

COMMUNITIES

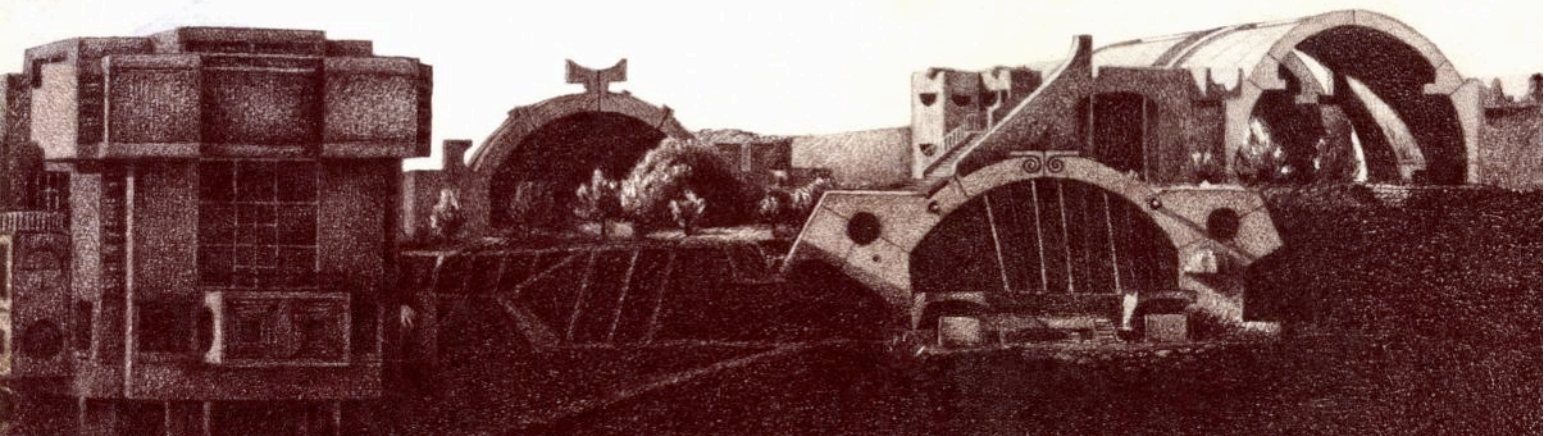
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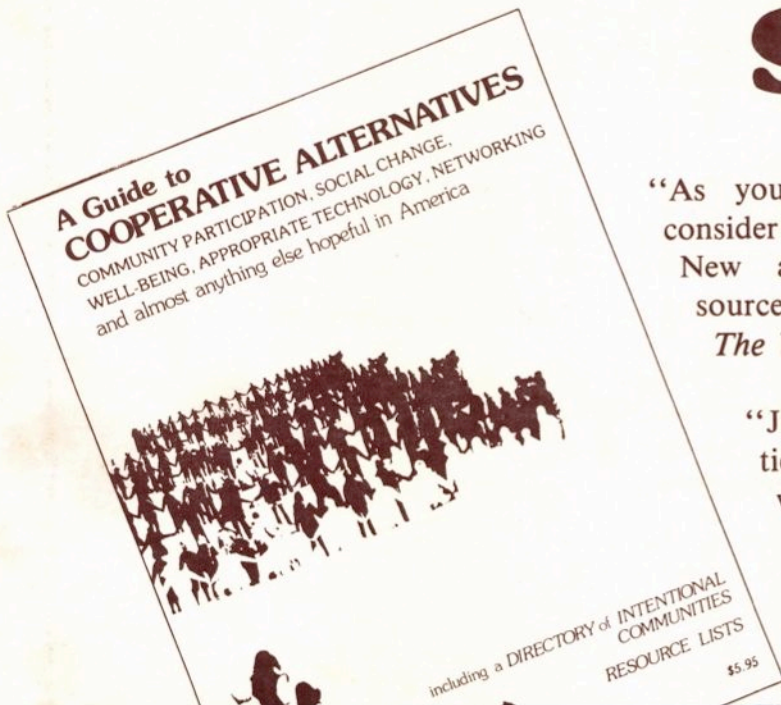


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COMMUNITIES

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COMMUNITIES

Journal of
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Spring 1985

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EDITORIAL

For over thirteen years, *Communities, Journal of Cooperation* has reported on the development of intentional communities and cooperative organizations. The over-all success of *Communities* is attributable to the many people who have given their time, talents, and resources in a labor of love. Paul Fruendlich, Chris Collins and Melissa Wenig deserve special recognition along with the Twin Oaks Community which handled the business management of this magazine for over ten years, subsidizing operating losses when necessary.

This special directory issue represents another step in the continuing development and growth of *Communities*. The contents demonstrate our commitment to increase the services we provide and to expand our circulation to ensure the future publication of *Communities* on a self-sustaining basis.

One of our priority objectives is to show the relevance of intentional community experiences to society at large, helping the millions of people

who are seeking better alternatives realize that intentional communities provide a very diverse range of lifestyles and significant opportunities for accelerated personal, social, and global transformation.

General awareness of intentional communities has been greatly enhanced by a recent series of articles in *The Mother Earth News*. In addition, the March 4, 1985 issue of *U.S. News & World Report* included alternative communities as one of nine predominant lifestyles in America. The increased media coverage, coupled with growing numbers of people seeking new and better ways of living, could result in new growth and success in the communities movements.

This directory issue is intended to serve as a basic guide to intentional communities. We have selected articles and resources which we feel will be particularly valuable to anyone interested in learning about the purpose and accomplishments of these communities. The Resources section presents information on var-

ious publications, networks, and other organizations whose services are directly or indirectly related to community and or cooperation. Included are reviews of four books published in the last two years: *Builders of the Dawn* by Corinne McLaughlin and Gordon Davidson, *Community Dreams* by Bill Berkowitz, *Seeds of Tomorrow* by Oliver and Cris Popenoe, and *The Best Investment, Land in a Loving Community* by David Felder. We are especially grateful to Corinne and Gordon, Stillpoint Publishing, the Popenoes, and Harper and Row for permission to include excerpts from their books.

An incredible amount of time, energy and love has been devoted to this issue of *Communities*. On behalf of all of us who had an opportunity to participate in its development, we sincerely hope you get as much value out of it as we have gotten from the privilege of assisting with its creation.

Charles Betterton

COMMUNITIES MAGAZINE— invites you to help us help intentional communities and communitarians

We are instituting several changes designed to expand the services we offer and increase our circulation and income. These changes include the sale of community related books, a greater emphasis on advertising including a new classified ad section, and the development of a computerized referral system for helping people who are looking for communities and communities which are looking for people to find one another. In order to upgrade the overall quality of the magazine and increase our promotional activities,

we have increased the subscription rate from \$10 to \$12 per year.

To be successful in fulfilling our commitment to better serving the needs of people in and into community, we need your help in the following areas:

Reader Survey and Letters — Completing and returning the Reader Survey form at the back of this issue will enable us to take your opinions and preferences into consideration as we continue our efforts to refine and improve our publications and ser-

vices. We also encourage you to send letters to the editor on any topic related to community, cooperation, transformation, etc.

Editorial Support — We invite your participation and editorial input. Responsibility for each issue of *Communities* is assigned to volunteers who are 1) interested in editing a particular issue and 2) able to edit an issue on the subject topic (with assistance from Community Publications Cooperative as needed). Articles are always welcome on any aspect of

community or cooperation including full length articles on individual communities and organizations. We are especially interested in articles which substantiate the services communities provide to people outside their own membership or group. Articles should be typewritten and double-spaced and include as many photographs and graphics as possible.

Advertising Support — If you have a product or service that would be of interest to our readers, please send for

our advertising rate sheet and place your ad with us.

Subscription/Distribution — In order to increase the circulation of *Communities*, we need the help of every community, cooperative organization, and communitarians everywhere. You can help us by distributing flyers and by suggesting that the bookstores, libraries, and health food stores in your area carry *Communities*. If you publish a newsletter or magazine, you could help by running

an exchange ad. If you have a community center or store front where you could sell copies or display flyers, we would be happy to pay you a commission for every sale and subscription you generate. Another way you can help us *and* a friend is to give a gift subscription to *Communities*. Or you could become a lifetime subscriber/supporter for \$200.00. You can even make tax deductible donations to help *Communities* continue to grow and prosper as we help communities and communitarians around the world.

INTRODUCING— Our New Business Manager!

Earl Nightingale, the Dean of personal motivation and success, says that the environment within which we live may be the single most important factor in determining our success or failure in realizing our full human potential. I have never experienced any environment more conducive to personal growth than that found within the intentional communities I have been associated with. My seven years as a resident of an intentional community have been the most meaningful and growth engendering experience of my life.

I am grateful for the opportunity to participate as the newest member of Community Publications Cooperative. As business Manager, I will be able to contribute to the further evolution and success of *Communities* by applying my previous experiences in management, promotion, and public relations as Director of Federal Disaster Relief Programs and as Director of Development for The Stelle Group (which founded Stelle, IL).

Over the past few years, I have been actively involved in a number of networking activities including parti-

cipation in a panel discussion on intentional communities at the World Future Society's General Assembly last year, and presentations at the annual conferences of the National Historic Communal Societies Association (NHCSA) in 1983 and 1984. My community related affiliations include serving on the advisory council of the NHCSA, and the Education Committee of the Community Educational Services Council, Inc. I am also the founder and Executive Director of Stelle Foundation, Inc., an independent not-for-profit organization involved in many transformational projects including several activities related to intentional communities.

My purpose in sharing this background information with you is to demonstrate my personal commitment to our objectives of providing expanded opportunities through *Communities* for people to learn about the wealth of experiences and resources intentional communities provide.

Looking into future issues: Issue number 67 will feature articles on technological research and development activities within intentional

communities, showing how these projects and experiences can be applied by people anywhere who are interested in ecologically sound, cost effective, and sustainable local community environments.

Dr. Pitzer, Executive Director of the National Historic Communal Societies Association has agreed to provide insights into past communitarianism as the guest editor for issue number 68. That issue will feature articles on past communal societies, their history and accomplishments, and relevance to contemporary intentional communities.

