and I had teamed up in Vermont and had many high adventures together. She had also been an inspiration to me during the first months that I was on the scene, because while I was wrestling with ambivalence about what course my life should take, she shone as a radiant example of a woman who had truly found her spot.

The change happened very unexpectedly one day, with no forewarnings, at least none that I was aware of. After a night with Jud in which Jud felt that Jebby had seemed remote and cool towards him, Jud asked her if she thought she would be happier just being platonic friends, not as a suggestion, but as an honest gestalt question. I could not have been more surprised when she responded by saying "Yes." In the conversation that followed she said, in a faraway manner that was very uncharacteristic of the person I had lived with, that there were "forces bigger than me pulling me away, and I don't know what they are but I have to follow them."

This was the very first time I had ever witnessed the phenomenon of what we came to call "non-clinical schizophrenia," where a new or latent subpersonality suddenly plops into the person's psychic driver's seat and directs the individual to make a very

abrupt reversal of her/his course in life. All of this occurs without apparent precedent or conscious reasoning. The biggest reaction I had to Jebby's schiz was a wave of anxiety that would come and go, focusing on the fear that the same thing would happen to me. Without knowing it, the worry went, I would suddenly be overcome by an irresistible urge to throw away all the things that were important to me in life, leading me back to an existence that would never make me happy, yet was nevertheless inescapable. If it could happen to a person I believed was basically just like myself, why not to me, too?

My viewpoint now is slightly mellow than it was then. If a person's critical faculties are clouded, for whatever reason, so that she/he is able to make a new decision of what to do in life only through discorporating, it needn't mean that her/his well-being is forever lost. I've watched quite a few schiz-outs happen over the years, in people who had been with us for as long as four years. In every case, the person's macro-consciousness was moving her/him toward a position in which she/he could be more comfortable, holistically speaking. I say "comfortable" rather than "happy" intentionally, because, contrary to everything I would have ordinarily thought, happiness is not necessarily the thing that motivates a person to make a big change in life much of the time. When I talk about losing some of my wide-eyed naivete through experience pounding its lessons into my brain, this is one of the things I'm talking about.

When Jebby left, I found the experience scary and unsettling, because I barely comprehended any of the issues that were involved. Even now as I write, almost twelve years later, I am aware of how little we understand of human psychology in general, and in particular, the psycho-

logy of growth and change. But I do feel I know a little bit more than I did then.

One thing, for instance, that is much clearer now than it was then is the phenomenon of "subpersonalities," and how they operate. This has become a basic part of Utopian Psychology theory, but it has only begun to emerge with clarity in the past three or four years. Each of us has a large number of separate and distinct subpersonalities coexisting and rotating around within our overall personality complex. In an optimally healthy person, all the various subpersonalities are in alignment, so that they do not operate in contradiction to each other. For instance, a subpersonality that likes promiscuous seduction, in a non-promiscuous, fidelitous person, would not be repressed in the sense of being denied or eradicated, but would be recognized and "contained" (with allowances for fantasy). To allow both the promiscuous and fidelitous-oriented subpersonalities free reign would create a state of contradictory confusion.

We've written quite a bit on this subject so I won't digress too far into it here. But having recognized how each of us does have this wide assortment of subpersonalities, we've been able to do a lot of work on bringing them into alignment inside our heads. Those who "schized out" of Keristan identity apparently didn't have the understanding, ability, or desire to bring the subpersonalities that were pulled in other directions into balance with those that did want to be Keristans. I don't regret their decisions to move on. Even if they only sought a little less of certain types of stress in their lives, rather than greater happiness and fulfillment, that's reason enough to do it. It's everyone's duty to be where she/he will be most comfortable.

There really are stresses that are



unique to this lifestyle. One of them is "frontier stress," which comes from being in the vanguard of developing an authentic, new cultural system . . . and living in it, when all around you people are living in more traditional ways. Sometime we are the recipients of incredulity, ridicule, and even animosity for our beliefs and practices. More often, though, we are the recipients of blank stares or incongruous remarks, making it clear that the person we are talking to hasn't understood a word we've said. I don't mean to make it sound too bad. Lots of folks *do* understand at least some parts of what we are doing, and appreciate it. Still, you don't become a Keristan and expect everyone you've ever known to send you flowers and congratulations cards. Maybe later this will happen, when there are more of us. Even so, the old friends and relatives do come to respect the trip and give it their blessings, but it sometimes takes a while.

The biggest single obstacle I can see to people joining us is the matter of working on yourself. Somehow, naive flower child that I was, I always imagined that *everyone* wants to become more refined, sensitive, and aware. Now perhaps a lot of people do . . . but the really naive part of my assumption was that everybody would be willing and eager to put *energy* into making that transformation happen. Personal growth is very rewarding and satisfying, but *oi*, does it take effort! No magic formulas can make it happen. So, here we have a group of individuals who are dedicated to working on themselves in an active sense, and together we have evolved a no-nonsense process for doing this which is consistent with our larger future vision, ideals, and with the premises of Utopian Psychology. The Gestalt-O-Rama "do-it-yourself mental health" process really does

work, but only to the extent that an individual is prepared to throw her/himself into it with sincere gusto. Also (and this is the big one), to the extent that the individual is willing to absorb constructively critical input from her/his friends. Most people are willing to do this some of the time. So far, however, the person who is willing to open her/himself up to such input (and to intelligently processing the input) on a constant basis is a very



rare specimen. This is not to say that within the Gestalt-O-Rama process you are always getting lots of negative input. On the contrary, with the process you also get a lot of positive input and have plenty of times where you are getting no direct, personal input at all. But you have to be prepared, psychologically, for it . . . and be prepared to *give* feedback, both positive and negative, as well.

There are times when I review all

this, and review the fact that the world's problems continue to mount at a rapid pace, and think about the possibility that long before we gather together a confederation of people large enough to counteract these problems, they (the global problems) may be beyond repair. At such moments I wallow in melancholy, and do what I can to minimize the discomfort of feeling helpless and discouraged about the human condition. My mood range today stretches into much deeper depths, on its low side, than it ever did when I first signed on as a Utopian almost 13 years ago. In the early years, in fact, we believed Utopia was a place where everyone was happy all the time, no depression or low moods whatsoever. It's a little hard to recollect how we put that one together. I think it came from a combination of feeling enormously relieved to be out of much *more* stressful lifestyle packages, believing that a mass movement to Utopianize was just around the corner, and being largely preoccupied with the mind-consuming tasks of figuring out the fundamentals and theoretics of our present-day model. Also, I think perhaps we — or I, at any rate — may have denied that some of the stresses I felt at times were actually pretty uncomfortable, because I *wanted* to believe in the ideal of a stress-free Utopia.

Things are different now. It might sound as if we have gotten less optimistic, less cheery, than when we began, but this isn't really true. Though my low moods are lower, I think my highs have hit higher peaks, and in general, my consciousness is much broader, seeing things with more depth, than when we got started. The lows, too, now concern themselves frequently with awareness of very real issues of suffering and crisis in the world. In the past I was more ignorant of these matters, and



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more able to avoid thinking about them directly . . . most of my lows and anxieties were focused on myself. Though the new lows are discomfoting, I don't really dislike them. They make me feel more in tune with reality, more empathetic.

What it means, really, is that our optimism has gotten more seasoned, less Pollyannish. Because in spite of greater awareness of just how difficult it may be to generate interest in a Utopian plan and lifestyle package, we are more than ever convinced that the plan itself appears flawless, and that we have only barely scratched the surface of finding the means to implement it on a broader scale. On top of this, we have in the last couple of years learned about the existence of morphogenetic fields. These are immaterial fields in reality which are effected by new, evolutionary developments; in a sense, a new biological or behavioral change is "recorded" in the M-Fields. These, in turn, "resonate" the new developments so that the new ability or behavior becomes easier and easier to do.\* What this signifies to us is that every time we do something that has never been done before — overcoming jealousy, for example — we are creating or strengthening an M-Field which will eventually make it easier for others to do the same thing, which at one time was considered impossible.

I am still deluded or gullible (or astute) enough to believe that time, and the M-Fields, are on our side . . . that the Utopian themes to which I've attached my life will some day come into their own. What that timing will be, however, I'm a little more willing to leave up to the Grand Designer.

\* For more information on the theory of morphogenetic fields, postulated by scientist Rupert Sheldrake, write to *Brain/Mind Bulletin*, P.O. Box 42211, Los Angeles, CA 90042.

## On Beyond Jealousy:

### Keristans on the Donahue Show

*In the May 1980 issue of Psychology Today there appeared a lead article on the subject of jealousy. Featured in the article was a two-page spread entitled "Polyfidelity: the Kerista Village Ideal," which discussed the Keristan communal experiment, with its total absence of jealousy. When we first saw the spread, Jud said, with humor, "Here comes Phil Donahue!" Sure enough a few days later, we received a call from a staff person on Phil Donahue's Today Show segment. Laf and Eve flew to Chicago to do two 7-minute spots on the subject of polyfidelity and jealousy. At the end of the taping, Phil commented that it was a lot to try to get into such a short run. Eve said, "Why don't you put us on your regular show?" . . . which he did. So Eve, Lil and Ram went to Cleveland, and the contents of their conversations on the Donahue show are transcribed here. The transcendence of jealousy seems to be the favorite theme of newspeople when contacting Keristans. We have since appeared on a number of other talk shows around the country talking about how we did it, including a recent spot on 20-20. — Ed.*

DATE:

July 1, 1980

PLACE:

WEWS-TV, Cleveland, OH

Appearances:

Mr. Phil Donahue

Dr. Gregory L. White

Kerista Villagers



*Audience:* (applause)

*Mr. Donahue:* Thank you. I'm glad you made it. Thank you. Thank you very much. Thank you. Whenever I feel blue, I'm coming here. You are the best happy pill I've — You're the best natural high you could have. This is our second show from my hometown, the best location in the nation, Cleveland, Ohio.

*Audience:* (Yea/) (applause)

*Mr. Donahue:* We have in our company here in Cleveland, three members of Kerista Village, which is located in the Haight-Ashbury district of — San Francisco area, huh? Bay area. Also here is Gregory White, Ph.D. Dr. White is a social psychologist. The three on the right are members of this village. Let me tell you what I know about your village, and you let me know — This is an experiment in communal living, in which relationships are not monogamous. How many men?

*Ram:* There are eight men.

*Lil:* Yeah. Eight men and seven women in our community, and two children.

*Mr. Donahue:* Okay. And you are — I'm sorry to go right for the — We're all wondering about the sex part, you know.

*Audience:* (laughter)

*Mr. Donahue:* Apparently, you do sleep with each other.

*Lil:* Right. The family structure that we have is called polyfidelity, and as the word sounds, it's fidelity to a group of people in family units. Now, of the 15 adults who are in our community, we are not all in the same family, so we are not all sleeping together. There's one family of eight adults, another of three, another of two, and there are two individuals who are not members of any family. They are looking. (Chuckles)

*Mr. Donahue:* All right. There's only one family of eight adults?

*Lil:* Yes

*Mr. Donahue:* But how do you go to bed with one man on Tuesday and another man on Wednesday, and then feel good on Thursday?

*Audience:* (laughter)

*Lil and Eve (together):* Oh it's very easy! (laughter)

*Audience:* (laughter)

*Eve:* It works out just fine. I mean, we think of ourselves as best friends. Actually, we call the kind of family that it is a best friend identity cluster. We take a long time getting to know people before they would come into it, and it's very selective. I think it's as selective, probably even more selective, than a marriage

might be because all the people have to be very compatible, not just two.

*Mr. Donahue:* But how — Why isn't this immoral?

*Ram:* Why isn't it immoral is — To me, it's very obvious because I see nothing wrong with having a best friend relationship with a man, as well as with a woman, and I also feel a very natural desire to experience intimacy with more than one person.

*Mr. Donahue:* But aren't you jealous of the other guys that are sleeping with your —

*Ram:* No. I have a lot of confidence in my ability to be charming, and I'm selecting as carefully —

*Audience:* (laughter)

*Ram:* — as any couple would select their mate. I'm selecting the people to be in my family.

*Mr. Donahue:* Right. Right.

*Eve:* But let me tell you something about the morality thing. We are fidelitous. We do intend to spend the rest of our lives together, to raise our children together —

*Mr. Donahue:* — You are faithful to the other people in your family, you're saying, even though there may be more than one man involved.

*Lil:* That's right. Very much so. We feel we are in love with each other. We feel, in fact, that in a lot of ways we're very traditional. There are just a few more of us.

*Mr. Donahue:* So you wouldn't see someone here in Cleveland on the sly, so to speak, before you leave. Seriously, that would be cheating, huh?

*Ram:* Definitely not.

*Lil:* Yeah. Our standard on fidelity is absolute. That's why we're in the thing. And basically, what we're looking for, I think, is the best of both worlds between traditional marriage, monogamy. We wanted the trust and the depth of intimacy, the lifetime intention of involvement, and we wanted to be raising children together, but we also found that, as individuals, we wanted *variety* in that intimacy, and so our new structure is to try to combine the best features.

*Mr. Donahue:* But you've got to like some guys better than the others, or one guy better than the other. I mean, there's got to be — Huh?

*Eve:* Well, people always bring that up, and I guess — I think we're all so used to that, and we're all so convinced just from what we see around us, growing up, and the way we're conditioned, that we expect that to be so, but we've found that it's something you learn, not something that's innate in people. And, of course, everyone is different. I mean, there's no way that my relationship with any one of my partners is gonna be identical to any other, and yet, I can appreciate the



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uniqueness. I think, to some degree, you have to learn this new way of thinking, of cultivating . . .

**Lil:** One of the very good analogies is the analogy of fruit, that you like all the different kinds of fruit, and if you had to choose which fruit you would eat to the exclusion of all others for the rest of your life —

**Audience:** (oh)

**Lil:** — (laughter)

**Mr. Donahue:** Did you understand the “ohs”? The problem here is that we’re talking about people, not fruit.

**Audience:** (laughter)

**Lil:** Right.

**Mr. Donahue:** Well, it’s not —

**Audience:** (applause)

**Mr. Donahue:** This is not —

**Ram:** — But the real question here is, is there anything inherently wrong with forming best friend relationships with more than one person? Is there anything wrong with having more than one person in your primary relationship ring?

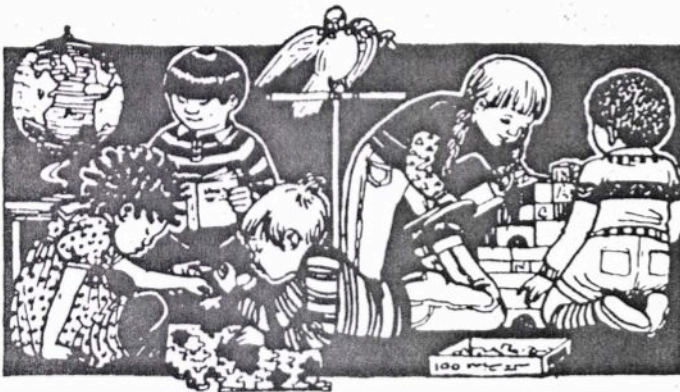
**Mr. Donahue:** What about children, offspring? Who’s the father? And do you care? And —

**Audience:** (laughter)

**Eve:** It’s worked — We decide before who the father is, but all of the people in the family, all the men, for instance, are involved in raising the children as fathers; all of the women participate.

**Mr. Donahue:** But you do know who your — What do you do, practice birth control, if you want to have a child, for all the men except the one that you want to father your child? Is that how it works?

**Eve:** Uh-huh. But it isn’t a question of wanting one person to father the child, in the sense of being preferential.



**Mr. Donahue:** You want your child to be raised by more than one man —

**Eve:** — Right.

**Mr. Donahue:** — in a loving way.

**Eve:** All of the men and all of the women in the family and in the community, as a whole, are taking responsibility for parenting.

**Ram:** It’s really a beautiful idea. I mean, if you can imagine a wholesome, nuclear family, where there are two loving adults, and the child had benefit of two loving adults. Well, we’re talking about a child having the benefit of 15 loving adults.

**Mr. Donahue:** Yeah. But what does it do to a child who grows up in a monogamous, nuclear family society, when he goes out and he realizes he’s got two or three fathers, and the other kids only have one?

**Eve:** Well, we’ll have to see. They’re pretty little, yet, but I think the base of security they have is very strong. I mean, they know who their natural parents are.

**Mr. Donahue:** Sure, Okay. This is not to pass judgment on you, and I truly — I appreciate — I asked you to be here because it’s a fascinating study, and certainly, an unusual lifestyle that you’ve chosen. But you understand, I’m sure, that you are a parent’s nightmare. I mean, this is what — Do you have any idea —

**Audience:** (applause)

**Mr. Donahue:** You understand that. All right.

**Ram:** But that’s not true because of some of our parents don’t feel that way at all.

**Mr. Dohanue:** How about your folks? I mean, your folks are living.

**Lil:** My mother’s living.

**Mr. Donahue:** You understand that. All right.

**Ram:** But that’s not true because some of our parents  
**Lil:** Well, I think it did come as a shock to her, and she still doesn’t agree with many of the fundamental principles that we’re living by, but I think she has a tremendous amount of respect for my sincerity, for all of our sincerity, and she’s very supportive. I think our parents have a range, in terms of how supportive they are. Some are very supportive. Some think it’s marvelous.

**Mr. Donahue:** How about yours?

**Eve:** I think it’s pretty similar. When I first got into it, which is going on ten years ago, my mother was very surprised. Both my parents, but particularly my mother. She was, I don’t think, happy about it, but I think over the years, she’s gotten to know some of the people and realizes we’re all good people, that we are sincere, that I’m happy, that my child, her grandchild, is being raised



by good people in a very positive way.

**Mr. Donahue:** Why did you do this? Was there something about the world you left that you didn't like?

**Ram:** Well, for myself, I had tried, in a very sincere manner I had tried monogamy. I was raised in a good Catholic family. I was raised to believe that one person would make me happy in my life, and I gave that a real go-around. I mean, I really went at it sincerely.