The International perspective will be discussed in issue number 69 which will feature articles about communities, publications, networks, and organizations around the world which are setting positive examples of how just a few individuals working in harmony towards mutual objectives can achieve substantial results and help create a better world.

Issue number 70 will address another area of common interest to most communities: achieving personal growth in mind, body, and spirit in a balanced holistic manner.

Communities

Staff

EDITOR

Charles Betterton

ASSISTANT EDITOR

Renee Trenda

PRODUCTIONS COORDINATOR

Chris Collins

BUSINESS MANAGER

Charles Betterton

RESOURCES

Gareth Branwyn

REACH

Dondi Kimmelman

Credits

COVER DRAWING

Ginger Brown

PHOTOGRAPHS

pp. 12, 13, and 14 — Corinne

McLaughlin

pp. 18, 21, and 22 — The Stelle

Group

pp. 25 and 26 — Susan Blodgett

DRAWINGS

pp. 29, 30, and 32 — Pony Shea

Continuity

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LETTERS

Congratulations on taking on the responsibility for *Communities Magazine*. I'm sure you'll do a great job! I'm glad you'll be revitalizing the Fellowship of Intentional Communities.

Corinne McLaughlin
Amherst, Massachusetts

I am very interested in exploring the creative potential inherent in communities and the theme of communities. It appears these days that mainstream society throughout the world is interested in what we, who have explored communities and alternatives, have discovered.

I appreciate, too, your interest in broadening the editorial base and perspective relative to *Communities*. With mainstream society around the world very interested in this topic these days, I think we have much to offer and we could assume a more professional and inclusive attitude relative to the rest of society through such a publication as *Communities*. Well in the past are the ideas of escapism and independence from the rest of society. It seems we are the yeast specifically designed to leaven that greater lump of society. The creative attitudes we have an opportunity to explore and develop living communally are certainly applicable throughout the world wherever people may live. I think there is great opportunity to emphasize these qualities of character, our spiritual nobility, and in this way a consciousness and attitude of community can pervade people's lives, and they can feel themselves a part of a community, no matter where they may be. I know those who are associated with your community around the world certainly find this.

I have just contacted Hugh St. Onge indicating to him my interest in working with you, and I anticipate he

will be interested too. I would welcome further consideration with you of the invitation you extended for editorial support and distribution of your magazine. Perhaps if I were an editorial advisor or a member of your advisory board, that would hold me in an appropriate position whereby I could contact the editors of the *Emissary* associated publications which I have enclosed, as well as our *Newslight* which is published on Sunrise Ranch in Colorado and goes to many on our mailing list around the world.

It appears that there is considerable creative potential to our ongoing interaction, and I would welcome pursuing this possibility in any way you would find appropriate.

Dave Thatcher
British Columbia, Canada

Isn't it sad that people who need community the most, rarely find it, and if they do, they rarely stay?

A national disgrace for years, the plight of the homeless was publicized by the Community for Creative Nonviolence in Washington, D.C. Founded by Mitch Snyder, CCNV has housed and fed the homeless for years and done outrageous things for media attention. Mitch recently used a life-threatening fast to force Ronald Reagan to fund the renovation of a building to shelter a thousand homeless. Mitch now lives in the shelter.

CCNV was heavily in debt when a TV network offered Mitch \$150,000 for rights to a movie on his life. The money will be used to help the homeless.

In Philadelphia, the homeless have developed their own shelter and are starting a union. Led by Chris Sprowal, it's called the "Committee for Dignity and Fairness for the Homeless". (2001 Spring Garden St., Phila., PA 19130. Tel. (215) 751-0466 or 0462.)

Some homeless are people who were formerly institutionalized for years, though they had committed no crime. They may have been sensitive, loving people who were unable to cope with the brutality of capitalism and long for spirituality and fellowship. But the little they hear about intentional community is frightening. Remember the entire week of publicity devoted to Jim Jones?

By itself, the communal movement obviously could not solve the problems of the homeless. The answer may lie in a coming together of communities with the Human Potential Movement which has developed numerous trainings such as Insight, EST, Lifespring, Silva Method, Living Love (developed communally by Ken Keyes), etc.

After spending over twenty years in communities, I was privileged to experience most of those trainings and others also. If the communal movement could cooperate with the human potential movement, something great could be born.

Perhaps communities could send members to visit shelters for the homeless, and invite a few of them to experience community. But instead of attempting to integrate the visitors, they should return to the city with people from the community and take part together in seminars especially designed for their needs by experienced trainers (who may also have some communal experience).

In such seminars, people learn to open their hearts and share their most difficult problems. In just a few days, they experience what usually happens in community over a period of months and years. With continued, reliable support from the communities, those people could develop their own communal lifestyle.

Such a synthesis of human potential and communal movements

Letters

could do more than have a major impact on the problem of homelessness. It could also draw favorable attention from the media and bring both movements to the awareness of millions.

I shared this idea with Mitch Snyder of CCNV and Chris Sprowal of the Committee for Dignity and Fairness. Chris seemed open to the whole concept and Mitch offered to communicate personally with communities that would like to contact him (CCNV, 1345 Euclid St., Wash. D.C. 20009. Tel. (202) 332-4332.)

I would also be happy to hear from communities and people in the human potential movement who are interested. Call me any day or evening at (215) 849-3237 or 849-1259.

Art Rosenblum
Philadelphia, Pennsylvania

About the author: Art Rosenblum is a writer, researcher, printer, inventor and pilot who has lived communally for over twenty years. He directs the Aquarian Research Foundation, a tax exempt association doing research into the future to assure that we'll have one. The Foundation publishes his book on relationships 'The Natural Birth Control Book' (6th edition) and supports a four place Cessna that takes visitors to alternative lifestyle communities.

The group is supported by donations and sale of books, audio and video tapes about affectionate relationships and a positive future. They welcome communal-living co-workers and can be reached at (215) 849-3237 or write: A.R.F., 5620 Morton St., Philadelphia, PA 19144. An S.A.S.E. is appreciated.

We have visited many communities from Florida to Oregon and find that most fail because of poor planning

and/or financial problems—all of which we have worked out.

We would be happy to contribute any knowledge or experience or views that we can to help others.

Our sincere dedication is to have a model of self-sufficiency without any *outside establishment funding.*

At one time the "Mother Earth News" was a very beneficial magazine—but it has become such an "establishment" publication, it is no longer of much value as a Community aid. It reverts back to the fact that you must get the facts and data to the people who are most interested, and we hope your Journal will serve that purpose. We too would like to help spread the spirit of community.

Thank you for your invitation for participation in your magazine, and we look forward to hearing from you.

Roger Moore
Trails End Community
Ft. Lauderdale, Florida

Communities is one of my favorite magazines, amongst the many (10-15) I read regularly!

Steve Berlin
Somerville, Massachusetts

I recently received a renewal notice from you. As one of the founding contributors to *Communities*. I should have a lifetime subscription. If Stelle will not be honoring my lifetime membership, please let me know promptly.

Bob McGee
Norfolk, Virginia

As a result of the transfer from Twin Oaks to Stelle and a delay with the computerization of our mailing lists, a few subscribers may have received renewal notices that did not reflect payments in the past two months. We will of course continue to honor the

*previous lifetime subscribers in recognition of their special contributions. We invite every reader and institution who are able to support **Communities** in this manner to become a lifetime subscriber for \$200.*

We are pleased that *Communities* has moved to a successful and different base since much of our strength lies in our diversity. It was a fine magazine coming from Twin Oaks and New Haven and we wish you well in producing a similarly fine magazine from your home.

Chris P.
Lifespan Community
Great Britain

Communities has been a good publication over the years and as long as we have been "communitesters" we have looked to it for wit, wisdom and learning . . .

Jack and Connie McLanahan
U.S. Federation of Cooperative
Education/Strategy Centers

Another Invitation to Respond:
You are invited to contemplate the idea below, to sincerely share your ideas about a just and peaceful world.

Clearly life on the planet is in jeopardy. What will it take to reverse the fear, the weapons, the pollution, the monopoly, the intervention . . . ; and project life toward abundance, cooperation and environmental and social compassion? How can we experience such a miracle? "Consciousness creates form" (Seth). Please be practical. (Less than 500 words) Are you willing to be published? _____ yes, _____ no. Please include your name, address, and a short description of yourself.

It is our intention to circulate the contributions, to create a continuum and an on-going forum. Facts, feelings, ideas, positive creations are

welcomed. Transformation is inevitable. It is clearly the will of the human race to live on abundantly well into the future.

Send your responses to:

Namaste Consciousness
Center Barnstead, New Hampshire

A new feature . . . COMMUNITY IDEAS

*We not only read your letters, we act on them whenever possible. For example, in issue #63, we published a letter from Bill Berkowitz, author of "Community Dreams" (reviewed in this issue). Bill was writing to suggest a new regular column on small scale, low-cost, non-technical ideas for enhancing neighborhood and community life that could be applied by people anywhere in their own community setting. We are pleased to announce that Bill has agreed to help with the development of his suggestion into a regular feature of **Communities**. Here's another opportunity for you, the readers of this publication, to help us help share the spirit of community and cooperation . . .*

If you have an idea for making your community a better place to live, we'd like to hear from you.

Let's be formal about it: Here is an invitation to you and the people you know to be part of a new reader's column in *Communities* magazine—something a little bit different.

The Directory in this issue does a thorough job in describing the accomplishments of individual communities. But unless the directory became an encyclopedia, it couldn't hope to touch every base, to cover all the ground. Our guess is that there are a lot more ideas for community among the readership that ought to be heard.

So perhaps there's room for a column of community ideas, little ideas, ideas that otherwise might get lost. Just about every community in the United States, intentional or not, has at least one or two good ideas that have sparked their imagination, that they're particularly proud of, and that might work somewhere else. The problem is, there's little incentive to export these ideas; and so they stay buried, then later get forgotten.

Maybe we ought to take these ideas out of storage. Maybe what we need,

in addition to a directory of communities, is a marketplace for community ideas. And that's where you come in.

In an upcoming issue of *Communities*, we'd like to start a column called "Community Ideas." We see this as a readers' column, appearing each issue, made up largely of the ideas you send in to us.

What kind of ideas? Well, to begin with, new ideas that have worked where you live. Practical ideas that have gotten specific results in not too long a time. Ideas that don't require too much in the way of technical expertise, formal power, or outside backing. Ideas that many of us could pick up and transplant to our own community settings.