**Mr. Donahue:** I'm comin' to you, Sister, in a little bit. I'm gonna need your help.

**Audience:** (laughter and applause)

**Mr. Donahue:** We've got a nun in the front row here. I'm sorry.

**Audience:** (applause)

**Mr. Donahue:** Go ahead. What's your point now?

**Ram:** But it just burned out. I mean, I gave my best. I tried a romantic relationship. She was giving her best, and at some point, it broke down. And I refused to pin the blame on myself or the other person, saying that, "Well, both of us must have made mistakes or something." When I finally analyzed it, it seemed like to me that I was simply not interested in that type of lifestyle.

**Mr. Donahue:** All right. How about you? What about the — Tell us your feeling —

**Lil:** Well, I think that the same thing was true of me as it was of Ram. I myself flip-flopped in between very serious monogamous, romantic relationships and a looser world of affairs, and so forth, or whatever you want to call it. And there I found — In affairs I found a superficiality, a transience. I mean, I really wanted a family. I really wanted permanence in my relationships, but both of those systems didn't quite make it for me, and when I heard about polyfidelity, it made common sense to me, from the first, and then I just had to figure out, "Is it for real? Does it work?" And so I observed for a while, and it seemed to, and so I made the jump.

**Eve:** In my case, I think, there were two things that I felt uncomfortable with. Personally, I don't know that it would — I knew it wasn't so for a lot of people, but for myself, the other lifestyles — the more traditional lifestyles made me feel like I was gonna be either bored, that I wouldn't have enough friendship and enough interaction with people as I wanted, and also lonely. And they kind of go together. And I felt this was an alternative, which I wanted to explore.

**Mr. Donahue:** Couldn't you do that with a bungalow and a vegetable garden, and a husband and a car with — station wagon with wood on the side?

**Ram:** But see, I don't think we're unique. I don't think

we're unique. Statistics show that only 13 percent of the people in this country live in a traditional nuclear family, where the father goes out to work and the mother stays home and raises the children.

**Audience:** (Oh)

**Ram:** The statistics — You can question it, but it's that way.

**Mr. Donahue:** His point is not that 13 per — Now hear his whole point. Thirteen percent of the people live in a



nuclear family situation where the mothers stays home every day, and the father goes — I'm not — It is true, that fewer and fewer kids are being raised by a mother who stays home and a father who goes out to work. That's your point. How do you feel about this Dr. White? You're the — Huh?

**Dr. White:** Well, as I've been listening to the audience, I'm fascinated by their reaction. I could imagine if they wore robes and came from some far off continent, and had rings in their noses, and all that. The audience might think, "Oh, how very interesting all that is. What an interesting culture." I think one of the fascinating things to me, having learned a little bit about the Kerista Commune, is that they have tried to build a new culture. In fact, a lot of the things they've done is from a cultural point of view, they've changed the way of organizing a culture, which, when you look anthropologically, predisposes to jealousy. For example, we know anthropologically, that private property exists along with extreme jealousy in different cultures. And one thing they've done is to work to enlarge the definition of property to the commune, rather than just individual property. So part of the reaction is they're a part of us. They look like they could be brothers or sisters or children, and yet, they have a culture which is quite different. And that's where the contrast is interesting.

**Mr. Donahue:** Are you saying to us that these young men and women can live in this situation without being



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jealous of each other?

**Dr. White:** Well, I believe their experience, that they don't get jealous. And from what I know of how they've organized themselves, very consciously trying to construct a different society, small as it is, is that from the research of colleagues, as well as myself, they've hit upon structures which would really reduce jealousy tremendously. It's not inherent.

**Mr. Donahue:** Let's find out what these folks think about this.

**Woman in Audience:** Some of the thoughts that came through to me when you were talking was that you found that you tired of a monogamous marriage. I've been married eight years, and I found that interest — to have an interesting marriage, you have to work at it. It isn't given to you. You have to —

**Audience:** (applause)

**Mr. Donahue:** They agree.

**Ram:** I agree with you. I don't think — I'm not saying that you shouldn't have to work at a relationship, but I think at some point, if it becomes bogged down, where it's hopelessly — where equality is not present in a relationship, where you're losing self-esteem by staying in it, I don't think you owe that to anyone.

**Mr. Donahue:** Right. So what's your point?

**Woman:** My point is, is that I think that they're copping out, that they haven't given their marriage the all that it deserved.

**Audience:** (applause)

**Mr. Donahue:** Can I just chat with her a minute? You know, we really don't have an altogether, rah, rah, hooray, aren't we proud of this, record, in terms of marriage and monogamy in this country, huh? Will you give me that? And there are a staggeringly large number of people in marriage who are being cheated on. Now why is that? It is — And all they're saying is, "Look, let's try it this way."

**Woman:** Well, you'd have to probably go to my background. I try to apply Bible principles in my life and —

**Audience:** (applause)

**Woman:** — my husband and I are faithful to each other because of our religion, and because we have applied Bible principles. But aside from that, we have worked very hard to continue to make our marriage interesting, and to excite one another within the marriage arrangement, as God intended.

**Audience:** (applause)

**Lil:** I think that's just fine. I think that's a good thing. And I think there are a lot of good marriages. I think all

that we are saying is that here's an alternative. There are some people for whom marriage is not satisfying, and for whom it does not work. Now do those people, such as ourselves, have to be forced into something that isn't gonna work for us?

**Mr. Donahue:** Well, the suggestion is that if you tried it, you'd like it, that you didn't give it a chance. I think that's one of the points of this.

**Ram:** Right. But you're implying that there's only one way to have a culture, and I think that the American culture is built upon diversity in thinking, and I think we fit right into that.

**Audience:** (applause)

**Woman in Audience:** Are these the same people you started out with, when you began? Or do you have a big turnover?

**Audience:** (laughter and applause)

**Lil:** We began in February of 1971. Eve was one of the co-founders, Eve and another man, and people have been joining at different points over the last nine to ten years. There is very little turnover of people, once people find themselves in the experiment for more than three to six months, for instance.

**Mr. Donahue:** Yeah. How many — I'm — How many people are in your family?

**Lil:** Eight; five women and three men, and we have two children.

**Mr. Donahue:** Now who decides who's sleeping with who on Tuesday?

**Audience:** (laughter)

**Lil:** Well, what we have is a balanced cycle for that, which is just set up from the time you join the family. It happens to be chronological. So I was the second woman to join the family, so I just know that I sleep with the person that Eve slept with last night, and so and so forth.

**Audience:** (Oh)

**Mr. Donahue:** In other words, it's not potluck then. There's some order to this.

**Lil:** Yes. Uh-huh.

**Eve:** Yes.

**Mr. Donahue:** In other words, you know who you're gonna be with Friday.

**Lil:** Yes. And that way, I don't have to put any mental energy into thinking, "Well, who am I gonna sleep with tonight?" Or making eyes at dinner. So, I mean, it's just a very ceremonial part of living.

**Audience:** (murmuring)

**Mr. Donahue:** Right. Now, obviously, there are some nights when you sleep alone.



**Lil:** Yes. Which is no big deal. (laughter)

**Woman in Audience:** I'd like to ask Dr. White a question. Going back to his comments about jealousy, it seemed to me that he was implying that jealousy was automatically a negative response to a situation. I would question that, just as I would question whether or not anger, love, joy, any of those normal, human emotions are either positive or negative. I think it's what we do with those responses that counts. So that I wouldn't see jealousy, necessarily, as negative.

**Audience:** (applause)

**Dr. White:** Oh, I absolutely agree. In fact, in some respects, jealousy is a wonderful thing. It tells you that you have doubts, maybe, about the relationship, or about yourself, helps you maybe to work on it, and it can have very positive results. And I agree, it's what you do with it.

**Audience:** (applause)

**Mr. Donahue:** Yeah. But don't you know people that are just terrified? Aren't there women who just can't take their eyes off him throughout the entire cocktail party because he might be talkin' to somebody who's you know what? I mean, isn't that a terrible drag though, really? And aren't there a lot of people who suffer? Men, as well.

**Woman:** I guess I would see jealousy more as the natural response which comes from a relationship where two people have a sense of caring about each other and belonging to each other.

**Mr. Donahue:** Yeah. But there are some jealousies that are just staggering, they're stifling, they —

**Woman:** Sure. And there are angers that are staggering and stifling, and there are joys that are stifling.

**Mr. Donahue:** So you felt that you know what jealousy



is. Does your husband?

**Woman:** Certainly.

**Mr. Donahue:** And you're saying — Well, you say certainly. Isn't it an awful feeling to have, though?

**Woman:** I think it's what you do with those feelings. I think to say that those feelings, in and of themselves,

are good or bad . . . I think it's how we handle them.

**Audience:** (applause)

**Lil:** I used to be an exceptionally jealous person. And I agree that what you're trying to protect sometimes in jealousy are positive aspects of the relationship, but what I want to do, what I have done, is try to preserve those positive aspects without that uncomfortable feeling 'cause I found it a tremendously painful experience.

**Mr. Donahue:** You had it, huh?

**Lil:** Oh, yes. (laughter)

**Mr. Donahue:** You mean boys would, when you dated — And is that it?

**Lil:** Yeah. And also, I was very flirtatious, myself. Part of that was because I wanted to make the other person jealous so we would have an equality of jealousy, and it was a very circular kind of feeling, very uncomfortable. I found myself in it frequently.

**Woman in Audience:** I'm concerned about the children. Who is responsible for disciplining them? I think when you have three men and five women that there would be a conflict in who would be disciplining the children.

**Eve:** We call the process we use for raising our children multiple parenting. We make a tremendous number of decisions about raising children, and everything else, before people even come together. Things are talked out so we understand how we want to go about it, and continually, bringing up the children, we are discussing what's going on with them, how they're developing, what's the best way to handle a situation. Actually, I find that this kind of cooperative way of raising children cuts down the stress and the frustrations and the potential for getting — the potential for just blowing off the handle, very much, so that the children benefit by that, by the input, and so do we, so do the parents.

**Dr. White:** I think the extended family used to do that, and so many of our marriages are just the two parents and a child or two, and it becomes a real challenge for that kind of small family.

**Woman in Audience:** Yes, Dr. White, setting aside the multi use of sex partners here for a moment, you mentioned extended family. Many people in this audience, especially those brought up in the Depression years, the Great Depression years, were raised in extended families; that is, uncles, aunts, grandparents. Now don't you feel this isn't a new thing, this feeling, this sense of wanting to belong to a large family?

**Mr. Donahue:** How do you feel about this?

**Woman:** Oh, Dr. White?

**Mr. Donahue:** No, no. I want to know how you feel



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about *this*.

**Woman:** Oh. Well, I feel that the — I have this sense of their longing for belonging to this extended family, and I think that's just great. I don't think I necessarily approve of the multi sex part of it.

**Audience:** (applause)

**Dr. White:** Well, that's what I think. Part of them is very traditional, and part of the reason the extended family's broken down has to do with the way economics are today, and what they have done is actually bucking the economics that have broken up the extended family, and are saying, "Let's do something different to rebuild an extended family," in their own way.

**Woman in Audience:** Well, first of all, I'd like to say, I don't think we're all quite hostile as we seem. I give you a lot of credit for trying something new and if it works out for you, that's super. We just don't want you to think that we're struggling along with relationships and marriages and whatever, and you've chosen an easy way out. The question that I have is, when someone wants to break off from the group, is it handled like a divorce, or this type of thing? And can the children be involved in any kind of incestuous relationship?

**Lil:** Graceful distancing is what we call that process. We always see it as a very positive thing. For instance, Ram is someone that we have tried, on a few occasions, exploring the idea of being in a family with Eve and I and the others, and it's never worked, quite. We've come close, and it's been too close, and we've backed off, and we're very good friends. In our situation, that's all that happens, is you just move the friendship out a little bit more, but we're still building a life together. We're still involved in raising children together.

**Eve:** And there is no incest at all, to answer your second question.

**Lil:** We have a very specific, absolute standard against that.

**Woman in Audience:** Okay. I was wondering how you would feel if your 13-year-old son or daughter would want to have sex with a previous partner of yours.

**Eve:** Well, that's a funny question. We would be quite strongly counseling that child not to have sex with anyone until she or he was 18.

**Audience:** (Oh)

**Eve:** Because we feel that — We feel people should wait. And we would — That's one issue. And the other issue about who a child would, as an adult, choose to have sex with, it's their own business.

**Woman in Audience:** I believe that if you have your planning for your mate for Friday night and you decide

you do not want a mate, do you have a headache, or —  
**Audience:** (laughter and applause)

**Ram:** Our sleeping cycle is a sleeping cycle, not a sex schedule. What happens between two people any given night is strictly up to them. And sex is not something that is seen as a mandatory situation.

**Mr. Donahue:** You think that we're — You don't think then we're innately monogamous.

**Eve:** No.

**Ram:** Not everybody, anyway.

**Mr. Donahue:** Huh?

**Ram:** Not everybody. I think some people may be, but I know that I'm not. I know there's a disaffected minority of people in this country who have rejected monogamy outright, and I'm not gonna relegate them to the point where they're now disrespectful people, they're not wholesome because they don't want monogamy. We're trying to create an alternative which will make something other than monogamy also a wholesome alternative.

**Mr. Donahue:** I just want Dr. White to — Give us your speech. What is jealousy? Why are we jealous?

**Dr. White:** I think we're jealous, partly because we live in a culture which tells us when we can be jealous, and it's okay, and all that. But jealousy comes about — A hard thing to do in any relationship is to become intimate and to deal with dependencies. It's very hard, particularly in a really close, romantic relationship. And we can be hurt by that intimacy, or that dependency, and jealousy is partly reacting to the very character of what romantic relationships can be like, intimate and dependent, and there's a need to protect ourselves against over-intimacy, over-dependency.

**Mr. Donahue:** But what about moon, spoon and June and croon, and all the nice feelings that we had as — when we began to mature, and as we moved into adulthood? You know, can we still sit on the front porch swing and watch a hawk making lazy circles in the sky, in your view, and be healthy people?

**Dr. White:** To be romantic?

**Mr. Donahue:** Yeah.

**Dr. White:** Oh, sure.

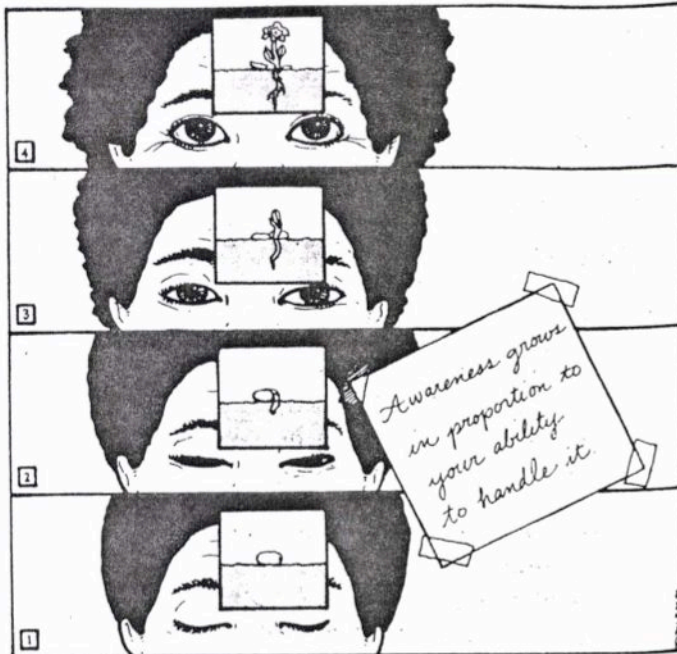
**Mr. Donahue:** And to be in love with another person.

**Dr. White:** Sure. Absolutely, absolutely.

**Mr. Donahue:** All right. Well, but —

**Dr. White:** — But when you are in love, it's very difficult to always be head-over-heels in love. That's an impossibility, at least for most people. And there's another side of the coin. That other side of the coin sometimes takes the form of, "There's a rival to me."





And then come the jealous reactions. Now what we do when we're jealous, depends on what culture we're in.

**Mr. Donahue:** Don't jealous people feel insecure? Aren't people — People who are insanely jealous are people who really don't feel very good about themselves. Have I got that right?

**Dr. White:** Don't feel good about themselves. They may have surrendered their sense of esteem over to their partner. If my partner, and how she feels about me really sets me up for a fall, then it's very easy for me to be jealous, when I see her attracted to somebody else.

**Mr. Donahue:** Well, how can we possibly have a monogamous relationship without having jealousy? You can't have one without the other, can you?

**Dr. White:** I think it's difficult not to. In fact, Freud first said that anybody who said they never had jealousy in their lives at all, either was very fortunate, probably denying, or very — or lying.

**Eve:** Well, I feel that what he's saying is true, that a lot of jealousy comes out of people's own insecurities, but also, I think that a lot of it has to do with the structure of your relationship. If you know that you are in a monogamous situation, where there can only be one other primary partner at a time, then you have a very real threat that you may lose it. And who wants to? It's part of the way it's set up.

**Mr. Donahue:** But does this solve that?

**Lil:** Yes, it does. Because what you're essentially doing is, you're broadening the base of your security. Now in our families, we expect to grow. Our families can grow as large as 12 women and 12 men. So we are broadening the base of security, and we're essentially removing, effectively removing that aspect of it.

**Woman in Audience:** Do you have spontaneity in your relationships? I mean, in the middle of the day, are you — Wouldn't you get bored of a sex schedule? Can you just grab someone and go into a bedroom?

**Audience:** (laughter)

**Ram:** But it's not a sex schedule. It's not a sex schedule.

**Woman:** You said it was a sex schedule.

**Ram:** No. I said it was a sleeping schedule for companionship. Whether or not sex takes place that night is up to the two individuals.