Just for example, here are a few ideas we've run across recently—real ideas, working somewhere right now: neighborhood fish ponds; block nurses; Toxic Waste Days; a Ham and Beans Dinner Theater; firewood co-ops; public computer alcoves; neighborhood hotels; neighbor-to-neighbor coupon books; bike tune-up stands; ballet company trading cards; a "meals on heels" food delivery program; community service workers on foot patrol; a

senior prom for seniors . . .

These should give you a flavor of what we're looking for. It doesn't matter whether the ideas come from intentional or non-intentional community settings. But they should be aimed at building cooperation and enriching the quality of neighborhood or community life; and, ideally, they should make your eyes light up.

We're especially interested in ideas that come out of your own experience, but also in those you've heard about elsewhere. If you've got a clipping to send, please do so. And if you've got some workable community ideas that are still fantasy, as far as you know, send those along as well. We'd like to keep the boundaries pretty wide open, at least for now.

So we encourage you to write to us, now and whenever something strikes you. If you send us your ideas, we'll print all we have room for, and we'll certainly acknowledge each one we get. Keep them short, and don't worry too much about format or gorgeous-looking copy.

The underlying rationale is important, we think; if everybody reading this directory had just one good community idea a year, we'd have several thousand of them. Put them together, and they could make a real difference in community life across the country. So an idea column certainly seems worth a try. Perhaps the time will come when we'll be able to publish these ideas in book form . . .

But for now, please send your ideas (and thoughts about this feature, too)

to: Community Ideas
Communities Magazine
126 Sun Street
Stelle, Illinois 60919

BRAVE NEW UTOPIAS

In a trend common to all periods of political and social upheaval, small, quietly-growing Utopian Communities are springing up around the world. Estimates range as high as 100,000—from New England villages to a thousand acre farm in Tennessee, from a space-age city in the Arizona desert to a wilderness settlement in the Rockies. And from spiritual groups in remote areas of India and Scotland to an energy-conscious Experimental Urban House on a downtown Berkeley street.

While dreams of peace and purpose in a bountiful natural setting have always been the goal of alternative communities, the New Utopians have a vision with a difference: they're not motivated by a single charismatic leader, or a regional spiritual philosophy, but by "planetary

consciousness." The New Utopians see themselves as a part of an extended global community—one that transcends national beliefs and biases. And unlike the rebellious communes of the '60s, they know not only what they are against, but what they're *for* (see box below).

The New Utopians aren't dreaming of perfection. They're hard-headed realists, braving the new world to create better relationships, jobs they can believe in, and establish communities of like-minded people who share an interest in making the earth a better place to live.

The appeal of community is profound. People yearn for a home-base and an extended family. Many have decided against competition, materialism and one-upmanship, and have opted for

an environment of mutual support, cooperation and caring—even if they have to create it from the ground up.

At a minimum, The New Utopians are providing economic research and development for the rest of the country—and rest and relaxation for those on the front lines of social change.

Their aim for self-sufficiency pushes them to the limits of creativity and inventiveness. The New Utopians experiment in all their activities, whether it's making ice cream out of soy beans for a Tennessee summer, growing fresh vegetables in subzero weather in Massachusetts, or cultivating fish in a backyard tank in California. Their R&D extends to business practices where the bottom line is human relationships, and they're on their way toward structuring a new economy. A list of community-owned and operated businesses is evocative: from silk screen companies, solar construction groups, orchards, co-op food shops,

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Ten Main Aspects of the New Utopian Vision

- 1. A dual commitment to transformation**, both personal and planetary. Dedication to individual growth and to serving the needs of humanity and society.
- 2. Cooperation:** A community based on sharing, pooling of finances and human resources, rather than competition and being "Out for Number-One."
- 3. A deep respect for the environment**, to restoring ecological balance and "living lightly" on the earth. To developing solar and wind energy, organic agriculture.
- 4. A spirit of experimentalism**—in both work and relationships. A commitment to "working through" the shadow side of the personality, to confronting conflict between individuals and within the self. To bringing out the dark side for transformation into affirmative alliances.
- 5. A new economics:** Finding businesses and ways to manage them that put human values on the bottom line and still return a healthy profit.
- 6. Common sense:** Determination to find practical solutions that work, toward conquering society's problems of pollution, inflation, violence and alienation.
- 7. A holistic approach to health:** Exploring alternative healing from herbs to acupuncture, nutrition and massage, to preventive methods aimed at helping people to take responsibility for their own health.
- 8. Building a positive vision:** The determination, far from grim, to build an example for a better society, to live tomorrow's world today. And to make their insights available, through outreach programs, to local communities and the world at large.
- 9. Self-government by consensus.** Working with group process and evoking the intuition of community members in the decision-making process.
- 10. A world network.** Cooperating with similar communities throughout the world. Sharing skills and services, taking political action—and forming the vital nucleus of a new civilization.

publishing ventures, real estate agencies, bookstores, wood stove manufacturing, and the marketing of herbal remedies and natural fiber clothing to cottage industries built around pottery, handicrafts, tofu and sprouts.

Community businesses are often so successful they provide jobs for surrounding townspeople—but with an emotional difference. One burly construction worker hired by Rainbow Builders in Amherst, Massachusetts, said the company had become “his spiritual home.”

Corporations, too, are learning the value of community. Among the lessons they have taken from these small-scale Utopian groups: employees are happier and more productive when the work units are small and intimate and where the emphasis is on shared goals, a shared vision and mutual profit.

Not everyone can pick up stakes and pledge 24 hours a day to a new ideal. But the New Utopias are accessible to those looking for a glimpse of what's to come—even for a weekend. Most community groups open their doors for weekend workshops, teaching skills such as organic gardening, solar heating, meditation and stress release. Others have retreat centers offering R&R to people from the outside world.

The search for Utopia has played a major role in the founding of our nation—and surprisingly, in its discovery. In his *Book of Prophecies*, Christopher Columbus predicted that the New World would become a working model of community—one that would significantly enrich the spiritual consciousness of mankind. The Founding Fathers also sought to establish conditions of a Utopian Society when they insisted on the guarantees of life, liberty, equality and the pursuit of happiness (see box at right).

Utopias have traditionally been seeded at points of economic and political change. At such times, there is a natural impulse to return to the land, to things of the spirit, to create

new models of government and economic self-sufficiency. In the 19th century, Utopian groups like the Shakers and the Roycrofters retreated from an increasingly materialistic machine-age to form communities consistent with their morality and beliefs.

Again, as recently as the 1960's, young Americans packed up in protest—against unbending institutions and a bitter war. Communes sprouted up across the country where one could live the simple life free from “hassles” by the Authorities.

Those communes of the 60's that are still going strong have gone through major growing pains. No

longer rebellious and rejecting, they're building affirmative models of Society. No longer isolated from each other, and from the world at large, they've discovered the power of regional networking to make their voices heard.

The New Utopias have even made contact with their counterparts in the East and are discovering some startling truths about communities in socialist countries. While the impulse toward utopia in the West is to overcome an imbalanced “Out for Number-One” mentality, and work toward group consciousness, artists in Sempu, Yugoslavia, have formed an alternative community to explore individuality and self-expression. □

RETURN TO THE FOUNDING FATHERS

The New Utopians are rediscovering their roots in the founding of America. The authors of the Declaration of Independence envisioned a society dedicated to the fundamental rights of man. As usual, such seminal goals require periodic re-examination and upgrading. Most members of Utopian communities now feel this is what the Founding Fathers would say today about life, liberty, equality and the pursuit of happiness:

LIFE

Now assumed to guarantee a decent standard of living, personal safety and protection. The higher aspect of this right is recognizing the individual right to our fullest creativity.

LIBERTY

Rather than unfettered pursuit of self-interest, true freedom is now defined as knowing who we are, what we want from relationships and society—and getting it in mutually beneficial ways.

EQUALITY

Has progressed steadily toward equal opportunity for all races and both sexes. The emerging meaning: honoring the individual's potential for spiritual and psychological growth.

THE PURSUIT OF HAPPINESS

Still defined too often in material terms, this right is linked directly to human evolution. We grow toward higher forms of contentment. And ultimately the pursuit of happiness takes us back inside ourselves.

BUILDERS OF THE DAWN

BY CORINNE MCLAUGHLIN
AND GORDON DAVIDSON

Corinne McLaughlin and Gordon Davidson are co-founders of the Sirius Community in Massachusetts and former members of the Findhorn Community in Scotland. They have taught courses on Alternative Communities at Hampshire College and American University in Washington, D.C. Their new book, 'Builders of the Dawn', is published by Stillpoint Press, and available at bookstores or from Communities Magazine, 126 Sun Street, Stelle, Illinois 60919 (\$12.95 plus \$1.50 postage). Also available from Sirius for rental or sale are slideshows featuring the new age communities in this article. Sirius Community, P.O. Box 388-C, Amherst, Massachusetts 01004.

There is something in the human condition that eternally yearns for a greater sense of connectedness, yearns to reach out and deeply touch others, throwing off the pain and loneliness of separation to experience unity with others. In all times and all places people have consciously reached out to feel their connectedness with a larger whole. This is the experience of *community*.

Throughout most of human history community was the normal pattern. Because of the deep sense of alienation people feel in modern times, there has been a rebirth of the idea of community—the new “intentional” community. These new communities of the 1980’s are a conscious response to societal ills and the sense of loneliness and alienation felt by many, and they demonstrate the attitudes and values needed to restore a sense of community to our lives, wherever we live.

The new communities of the 80’s are catching glimpses of a positive vision for humanity and are building new forms to express their vision. They stand at the edges of culture, watching the horizon, awaiting a new dawn. These builders of a new world are building not only new societal structures, but more importantly, new people—learning to change fear, selfishness and conflict into love, cooperation and sharing.

The new emerging communities are one of the mapmakers for humanity’s journey into the future. They function like research and development centers for society, experimenting with new approaches to problems of inflation, pollution, the energy shortage, job alienation and unemployment, rising health costs. Many ideas and techniques being developed in communities such as sharing gardens and meals, are directly applicable to urban and suburban living—reducing living costs, while enhancing the quality of life and a sense of friendship and support.

Intentional communities today are like small seeds which are keeping alive the spirit of community in modern times. It is in these communities that experiences are being gained, lessons learned, and systems developed that can re-seed the community spirit when people realize their lack and look for ways to remedy it.

Living in these communities is a powerful training in the art of relationship—learning to live as an inter-related part of a whole system—balancing the needs of others with one’s own. This “whole system” awareness is a much needed skill in today’s world—in families, in businesses, and in international politics.

To study communities is to examine in microcosm the problems, and some of the solutions, in creating a new

The New Communities of the 80's

social structure for humanity. Many different personality types live together in a given community such as Findhorn in Scotland or Auroville in India, even though members may share certain values. The main task of community living is to create unity out of human differences. Far from being perfect "utopias", communities deal with all the same problems as people anywhere, but with a commitment to deal directly with conflicts and work them out.

The new communities are thriving in the 80's and have a new maturity and sustainability, unlike the communes of the 1960's. Most of today's communities are formed for a specific purpose—political (such as Movement for a New Society in Philadelphia), spiritual (Lama in New Mexico), educational (Koinonia in Maryland), or scientific (Farallones Institute in California), and most offer a specific service to society. Most are working towards the creation of a better world and/or towards personal growth and development. Rather than being utopias—"a heaven on earth", where all problems have been left behind, communities have a commitment to an on-going *process* of working out conflicts.

Communal living is taking many forms today—from the simple cooperative households of urban areas such as Stardance in San Francisco, to the more complex and committed communities of rural areas such as the Abode in New York, where members share common values and goals. Today, most groups prefer to call themselves "cooperative households" or "communities", rather than "communes", both to distinguish themselves from the stereo-typed "hippie crash pad" image of the communes of the 60's, and to emphasize the return to the spirit of good neighborliness implied by the word "community."

Many diverse lifestyles and values are represented in the various communities. Some have a very communal focus, pooling all income and resources and sharing houses such as Twin Oaks in Virginia. Others offer more individual space and resemble a new kind of village, such as Chinook in Washington. Some communities follow Eastern spiritual paths; some follow a "new age" spiritual path; some follow no spiritual path.

The impact of the community movement today is not due to one particularly successful proto-type of community, but rather to the diversity of new communities, and the strength of their combined innovations in so many areas of human life—from better communication in relationships to new types of decision-making processes to alternative forms of

energy and health care. These are workable solutions to real life problems.

Communities serve several different purposes and offer many valuable benefits to both individuals and society as a whole:

REDUCED LIVING EXPENSES

"Live simply, that others may simply live."

Mahatma Gandhi

In these times of national economic difficulty, with high unemployment and high interest rates, living in a community makes good economic sense. Today, even many professionals in Washington, D.C. are living communally to beat the rise in living costs. Twin Oaks Community members live on only \$250.00/month each. At the Findhorn Community, members eat wonderfully plentiful and healthy meals for \$1.50 a day each. Approvecho Community members have reduced their home energy bill to \$7.90/month for six residents.

In needing to work less than full-time to support a simple lifestyle, more time is available to pursue deeper interests—spiritual growth, service projects, travel, hobbies, education. And having fewer possessions meant that fewer things "possess" us—occupy our time and attention. So instead of focusing so much on *things* we can focus more on people, and on spiritual matters. This brings a greater sense of self-fulfillment and inner peace—the attributes needed for building a better society. And this is the long range goal. In addition, a simpler lifestyle consumes less resources and creates less pollution and environmental imbalance than a very consumption-oriented and energy-wasteful lifestyle. So in this way a contribution is made to the building of a better world and the healing of our earth.

COMPANIONSHIP AND SUPPORT

For many people community offers the kind of family they never had—supportive, loving, understanding and fun to be with—people who share similar interests and values. Communities are like most families in that members can always count on each other.

In a community there is always someone to talk to when you're down, or someone to share your excitement with when something wonderful happens. There are people who will really help you out when you need them. If you're sick, there's someone to care for

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(excerpted from *Builders of the Dawn: Community Lifestyles in a Changing World*).

you. If your car breaks down, there's someone to give you a ride. If you want to go to a movie or a party, there's usually someone to keep you company. If you're a single woman and afraid of living alone, there's the safety of the group. And there are always community social events that create a sense of belonging and of closeness, like parties and special celebrations, and group work projects where everyone pitches in.

On the deepest level, community offers a safe and loving environment to allow individuals to develop their full potential and to discover greater meaning in life. There is a sense of dedication in community, and a commitment to a set of ideals and values, an environment of mutual striving towards the highest within the individual and with the group as a whole.

In most communities there is also some kind of structured personal sharing process where members can help each other with their personal problems. This seems to fill a real human need for experiencing intimacy with others.

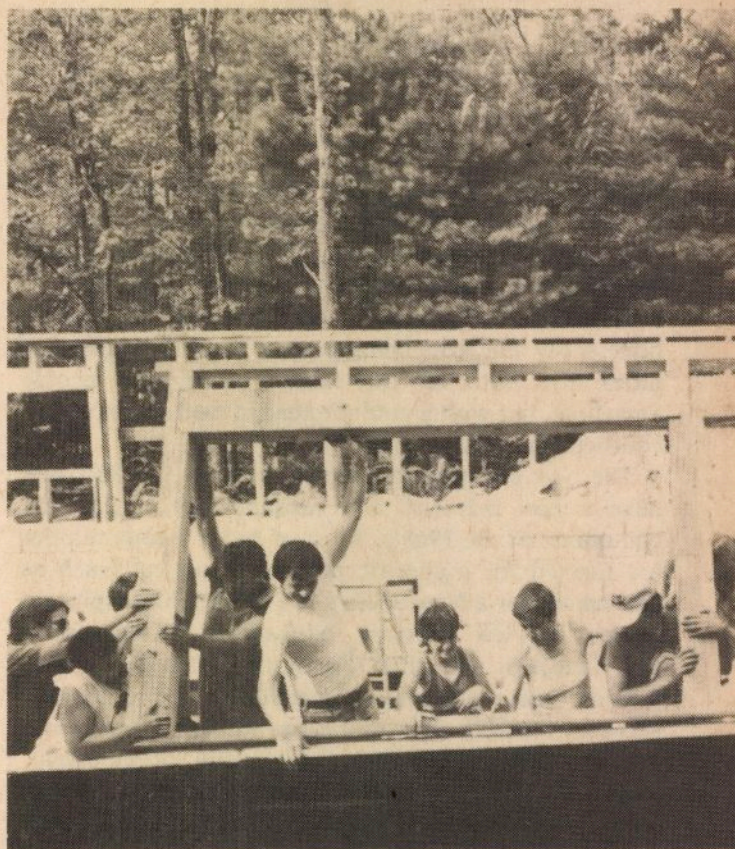
SPIRITUAL AND PSYCHOLOGICAL GROWTH

Community probably provides the most profound and intense experience of personal growth that is available anywhere—if a person is open to it. (There's probably more personal growth possible by living in a community for even a month than there is from taking *ten* workshops!) This process is what's often called "the greenhouse effect." When the spiritual energy of a place is strong enough (like the sun shining down on the greenhouse where all the plants are packed close together), then it intensifies growth.

As Zen Master Sueng Sahn of the Providence Zen Center says, "Washing one potato is slow work. But when many potatoes are in the sink bumping up against each other, they get clean much faster!"

Communities (especially those geared towards personal growth) produce a kind of mirroring effect. We see ourselves more clearly in the effect we produce on others. We realize that everyone around us is reflecting back to us how s/he sees us. (Some of this may just be a projection of the person's own inner problems, but at other times it may be a true reflection that we need to pay attention to.) Rather than blaming another person for some inter-personal problem, we realize we must first turn within ourself and see how we contributed to it. With this kind of environment, no one has to give us feedback directly. It's all there very subtly if we're willing to really look and to listen to others, to see ourself more clearly and honestly.

Communities can be seen as a strategy for

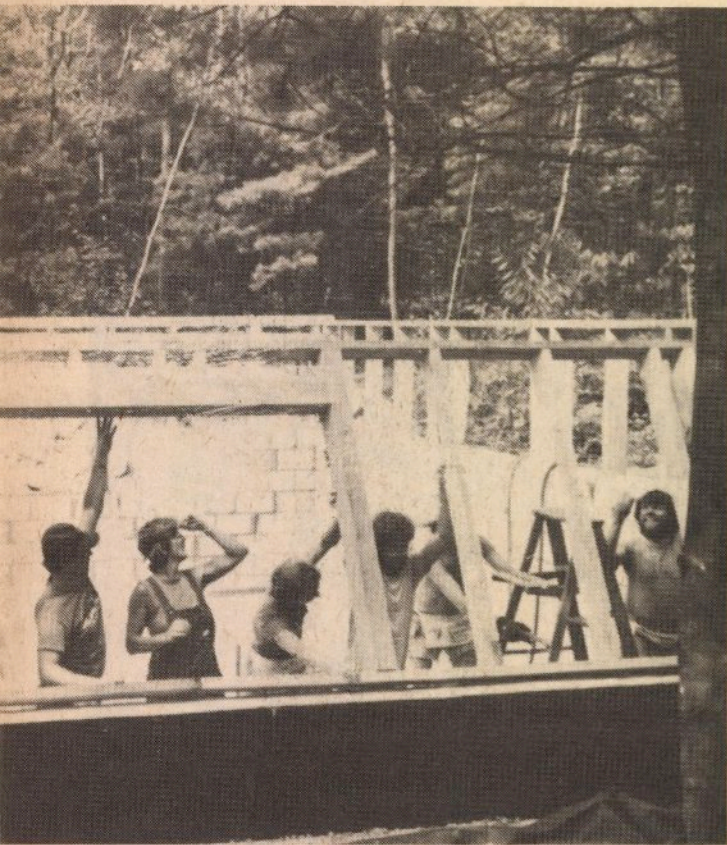


transforming society, as lessons are learned about re-making society from the inside out—from personal experience. We work on changing ourselves as we try to change the structures of society, so that a new society will flow out of a new way of *being*.