**Woman:** But that's what they're saying. What if you're in the middle of a sleeping schedule?

**Eve:** But there is a certain amount of spontaneity. I mean, we — With a lot of people living in the same space, you don't want too much of that kind of thing you're talking about happening (chuckles), but there's room for spontaneity.

**Woman in Audience:** I was just wondering, you know, there's a good and a bad marriage, and usually, you want to share the joys and all that sorrow. When he comes home from work, does he say, "Oh, Emmy, Sue, Betsy, I have good news." Don't you pick one person you want to tell it to?

**Audience:** (laughter and applause)

**Ram:** Well if I come home from work and something's bothering me, to me, it's a lot of fun, and very relieving to be able to sit down and to get more than one person's opinion about what's troubling me. I find it very consoling to have a number of people who care that much about my problems.

**Woman in Audience:** I would like to know how the kids are in this relationship, the little innocent children. Do they call you — everybody in the whole family, do they call everybody mom and dad, or do they have certain names for you? And how is it affecting them?

**Eve:** Well right now neither of them talk yet. (Laughter) One is just past a year, and one is only three months. But when they do talk, they'll be calling us by our names.

**Woman in Audience:** Yes. I'd like to know how many of these polyfidelity communities there are, and if you see this happening more in the future.

**Eve:** Actually, there aren't any others besides ours, that we know of. There are a few small groups, or two



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people in a few different places trying to start something like what we're doing. And I don't know what's in store for the future. I think there probably will be a trend towards more cooperative living, and this may be one of the forms that it will take.

**Man in Audience:** Phil, my question would have to do with religion. Do any of you have any religious affiliation of any kind?

**Audience:** (applause)

**Eve:** Yes, we do. We have — We've actually developed our own religion.

**Audience:** (Oh)

**Lil:** Which is a blend of what we found positive in all the other ones that we've studied. And we do feel we are religious people.

**Woman in Audience:** My question is, how do you go about how you choose who comes into this family — the group? How you go about doing it.

**Lil:** Well, what we're going in on is a friendship model, so that the first thing that happens is that we're coming together inside of the same community because we share ideals, because we share a common vision for the future, and then, after we're inside the same community, then we begin a process of building friendship together. Now that could take a few months, maybe it would take a couple of years, in order for us to find that we didn't just have a very good friendship, but that we had love. That we had all the positive things that you might associate with romance. What it takes to do a lifetime run with intimacy.

**Ram:** Also, I just want to say . . . On this question — my criteria now is much, much higher, much more well-defined for who I want to spend the rest of my life with, than it was in my other lifestyle.

**Mr. Donahue:** Would you consider a monogamous relationship for you in the future?

**Ram:** Me?

**Mr. Donahue:** Yeah. Uh-huh.

**Ram:** No. No way. I feel like I've run it out. I've exhausted that avenue.

**Mr. Donahue:** How about these young women?

**Eve:** No.

**Lil:** No, I'm sold. (laughter)

**Mr. Donahue:** You sure that Mr. Right is not going to come along, huh?

**Lil:** Well, I think that I've found three Mr. Rights so far, and I expect I have room for nine more.

**Audience:** (Oh)

**Woman in Audience:** My parents — I was raised in a, you know, a nice little Catholic family, and I am just

curious. What was your background like that, you know, my structure is really important to me, and I'm curious as to what your children's structure will be.

**Eve:** I'm not sure if I've got the question.

**Mr. Donahue:** Well, how — She was raised in a nuclear family community, right?

**Woman:** Which was very important to me.

**Mr. Donahue:** Which is important to her. She doesn't want to leave this tradition. In what tradition were you raised?

**Lil:** Well, all of us also came out of nuclear families. I'm sure our backgrounds weren't that different from most of the people's here. And —

**Woman:** — That's not important to you as — for your children?

**Lil:** I think our families are very important to us, and I feel tremendously positive about the upbringing that I was given, and I've taken a lot of those positive things with me into a new structure.

**Mr. Donahue:** All right. Yes. Yes. Not much time.

**Woman in Audience:** If the children, you know, grow up and they leave, are you gonna let them go and be with another man? If he's very religious, will you let him leave, and let that child leave, and be religious and that?

**Eve:** Yeah. Part of how we're planning to raise our children is to educate them to make the best decisions they can, knowing all their options. If they choose something other than what we're doing, that's their choice, and that's fine.

**Man in Audience:** What about the money situation? I mean, do you all have jobs, or does someone get transferred?

**Eve:** Yes. We do — We have different things that we work at, and we have a system of surplus income-sharing that we use together.

**Woman in Audience:** Okay. I'd like to direct this to one of the women.

**Mr. Donahue:** Not much time.

**Woman:** (chuckles) If you have this loving relationship, how do you — how are you selective as to which mate, or which man will father your child?

**Eve:** We use — We don't select it, in terms of trying to decide who would be better. We use an impartial way of picking it.

**Audience:** (Oh)

**Mr. Donahue:** You use a what?

**Eve:** An impartial way.

**Woman in Audience:** What is the age range?

**Lil:** Our age range is 20 to 57.



*Audience:* (Oh)

*Lil:* And we're completely non-ageist, by the way. That's very important about our experiment.

*Mr. Donahue:* I assume you're not sexist, as well. Do the men do the dishes?

*Lil:* We are non-sexist, non-racist, non-ageist. We're into total equality in all of its forms, and we're democratic in the way we operate.

*Ram:* No leaders, and majority rule.

*Mr. Donahue:* There are no non-whites, however, in the Kerista Village, are there?

*Lil:* Not yet. We're looking for the first.

*Woman in Audience:* I would like to know how the whole village thing got started. Did you just walk up, you know, one day to some friends and say, "Hey, you want to start a village?" Or —

*Audience:* (laughter)

*Eve:* (laughter) It wasn't quite that casual. There were myself and the other person who together started it. We were each, individually, looking for a way to start a community, after having other experiences, and we intentionally advertised and met each other.

*Mr. Donahue:* Yeah. What are you going to say about these people on your way home on the airplane? I mean, how do you feel about this audience?

*Ram:* I feel like the people here are good people. I feel like the people of this country are good people, and I also would like to see myself as being in the mainstream of the American society.

*Eve:* I also feel like it would be a nice thing if the idea of respectability could be extended a little bit more than it is. That I think a lot of people are happy doing what they're doing, but a lot of people aren't as happy as they could be, and I think there's room for experimentation.

*Audience:* (applause)

*Woman in Audience:* They craving. They're craving for families, big families. What size was their families, when they —

*Mr. Donahue:* — Well, how big were your families? Was that the reason for it, 'cause you came from a big family?



*Ram:* You mean our family we were raised in?

*Mr. Donahue:* Yeah. You had a lot of brothers —

*Lil:* — I have — There are four of us in our family, children. I think that partially I was looking for an extended family, but also, something that we're interested in is the friendship model, wanting to fill out our lives with friends, and that's really important.

*Woman in Audience:* With all the women in the place, I don't worry about what woman is sleeping in which bed, but when she gets up, who makes the bed?

*Audience:* (laughter)

*Eve:* Well —

*Lil:* — Whoever gets out of it last.

*Mr. Donahue:* What?

*Lil:* Whoever gets out of it last.

*Man in Audience:* I'd like to know, in this emotional sharing environment, how much a part chemicals play in your lifestyle, whether it be marijuana or alcohol.

*Lil:* We're not into drugs of any kind, and alcohol is done occasionally in moderation.

*Mr. Donahue:* And you don't smoke grass.

*Lil:* No.

*Man in Audience:* Although I don't agree, necessarily, with everything about the program, I think it's — I can say, thank goodness that we live in a country where you're allowed to be different and do things that you want to do, and be happy.

*Audience:* (applause)

*Eve:* We feel the same way.

*Lil:* That's our message. Our message is, "Let's not have a monopoly on respectability, and let's give credit to people who are looking for a wholesome alternative." All we're interested in doing is presenting to you, the general public, that people are looking for different ways. It's not knocking what you're doing. It's just saying that we want to broaden the horizons.

*Mr. Donahue:* But you must have had some anger, or you must be rejecting something from which you came, huh?

*Lil:* I'm rejecting the world of affairs, and I'm rejecting monogamy.

*Mr. Donahue:* The world of affairs.

*Lil:* Too superficial.

*Mr. Donahue:* You mean affairs as in trysts, evenings, one night only stuff?

*Lil:* Yeah. A run for a year, a run for three years, a run for three months, a run for two weeks, I don't care how long the run is.

*Mr. Donahue:* Do you think a lot of people are into that, do you?



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**Lil:** Yeah. I think en route to — I don't know how else — in my own situation, I was looking to get married, ultimately. I didn't know how else to do it.

**Eve:** Also, I think I am trying — Well, I was trying to get away from the isolation that I feel a lot of people deal with. I was very much not interested in having children, pretty much being on my own, with the chance of being literally by myself with the divorce rates, raising children.

**Woman in Audience:** I was just wondering how they were educated, and if their kids will go to public school or not.

**Eve:** We have begun, already, our own private school to raise our children in.

**Audience:** (Oh)

**Mr. Donahue:** — Why does that bother you?

**Ram:** We have accredited teachers.

**Mr Donahue:** You think what?

**Woman in Audience:** I believe they're startin' their own country.

**Audience:** (applause)

**Lil:** No. I disagree, absolutely. I feel that I'm very patriotic, and I feel that I'm an American, and I'm not interested in starting my own country, just my own alternative.

**Dr. White:** In fact, what they've done, rather than see them as rejecting, I think, a general idea comes to me is

they've changed their behavior, and they weren't getting what they needed. And I think in my relationships and all our relationships, when we don't get what we need, we try to change our behavior. They've done it their way, so you can do it yours.

**Ram:** Isn't ingenuity one of the main forces in American society? And I think that we're just trying to be ingenious in how to solve our problems.

**Lil:** We're also interested in family renewal, and I think that the presentation of alternatives will ultimately, in the long run, make other alternatives stronger.

**Mr. Donahue:** Right. And you think you're more moral than the monogamous person who cheats while he's on a convention, huh?

**Eve:** I don't think that. I don't think — I really don't believe I'm more moral than other people. I think people who want to be infidelitous, maybe it'd be better if they could talk about it, but if they can't, then I think that's up to them, too.

**Lil:** We have social tolerance, and that's all we're looking for, for us.

**Mr. Donahue:** With thanks to those from Kerista Village. Also, to Dr. White, and especially to you for the vigor of your contribution to our program. Feel free to step forward and chat. For now, we'll say, good-bye, everybody, from Cleveland, Ohio.

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## Social Contract of the Gestalt-O-Rama

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### Do-It-With-Friends Mental Health System

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Keristan Social Standards  
as of October 27, 1983

Written up by  
Even Eve

*The social contract is a very important part of Keristan life. The complete social contract of the Keristan Islanders includes hundreds of points, many of which are understood in the oral tradition (that is, they are not written down). However, those standards which apply not only to the Islanders themselves, but also to people in the Keristan Islands Social Community (persons who attend regular Gestalt-O-Rama Do-It-Yourself Mental Health sessions and interact on a steady basis . . . including candidates for Islands membership), have been drawn up in written form.*



**1. Conviviality.** Maintaining a cheerful disposition and sociable attitude. This includes no raising one's voice in anger (or other angry outbursts), no threats, harassment or violent behavior of any kind.

**2. Social Tolerance.** Understanding the idea that people of good will may have fundamental differences of opinion, which can be graciously put forth and discussed, whether or not agreement is reached. Respect for all choices of religion, lifestyle and culture. Absence of prejudice.

**3. Rationality.** Using reason and logic as basic approaches in all conversation, behavior and inquiry; no acceptance of strong feelings, mystical intuitions or unreasonable statements as being proof of any truth.

**4. The Search for Truth through the Elimination of Contradictions.** Working definition of truth: a very large body of premises which do not contradict each other. Contradictions between stated belief and actions, between two people's different versions of the same event, or anything else are encountered and analyzed to discover the most accurate picture of reality.

**5. Verbality.** Conversation is an art form everyone can develop (and should). Nonverbality is considered unsocial, antithetical to personal mental health development and friendship formation.

**6. Equality.** No special privileges accorded to any member. Shared leadership, rather than one person being "The Leader," is always used. Sophisticated approach allows appreciation of differences between individual people (differences of skills, talents, temperament, and so forth) without interfering with basic sense of equality. Emotions or behavior emanating from inferiority/superiority complex are encountered and contained.

**7. Non-Sexism.** Both sexes are regarded and treated as equal in every way.

**8. Non-Ageism.** Any adult of any age is welcome as a member and given equal respect and status. Children are encouraged to develop the sense of equality and are treated as equals wherever realistically appropriate.

**9. Non-Racism.** People of any racial or ethnic origin are welcome as members and considered as equal in every way.

**10. Non-Classism.** Economic net worth or social background have no bearing on present relationships or equalitarian treatment of any individual.

**11. Participatory Democracy.** Every member has one vote. Decisions are in almost every instance resolved via majority rule. Voting is considered a pleasure; losing a vote is no big deal. Issues are talked out at length prior to voting depending upon their significance.

**12. Accountability.** Members are expected to keep other members posted as to their latest thoughts, feelings, activities, financial matters, time-engineering and future plans. There is nothing that is too private to discuss; "I don't want to talk about it" is not an acceptable response to a question.

**13. No Duplicity.** Nothing is said about a person who is not present that isn't made known to her/him; no secret opinions or malicious gossip.

**14. Non-Alienation.** Bitterness, hatefulness, wrath, resentment, outrage, prejudice and other unintelligent attitudes toward government, institutions, parents, siblings or other bloodline relatives, religions, or even one's own past are not acceptable. Criticism and rational critical analysis or evaluation, including strongly negative opinions, may be aired and discussed, but without irrational, emotionally unqualified intonations.

**15. Active Intentional Friendship Development.** Consciously working on developing ongoing friendships, around very special interest areas, including ability to make increasingly strong social and activity commitments as gestalt-oriented relationships deepen, beginning with the entry-level commitment to meet on some regular responsible basis.

**16. Non-Interference in Art.** Participants have the right to originate projects and protect the integrity of their original plan or design. The project originator has the right to maintain control over the originated project if, as and when others who have joined her/him in the project wish to turn it into a different sort of thing than she/he had in mind. This applies to originating a social activity or outing, a household space, a best-friend identity cluster (B-FIC), an art project, discussion group, theatrical activity and so forth.

**17. Graceful Distancing.** Any disengagement initiated by any party from a previous involvement is expected to be graceful, i.e., without ill will or crude behavior. A member may voluntarily, for any reason whatsoever, withdraw from any association at any time. Willful violation of any standard is grounds for expulsion (from Keristan Islands and Gestalt-O-Rama activities) by a majority vote of the Voting Members in good standing. Chronic, unconscious violation of a standard may also be ground for expulsion. Thus, other Gestalt-O-Rama players are not slowed down as they attempt to work on their own human potential development.

**18. Identification with Lasting Liberty.** Love of individual liberty and participatory democracy is a revered value shared by all members. Indifference or antagonism towards this belief is considered being on a different trip.



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**19. Good Manners and Common Courtesy.** Members take etiquette, courtesy and good manners seriously, always trying to behave in a sensitive, considerate, and refined fashion, respecting basic principles of basic courtesy in all things, such as keeping one's word, keeping appointments, returning calls, being responsible, listening while others are speaking, and generally behaving in a friendly, refined, civilized, sensitive, aware way that is not out of context.

**20. Clean Up One's Own Mess.** Cleaning one's own dishes, living or work space, bathtub ring, and other messes created is expected of all participants.

**21. Dedication to Constantly Working on Oneself.** Every member has her/his own neuroses and weakpoints to work on. There is no such thing as reaching a state of ultimate perfection or enlightenment that precludes room for improvement. Self-improvement doesn't come automatically, but requires positive mental attitudes, intelligence, ongoing personal effort and perseverance, along with application of proven techniques.

**22. Cooperative Spirit.** Being genuinely cooperative wherever possible. Willful non-cooperation should be acted out elsewhere.

**23. Sense of Humor/Non-Touchiness/Absence of Grimness.** No matter how serious a situation might be, members strive to maintain a good, cheerful perspective, sense of humor and overall psychological equilibrium. Overreacting emotionally, tendency to panic or carrying around a sense of morbidity (beyond normal lows in ordinary high to low mood range) is encountered as being counterproductive and neurotic. Good-humored disposition on the part of everyone is essential for participation and necessary for each party to receive the psychological and social



benefits of a group process.

**24. No Flippancy.** Good humor involves knowing what is intended to be serious and what is meant as jest. Saying things as if in jest which are really meant seriously, or the inability to be serious about issues which warrant seriousness, is considered inappropriate. Playing "Devil's Advocate" is a form of flippancy. Another aspect of flippancy which isn't tolerated in the process is the disturbing and jolting tendency known as teasing or "baiting."

**25. Seeking Quality and Depth in Personal Relationships.** Getting beyond blathering superficiality, mystical vagueness, small talk and the hard shell of formality wherein neurotic individuals build a wall around themselves is a goal in all social relationships between members who are participating in the Gestalt-O-Rama process.

**26. Intellectual Vigor.** Members seek to develop and utilize their intellectual faculties to the fullest possibility. Being thoughtful and using the mind are considered essential to mental health maintenance, good social relations and high self-esteem.

**27. Economic Self-Responsibility.**

All adult members are expected to responsibly seek out a comfortable means of using their energy to support themselves (or a gift-labor equivalent) and pay their way, as against looking for others to support them.

**28. Gita Yoga.** Concentrating upon one's highest ideals in order to draw energy from them that translates into activity, effort and productive work.

**29. Seeing Oneself as a Case Study.** Members use objective awareness to view themselves as case studies who are going through constant growth and change. This includes scientifically evaluating one's past through memory regeneration exercises, videototherapy, autobiographical storytelling and continuing development as time goes by.

**30. Identification as a Scholar.** Love of learning and study. Participating in the development of a negative-intrigue-free, supportive learning environment.

**21. Study of Current Events.** Interest and concern regarding what's happening in the world motivate members to try to keep abreast of news and relevant global issues. (Seeing oneself as an informed global citizen.)

**32. Willingness to Do Public Speaking.** All members are willing to talk about their feelings about the things they are involved in, or believe in, to an audience. This includes audio and videocassette self-expression and poise development exercises.

**33. Keeping Up with Turns.** Each individual member is responsible for trying to stay in close touch with, and understand, new theories, plans, policies, emerging ideas, events and other developments of significance that evolve through the group process.

**34. Openness to Participating in Holistic Communication.** All forms of communicating — face-to-face talking, corresponding, telephone conversation, etc. — are made use of.



(Positive attitude towards technology and electronic communications.)

**35. Constant Growth and Change.**

Psychological stagnation is not the nature of this scene. Members are open to new ideas, expect to continuously grow and change as the years go by and learn to do so gracefully.

**36. Assertiveness.** Clearly speaking one's mind and expressing one's true feelings on any given subject is seen as a positive value, regardless of what any other individuals in the growth process may think or feel. This means

standing up for one's sense of honest communications with candor and outspokenness.

**37. No Ingratiating Manner.** Consciously or unconsciously distorting, altering, or ignoring one's own beliefs or opinions in order to appease or please another person is unacceptable.

**38. Absense of Possessiveness and Jealousy.** Human beings are not treated as propertarian objects which can be possessed or manipulated. It is considered ungracious and inappro-

priate to desire more of anyone's time, friendship, attention or affection than she/he voluntarily wishes to bestow.

**40. Ability to Run Out the Trip.** All members are capable of telling a newcomer what the lifestyle package they are involved in (including the growth process, standards, long-range goals, etc.) is all about.

**41. Retention.** It is expected that things which are discussed one day will be integrated in the mind of each person present, and retained to be

### The Friendship Context Model

Once one accepts the Law of Mutual Consent and is consciously involved in graceful distancing, it becomes easy to examine all relationships and put them in their proper categories, starting with one's closest associations & moving out towards the unknown; those whom one does not know or know anything about. This can be best illustrated with a chart, such as the one in Diagram 1. This is a diagram illustrating the relationship rings of a person living in a Best Friend Identity Cluster (people in other lifestyles may also use this concentric circle model of distance evaluation by filling in categories in accordance with their own particular sets of relationships). The significance of each of the rings in Diagram 1 is explained below:

1) Cosmic, spiritual, or religious connection. One's inner, individual relationship to Totality as believer, atheist or agnostic.

2) Self-identity — the overall relationship among all of an individual's many "sub-personalities." How

one relates to oneself (e.g., with self-love or self-contempt).

3) Best Friendship Identity — the ring which encompasses those relationships in one's life which are most intimate. Optimally this ring includes those with whom one is living, sharing income, and with whom one is inside totally honest communication.

4) Very Close Friendship Identity — those relationships which are open and honest, but which are at a lesser level of intimacy than that with one's best friends.

5) Good Friends — relationships which are open and honest, but which are at an even lesser level of closeness and time spent together than with one's very close friends.

6) Relationship to relatives with whom there is regular, ongoing, congenial and respectful communication.

7) Colleagues — specialized relationships with others around a shared artistic, idealistic, or other interest area where the joy around this is the main focus of the relationships.

8) Old Friends — relationship to people from one's

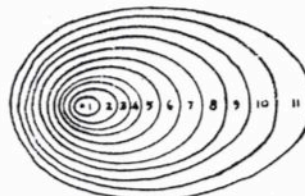
past with whom there is good will and congeniality, and acknowledgement of positive past growth experiences together, but where the emphasis in the relationship is the *past* connect. Current updating with each other is only periodic, and largely for the purpose of maintaining a positive contact to one's roots.

9) Trade Contacts — formal relationships connected with economics: the clerk at the store, the delivery person, one's family doctor, customers, etc.

10) "Greetings on the Street" — acquaintances and historic relationships which have no future, but in which the people involved exchange a "Hello, how-are-you-I'm-fine-nice-to-see-you-good-bye" when they meet each other on the street.

11) Everyone else in the world — all the people in the world that one will never meet and develop any relationship with other than that involving responsible, compassionate concern for them as fellow human beings.

The Friendship Context Model





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remembered and understood later on.

**42. Adherence to the Construct of the Friendship Context Model.** This model of friendship involves recognition of distinct, concentric "relationship rings," each representing a different level of intimacy and involvement, as being operational in life. All relationships are thus defined and clearly articulated in terms of how and where they fit into this model, so that people do not try to act either closer or more distant to each other than they really are in objective reality. The objective of this model is to allow all individuals to build relationships in the most psychologically conducive manner, with the absence of inferiority/superiority intrigues which stem from being inappropriately close or distant. Individuals in a relationship ring which they find too intense (in which they "over-amp" on input they receive, are uncomfortable with receiving gestalt gropes, etc.) move back to a less intense involvement ring (meeting less often, for instance.)

**43. Studying the Teachings of Kerista Consciousness and Utopian Psychology.** Study of the principles, theories and history of Kerista and Utopian Psychology as a basis for self-development and shared understanding.

**44. Study of Gestalt-O-Rama Roster of Self-Improvement Techniques.** Members seek to understand all of the 130-plus Gestalt-O-Rama self-improvement techniques.

**45. Acceptance and Application of Gestalt-O-Rama Roster of Self-Improvement Techniques.** These proven techniques are regarded as being valid and useful by members, and are individually employed where appropriate.

**46. No Acceptance of Anything on Blind Faith.** Critical analysis and evaluation are always used prior to agreeing to or accepting any propo-

sal, idea, or theory.

**47. There is One and Only One Reality.** Although the truth may not always be obvious or known, this premise is considered basic (as against the idea that there are many realities, or that people create their own realities).

**48. Social Contract Consciousness.** Making agreements in the form of oral and/or written social contracts, prior to beginning a cooperative or group venture of any sort, is the norm.

**49. No One Can Insult Me Without My Own Consent.** It is the duty of the individual in Gestalt-O-Rama to express her/his opinions and feelings openly and directly. She/he is not responsible for how these will be accepted by the other person. The other person must take responsibility for her/his reaction, including understanding that she/he has the choice to take it graciously and positively, rather than as an insult or put-down.

**50. Repetition is Seen as a Positive Value in the Gestalt Context.** Going over ideas many times in conversation, in one's mind, or in media (seeing a video over and over, for instance) is considered an acceptable and helpful part of learning.

**51. No Acceptance of the Idea that There is a Demonic Force in Reality.** While cruelty, oppression and other very noxious human behaviors have existed historically and still do, these are considered part of evolution, the results of ignorance, faulty education, and circumstances unconducive to more refined behavior. These, and other acts of nature harmful to individual human beings, are not considered to be linked to a malevolent force.

**52. Clear Communications/Avoidance of Misunderstandings.** A high value is placed upon precision and clarity in all interpersonal exchanges,

and upon making efforts to eliminate situations in which those involved do not understand each other through negligence, impatience, inattention, or faulty assumptions.

**53. Law of Mutual Consent.** In every type of interpersonal interaction or relationship, mutual consent is a precondition. Any form of coercion or non-reciprocity is scrupulously avoided.

**54. Positive Value Placed on "Gropes" in the Gestalt Context.** It is understood that making "gropes" regarding anyone's underlying motivations or psychology (expressing intuitive guesses as to what may be going on at a subconscious or minimally conscious level) is a helpful tool and technique, not to be taken as insult or affront.

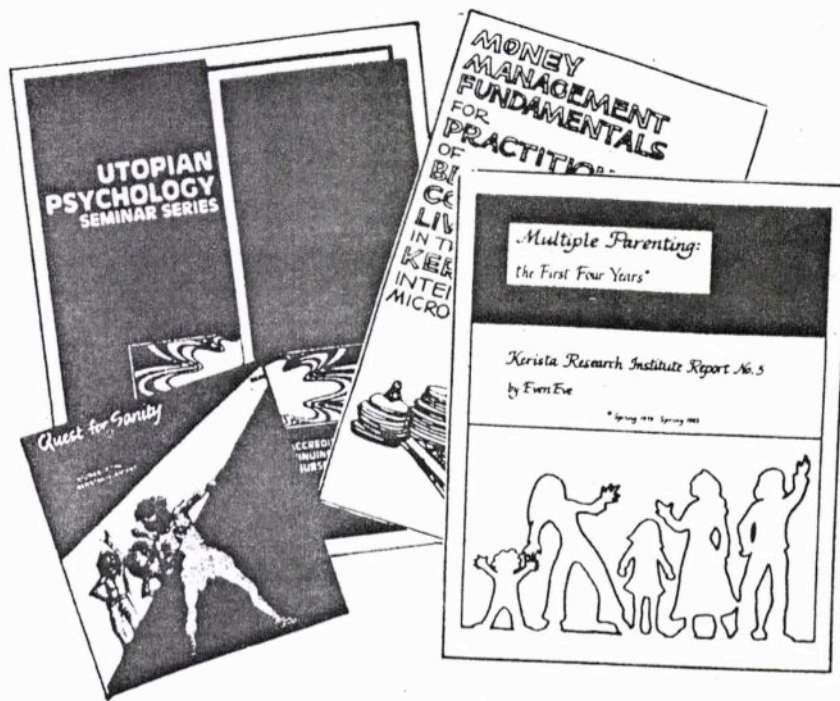
**55. No Impression Management.** Honest representation of oneself at all times is essential. Trying to give an impression which does not reflect one's true state of mind is not acceptable.

**56. Acceptance of Responsibility for Consequences of One's Speech and Actions.** What one says or does is considered in most instances a valid and literal reflection of inner beliefs and feelings. Individuals are responsible for meaning what they say and do, and must expect to take the consequences of their statements and actions.

**57. Reading the Literature of the Keristan Islands.** Participants are expected to read the materials published by the Keristan Islanders and be prepared to discuss the ideas involved, or ask questions about things which are not clear to them.

**58. Individual Pursuit of the Science of Leadership.** Every participant in the Gestalt-O-Rama process involves her/himself with the pursuit of the science of leadership. The principles studied can then be applied to those





areas in which the individual is intellectually drawn and inspired, and artistically gifted. An understanding of the techniques of leadership and the existence of shared leadership are seen as conducive to mental health maintenance and essential for the existence of equality within the process.

**59. Willingness to Ask Questions.** Any time a person is not following a conversation, she/he should ask questions to find out what she/he isn't getting rather than acting like she/he knows what's going on when she/he doesn't.

**60. Attitude of Social Responsibility.** Taking the problems of humanity and the world seriously and personally to the extent of seeking to use one's energy towards their ultimate solution.

**61. No One Can Humiliate Me Without My Own Consent.** Humiliation is an internal attitude connected to losing one's psychic equilibrium. In-

dividuals are responsible for maintaining that equilibrium regardless of the fact that they may receive input that they don't like or agree with.

**62. Embracing the Concept of the "Universal Ethic."** Participants acknowledge the idea that there is a "universal ethic" and agree to work on their own personal development with regards to ethical perspective.

**63. No Unconditional Relationships.** All interpersonal relationships are based upon standards and agreements and are affected by any breaches of these conditions.

**64. No Proselytizing.** Any belief or idea may be discussed and advocated from the point of view of its selling points, but without a preconceived desire to convert others to that point of view.

**65. No Willful Malevolence.** Any behavior, attitudes or statements (i.e., irrational, unrealistic) idea for the sake of being unusual, or in a dogmatic, unyielding sense, is not

acceptable.

**67. No Embracing Bizarre Humor.** Any attempts to be funny (which are always encouraged) are subject to evaluation by the group mind. Humor that doesn't come through as funny but is, rather considered in poor taste should be let go of.

**68. No Uptightness.** Acting bugged, short, mildly angry (or very angry), and/or losing one's sense of humor are considered breaches of good manners and congeniality.

**69. No Psychological Withdrawal.** No withdrawing into a shell in which issues and feelings are stored in the head which should be aired and talked out. There should be an active willingness at all times to raise problems and unclear issues for group mind consideration, and no avoidance of this process.

**70. No Willful Contrariness.** Disagreeing for the sake of disagreeing (or being disagreeable) is considered unacceptable.

**71. Ability to Lose a Vote or a Choose Gracefully.** Winning all the time in votes or chooses is not the way things go in life and it's no big deal. Losing can be taken cheerfully.

**72. Social Charm Maintenance.** Participants are expected to put out friendliness and social charm not only when in the first stages of building a relationship, but also once it has already been established and is familiar.

**73. Non-Salaciousness.** A health appreciation of sex and beauty is fine, so long as it doesn't move over into causing anyone to act like a doggie with its tongue hanging out (figuratively speaking) around persons she/he finds attractive.

**74. No Touching Anyone Without Her/His Consent.** Some people are into things like social hugging; others are not. It is considered ungracious to assume that another person is into it



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unless she/he indicates an openness to such gestures.

**75. Keeping It Together at a Party.** Participants in the social community are expected to monitor themselves so as not to cross the line into over-intoxication and obnoxious behavior at parties or other social gatherings.

**76. Identifying One's Very Special Interest Areas.** Members are encouraged to use the technique of discerning and defining their personal areas of very special interest, as a means of becoming more centered and of becoming more productive and social.

**77. Non-Stodginess in the Face of Overwhelming Evidence.** When a vote or opinion poll goes unanimously against the way one person is voting, she/he is expected to go along with the vote cheerfully, giving the weight of the group mind perspective due respect.

**78. Positive Attitude towards the "Toggle Switch" Mode of Decision Making.** Basic choices (such as agreement or non-agreement with the social contract standards) can be made in a "yes/no" manner, rather than being vague about one's viewpoint or trying to give each item a

"rheostat" reading (i.e., "I agree with this a little bit," or "I'm sometimes into that"). Once an opinion or decision is "toggle switched" into place, it can always be reversed given new input, but remains clear until such new input should arrive.

**79. Requests are Not Demands.** Asking someone to do something as a suggestion or favor is never twisted into a demand, where the answer "no" becomes grounds for the person making the request to react adversely.

**80. Colorful, Earthy, Explicit Language is OK.** Intellectual, rational dialogue doesn't rule out the use of animated, dynamic language or conversational styles. Being very specific about personal matters such as sex or relationships is also considered in good taste, as long as whatever is said comes from good will.

**81. No Profanity.** The use of words such as "fuck" or "shit" is not considered profane so long as they are used in a *literal* context (that is, to describe the act of sexual intercourse, or the excretory function). Using the same words, however, as derogatory epithets, or in other imprecise ways is

believed to muddy up communication and lower the aesthetic standard of conversation, and, therefore, is not done.

**82 Good Manners is the Guest-Host Context.** When acting out the part of guest or host, individuals are expected to observe basic good manners (such as not tying up the telephone for long periods of time while visiting in someone else's space).

**83. Lifestyle Resolution.** Members are bound to always seek out those choices of "lifestyle package" in which they can feel solidly comfortable. If a member is not able to stand up and defend her/his own choices and situation verbally, with conviction, or has unresolved feelings about it, she/he should be looking for ways to change the situation so as to arrive at a centered mental position.

**84. Participation in Important Gestalts.** When an issue of significance is being discussed, all persons present are expected to make their individual views and feelings known, so that the group mind can benefit from all possible wisdom sources.



## The Social Contract of Kerista's

### Tribe for Children

Illustrated by Even Eve

*The Social Contract of Kerista's Tribe for Children is the product of a joint effort between the adults and children of the Keristan Islands. We have found that it is just as important to have guidelines which are recognized and respected in our childcare system as in our adult interactions. The question of discipline is not, as we once (pre-children) thought, just a matter of having a good environment and good role models for the kids to follow. Children are born with as many capacities for negative emotions and action as for positive. It is the function of the culture that raises them to positively reinforce those*



capacities which reflect its sense of positive values, and negatively reinforce the capacities that run counter to its value system.

There are only a limited number of options that adults, as representatives of a given culture, can use to negatively reinforce undesirable behavior in children. (The positive reinforcement of desirable traits is generally by far an easier number to handle.) In addition to this social contract, we have tried a number of methods, including a lot of "gestalt" dialogue with our children about values and behavior in general and theirs in specific, chastening (docking of special privileges), and spanking. We initiated this last technique during a phase of fairly intense physically aggressive behavior on the part of the children. This behavior didn't last too long, perhaps due to a natural maturation process, but also perhaps because of the very clear behavior boundary line established by the spankings. We still use this technique

occasionally if a serious negative behavior pattern seems to be persisting in spite of other techniques used to curb it.

We have always treated our youngsters as intelligent beings, assuming them to have perhaps more abilities to understand things than most people do for children of their ages. Consequently, they have responded intelligently, and are able to talk about "abstract" ideas like the social contract with good comprehension. In point of fact, however, the idea of social contract is not abstract to Liberty and Revery at ages 4½ and 3½ respectively. All their lives they have seen adults using the Gestalt-O-Rama process as a means of working out interpersonal matters and formulating standards for social behavior. They know that to be in "out tribe," there is a code of conduct that must be followed. So it came very naturally to them to begin articulating the do's and don'ts which applied specifically to their sphere of tribal life.

The illustrated children's social contract has proved a successful tool in helping our children learn and ingrain good behavioral principles into their minds. They have come up with many of the standards themselves, as new situations arose which yielded some new insight or lesson worth preserving for future reference. Other children have found it highly readable (and colorable, in its original, larger form) and enjoyable, taking to it so rapidly that it has made us think children are much more comfortable with clear, precise and sensible rules than many a New Age parent would like to believe. We offer it here in its original sequence, as an insight into Keristan culture and as a tool that may be of benefit to families in other places and spaces.

(Note: The various characters who speak to the reader throughout the Children's Social Contract (Neojasu, Jasbu) are deities from Keristan Mythology.)