Most of the successful communities feel it is important not to push conflict under the carpet. There was usually an agreement to use some kind of process or technique for resolving inter-personal problems. They recognized that conflict is inevitable in a group, but that if you assume it can be worked out, this helps greatly in achieving resolution. Some groups have a weekly "personal sharing" session where problems are aired with the whole group, and neutral parties help the antagonists resolve differences. Other groups use a specific technique like *The Pathwork's* "core-energetics" or psychosynthesis, co-counseling and forgiveness techniques. Some groups like Ananda primarily use a meditative process to work on personal negativity. Work departments at Esalen Institute have "process groups" once a week or once every two weeks where they have a staff facilitator and the whole crew comes together to work on anything that's not resolved between people . . .

EMPOWERMENT

Perhaps the most magnetic quality of community which



Sirius Community

makes them so attractive to people is the freedom, creativity and pioneering spirit they offer—and the opportunity to actually live the values you believe in.

This is true empowerment—enabling people to feel in control of their lives, to feel powerful, rather than a victim.

There must be outlets in society where people can explore new ideas and visions. Where there are no outlets, creative energy often becomes destructive instead. People are most fulfilled when they feel empowered to shape their own destiny. Communities are a laboratory where we can work out all our ideals about society, our feelings about the way things *could* be—to create new institutions.

But besides giving people the space to experiment with their members politically through their cohesiveness, a united group of 200 members or even 20 with similar views can make quite an impact on local politics. This can happen, not only through voting, but also by working as a team to organize other residents in support of a particular issue like preventing the dumping of hazardous wastes in the town, as Twin Oaks Community has done. Having developed good communication with each other and working out inter-personal problems within the context of their living situation, community members are able to be more effective in political organizing than political interest groups who

are often divided by in-fighting. In fact, some communities, like The Philadelphia Life Center, part of Movement for a New Society, are formed for the main purpose of developing better political organizers.

RESEARCH AND DEVELOPMENT FOR SOCIETY

Communities sometimes function as a type of “research and development” center for society—often pioneering solutions to problems facing society—energy shortage, inflation, pollution, hunger, unemployment, rising health costs. As David Spangler expresses it:

“[Communities] are like colonies of the future—laboratories in which the spirit of a new culture can discover its appropriate shapes, and like any laboratory or colony, they have their share of failures as well as successes. In the best of their work, communities can provide us with previews of a possible future.

Communities are also a microcosm of society with many of the same problems, but with different ways of handling them. As they are in a smaller, simpler context, they are easier to study, and much can be learned. Historian William Irwin Thompson calls some of these new communities “planetary demes”. Geneticists use the word “deme” to describe small isolated sub-populations that have a mutation in them. The species always sends out little tendrils from the major adaptation of where it is now, and these tendrils will explore new ecological niches. It is in these niches that mutations occur. “As long as the mutation is in communication with the rest of the species, then there’s feedback into the species as a whole, and it will flow into the ecological breakthrough and will create the major adaptation for the future and then once again will fan out,” Thompson explains. Through communities, the species-preservation instinct of life can be seen responding to the self-destructive qualities of society today—the poisoning of the air and the waters, the economic crisis, the threat of nuclear annihilation. And the diversity of expression of different communities is perhaps Nature’s way of insuring the survival of the fittest of these expressions.

Some areas being “researched and developed” by communities today include the following:

Renaissance in Massachusetts is researching forms of alternative energy to meet the current energy crisis and reduce their own fuel costs. They are developing the use of solar energy for heating homes, solar greenhouses for year-round food production, and windmills for production of electricity. Approvecho Community in

Oregon has developed clay cookstoves to reduce energy costs, and they teach Third World people, as well as local people who want to live simply on the land, how to build these stoves.

The Israeli kibbutz and American communities like Twin Oaks in Virginia offer models of highly efficient but cooperatively organized agricultural and industrial enterprise with participatory decision-making and worker ownership. These models offer solutions to some of our larger organizational problems. Communities like Shannon Farm in Virginia and Sirius in Massachusetts have developed successful models on a smaller scale of cooperative businesses that are worker-owned and managed. These not only provide paid employment, but also offer a more human growth-oriented workplace, producing goods and services that are consistent with the values of the community, like energy-efficient solar home building.

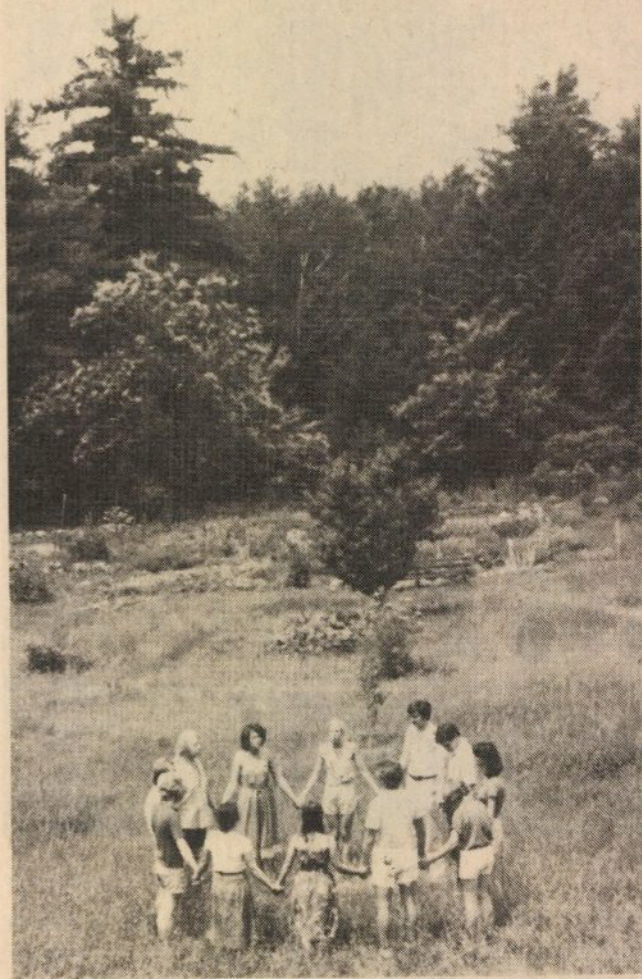
Communities have also been experimenting with new forms of self-government, conflict resolution, and group decision-making that could be helpful to government and business. The use of group "attunement" (periods of silence and centering when there is disharmony in the group) has been very effective in creating more clarity and agreement. Consensus building has been effective in overcoming the divisiveness of majority/minority voting, creating more of a sense of empowerment for all parties, so that everyone feels identified with each decision and helps to carry it out. This has been used successfully at Lama Community in New Mexico, at Movement for a New Society in Philadelphia and at Findhorn in Scotland.

EDUCATION FOR THE FUTURE

Communities may well evolve into the colleges of the future—with more of an experiential approach and a planetary awareness—some of the training centers for the next step in human evolution. The new curriculum being developed in the communities and the new methods of hands-on learning might become seed patterns for the education of tomorrow.

In community, "students" live in with "faculty." So the learning never ends. Students can continue dialoguing with teachers. And most importantly, distinctions between learners and teachers begin to fall away, as each person has something important to teach—whether it's a specific skill, or concept, or even a personal quality, like generosity. Education in the community setting becomes centered in the student's process, not the teacher's plan.

People learn best by doing—by practical hands-on



experiential learning, and as mini-societies, communities provide the perfect settings for learning new skills: from solar energy design and building to financial management of cooperatives. Since most communities are open to visitors and welcome their help with community work projects, communities teach visitors as well as their own members these skills.

In developing self-sufficiency, community members learn all kinds of practical skills for "living lightly on the earth"—skills that are usually not yet taught at traditional universities. Some of the wide range of skills taught at various communities include:

- Composting, mulching, companion-planting in organic gardening (Findhorn);
- Food storage: drying, canning, freezing (The Bear Tribe);
- The use of herbs for medicinal purposes (Center of the Light);
- Soybean production and use as a cheap protein source (The Farm Community)
- Bioshelter construction and aqua-culture (High Wind)
- Production of ethanol fuel from corn (Stelle)
- Windmill use for energy production (Renaissance)

Many communities are even set up as non-profit corporations and offer classes and workshops especially for the public:

- Conflict resolution techniques (University of the Trees)
- Trainings in good communications and relationships (Living Love Community)
- Alternative forms of healing and sacred dance (Lama)
- Gestalt therapy and planetary economics (Esalen Institute)
- Bio-energetics therapy (Sevenoaks)
- Stress management (Himalayan Institute)
- Native American studies (Mettanokit)

A new seed idea for something called "The University of the Future" has been developed by High Wind Community in Wisconsin, Sirius in Massachusetts, and Findhorn in Scotland. Students get a full semester of undergraduate or graduate credit from the University of Wisconsin for an alternative "semester abroad"—spending a month, living, working and studying in each of these communities.

R AND R CENTERS

Many communities (but not all) serve as places of rest and retreat for visitors—to unwind and be refreshed, so that one can return to the "front lines" of nine-to-five life. Visitors to our community have often written to us commenting on how the experience "renewed" and "energized" them.

Rural communities, of course, provide the fresh air and healing power of nature to calm jangly nerves and renew the spirit. Visitors often work in a community's garden, which can be very grounding and healing, and there are often ponds for swimming and nature trails for hiking in most communities. But even urban communities—especially the spiritual ashrams—provide oases of calm in a frantic world. The peaceful feeling of these places is often created through the use of meditation and spiritual practices, and by the usually positive and joyful consciousness of the members—relative to the outside world.

Communities also serve as "de-toxification" centers for visitors—places to purify the poisons in their systems accumulated through living in stressful, polluted environments, eating unhealthy foods, etc. Often specific programs are designed for this de-toxification process, as at the Center of the Light Community in Massachusetts. Specific diets, exercises, meditation techniques, and even Native American sweat lodge ceremonies are often used in some communities.

SERVICE

"I don't know what your destiny will be; but one thing I do know: the only ones among you who will be really happy are those who have sought and found how to serve."

Albert Schweitzer

To be fulfilled on the deepest level, people need to experience a sense of meaning and purpose in life—serving a greater good, helping other people, helping society in some way. Communities fulfill this function because community members are part of a whole which is immediate and identifiable to them, and so it's easy to give to this whole and help its members. When you work in the community garden, for example, you know you're helping to feed the person you'll sit next to at dinner.