1. NO HITTING



2. NO BITING



3. NO SPITTING



4. NO KICKING



5. NO JABBING OR POKING



6. NO SAYING "I'M NOT YOUR FRIEND"



7. NO TEASING



8. NO TELLING ANYONE "SHUT UP" OR "SHUSH UP"



9. NO SNEAKING





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NEOJASU SAYS,



EVERYBODY CAN  
LEARN HOW TO BE A  
GOOD, NICE PERSON!

10. NO TOUCHING  
ANOTHER PERSON  
WHEN SHE/HHE DOESN'T  
WANT YOU TO



12. NO BARRICADING DOORS  
SO PEOPLE CAN'T GO  
IN OR OUT



14. NO BOSSINESS



11. NO LYING



13. NO PLAYING WITH SHARP  
THINGS LIKE PINS, SAFETY  
PINS, KNIVES EXCEPT IN  
PROJECTS WITH AN ADULT



15. NO PULLING UP  
PLANTS (UNLESS  
THEY'RE SUPPOSED  
TO GET PULLED)



16. NO PUSHING TO  
GRAB OR BE FIRST



18. NO OBNOXIOUS, CREEPY,  
INSENSITIVE BEHAVIOR  
THAT HURTS OTHER PEOPLE  
OR MAKES THEM UNCOMFORTABLE



19. NO IGNORING PEOPLE



20. NO YELLING AT ANYONE



21. NO PUSHING OR BEING  
MANIC BY THE STOVE  
WHEN SOMEONE'S  
COOKING



17. NO MEAN OR HARMFUL  
HORSEPLAY





JASBU SAYS,



IT'S LOTS MORE FUN WHEN EVERYONE ACTS NICE TO EACH OTHER!

22. NO RUDENESS



23. NO ACTIVE PLAYING WITH FOOD IN THE MOUTH



24. EVERYBODY TAKES TURNS



25. EVERYBODY CAN SAY, "I DON'T LIKE A RULE" IN A GAME



26. EVERYONE HAS A RIGHT TO CALL FOR A VOTE TO CHANGE THE SOCIAL CONTRACT



27. VOTING OR CHOOSING ARE USED TO DECIDE THINGS WHEN PEOPLE DON'T AGREE



28. EVERYBODY CAN LOSE A VOTE OR A CHOOSE GRACEFULLY



29. CLEAN UP YOUR OWN MESS



30. NO REFUSING TO TALK ABOUT SOMETHING



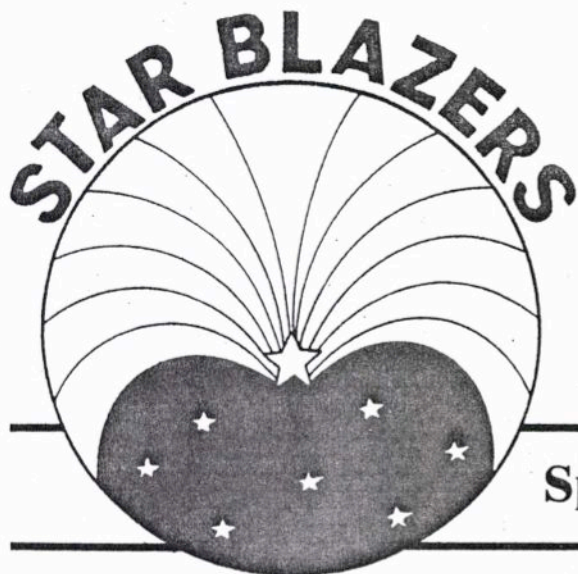
31. COOPERATION AROUND THE HOUSE



LET'S ALL LEARN HOW TO NOT POOP THE PARTY!







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## Space Odyssey of Self Discovery

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by Diane Weiner

**H**AVE YOU EVER SEEN the excitement in your children's eyes as they play the newest video game, see the space shuttle blast off, or watch Michael Jackson break dance? Do you wish that they could get that excited about things that you wanted to teach them—like responsibility, eating a balanced diet, or how to interact decently with their brother?

A new age scouting-type organization called Star Blazers creates an imaginary space odyssey on which the children embark once a week for a four year journey of self discovery. In the context of interplanetary travel they are shown how to use positive thinking, decision-making, and assertiveness to become consciously responsible for their lives. Communication skills such as reflective listening and cooperative games help them get their message across to those around them. They learn to care for their bodies, eat balanced diets, release tensions. Through creative pursuits in the arts and sciences many of their talents are revealed and strengthened. They learn to bring ideas into manifestation, becoming co-creators of their world. Star Blazers become more aware through developing the senses and at the same time able to look to their "inner chamber" within for guidance and inspiration. As they practice looking within, they acquire an inner strength and a sense of

purpose.

The children have uniforms with badges and insignia which are given as they progress through the first stage of the program, the development of the starship. Each part of the starship corresponds to some aspect of the self. As they explore the sensors, they increase their sensory awareness and intuition; as they create the motor they work on physical development including exercise, relaxation and diet. The guidance system of the starship is the opportunity to work on problem solving and assertiveness at the helm, thinking skills and computer skills at the computer, and balance and overall perspective in the heart crystal. When the Star Blazers develop the creation system, they use the ability to shift dimensions in time and space afforded them by their telescope and learn to be creative in drawing, painting, drama, mime, and music. Finally, with the co-operation system the children learn to listen reflectively, give "good strokes," and work and play co-operatively.

In the second and third years of Star Blazers they imagine traveling to the moon, sun, a space station and all the planets. On each planet there are lessons to learn. For example, on Mercury they work on communication, on Venus—art and creativity, and on Mars—will and physical development. The inner planets further

the Star Blazers' self-development, while on the outer planets they realize more of a universal perspective. They learn leadership training and manifesting various qualities on Jupiter, service and sacrifice on Saturn, future problem-solving on Uranus.

Star Blazers provides a framework on which the people in a given area can build a group according to their particular talents and abilities. The organization is meant to facilitate efforts to be creative and to build a network of support. The leaders in a certain area act as facilitators to bring together psychologists, artists, nutritionists, etc. to help present the program.

The idea for Star Blazers came in a meditation to Diane Weiner. She shared the idea with Don Weiner, and in their united concentration it grew and developed. Diane is a graduate of Stanford University where she majored in psychology. She combined work as director of a co-operative preschool and later as a special education teacher, with caring for two sons Orion (11) and David (7). She has studied meditation for 15 years and has taught meditation classes for children. She is a representative of the Sufi Order. She enjoys drawing and painting, gardening, photography, writing, jogging, aerobics and camping.

Don combines a background in



psychology, science and meditation. He graduated from Stanford University in mathematics and psychology and received a Ph.D. in counseling psychology from the University of Texas at Austin. He was formerly the director of a community mental health clinic for children and adolescents, and is currently in private practice with a specialty in health psychology. He has studied various eastern and western schools of meditation for 15 years, and has taught meditation to a variety of populations. He is a representative of the Sufi Order and co-ordinator of the spiritual psychology network. He enjoys playing the clarinet, jogging, aerobics and tennis. Don and Diane have been married for 13 years.

The headquarters of Star Blazers is Corpus Christi, Texas where there are two already established groups (called "motherships") and three to begin in the fall. People in other areas can apply for chartership in Star Blazers. The first step is to order *Starship Plans for Guides* (\$11) which is the manual for the leaders, or guides, of the group. Yearly membership dues of \$10 per child entitle a group to a newsletter, training materials on tape, use of an introductory program on tape, and other benefits. Other materials which are available by mail are the badges and insignia for uniforms, the Star Blazer handbooks for the children, T-shirt emblems, posters and more.

We are at a turning point in the consciousness of humanity where we begin thinking as a world citizen in a universal rather than a solitary individual in a town, state or country. New perspectives in physics and astronomy which show us the unity of consciousness will soon be commonplace. There is a new psychological perspective that people can become responsible for the world around them and remake their environment as they develop their inner qualities. These perspectives are the basis for the Star Blazer program.

For more information contact Diane Wein at 5314 Milam Drive, Corpus Christi, Texas 78415, or call (512) 853-3827. □

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## STAR BLAZER MOTTO

I as a Star Blazer  
aspire to be captain of my starship,  
to explore new dimensions in time and space.  
To discover and use my talents and vast inheritance,  
to serve the citizens of the Universe.

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## THE END

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*For the development of the motor of the starship, the Star Center was converted into a relaxation center. This was the favorite Star Center in my class. Before setting up the center, I spent several of the twenty minute Star Blazer periods showing the students progressive muscle relaxation in a group setting. While they were unaccustomed to it at first, the children learned to appreciate the good feeling of relaxation. Then I set up a student desk next to my desk, covering three sides of the desk with cardboard to create a cozy little area and placed a pad under the desk on the floor. I set a tape player with earphones on the desk so that the earphones could be worn by the student relaxing on the pad. The students took turns listening to a relaxation tape with a space theme for about ten minutes a day. The vivid experiences on the tapes held their interest long enough for their bodies to begin to release tensions and blockages. After we had used all the tapes a number of times, I used soft, soothing music on the tape player and set a timer for 5-10 minutes per child. It was good therapy to make them feel that relaxation was part of their "work." Even my hyperactive students learned how to allow their bodies to relax.*

*A few of the twenty-minute sessions presented for the creation of the helm of the starship dealt with the "Asteroid Belt" experience. The children were told that the asteroid belt is a dangerous zone of difficulty for space vehicles, just as when we go through our lives we often have difficult situations to help us grow. Then the students were asked to form groups to do some role-playing. They tried to make the following situations turn out for the best:*

- 1. You arrive at a new planet but have no food left in the starship. What are you to do?*
- 2. You meet aliens about which you know nothing. How do you react?*
- 3. Your ship has come to Mercury, which has one hot, light side and one cold, dark side, neither of which is suitable for human habitation. Where do you live in order to be comfortable? What do you do?*
- 4. Far from Earth, your starship is out of fuel. Now what?*
- 5. You are enroute to a star system many light year away. You are bored, but but still have three months left until you reach your destination. What are the possibilities?*

*The students were given 3-5 minutes to act out their solutions. The audience then had a chance to offer evaluations and suggestions.*

*Another Star Blazer activity emphasized our power to affect the world around us in a positive way. In the "Reflective Dome" visualization, the children imagined a giant crystal dome high in the sky which went as far as they could see. The dome has special properties including the ability to reflect feelings or thoughts back to the sender. The thoughts or feelings were even magnified, so that if a child sent out one happy thought, lost of good thoughts, feelings and even experiences came back to them. They were advised to remember from this experience that even in the real world they could choose what kind of thoughts and feelings they want to have, and what kind of experiences they want to come to them during the day.*



# The principles of kibbutz education

by Aharon Yadlin

This article was reprinted from  
*Kibbutz Studies*, April, 1984,  
P.O.B. Ramat Efal,  
52960/Israel.

**W**HAT are the principles of collective education? What is special about kibbutz education?

The first principle is both a social as well as an educational one. It states that the upbringing and the education of all the kibbutz children is a communal responsibility, not only a family responsibility.

The greatest challenge of kibbutz education is the bequeathing of the unique ideas of equalitarianism and collectivism. However, communal responsibility has also two more aspects. One aspect is the concept of giving real equality of educational opportunities to each child: the equal right to develop the unique abilities and skills of each individual belonging to the new generation of the kibbutz.

And speaking about opportunities, we mean *real* opportunities of education to each child according to his capacities and needs.

The kibbutz grants its children not only twelve years of elementary and secondary education, but the right to at least three more years of secondary academic studies, at the expense of the kibbutz.

The second aspect of communal responsibility is the high priority given to education within the overall kibbutz expenditures. This tendency, on the part of the kibbutz movement, has been noticeable ever since the days of financial hardship. A research study comparing the standard of living in the kibbutzim to that of the urban population in Israel showed that among the components of the kibbutz expenditures, the portion spent on education is striking. The kibbutz family is spending on elementary education, for example, twice what the average urban family spends on its overall expenditures. Another important principle of kibbutz education is that the day-to-day education responsibility is concentrated in the hands of the educators (teachers and metaplot) who are the emissaries of the collective communities.

The educator (teacher or "metapelet") is responsible for all aspects of the child's activity — his scholastic studies, his work obligation, his social activities and his integration into the community. We may dare to say that the child belongs to the kibbutz. A kibbutz member speaks of *our* children referring to all children born in the kibbutz.

The traditional role of the parents as socializers of the child is reduced. Along with the lack of economic

dependency of the child upon his parents, there is reduced emotional dependency. The socializing of the child is distributed among the various metaplot that care for him during infancy and early childhood as well as among members of the peer group. Members of the peer group increasingly become important figures in the life of the growing child. The parents, although they have given up part of their roles as controllers of behaviour and as punishers, to a great extent retain the role of rewarders. The child has a continuous relationship with his parents, even if the system is a collective sleeping one, and parents remain the crucial figures in the child's life. The function of the metaplot are twofold:

- to educate as agents of the community, towards the kibbutz values;
- to supply multiple mothering and thus make the child independent of extreme dependency on his parents.

The kibbutz setting is a collaborative child-rearing programme in which parents, educators and the group of peers take part. Children's society is fundamental to kibbutz educational system. The children's society is the main channel of social education. The kvutzah (the group of peers) is an important arena of social life. But the children of the different ages to create also a children's society and the adolescent society of the kibbutz. All the adolescent societies from the kibbutzim belong to a national organization of the kibbutz children. This young kibbutz movement is part of the national labour youth movement which is called the working and studying youth.

The integration of the child into the broader setting of the kibbutz is another principle of collective education. The most important issue is that children are learning to work; first in the children's farm and then, from the age of twelve — in the kibbutz economy. There is a strong emphasis on physical work.

The children's house is the original creation of kibbutz childrearing. We find several types in the different age levels; the infants house, the toddlers house, the kindergarten (ranging in age from two and a half to six years), the comprehensive house in the elementary school age (a house that includes classrooms, dining-room and bedrooms) the adolescent house and the mosad (the regional boarding secondary school, shared by several kibbutzim).

The children's houses and, of course, the mosad (which





*Aharon Yadlin, member of Kibbutz Hatserim, former minister of education; lecturer on educational and kibbutz problems at Beit-Berl and Yad-Tabenkin.*

exists only in Hakibbutz Haartzi) are comprehensive institutions which have a powerful educational influence.

The interpersonal dimension in kibbutz education between teachers and learners and among the learners themselves is an important factor too. Students and teachers are working together on a wide variety of tasks. There are more democratic procedures for decision-making and the small classes help to give individual attention to each pupil.

Now, new progressive methods of instruction are also part of the educational climate of kibbutz schools. Part of the curriculum is based on the themes system and not on the formal scientific division of knowledge.

If the pupil, for example, learns about "my kibbutz and its environment" — then he studies both national history and regional geography and also both social studies and natural ones. Meanwhile the teacher pays attention to the child's ability to write a composition and to language and grammar issues.

Even if the kibbutz curriculum tends to be more standardized — it is still broadened to include sciences and other liberal subjects and also many sporting and artistic activities are incorporated into the student role. Moreover, students may interact with one another not only about curricular matters, but about work assignments, student government and social life.

Another progressive method is the system of individualization in instruction. That means also that evaluation — to a large extent — is relative to the individual student's own progress and potential and not relative to formal criteria.

In recent years there have been considerable pressures to change and formalize the secondary schooling system. The kibbutz community as a whole is under strong pressure of industrialization and role-relationships which penetrate throughout the social and educational life of the kibbutz. Thus instead of the idea of establishing a school in every kibbutz (which was characteristic to Hakibbutz Hameuchad) the tendency towards more efficient and larger regional secondary schools won a considerable victory. Only few local schools remain in the secondary level. It is believed that the larger regional school can offer the specialized training needed in the developing economy and enable each child to choose the subject matter he likes.

The growing historical distance from the spirit of the founding fathers seems to be exerting a pull towards the more conservative and institutionalized school. The kibbutz sociological process of strengthening the status of the family versus the collective has influenced the sleeping arrangements of the kibbutz children.

We cannot speak today about collective sleeping system in the communal childrens' house as an untouchable principle of collective education. There is now another legitimate system, in which the children sleep within the family unit. This system of familistic sleeping arrangements is constantly becoming stronger.

The kibbutz movement is already a permanent way of life of four generations. This is the real test of a revolutionary movement — the test of the continuity of generations. Being born in kibbutz does not guarantee the devotion of kibbutz children to this unique social pattern. This is, inter alia, the function of other educational systems of the kibbutz.

To sum up: these are the main principles of kibbutz education:

1. Communal responsibility for the upbringing and education of all the children of the kibbutz.
2. Equality of educational opportunities for each child. Equal right to develop the different abilities and skills.
3. Priority to education within the overall kibbutz expenditures.
4. The role of the educators as the "emissaries" of the collective community.
5. Collaborative child rearing program (parents, educators and peer groups).
6. Childrens society — the maximization of peer influence in the social and moral development of children.
7. The integration of the child into the broader setting of the kibbutz, inter alia through work obligations.
8. The comprehensiveness of the children-house.
9. The interpersonal relations between teachers and pupils.
10. Progressive methods of instruction — the topic system and the individual evaluation.

Kibbutz education should contribute to the continuity of the kibbutz and to its progress in the future. But that is not enough: the kibbutz as a living entity should be an educative society. □



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# The Case Against Consensus

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*Blocking Progress: Consensus Decision-Making in the Anti-Nuclear Movement*, by Howard Ryan, Overthrow Cluster, P.O. Box 961, Berkeley, CA 94701, 16 pages, \$1.50.

Reviewed by Steve Chase

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Howard Ryan, a five-year veteran of the anti-nuclear movement in California, recently published a small pamphlet urging people in consensus-run movement organizations to reconsider whether consensus is actually the best way for groups to make democratic decisions.

The pamphlet, *Blocking Progress: Consensus Decision-Making in the Anti-Nuclear Movement*, will push against many people's grain with its critical perspective. As Ryan points out, "Consensus is a method of decision-making widely used in the

anti-nuclear, feminist and environmental movements, and in cooperatives and alternative communities . . ." Some may even object to questioning consensus as a method. For too many, consensus is not a tool to be judged in light of experience. It is an article of faith. Yet Ryan makes a good case for an inquiring and critical approach to the problem of making decisions effectively. Whatever the weaknesses of the pamphlet, it is a welcome and well written attempt to shake people from a dogmatic slumber.

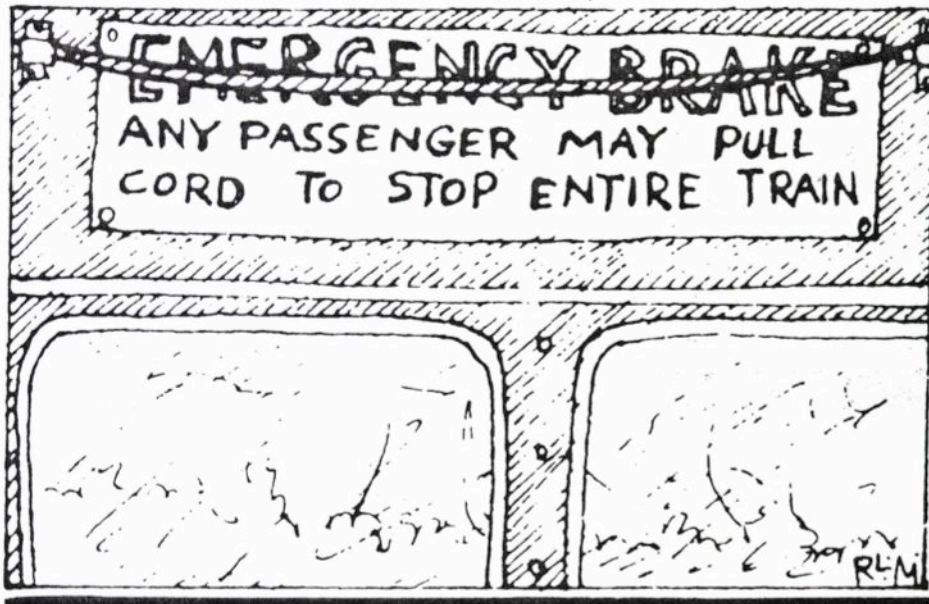
The debate among activists about the use of majority vote and consensus is not new. It goes back to the southern civil rights movement. There the Southern Christian Leadership Conference, run by older black professionals and ministers, used a traditional voting process and the time and militant Student Nonviolent Coordinating Committee adopted consensus as its method.

The SNCC organizers were mostly black students from poor working

class backgrounds who had no love for bureaucratic structures. They were impatient with the niceties of normal parliamentary procedure and needed to act with a high degree of unity. As SNCC grew to a solid regional organization, internal debate arose around the pros and cons of voting and consensus. Similar debates were to develop later in Students for a Democratic Society, the draft resistance committees, and the emerging feminist movement. Ryan's critique of consensus takes its place within this history of dialogue and argument.

The strength of the pamphlet is its able demonstration of the weakness of the doctrinaire view of consensus that some activists hold. According to this view, consensus is inherently democratic and voting is inherently competitive, bureaucratic, and insensitive to minority viewpoints. This view justifies advocating consensus over voting no matter what the circumstances. Ryan draws on his





experience in consensus-run groups, as well as other people's experience in voting organizations, to examine these beliefs. He found that consensus and voting often work much differently than the doctrinaire view suggests.

Consensus decision-making, especially in large groups, can be so time consuming and frustrating that it makes political groups less attractive for concerned people with full time jobs and family responsibilities. This can seriously limit the age, class, and cultural diversity of an organization's membership.

Further, Ryan found that consensus is not necessarily more democratic than voting. This echoes the assessment of Staughton Lynd, a new left historian and advocate of nonviolent revolution, who pointed out in 1973 that even in relatively small meetings of community unions organized by volunteers from SDS, voting was usually preferable to consensus. This was because "the community people intimidated by the verbalism of stu-

dent organizers felt free to cast ballots as they wished."

Ryan points out another, and perhaps more basic, undemocratic aspect of consensus. When a small group or an individual blocks consensus on an action agreed to by the vast majority of an organization, the organization ceases to be democratically controlled. Its actions are being controlled by a tiny minority. These insights should give any advocate of consensus pause.

The major weakness of the pamphlet is its conclusion: consensus-using groups should switch to majority vote. Ryan offers no ifs, ands, or buts — just switch. Perhaps he is right. Yet he has not made a convincing case that voting is the best method in all circumstances. He seems to be exchanging one doctrinaire viewpoint for another. Staughton Lynd's conclusion seems more appropriate.

*If we are talking about a mass movement then we are talking*

*about representative government and voting. This doesn't mean that small groups taking direct action after consensual discussion must disappear. On the contrary. But there has got to be a way for hundreds and thousands of people to set policy together regarding fundamental issues, and consensus is not it.*

This approach recognizes that consensus is a very natural way for small tight knit groups to make decisions but not applicable in all contexts. Even Ryan, when discussing his first small group experience with consensus, admits, "Consensus worked fine in our local group." He adds, "I had never felt respected, cared for, and listened to as much as in that group."

Interestingly, several of the people from voting organizations Ryan quotes maintain that for voting to be handled in a cooperative spirit Robert's Rules of Order often need to be replaced with the values and techniques of consensual discussion. This suggests we need a flexible approach to decision-making instead of an either/or choice between doctrinaire positions.

*Blocking Progress*, while making an important contribution, is obviously not the last word on the subject. □

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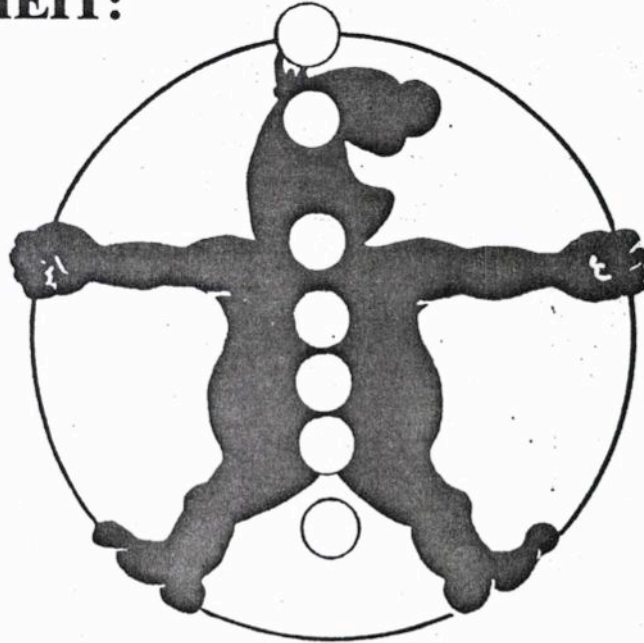
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## GESUNDHEIT:



### A Collide-A-Scopic Update

*Gesundheit Institute is a free wholistic healing center now being built in Pocahontas County, West Virginia. For 12 years, its health professionals, lay healers, artists/craftspeople and support staff have opened their communal home to anyone in need, offering a diversity of healing approaches within the context of a loving, humorous, creative and cooperative environment. Several years ago, Gesundheit moved out of their existing home and embarked on an intensified fundraising and building effort to realize their dream of a planned health and educational facility. The following piece is a non-linear update of those efforts. (See Grapevine, Feb/Mar '82)*

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Fun(d)raising (fun•raz•ing), n. Similar to fundraising, but the heavy "d" is silent. Fun(d)raising was first introduced by an oddball group of altruistic healers who, in the early 1980's, decided to raise the money to build their health facility while maintaining their innocence and integrity. They were often known to laugh at the slightest provocation and are even reputed to have worn silly costumes to foundation meetings.

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by Gareth Branwyn

#### Pilgrim's Progress

The Gesundheit ship of fools sails on. Through rough water and serene seas, its quixotic crew is ever mindful of that sighting cry, "Land Ho!" Ah, roots at last . . .

To plant our feet in soil dedicated to stewardship and service.

To dwell in the house of our dreams.

To practice our wholistic enthusiasm (enthusiastic wholism?) in a supportive environment.

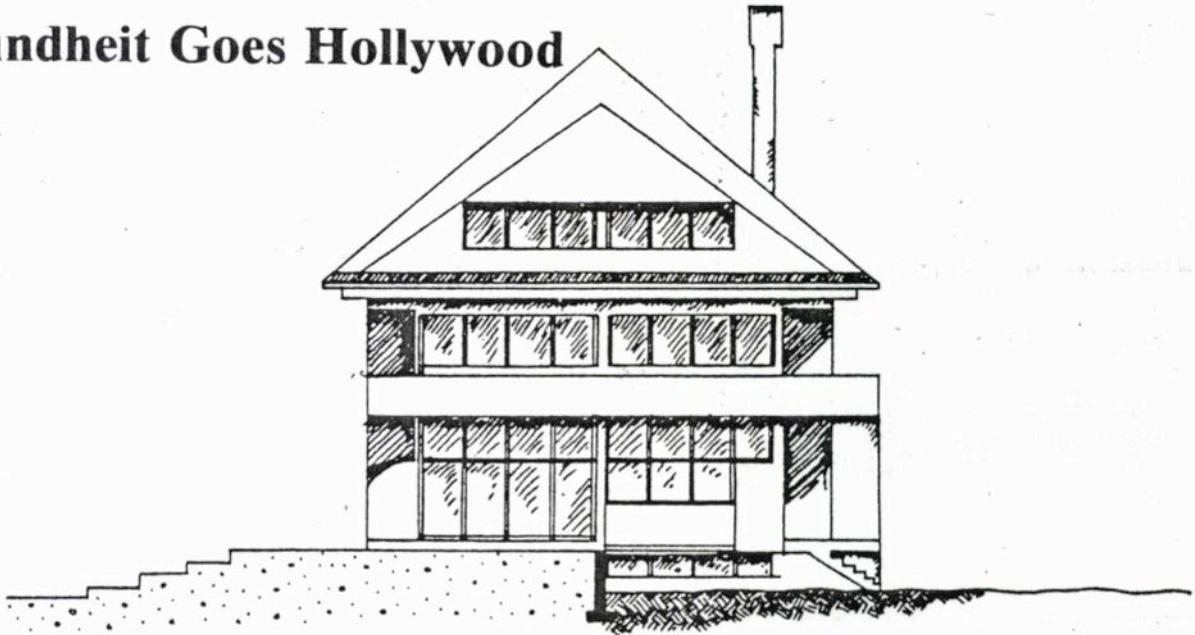
To be an island sanctuary to others lost at sea —

Bring us your overturned, your beached, your rudderless. We've fashioned all manner of possible life preserver.

Our speed is perhaps not swift, but so much the better to plan our journey carefully. We are by now experienced sailors plying all variety of waterway while keeping our vessel level, on course, while keeping the polluted waters out of the hold. We are determined to reach our destination, yet we do not weaken our spirits in idle waiting or by pushing things. You see, being clever fools, we've set ourselves up with a wondrous crew and plenty of props with which to entertain ourselves. We've made sure the going there is as fun and rewarding as the getting there! We sail on.



## Gesundheit Goes Hollywood



WORKSHOP

### A Generic T.V. Interview

(Note: The information contained within is real — only the form has been changed to entertain the indifferent.)

**Cast:**

Charlene Shnoznik — Talk show hostess for “Cough It Up”, a Frank and Totally Modern® morning phone-in program. Charlene speaks with a “Walteresque” lisp.

Dr. Hunter D. Adams — Resident madman and profuse professional propagandist for the Gerzun . . . er . . . GA- . . . Guz . . . Ahchoo! . . . Ah, Gesundheit! Institute. “Patch”, as he repeatedly insists on being called, dresses like the victim of a paint factory explosion.

Numerous bewildered callers.

(Lights! Camera! Schmaltzy talk show music!)

C.S.: Good morning and welcome to another installment of “Cough It Up”, a Fwank and Totally Modern® pwogwam where you the viewer are awowed the opportunity to talk with pwofessionals,

fwakes; and other sensational newsmakers. My extinguished guest today is Dr. Hunter D. Adams of the (pause, read cue card) G-e-s-u-n-d-h-e-i-t Institute. Good morning, Dr. Adams.

H.D.A.: Please call me “Patch”.

C.S.: Fine, Dr. Adams. Now fiwst I think I have to ask if you could pwease turn down you outfit there? I’m afraid our camwas are having some difficulty adjusting to all those nauseating colors.

H.D.A.: Sorry, but my color tuning is permanently fixed on the absurdist setting. I am, after all, the director of the Gesundheit Institute.

C.S.: Yes, I can see your point. Please, Dr. Adams, update our viewers on the current status of your Institute.

H.D.A.: “Patch” is actually what I like to be called. “Patch”. Things have been progressing splendidly, Charlene. Over the past 2½ years we’ve opened ourselves up to publicity, appearing in numerous newspapers, magazines, and, of course, on television. We’ve been greatly impressed by this coverage, feeling that our initial fears of superficialization and



celebrity “pedestalling” have gone largely unrealized. These publicity efforts have helped us to reap lots of useful contacts and donations. Why, last year alone we received over \$100,000.00 — much of it from small \$5-10-20- checks from supporters all over the country. It’s very heartening to see this type of grass roots support. Foundations have started taking us more seriously, too. I guess the validation of the media really helps people to open up to what we’re doing.

**C.S.:** Yes, speaking of your fame and ultra-chic popuwawity, didn’t someone call you up about doing a Movie of the Week based on your fascinating stowy? I bet Hawwison Ford would look absowutewy smashing in a ponytail and upturned mustache. Although, it may be difficult to get *anyone* to wear *that* outfit.

**H.D.A.:** Maybe I should talk about the building progress?

**C.S.:** What? . . . Oh . . . er . . . sure, pwease do.

**H.D.A.:** Well, we have a crew of seven people living on the West Virginia land full-time with other friends and neighbors helping out when they can. Last year we completely renovated the small house there and more than doubled the living space. We initiated some of our experiments with alternative sewage disposal, energy conservation and various building techniques, and we put in a garden and built a



beautiful root cellar. This first shelter for Gesun-tites on the land (affectionately dubbed Chateau d’bris) was made habitable enough for folks to weather the



harsh mountain winter without difficulty. This year’s efforts have rewarded us with a 3½ acre lake, a roughed-in roadway, and the foundation and basement walls for our first building — a passive solar, super-insulated workshop. Just recently we’ve made some valuable contacts for auctioned building supplies and discovered another Robin Hood-styled organization which gets tools, equipment and supplies donated from big corporations (who take big write-offs) and then passes them on to educational organizations for the cost of shipping! Ya know, it’s just so . . . Charlene? . . . Ah, Charlene?

**C.S.:** (zzzz) . . . Yes! Well, isn’t that exciting. Aren’t you working on something *really* interesting? Some kind of zany musical with lights, special effects, and a star-studded cast?

**H.D.A.:** You’re probably referring to “Medicine: A Musical Comedy”, which we’ve been given several grants to develop. You see, since the publicity, we’ve had to stop seeing new patients so we could devote most of our time to promotion and fun(d)raising. I guess the show kind of emerged as a way of channeling a lot of the energy and wackiness we usually share with our patients. It’s just another experiment with a format through which we can share some of our ideas about health-filled, high-quality living.

**C.S.:** Could you describe the show briefly?

**H.D.A.:** The “Medicine Show” will be a multi-media presentation of skits, music, slides, and video, with information on preventative medicine and holistic living. Participants will be taken on an entertaining



and educational journey through the life process from birth to death, with tips and techniques on how to make the journey more healthy and satisfying. The



program is hosted by a turn-of-the-century "snake oil salesman" who'll be trying to sell people a case full of the magical elixirs of life: diet, exercise, community, nature, love, friendship, laughter, and all the other things that can help us in our quest for balance and happiness. We're doing preliminary presentations of show fragments now, and have gotten an enthusiastic response.

**C.S.:** Dr. Adams, we're almost out of time, but I'd like to get just a few of our callers' pwobing questions before we go . . . "Cough It Up" — You're on the air.

**Caller # 1:** Are you any relation to Salvador Dali?

**H.D.A.:** No, not really.

**#1:** G.I. Gurdjieff?

**H.D.A.:** No.

**#1:** Have you had any contact with extraterrestrials?

**C.S.:** I'm sorry but we're going to have to cut you off (click) and take another caller. Go ahead, you're on the air. (Silence). You're on the air — cough it up. (Heavy breathing). Let's take another call (click). Go ahead, please.

**Caller # 3:** Yes, I'm a super wealthy actor and physician with extensive building experience and I love the chaos of community building. I'm very interested in what you're doing and wondered how I might help.

**H.D.A.:** Gee, I wish I had something we needed. (Laughs). Seriously folks, if you wish to help here's what you can do:

1) Send us your prayers, your thoughts on how we

should best fun(d)raise, your valuable contacts, and your financial support. We're of course tax deductible.

- 2) We're in constant need of materials, tools, supplies and equipment. If you have things to donate, write let us know what you've got. If you want to help us scare things up, send for our list of current needs.
- 3) If you have construction or fundraising skills, we need your help immediately — please get in touch. We offer room and board, a great group of people to work with, and the challenge and thrill of building a free-of-charge health facility/sanctuary built by and for you!
- 4) And if you can't act on any of these suggestions, then help the planet in general *by being your own "Medicine Show"*. Be interesting and interested in others. Sing songs, make people laugh, dance. And don't be afraid to dream a dream and work for its realization. Please work on the greatest health issue of all — prevent nuclear war.

If you wish to make contact, our address is: 404 N. Nelson St., Arlington, VA 22203. The phone number is (703) 525-8169. Thank you all very much for listening.



**C.S.:** And thank you, Dr. Adams, for being with us today. Pwease come back and see us when you have something we can *really* sink our teeth into.