In order for a community to last more than a couple of years, it needs to be focused on more than the immediate happiness of its own members, or too much individual or group self-centeredness is fostered, and inevitable quarrels about whether each person is getting their due seem to arise and split apart the group. When a community is able to turn outwards and serve the needs of society, it lifts the whole group. True service builds for the future—for future generations and for the future well being of our earth.

Most on-going communities have service projects to help society in some way. Some like The Center of the Light in Massachusetts and Meadowlark in California are healing centers. Others are educational centers teaching spiritual principles, personal growth techniques, and/or practical skills, like solar building. The Abode Community in New York, for example, gives instruction in meditation as well as in organic gardening. Camphill Community in Copake, New York, helps retarded people. The Community for Creative Non-Violence feeds the poor of Washington, D.C. in soup kitchens. Farm Community members in Tennessee work as volunteers for Plenty, their international relief organization, teaching medical and agricultural skills to Third World peoples in Guatemala, Lesotho, Dominica, Jamaica, and running a free ambulance service in the South Bronx.

CREATING WHOLENESS AND SYNTHESIS

The highest goal of community life is to overcome the fragmentation caused by society and to create *whole* people—integrating mind/body/feelings/spirit so that all parts of the self function harmoniously. The greatest challenge of community life is to create synthesis—em-

bracing diversity in a unified whole, resolving differences with the healing spirit of love and dedication to the good of the whole. (Basically, this is the same lofty goal—and the same challenge—for any society or government—but few have achieved it.) Synthesis represents the next step in evolution for humanity—the spirit which can bring true peace and healing to our earth. Learning to deal with conflict is in fact why God created intentional community, according to Danaan Parry, co-founder of Mandakara Community in California.

Like the ideals of our pluralistic society, most communities support diversity and the freedom of the individual to pursue their own highest good within the context of the whole—the agreed upon purposes and values of the community. And as a microcosm of the larger whole—all of life on earth—the work of community is to bring together many types of diverse elements. Different human personalities must be blended. Human and non-human kingdoms—plants, animals, minerals—must work in harmony. Divergent values and philosophical issues must be resolved—hierarchy vs. democracy, capitalism vs. socialism, the group vs. the individual, freedom vs. responsibility, etc.

The more diversity that a community can handle and create a strong sense of unity out of, the more powerful is the community. Lama Community in New Mexico, for example, synthesizes the best of many of the great religious traditions of the world—Hindu, Christian, Buddhist, Islamic. The Findhorn Community in Scotland unites people from many different countries and lifestyles—with an age range of newborn to eighty.

CENTERS OF LIGHT

“In India they have pilgrimage places where people have worshipped for thousands of years. But here we don’t have this, there’s no where to go. We don’t have a Lourdes, etc. So we need to start creating centers of Light again. We have to bring that Light to a focus, just as electricity is everywhere, but you need it in a bulb before you can see it.”

Swami Kriyananda, Ananda Community

On the deepest level, a community can serve the purpose of being a “center of Light”—a place of hope and positive vision in the world. (Of course, not only new age communities, but also traditional religious centers like churches and temples can be centers of Light.) A center of Light is a place of spiritual energy, created with the conscious invocation of individuals who join together for spiritual growth and service to others.

The Light illuminates the darkness, and the dark and negative places in each person can be seen more clearly and so transmuted into positive qualities. Sometimes it’s very challenging to live in a center of Light, because we see our own darkness more clearly. These centers serve the plan of human evolution by their transmuting function—revealing spirit in matter—redeeming matter.

Many communities in America today are located on land that was held sacred to Native Americans. (In Australia, many are on land sacred to Aborigines, and in England, on land sacred to the Druids.) Early tribes were drawn to areas of the earth that have a powerful nature energy and an alignment with cosmic forces. Through their ceremonies and rituals, and their invocations to the Great Spirit and the forces of nature, they began to create these sacred areas, the early centers of Light. Later, those who started spiritual communities were often guided in their meditation to these locations. There are many examples of this, including Lama in New Mexico, Koinonia in Maryland, Sevenoaks in Virginia, The Bear Tribe in Washington, Sunray in Vermont, and Center of the Light and Sirius in Massachusetts. These communities continue to act as good custodians, rather than owners of the land, as did the Native Americans and many carry on some Native American ceremonies like sweat lodges today.

Of course, a center of Light, as a *place*—as form and structure—is not separate from the people who create it. The real center of Light begins with what is built within each individual—spiritual alignment—the inner Light.

There seems to be a deep yearning in the human psyche for the freedom, represented by communities, for self-liberation, for loosening the fetters, getting back to nature and living life on our own terms. And perhaps also, there is a longing to build a better world to live and work with loving friends, and to cooperate with others, instead of always competing.

Communities live this dream. They act it out for all of us. They step out of our narrowly-defined reality and create “free zones”—special enclaves where new adventures can be undertaken, new relationships explored—where the game of life can be played by different rules. In these free spaces you can explore who you really are, dying to the old and awakening to the new. These are places of renewal and becoming, where personal change becomes a catalyst for society change. One can almost feel the spirit of the future breathing life into the new communities, inspiring us with a positive vision and a new hope for our world. □

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STELLE

BY OLIVER AND CRIS POPENOE

About 75 miles south of Chicago, in the heart of the great American corn and soybean belt, lies a small community of 44 houses and around 125 people. If it were lifted up out of the farmland that surrounds it and relocated in the suburbs of almost any American city, it would look as if it belonged. The houses are typical of the suburban middle class, set in sweeping lawns and connected by curving paved streets and sidewalks.

This community is Stelle, Illinois. A closer look at Stelle reveals that it is very different from a typical suburban community. It was started in 1973 by Richard Kieninger—a man who rejects traditional religion and says that he was directed to build his city by invisible “Brotherhoods” in preparation for a doomsday in the year 2,000 that would destroy 90 percent of humanity. Following Kieninger’s detailed instructions, Stelle has been building a community of people who hope to survive this holocaust and play a key role in bringing about a subsequent “Kingdom of God.” Stelle has attracted an able group of people, devoted to the cause of human perfection, who have developed unique and effective methods of educating their children and done some interesting research into survival technology.

All has not gone as planned, however. Personality conflicts and economic setbacks have caused a considerable reduction in the size of the group which reached 216 people in 1974. By 1982 the leaders of Stelle modified their demands that all residents commit themselves fully to the principles and practices of their founder, and they opened the community doors to any others who wanted to live there. This new development casts doubt on the community’s cohesion and purpose.

Some 200 miles farther south, and 150 years further

back in time, a similar experiment began in New Harmony, Indiana. Although it lasted only 12 years, it was the most famous utopian community in nineteenth-century America. It, too, was started by a man who rejected traditional religion and who was preparing his followers for the second coming of Christ—which he expected to see in his lifetime. New Harmony was remarkably successful in its early years, but later switched to a utopian agnostic vision that emphasized human perfection and focused on innovative educational methods and scientific research. It, too, dissolved, as a result of personality conflicts and differing approaches. But when New Harmony became just another town, it retained a remarkable group of people who, for the next 50 years, made a contribution to the United States far beyond that of any other town of equal size.

The parallels between Stelle and New Harmony cannot be pushed too far. But sometimes we can get a better perspective on what is happening today by looking at what happened before.

In 1939 Richard Kieninger was a boy of 12 living in the suburbs of Chicago. He tells the story of his life from then on in the book that is central to the Stelle Group’s existence, *The Ultimate Frontier*—which he wrote under the pen name of Eklal Kueshana. Kieninger related that he was approached one day by an elderly gentleman named Dr. White who seemed to know a lot about him, and who proceeded to tell him about the Brotherhoods. As White explained it, the Brotherhoods (who are also seen as guides by communities in

Australia and France) were established by Christ to help protect and guide the people of the world and to prepare the way for the perfect Kingdom of God. White told Kieninger that the Kingdom of God was soon to be established, that its future inhabitants were incarnating now, and that: "It's you, Richard, who have been appointed to begin that nation."

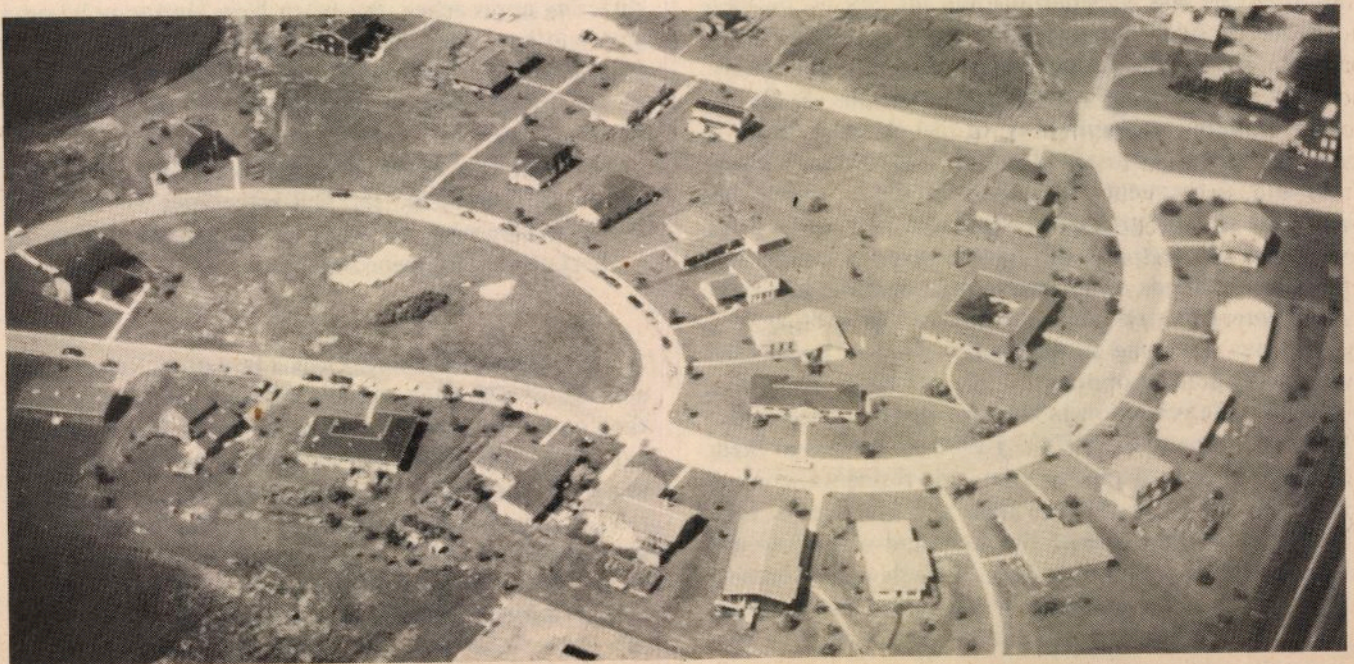
Kieninger says that he saw White only infrequently after that meeting, but that over the years he met a number of different guides who further initiated him into the mysteries of the Brotherhoods, advancing both his knowledge and his sense of purpose. Outwardly his life was normal. He went to college, majoring in chemistry, but says that he was told by his guides to leave in his final year. They wanted him to go out into the world to learn about people and develop his personality. They told him that when he was in a job long enough to learn the routine and be offered a promotion, that would be his signal to move on to another job. Over the next 15 years Kieninger held many jobs: assistant office manager, life insurance sales representative, hardware salesperson, aircraft die maker, cabinetmaker, small business owner.