**H.D.A.:** (With sinister smile) How about this whoopy cushion? (Offers Charlene juvenile gag device). (Camera fades with a look of highly unprofessional horror on Charlene's face. "Cough It Up" theme music has become warbled, almost cartoon-like. This curious phenomenon was later to have been dubbed "The Gesundheit Effect".) □





# RESOURCES

**Nuclear Free America**  
2521 Guilford Avenue  
Baltimore, MD 21218  
Phone: (301) 235-3575

Nuclear Free America is the national clearinghouse and resource center for Nuclear Free Zones. Its goal is to promote awareness of Nuclear Free Zones at all levels of society and to assist individuals, communities and states in their efforts to create a Nuclear Free World.

Nuclear Free America was founded July 4, 1982 in response to the overwhelming interest generated in other communities when Garrett Park and Sykesville, Maryland became America's first Nuclear Free Zones. Nuclear Free America works closely with local, national, and international NFZ campaigns and provides them with a variety of resources including tactical, logistical, and legal support.

For more information on Nuclear Free Zones and copies of a Nuclear Free brochure, contact Nuclear Free America at the address above. Our Nuclear Free Zone Organizing Packet and a subscription to NFA's newsletter, *The New Abolitionist*, are available for a \$10 contribution.

Please keep us informed of nuclear-free-zone-related activities in your area (send copies of press clippings, resolutions, organizing materials, etc.) so that we can share this information with others.

#### **Flashbacks: An Autobiography**

Timothy Leary  
J.P. Tarcher, Inc.  
9110 Sunset Blvd.  
Los Angeles, CA 90069  
395 pgs., 1984, \$9.95

Turn on, tune in, flashback! Whatever your opinion of Tim Leary is, he's led a fascinating life, and this book is a veritable Who's Who of the 60's and 70's: Kerouac, Koestler, John & Yoko, G.

Gordon Liddy, Eldridge Cleaver, along with Afghani generals, Hindu gurus, Folsom inmates, CIA agents, and Hollywood celebrities. *Flashbacks* is the story of one of the most controversial figures of the twentieth century, told with wit, charm, humor, and intelligence.

#### **The Complete Handbook of Solar Air Heating Systems**

Steve Kornher  
Rodale Press  
33 E. Minor St.  
Emmaus, PA 18049  
320 pgs. (H.B.) 1983, \$17.95

*The Complete Handbook of Solar Air Heating Systems* by Steve Kornher with Andy Zaugg shows do-it-yourselfers how to heat one room or a whole house. They can find out how to size their collectors and how to predict the cost and heating potential of different solar air-heating systems. And, they can learn how to avoid mistakes that cut down on the efficiency of solar collectors.

After going through the book's in-depth planning, design and economic procedures, readers are ready for the comprehensive construction information. Authors Kornher and Zaugg provide detailed chapters on tools and materials, plus over 170 illustrations that make construction steps easy. Whether you're interested in small weekend projects or full-scale retrofits, this new book can help you complete your project.

#### **The Sierra Club Handbook of Whales and Dolphins**

Leatherwood and Reeves  
Sierra Club Books  
2034 Fillmore St.  
San Francisco, CA 94115  
320 pgs. (cloth or paper) 1983, \$25.00, \$12.95, respectively

This is a handsome and very comprehensive field guide to the Order Cetacea. A

collaborative effort between two well-known cetologists and marine artist Larry Foster, the handbook covers each species' habitat, social and reproductive behavior, status of endangerment, and other vital statistics. Plenty of interesting facts, tidbits, and personal observances appear throughout. A warm-hearted compilation which offers a refreshing departure in style from other field guides without sacrificing any of the information value.

#### **Freedom from Chronic Disease**

Arthur L. Kaslow, M.D. and  
Richard M. Miles  
J.P. Tarcher  
9110 Sunset Blvd.  
Los Angeles, CA 90069  
272 pgs. (P.B.) 1984, \$7.95

For the millions of people who suffer from these and other "chronic" diseases, and have been frustrated by hearing their doctors say, "There's nothing we can do for you," help and hope may be at hand. Now available in a revised and updated trade paperback edition, *Freedom from Chronic Disease* is Dr. Arthur L. Kaslow's complete, step-by-step nutrition and stress relief program designed to help chronic disease sufferers regain health *without* drugs, *without* prolonged treatments, and *without* medical dependency.

Based on twenty-five years of clinical experience with thousands of patients and more than a dozen chronic diseases, this impressive and effective program is also designed to cure obesity and tobacco and alcohol addictions. Research at the Kaslow Medical Center in Santa Barbara, California, has shown that some diseases written off as incurable may be the result of the body's sustained "rejection response" to certain foods — including some so-called "nutritious" foods — and of general nutritional imbalance. When these and other body stresses are removed, the person's system finds a way to



restore its own balance and return itself to health.

Dr. Kaslow's program, fully outlined in this book's "personal health workbook," shows you how to:

- identify foods that are bad for *your* body and remove them from your diet;
- select an individualized, balanced, and varied nutrition program;
- revitalize your body through stress identification/reduction and exercise;
- accept disease as something you can and will do something about—realize that your body can heal itself.

#### **Alternative Materials in Libraries**

James P. Danky and Elliot Shore, ed.  
Scarecrow Press, Inc.  
P.O.B. 656  
Metuchen, NJ 08840  
255 pgs. (H.B.) 1982, \$16.00

Librarians interested in alternative publications and media will welcome this practical guide — the first comprehensive handbook on alternative materials and libraries. *Alternative Materials in Libraries* deals with all aspects of acquisitions, cataloging, and the provision of reference service for materials on emerging issues such as the women's movement, solar power, and ethnic groups. Standard information sources fail to cope with these and many other subjects, so librarians who want to provide full service on a broad spectrum of topics must turn to non-standard, non-establishment materials.

This convenient volume was developed by a team of specialists drawn from the world of libraries and alternative publishing under the auspices of the Alternative Acquisitions Project, 1978-1980, based at the Contemporary Culture Collection of Temple University's Paley Library. Among the contributions are Patricia Glass Schuman's "Libraries and Alternatives," and Sanford Berman's "Access to Alternatives: New Approaches in Cataloging." Don Roberts, a noted critic on media and libraries, makes a strong argument for broadening the meaning of alternatives in libraries beyond print, and the resources he cites should prove helpful to librarians. The quantitative analysis done by Daniel Tsang is the most extensive ever attempted on the relationship of alternative materials to libraries and makes use of the Project's large-scale survey work, both of libraries and of alternative publishers.

#### **Beyond the Power Struggle**

Susan Campbell, Ph.D.  
Impact Publishers  
P.O.B. 1094  
San Luis Obispo, CA 93406  
256 pgs. (P.B.) 1984, \$7.95

"Conflict is inevitable, but nobody has to be punched out to resolve it," says psychologist Susan Campbell. "If only people would realize that there is always some right on *both* sides!" The San Francisco therapist-author has spent the last fifteen years working with couples and organizations, and has found that "relationship conflicts can be very healthy — if people learn how to handle them constructively."

When both sides refuse to recognize the "other" side — of themselves and of their opponents — there's trouble ahead. Such competitive, *either-or* styles inevitably produce conflict. Dr. Campbell teaches a *both-and* approach, in which each must admit what's right about the other's position.

Campbell especially likes to work with couples and co-workers, because people spend so much of their lives in those roles. She believes that the same forces are present in both love and work relationships, and that they can be made to work for us. *Beyond the Power Struggle* offers an in-depth look at these conflicts in close relationships. The 256 page book contains numerous case studies with individuals and couples Campbell has worked with. The book includes some helpful guidelines for resolving power struggles and improving communication. There is also a chapter on applying win-win scenarios to international issues, principally nuclear disarmament.

#### **The Last Dance: Encountering Death and Dying**

Despelder and Strickland  
Mayfield Pub. Co.  
285 Hamilton Ave.  
Palo Alto, CA 94301  
1983, \$18.95

#### **Death: Current Perspectives**

Edwin Shneidman  
Mayfield Pub. Co.  
285 Hamilton Ave.  
Palo Alto, CA 94301  
504 pgs. (P.B.) 1984, \$14.95

These two recently published textbooks present a thorough and provocative survey of progressive thinking about issues of death and dying. *The Last Dance* covers the theoretical, practical, and emotional spectrums of the dying's experience. A lively forum for diverse points of view executed with sensibilities not often found in "real" textbooks. *Death: Current Perspectives* is a death and dying reader, with essays from historians, anthropologists, philosophers, and others, covering many angles of the philosophical and ethical debates surrounding death. Alienation in the modern dying and

funeral process, the morality and legality of suicide, and the controversies surrounding twentieth century "megadeath" are all discussed. Those who don't plan on going back to school to study dying 101 should get a hold of these two books and take "a course" yourself.

#### **Christopher Alexander: The Search for a New Paradigm in Architecture**

Stephen Grabow  
Routledge and Kegan Paul of America  
9 Park St.  
Boston, MA 02108  
306 pgs. (H.B.) 1983, \$30.00

Architectural innovator Christopher Alexander may be one of the most important community design philosophers of our time. He is the author of the Pattern Language series, which has emerged as *the* indispensable guidebook for all those who wish to design their own habitat (be it city, community, house, or bedroom) with an equal conscience towards architecture, environment, and social conditions. After reading his work and becoming a devotee of the man, I was shocked to discover how many students of architecture have never even heard of him. This biography, by University of Kansas Architecture Director Stephen Grabow, may not make Alexander better known, but it certainly helps make him more accessible. As someone who learns best through example, I find this book provides a very readable journey through Alexander's studies and the development of his thoughts and "design language". A worthy documentation of one creative thinker who isn't afraid to ask questions or experiment with potential solutions. You may not agree with all his conclusions, but you have to admit the guy's definitely on the right track.

#### **Journeys of an Aquarian Age Networker**

Joshua  
New Life Printing  
868 San Antonia Rd.  
Palo Alto, CA 94303  
333 pgs. (P.B.) 1982, \$12.00

*Journeys* is a collection of personal experiences and contacts that one networking traveller (Joshua) found interesting. In an informal "scrap-book" format, Joshua covers networking, spirituality, metaphysics, Native American concerns, and whatever else he bumped into during his wayfaring. It's a treasure trove of the useful, the interesting, and the obscure. With lots of coverage of U.F.O.'s, occultism, and other esoterica, *Journeys of an Aquarian Age Networker* seems a directory best suited to the Rainbow Tribal set. □





# REACH

Reach is a free readers service of *Communities* magazine. Listings should be 50-150 words in length, typewriting preferred. We reserve the right to edit. Dated material requires a minimum of six weeks lead time. Feedback on responses to listings, as well as donations, are welcome.

Dondi

## Conferences

☆ "The Small Community: Foundation of Democratic Life," is the subject of this year's Community Service Conference to be held November 9-11th in Yellow Springs, Ohio. Dr. Donald Harrington, Chairman of the Liberal Party in New York, who knew Arthur Morgan well, Ernest Morgan from Celso, North Carolina, and possibly Mark Olson, rural sociologist from Ithaca, New York, will be our resource people. For more information write or call:

**Community Service, Inc.**  
P.O. Box 243  
Yellow Springs, Oh 45387  
(513) 767-2161 or 767-1461

☆ Nasco Plans Training Institute for November 9-11, 1984. NASCO Institute '84 promises to continue the tradition of excellent training and education for cooperators. Held November 9-11 in Ann Arbor, Michigan, this year's Institute will bring cooperative staff, directors and organizers together for three days of technical training, informal gatherings and updates on issues and trends among North American cooperatives.

This year's theme is "Cooperatives: Creating a Culture of Change" and will focus on developing mechanisms for change in cooperative businesses to meet changing times and economic conditions.

Join us at Institute '84 as we challenge ourselves to grow toward success in our cooperative organizations by building our commitment to operating socially responsible and financially strong businesses.

Contact:

Karen Zimelman  
**NASCO Institute '84**  
Box 7715  
Ann Arbor, MI 48107  
(313) 663-0889

☆ Community Based Education: Building the Future — The 9th annual conference of the Association for Community Based Education. October 17-19, 1984 and the Howard Inn, in Washington, D.C.

The Association for Community Based Education (ACBE) will hold another exciting annual conference, featuring guest speakers, panel discussions and practical workshops on nonprofit management and fundraising. This year we will explore the history and future of community based education (CBE). For more information:

Conference Coordinator  
**ACBE**  
1806 Vernon Street, NW  
Washington, D.C. 20009  
(202) 462-6333

☆ A Symposium. *Toward a Global Society*. November 9, 10, 11, 1984 at the Great Smokies Hilton in Asheville, North Carolina. Sponsored by: Light of the Mountains Forum. Featuring dialogues such as "Myth and Global Society" by David Spangler, "Human Rights in the '80's" by John G. Healey, and "Transformation of Self and Society" by David F. Keys. For more information write:

**Light of the Mountains Forum**  
Rt. 2, Box 166  
Leicester, North Carolina 28748  
(704) 683-3930

☆ The 11th annual California Cooperative Conference will meet in Davis on October 19, 20, and 21. The 3 day event will feature co-op experts as speakers, instructors and panelists on co-op subjects relating to housing, food, child care, cable t.v. finance and other services provided by cooperatives.

The Davis Co-ops and community will host the conference which will include tours of Davis co-ops and community, networking among cooperators, consumer education films, and a co-op awards banquet.

Training Co-op members and staff is the focus on Friday, October 19, as CCF will sponsor all day technical assistance sessions. Subjects for the training sessions will include food co-op management, housing co-op formation and financing, co-op board of directors responsibilities and corporation law, and member education and outreach.

Panels, roundtable discussions and networking will be the focus of the Saturday and Sunday sessions, October 20 and 21. Co-op experts will speak on recent developments and current issues of interest to the full range of cooperators. Discussions will involve co-ops of all types — worker, arts and crafts, memorial health care, buying clubs, child care, student, as well as food, housing, financial and cable. Contact:

**California Cooperative Conference**  
P.O. Box 5000  
Davis, CA 95617  
(916) 757-2233

☆ Come to a Harvest Moon Ball and Corporate Meeting, October 5-14 at Short Mountain Sanctuary!

Greetings from Short Mountain Sanctuary! We are: a) a working farm with primitive facilities; b) a 200 acre sanctuary nestled in the hills of Tennessee; c) a place of clean air and water; d) a learning center



for natural living . . . and un-natural acts e) a theatre collective; f) an amazon acres/homo haven in need of support; and g) all of the above.

Short Mountain is a mountainside sanctuary, a 200 acre healing space, where we can learn to trust each other and begin once again to feel our bonds with the earth. Our Gatherings are times of sharing, caring and learning. We operate on a system of shared work responsibilities. The idea is that if each person contributes a few hours of their time to keep the event running smoothly, everyone will have time to enjoy themselves. Feel free to sign up for any one of the exciting work shifts that will range from child care to kid feeding (goats, that is!). And who knows who you'll meet while chopping onions.

Primitive camping facilities will be available. Bring a tent or tarp. Please remember cooking stuff — pots, pans, etc. Please let us know your needs. We are encouraging folks to be self reliant in bringing their own food. Be prepared for pot lucks, 2 meals a day will be prepared at the main cabin. The cost is \$3.00 a day, or a bulk food contribution, plus your voluntary cooperation in the meal preparation or clean-up. Bring your own plate, cup, bowl and utensils.

Children are encouraged to attend. Very young children are basically the responsibility of whoever they come with. If there are enough children, some kind of child care will be arranged by interested individuals.

If this interests you, please drop us a line for current conference dates or visiting possibilities.

#### **Short Mountain Sanctuary**

Rt. 1, Box 98a

Liberty, Tennessee 37095

☆ Internship in an Intentional Urban Community — Join with us in reconstructing the basics of cooperative life, uniting practices at the creative forefront with community values and vision.

We are a Futures/Design group working within a 20-25 person community established in 1971. We are active in small group economic and human resource development, information engineering, and appropriate technology. Our program offers hands-on experience in alternative design, construction, and community development — an exciting team, absorbing projects, and a modest stipend.

Write us with your interests and current capabilities (a resume helps), and we'll send more information:

c/o Anne Smucker  
**Gnu Community**

1647 Lamont St., N.W.  
Washington, D.C. 20010-2796  
(202) 234-6647

☆ Community Land Trust — We are located in the Missouri Ozarks. We have 5 and 10 acre parcels for sale in our beautiful 1,000 acre pine and oak forest. Half of this land is held in common and is bordered by a free-flowing river. We are an ecologically conscious community and we are growing: we now have forty members. Come and join other families living in harmony with river and forest. Please contact:

#### **Willow Murphy**

Star Route

Box 70

N. Mountain View, Mo. 65548

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## **Groups Looking**

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☆ "Family Tribe Commune will be based on H.G. Wells' *Men Like Gods*. We will also refer to the nonviolent aspects of Frank Herbert's *Hellstrom's Hive*. We'll build a new civilization based on experience from the movements for racial integration, peace, environmentalism, neofeminism, life extension, space colonization, futuristics and survivalism. We work hard, study hard and play hard. We abstain from drugs (that includes alcohol, nicotine, caffeine and sucrose). We will build our main commune in either Texas or Nevada. If you want to join, please indicate your skills, age, gender and marital status. If you wish to make a donation of any kind; please indicate whether you want — medical services, guest accommodations for spiritual retreats, private therapy, growth workshops, health spa membership, investment/trust/estate planning counseling. XSL season tickets, newsletter, employment referral services or nothing — in return.

**Jason Solomon** (admissions director)

P.O. Box 3025

Rock Hill, SC 29731-3025

☆ Stable 10-year-old Quaker Community on 68 acres in southeastern Arizona seeks members (Quaker and non-Quaker) who share our concern for honesty, simple living and peaceful co-existence. We are especially interested in younger members (children most welcome) to balance our present membership.

We offer an excellent blend of privacy and community, proximity to Mexico (20

miles) and the chance to live simply in a beautiful, sunny, rural environment.

For more information, please contact:

Dorothy Walker

**Friends Southwest Center**

Rte 1 — Box 170

McNeal, AZ 85617

☆ East Wind is a ten year old intentional community of about 55 adults and 8 children. We are located on 160 acres of land in the Missouri Ozarks. Believing in equality and cooperation, we hold our land, labor and other resources in common.

About 50% of our labor goes into our businesses; we produce and distribute Twin Oaks hammocks, rope chairs, Utopian rope sandals and East Wind peanut, tahini, cashew and almond butters.

The rest of our work is in agriculture (we produce much of our own food), child care, accounting and planning, maintenance, food preparation and other domestic areas.

We are looking for people to join us in building a society free of sexism and violence, a society where everyone can grow and find their own happiness.

For more information or to arrange a visit, contact us at:

**East Wind Community**

Box RC4

Tecumseh, MO 65760

(417) 679-4682

☆ We are a ten year old society of 20 adults with children united in establishing a better way of life based on love and trust. We have a vision of a perfect society, one based on pacifism, equality, spiritual commitment to one another and the planet — creating a balance within ourselves, with mankind and with the Earth Mother. We are currently obtaining land in the Southwest to establish a larger community and are ready to expand. We are looking for people with a pioneering, hard-working spirit — with a love of mankind that we might put together a haven of light in a world of darkness. We need doctors, farmers, soft energy technicians, lawyers, builders, mechanics, teachers, and anyone willing to work for a better society. If this is your desire, we may be the community for you. Write us for information.

**Mizpah Community**

Box 587

Woodburn, Oregon 97071

☆ We're a rural community-of-two centered on the ideals of Love, Truth,



Equality, and Freedom — vague emotional words that we can't seem to get enough of. We want *more* people to love, *more* people to be honest with, equal to, and free around. We especially want other people who believe that shared ideals and goals can form the center post around which to design and construct a stable and flexible lifestyle.

If you're that kind of person, we'd like to correspond with you about how ideals can lead towards real goals through carefully chosen forms, attitudes, and agreements.

For instance, we think emotionally committed multi-adult families allow us to feel more love, more often. We choose to be plainspoken and rational in order to discover the truth. We act as if there are no gods as a way of remembering our individual freedom and responsibility.

Do you agree? Or disagree? Or propose something entirely different? We want to exchange ideas, argue, reason, negotiate with you until we reach a point of clarity where we mutually know whether we could live harmoniously together. Then we want to do it!

Please write soon if these words fit your own way of thinking.

**Jane Furchgott & Charles Munch**

Rt. 1,  
Lone Rock, WI 53556

☆ Hi! We are 33 (female) and 44 (male); tall, slender, liberated, open-minded, independent individuals committed to expanded family living, cooperative sharing, peer relationships, and an intentional community-based economy.

After working through the grief we experienced subsequent to the death of one of our original family members, we are looking for a serious person or persons, who in doing their homework find themselves ready to make a commitment to an expanded family kind of lifestyle.

Such person(s) would enjoy: 1) a holistic approach to living; 2) a very rural setting; 3) organic farming, gardening and orchards; 4) self-sufficiency and independence; 5) emotional and sexual intimacy and commitment among the adults; 6) hard work, outdoors, animals, plants and trees; 7) shared parenting (perhaps leading to the development of an alternative form of education for children); and 8) the joy of family life, the fun of living, the enrichment of self and others.

We are looking for (a) a couple with or without children or (b) a woman with or without children.

Our home, Middle Earth, is 132 acres of hilly farm land evolving into a self-sufficient homestead. Music, crafts, books, fun, sharing and joy are very much a part of our daily lives.

Middle Earth is located 1½ hours from a major city that offers many cultural/educational opportunities. Our climate is very Midwestern; all four seasons to enjoy.

Both of us operate from a land trust point of view. Consequently, financial arrangements relative to sharing Middle Earth and our lives as an expanded family are negotiable and will evolve as we get to know one another.

Interested? Please call or write:

Dena morris/Parker Moore

**Middle Earth**

1250 Sullivan Road  
West Union, OH 45693  
(513) 549-2241

☆ Integrate the best of urban and rural lifestyles with progressive political and social values. Six rural communities, established over the last 17 years, invite visitors/members. Nonsexist, nonracist, gentle cultures based on equality, cooperation and environmental concern. Clean air, pure well-water, and walking to work along woody paths are daily realities. For free information (donation appreciated), write:

**Federation of Egalitarian Communities**

**Twin Oaks Community**

Box FC-94  
Louisa, Va 23093

☆ Our visions are giving birth to a new community of sisters and brothers living together in light and love. The focus of our coming together is purification through fasting, living foods, loving the earth and serving as a teaching center for our area.

We are choosing land in Southern Ohio (Athens County) and invite sisters and brothers interested in participating to communicate with us now. The land we are looking at is incredibly beautiful, with a very high elevation, good forest land, a pond and numerous sites for solar dwellings. The cost will be \$400-500 per acre. We will build shelters in harmony with the earth and sky and will grow our own food, with a special emphasis on tree crops. We practice disciplines such as yoga, meditation and conscious breathing (rebirthing). We are actively involved in the nuclear freeze campaign and are considering establishing a sister community in Belize.

We are six miles from a college town which has a food co-op and strong environmental groups. There are several other intentional communities in our area, and we will be the first with an essence lifestyle. Children are welcome.

We invite you and your friends to come and see the land we would like to buy. It has clear purifying vibrations and is beautiful beyond belief. Celebrate with us and help spread the word!

**Virginia**

Rt. 1, Box 30  
New Marshfield, Ohio 45776 or

**Spruce**

c/o Milligan  
2020 Harwitch  
Columbus, OH 43221

☆ Shannon Farm Community: We found our land in 1974 in a beautiful Virginia valley at the eastern base of the Blue Ridge mountains. Our 58 members (21 women, 23 men, 14 children) range in age from infancy to 65+ years. Most of us have been here five years or more and intend to remain, sharing our lives and dreams.

We own our land in common. Though we have built 17 homes we have no lot boundaries: the care and destiny of our 500 acres rests on all our shoulders. This inescapable fact creates an embracing tension which challenges and binds us.

We are deeply committed to an egalitarian society: we use consensus decision-making (patiently), rotate leadership positions, and keep committee membership open at all times. We encourage each other as we discover our own answers: in our lives and our relationships.

Eight of our members own and operate a woodworking and cabinetry shop. Six other members manage a microcomputer systems house, also organized as a worker-owned business. Other members hold regular jobs in nearby towns, particularly Charlottesville, Virginia.

Note: we do not practice community-wide income-sharing. You will have to support yourself and find a place to live at first. Write:

Dan  
**Shannon Farm**  
Afton, Virginia 22920.

## People Looking

☆ I am interested in joining other people to purchase land together to create a new



community in Northern California, preferably the Santa Cruz area.

Some of my priorities and preferences are: — living in a rural area yet having access to the benefits of larger community involvement; — creating strong support structures within the community; — income and resource sharing; — co-operative child rearing; — a feminist/egalitarian environment (non-sexist, non-racist, non-ageist, non-classist, non-elitist, non-violent . . . ); — working towards cottage industries (and some degree of self-sufficiency); — realizing that aiming for complete self-sufficiency means giving up a lot (weighing what is worth giving up and what is not); — overall political awareness and support for each other to do political work in the world community (and recognition that not everyone chooses to do political work); — recognizing that there are differences among people as to what these political priorities might be; — being intentional on all levels (shaping the future/attaining goals, financial planning, social planning, and physical community development); — a high degree of commitment and compassionate dedication to each other and the community as a whole; — being secular as a group but leaving space for people's personal preferences; — having a labor system to insure that work is done and done equitably (work credit system); — co-operative decision making (consensus); — developing good communication skills; and — a healthy diet and tolerance for dietary preferences.

Cath Posehn  
5747 Prospect  
Dallas, Texas 75206

☆ We are a couple with two house cats looking for a community to join. The community we would like to join is cooperative, but not communal: is spiritual, but does not insist on adherence to a particular religion or dogma: is non-sexist, non-racist, and has a non-violent, ecological, and holistic philosophy. The climate should be warm (preferably) or temperate.

Susan is a holistic physician interested in nutrition, preventive medicine, and guided imagery. She is an experienced emergency physician as well, and has administrative experience. She would like to start or join a holistic medical practice.

James is an experienced bicycle mechanic and small business manager. He is also skilled at general mechanical and repair work, and has an interest in audio and video equipment. He has spent many

years studying religion and metaphysics.

If you are interested, please write, sending information about your community.

**Susan Bennett, M.D.**  
**James Jacobsen**  
P.O. Box 160  
Sunland, CA 91040

☆ I am middle aged. I want a spiritual family to live, work and pray together and express the love of God in everything we do. Recognize each one's individuality. Pool our talents and live peacefully on the country side. Learning, studying and growing. I am Christian, into yoga, divine healing, vegetarian (90% raw). I am interested in living off the land, herbs and fasting for nutrition. I understand eastern religions but have Christian foundation. Easy to get along with and am understanding, but I like to set goals as to making progress. Let's make God the center of our lives and live in a Christ-like way. Let's get acquainted as God directs. You can still have fun and love God. I have some land now, but will invest in a farm in a warmer climate.

**Nina Biglow**  
7500 Coonlake Rd.  
Howell, Mich 48843

☆ I am looking for an intentional community in or near Virginia, where I can share work, play, friendship, and love with others who are committed to living together permanently or on a long-term basis.

I am 29 years old, and my interests include personal growth through spiritual and psychological means, social change, especially world peace and world-wide nuclear disarmament, feeling my connection with the Earth, art and occasional travel. I would like to live in an extended "family" of people who have similar interests. Although I like living in a natural area, I need to be close enough to a city or large town so that I can find, and commute to, work on a bicycle.

**Marsha Arey**  
2720 Console Avenue  
Norfolk, VA 23518  
(804) 588-8117

☆ I'm seeking communication with others who want to form, or have already formed, communities that are directed toward: 1) self-sufficiency using technologies that do not harm or kill any species of life; and 2) forming educational institutions that permit a life of learning

using a rational analytic method to develop each individual's understanding of the environment and potential for peaceful social cooperation. I also seek communication with fruitarians and those who live or want to live without harming or killing other living things.

**Joe Altimus**  
1871 E. Loma Vista Dr.  
Tempe, AZ 85282

☆ I am the eldest son of a farm family whose small 90 acre farm in N.E. Missouri has not been chemicalized.. Over a period of several years I have been inspired to believe that a farm such as ours could provide for the well being and livelihood of many people and their children, especially orphans.

One half of our small farm is for sale. Although my father passed away last September, all the machinery and farm equipment he collected for the farm is still in place, ready to be used. Our land is fertile and can grow much food and crops with the proper attention and maintenance.

I am seeking the interest and assistance of individuals, couples, or groups who would care to contribute to the planning and organizing of an orphanage-school-community.

I am presently needing the assistance of individuals who have experience with organic farming and who have basic skills at working with farm machinery and maintaining it.

Our farm is approximately seven miles northeast (as the crow flies) from Sandhill Community near Rugledge, Mo.

Your correspondence will be appreciated.

Rom Morris, also known  
as Bartholomew Bean (a bean  
a bean, a human bean)  
Planet Earth

**Rom Morris**  
Box 25  
Gorin, Missouri 63543

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## Political Cause

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☆ A Peace walk through Central America has been planned. It is hoped that the walk will be composed of people from many countries with a wide diversity of religious and ethnic backgrounds. Persons with talents or skills in music, ethnic dance, street theater, public speaking, Spanish, appropriate technologies, health and nutrition, bio-dynamic gardening, physical fitness activities, basic education



and co-ordinating group projects are invited to participate in this healing and peace-making mission. Positive attitudes and commitment to non-violence are expected of all participants.

The Peace Walk will begin in December at the site of the United Nations University for Peace in San Jose, Costa Rica and go north to Nicaragua, Honduras, El Salvador, Guatemala and end in Chiapas, Mexico, the home of over 100,000 Guatemalan refugees. The exact route and schedule will be drawn in consultation with the peace walkers and others. Individual commitment is flexible; a Peace Pilgrim could choose to walk a segment, a country or the entire length.

The purpose of the Peace Walk is to open channels of communication and cooperation in and amongst communities, to promote acceptance of cultural pluralism, to assist in increasing self-sufficiency and to encourage peaceful solutions to local problems. Your help in the form of contributions, advice, contacts, planning skills, media exposure and participation in the walk will be most appreciated. We believe that this walk will be an enriching and challenging experience.

Please contact:

**Arun N. Toke**  
RD #1  
Randolph Ctr., VT 05061 or

**Fred Moore**  
845 Solano Ave.  
Albany, CA 94706 or

**Carmen Boutet**  
867 Princeton Ave.  
Salt Lake City, UT 84105

## Jobs Available

☆ Circle Pines Center, an educational and recreational cooperative in Southwestern Michigan, is seeking a full-time Physical Plant Manager to live at the Center and oversee the maintenance and upgrading of 40 buildings as well as vehicles and equipment. Opportunity to coordinate, supervise and teach member-volunteers in maintenance skills in most of the following areas: electrical, plumbing, mechanical, carpentry and automotive.

Applicant should have an interest in simple rural living as a member of a residential cooperative staff, should have knowledge of maintenance planning and scheduling, should be able to advise on needed repairs and improvements and should be able to work cooperatively with other staff, members and guests who come to participate in regularly scheduled work projects.

Housing, board, benefits and a modest salary are offered. Skills in most of the above mentioned areas are preferred. A resume with references is requested. Applicants should send letter and resume to Betty Younger and inquiries should be made by mail.

Circle Pines Center is a member-owned and democratically managed cooperative since 1938. It is located on 284 acres of forest, meadows and lake-front and operates a year-round conference and educational center, a winter cross-country ski program and the nation's oldest cooperative summer camp for children and families.

**Circle Pines Center**  
8650 Mullen Road  
Delton, MI 49046  
(616) 623-5555

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## ARMING THE HEAVENS

The Hidden Military Agenda for Space, 1945-1995

**JACK MANNO**

Behind the high tech mystique, beneath the myths of space adventurism, lie familiar, old-fashioned power grabs. In this case, the goal is global military superiority. *Arming the Heavens* answers the question, what's really going on up there?

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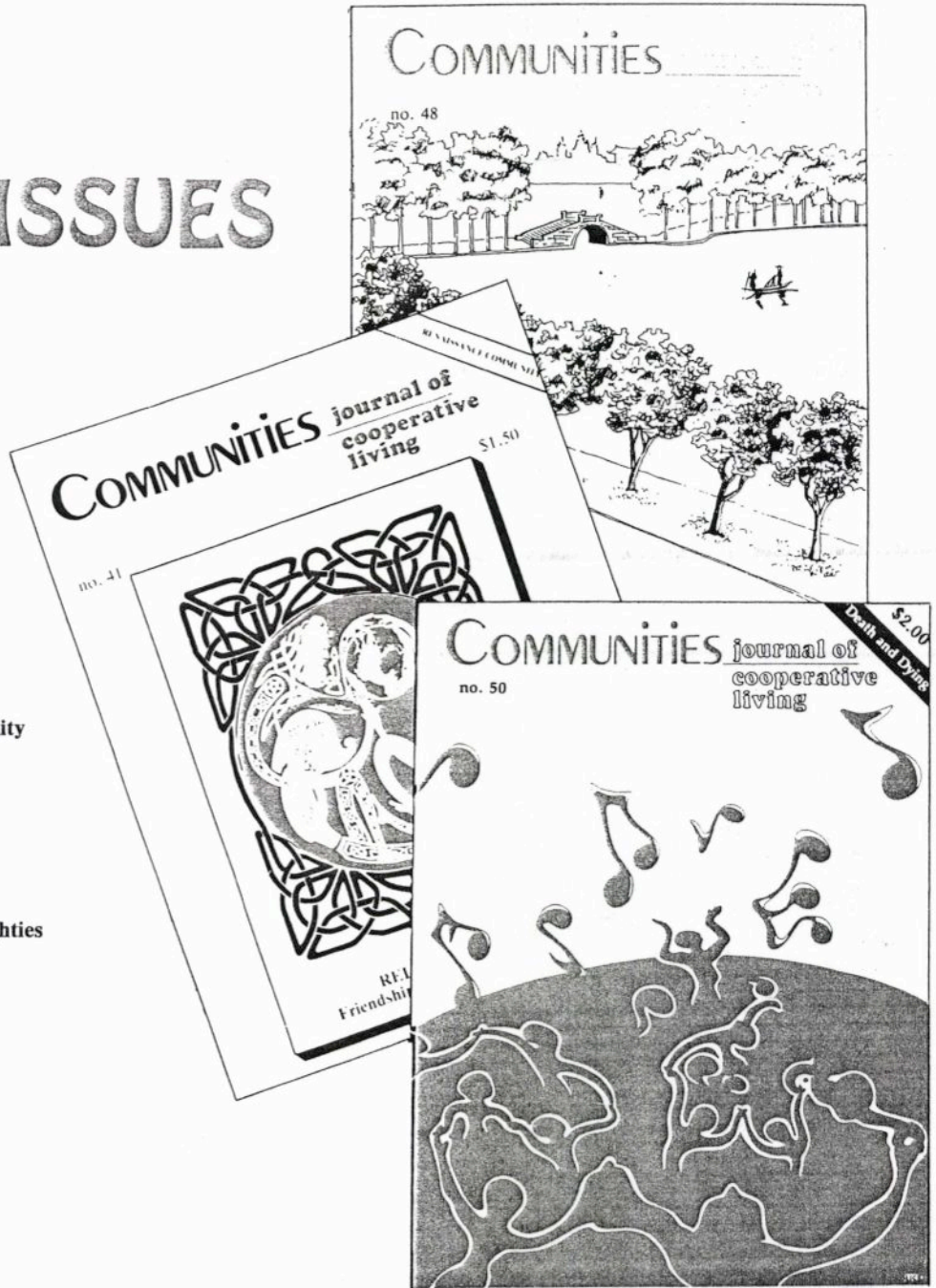
- Scott Haas, New Age Journal

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