In 1963 he published *The Ultimate Frontier* and, with his second wife, Gail, started The Stelle Group as a nonprofit corporation (*Stelle* means "place" in German.) For the next ten years the group operated out of the Kieninger home in Chicago. It grew very slowly at first, from 3 members in 1963 to 16 in 1966 and 30 in 1967. During this period the members were undergoing

initiation and training under Kieninger's direction. They were also accumulating capital to purchase land and working out the principles and concepts for the design of their future community. As new people joined they would usually move into the immediate neighborhood of the Kieningers so that they could work more closely together. In 1968 the group established an elementary school in the Kieninger basement, directed by Gail Kieninger. By 1969 the group numbered more than 70 members, and a second step was taken with the establishment nearby of the Stelle Woodworking Corporation. Seven members each put up \$1000 to provide the initial capital of a business that later could be moved to the new community. Kieninger took over the management. As its demands claimed more and more of his time, much of the running of the group devolved on Gail Kieninger and the trustees.

During this period the first of several schisms occurred, this one between what Kieninger says were the *doers* and the *discussers*. The latter included a considerable number of members who were demanding more say in how the group was run. Kieninger turned them down on the ground that he was an emissary of the Brotherhoods carrying out the instructions of his superiors. As a result, about one-third of the membership resigned from the group and moved away.

In 1970 the group finally purchased 240 acres of farmland, some 75 miles south of Chicago, as the site of their future community. This is near the southern edge of the Canadian Pre-Cambrian shield, geologically a



very stable area, considered likely to withstand the severe earth changes the group believes will occur around the turn of the century. Well away from Chicago, it is still close enough to have economic ties to this major trading center. Members of the group volunteered their labor to build a modern 20,000-square-foot factory on the land, and construction began in the fall of 1970. More members joined and more donations and tithes were received to pay for the cost of materials. In November 1972 the Stelle Woodworking Corporation moved into the new factory, and by March 1973 the first two homes were built and occupied. The offices of the group and the school were moved to the new site at the same time and the community of Stelle, Illinois had its official beginning. By this time there were about 150 members, though few could actually live in the new community. Many lived in surrounding communities; a few commuted from Chicago.

During the next 12 months, 11 more homes were built and streets and sidewalks were installed. A water purification plant and pumping station were completed, as well as a sewage treatment plant. All this work was designed and installed by members of the group. The water purification plant was unique, using a reverse osmosis method of purification. The first municipal plant of its kind in North America, it was built to handle the needs of up to 450 people. Many men were trained in the construction trades. A new corporation was established, Stelle Industries, Inc., of which the Stelle Woodworking Corporation, renamed the Stellwood Company, was made a division. New businesses were started as additional divisions: an automatic screw machine company, an injection-molded plastics company, and a printing operation. The construction of homes and utilities was also brought under this new corporation, and thereafter all profit-making activities were jointly owned by those members who controlled Stelle Industries, while the nonprofit functions were owned by The Stelle Group. As president of both corporations, Kieninger coordinated all their activities. Morale was high, growth was rapid, money flowed in as needed, experts joined as required, and people worked long hours with a great sense of satisfaction. They felt that they were helping to fulfill Dr. White's prediction that, before 1985, "The growth of the community near Chicago will be phenomenal. By various means, the Brotherhoods will influence the right persons to seek you out and to desire entrance into your budding city. It will be almost exclusively from among these citizens that the Brothers Themselves will select the persons qualified to colonize the Kingdom of God."

Membership in the group reached its peak of 216 in 1974, hovered around 190 from 1975 to 1977, dropped to about 140 in 1978, then to around 125 in 1979, and has been fairly stable at that level ever since. Stelle has 44 houses, 28 of which are privately owned and 16 of which are owned by the group. The population includes three blacks and is predominantly middle-class to upper middle-class and well educated.

Stelle is a center for innovative ideas in social relations, education, and science and technology. Many of these ideas began with the blueprints set forth in *The Ultimate Frontier*, but they have developed beyond this as a result of the innovativeness of the members and their receptivity to new ideas extant in American society today.

Stelle is a curious mixture of a middle-class way of life combined with New Age values and practices. The men are all cleanshaven and they wear neckties in public or at any work for which neckties would not be inappropriate. The women similarly wear skirts. The residents' choice of attire illustrates the point, made in *The Ultimate Frontier*, that the physical environment is, to a large extent, the result of people's thoughts and actions and, conversely, people's thoughts and actions are, to a large extent, the result of the physical environment. Or, as one member said to us, "If you dress up, you feel up." The first homes, in addition to being earthquake proof, all had nine-foot ceilings since it was felt that high ceilings were more elegant. Stelle prohibits smoking in public (in fact, virtually no one smokes), abuse of alcohol, and use of illegal drugs.

At the same time, Stelle is a social workshop. Kieninger studied psychology in the course of his own self-education. He was particularly interested in Wilhelm Reich's concepts of body armoring: that people repress emotions by tightening their muscles, and must learn to release these muscles before emotions can be released. This has led to a community interest in Reichian therapy and Rolfing. Members have experimented with EST, transcendental meditation, transactional analysis, and kinesiology (a form of diagnosis of health based on muscle tone). Each of these approaches elicits varying degrees of interest and discussion within the community.

In 1978 a number of the members took a variety of psychological tests in an internal research project to see what kind of people they were. Smarter, for one thing. The average IQ among the adults was 128; among the children, 130. The children in the early learning group tested at 135. The other tests, comparing the adult members with the general adult population of the United States, showed them to be more emotionally

stable, trusting, self-motivated, creative, and tranquil, and less frustrated. They tested in the top 18 percent in heterosexuality—interest in the opposite sex, dating, kissing, being in love; in the top 23 percent for analyzing their own and other's feelings and empathizing with others; and in the top 28 percent for achievement—doing their best, solving difficult problems, meeting goals. They were in the lowest 20 percent in aggressiveness—criticizing and blaming others, and in the lowest 28 percent for self-abasement—feeling guilty or inferior.

The community spent two years in small group discussions of social and sexual issues. Members encourage responsible, caring relationships. Attitudes toward sex between consenting adults are pretty relaxed, however, partly as a result of the teaching of *The Ultimate Frontier* that it is desirable for a couple to live together for three years before marriage. As believers in reincarnation they have no religious objection to abortion, so there is no fear of unwanted children.

But children are usually desired and once they arrive they become the focus of much parental and community attention. Contrary to the current trend, the group places great emphasis on the role of women as full-time wives, mothers, and homemakers. The group is dedicated to working toward human perfection, and a proper upbringing of children offers the best chance to achieve this. Married women with children under six years of age are not allowed to work outside the home, except in part-time volunteer jobs. The group believes that all children should have at least one full-time parent or surrogate.

The group believes that mothers should teach their children to read by the time they are three years old and to write by the time they are four. The school started by Gail Kieninger in Chicago was a first effort to achieve this. No one, however, knew quite how to go about it, and both in Chicago and in Stelle there was a continuing search for the best method. They looked in many directions and eventually found help in the methodology developed by the Better Baby Institute of Philadelphia, founded by Glenn Doman, Ph.D., author of *Teach Your Baby to Read* and *Teach Your Baby Math*. The Better Baby Institute now regards Stelle as a practical workshop to demonstrate the validity of its theories.

The Stelle educational system is divided into two parts: the Motherschool for mothers of children from birth to age six, and the Learning Center for older children. The Motherschool is specifically designed to assist mothers in teaching their very young children. As one educational expert, J. McVicker Hunt, Ph.D., of

the University of Illinois at Champaign said: "It's much easier to foster development early, than to make up for lost opportunities later . . . the highest rate of development is from birth to age two. That's the period of greatest plasticity. The longer you wait after that, the harder it is to make gains . . . by four, it isn't easy."

Motherschool consists of five early learning programs: the birth program, the MISPAH program, mothers' classes, the Montessori classrooms, and the parents' resource center. The birth program includes classes on nutrition, exercise, fetal development, and safe and fulfilling births. MISPAH stands for mother's individual staff person at home. Mothers receive regular visits from the MISPAH to help them create optimal educational activities for their children with the aim that they do school work on at least a third-grade level by age six. There are also special consultants on the home environment, physical development, and music. Music training involves learning to sing, read music, play an instrument, and have perfect pitch, and also includes the Japanese Suzuki method by which very young children are taught to play the violin. Mothers' classes are designed for mothers to share teaching ideas as well as their experiences as mothers, wives, and women. The main purpose of the two Montessori classrooms is to encourage character development in children. Each classroom is designed to promote the child's ability to experience life and learning as a joyous adventure, choose interesting work and concentrate on it, exercise self-discipline, and interact harmoniously with others. As much as possible, the materials enable the children to correct their own mistakes without waiting for a teacher to point out their errors. The parents' resource center is a cooperative that provides materials and experiences to help parents educate their children. It includes a large library of books on child development and education, music tapes and educational films, and sponsors weekly field trips for the children.

The Stelle Learning Center is the academic equivalent of grades one through twelve. Children attend school all year, taking several short vacations. The objective is to assist the children to become balanced, confident individuals with a love for learning. With a low student-to-teacher ratio, the Learning Center uses mastery teaching, in which the student must master one concept before being introduced to the next. Thus students are able to progress at their own rate and there is no need to give grades. When the students are nine years old they begin to take part in the erdkinder (earth children) program, which includes boating, camping, skiing, hiking, the teaching of practical life



In front of the learning center



A home at Stelle.



Stelle Mothers School class.

skills, and survival experiences. Competition is downplayed.

This unique educational system is one of the most remarkable developments at Stelle and should be one of its strongest attractions in drawing new people to the community. At the time of our visit the Learning Center had 16 children, aged 6 to 14, enrolled, six of whom were from outside the community.

Stelle's pioneering innovations in science and technology relate to its belief that the earth will go through cataclysmic changes on or around May 5, 2000. This was originally predicted in *The Ultimate Frontier*, and the group finds a good deal of evidence to corroborate this prediction. Members point to the continental plates shifting in search of equilibrium, causing increased volcanic and earthquake activity in recent years; centrifugal aberrations in the earth's rotation because of lopsided polar ice caps; and finally, a particularly straight planetary alignment on May 5, 2000, which they say could trigger a major shift of the earth and its land masses.

This scenario dictates the development of a self-sufficient economy, alternative sources of energy, food storage, and other survival methods. It also means finding a way to airlift the community 14 miles above the earth for 14 days while the changes in the earth work themselves out. "What if this never happens?" we asked Tim Wilhelm, the group's vice-president and director of the office of technology. "We hope it never will," he replied. "Everything we've been doing makes this a better place to live and improves our lives and our children's lives. That's enough justification. But if the catastrophe does happen, we'll also be as well prepared as we're able."

Technological research and development to date has focused on housing, alternative fuel sources, and greenhouses. From the beginning Stelle's houses have been earthquake resistant; greater than usual amounts of reinforced concrete and complete sheathing with one-half inch plywood were used. In recent years many forms of energy-efficient houses have been built or retrofitted. Stelle's houses include examples of wood stove heat, active solar collectors, passive collecting walls added on to an older house, attached greenhouses, thermal envelope design, and earth bermed structures.

As yet there is no effort to make Stelle completely self-sufficient. Rather, the aim is interdependency with the surrounding agricultural area, drawing on the farm resources of their neighbors and contributing their own special skills. Stelle has some organic vegetable gardens but does not presently have any livestock of its own. Since Stelle is surrounded by cornfields, it was logical

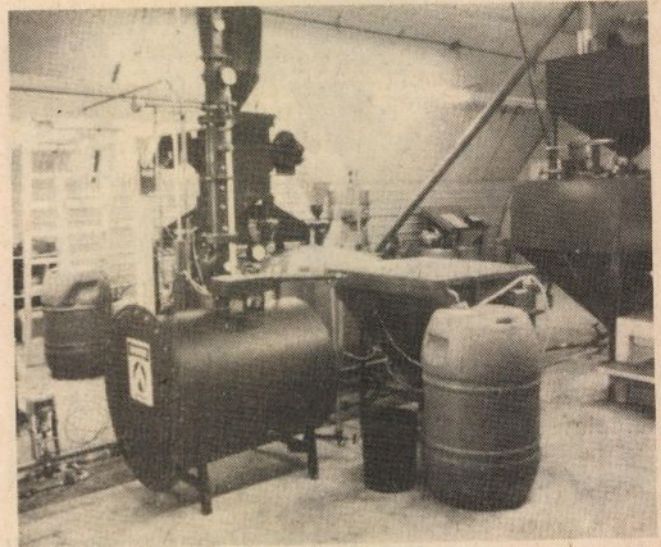
that the group look at ways to use corn for fuel. The result was development of a plant that can produce about 50 gallons of alcohol fuel a day from corn. The U.S. Department of Energy gave them \$50,000 to design a 1000-gallon-a-day plant. Stelle's own plant is not currently operating since the present cost of gasoline is too low to make alcohol fuel economical. But it is ready to start up whenever needed. Meanwhile the office of technology is exploring the possibility of using the plant to reprocess waste alcohol from a nearby cosmetic manufacturing plant to remove the contaminants in it.

In 1979 the group built a 1200-square-foot lean-to greenhouse against the south wall of its factory building. The growing beds rest on 55-gallon drums of water for heat retention. In winter the heat that rises to the factory ceiling is blown into the greenhouse and then circulates back into the factory through doors at each end of the greenhouse. The greenhouse can maintain overnight temperatures of 50 degrees or more when outside temperatures are below zero. It has been used to produce bedding plants for sale in the spring, as well as organic vegetables for the group's own use, sold to members through the Stelle Cooperative Food Mart.

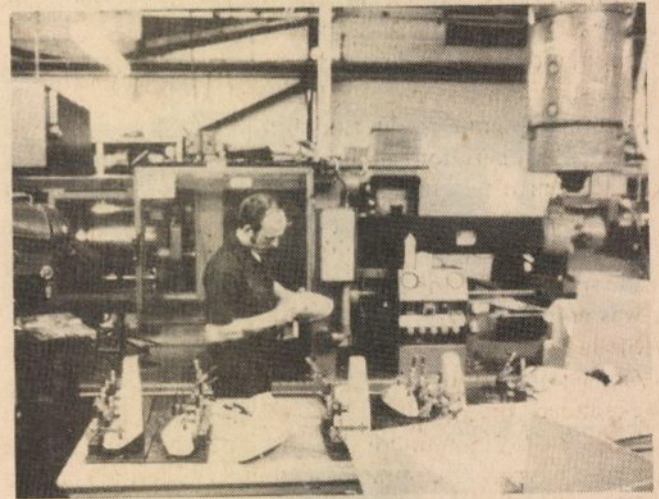
In the fall of 1982, the group received a \$52,000 grant from the Illinois Department of Energy and Natural Resources to build an even more imaginative prototype greenhouse. This one will have twin glazing of plastic with an air space in between, sitting over a trough filled with a foamable solution. At night air diffusers will convert the solution from liquid to foam, thereby increasing its volume about 200 times, and will blow it up into the glazed cavity to provide nighttime insulation. In the morning the air diffusers will be turned off and the insulating foam will drip back down into the trough.

The group is also engaged in basic energy research with the ultimate aim of finding an energy source suited to the massive airlift operation. This entails an analysis of prequantum physics, when scientists such as Michael Faraday and Nikola Tesla believed that the entire universe is filled with a substance called ether. Current electrical technology was largely conceived within the context of this ether-based cosmology, and the fathers of that technology believed that electricity was a condensate of the ether. Using this hypothesis, and working with outside consultants, a group at Stelle is experimenting to see if it can convert ether to energy instead of converting mass to energy via nuclear fission or the combustion of fossil fuels.

We have been describing a physically attractive community populated by sincere people doing worth-



The ethanol plant



Technology at Stelle



Personal growth seminar

while and interesting things. Why hasn't it grown?

The answers to this question seem to be a combination of the personal and leadership problems described earlier, its location and economic prospects, and the stringencies of membership in The Stelle Group.

Stelle's location in the middle of the American cornbelt is not ideal. It is flat and windy, cold in the winter, and too far from the cultural attractions of Chicago for easy access. There aren't many jobs in the area and Stelle has had difficulty creating its own. The Stellwood Company was the major branch of Stelle Industries, employing at its peak 50 people, 20 of whom were members of the community. It was sold to its employees in 1978 at the height of its success. Its major business was building component parts for large manufacturers. During the recession of the early 1980s these other companies took the work back into their own plants to provide continued employment for their own workers. Stellwood was unable to develop new markets and in 1982 it filed for bankruptcy. As the population of Stelle ceased to grow, the Stelle Construction Company no longer had work to do in the community and could find little outside, so it is no longer in operation. Stelle Plastics Company makes a modest profit, but it uses little of the community's large factory building. A private company, Metalanim Mold Company, owned by one of the members, uses some of the space, but at the time of our visit most of the factory was empty. In December 1982 a controlling interest in Stelle Industries was sold to Federal Chicago, Inc., a Chicago-based manufacturing concern. It has since expanded the plastics capacity by 25 percent and brought in 4 aluminum die-cast machines. In the next year it expects to complete the factory building and add 100 to 150 jobs.

At the beginning of 1984, 77 employed people lived in Stelle, the group itself provided jobs for 10 people; Stelle Industries supported 15 people; 20 people worked at other businesses in the community, including the Cooperative Mart; Stelle Telephone Mutual, Stelle's own telephone company; and Metalanim Mold Company; and 32 people worked outside the community, some commuting 50 miles or more a day.

The Stelle Group, as principal owner of the community, had an income of about \$660,000 in 1982, of which 17 percent came from member and resident donations and tithing; 33 percent came from outside donations and tithing; and 50 percent came from income-producing services. The largest portion of this was the grant for the experimental greenhouse. Some \$80,000 was income from Stelle's 16 housing units, which rent for about \$130 for a one-bedroom

apartment, plus utilities. Nearly \$50,000 came from the Office of Publications, which distributes *The Ultimate Frontier*. More than 200,000 copies have been sold to date. The Office of Publications also sells other inspirational and success-oriented books and tapes; puts out the *Stelle Letter*, which has a circulation of 5500; and publishes two specialized newsletters, *Parenting for Excellence* and *Personal Preparedness*, each with less than 500 subscribers. The latter assumes a collapse of the American economy and offers survivalist advice.

Possibly the greatest limiting factor in the growth of Stelle had been the requirement that residents become full members or resident associates of The Stelle Group. This did not mean necessarily accepting all of the beliefs set forth in *The Ultimate Frontier*. Indeed, the book and the group made a point of differentiating between information, which is what one reads or hears, and knowledge, which is what one learns from personal experience. Nevertheless, there had been a requirement for a personal commitment to the group's ideology and spiritual work.

There are three levels of membership: nonresident associate, resident associate, and full member. There are about 100 nonresident associates—people who have a strong interest in, but cannot move to, Stelle. A nonresident associate must have read the book, be in sympathy with the Brotherhoods' philosophy and committed to study and practice it, be willing to contribute skills and talents to the group and tithe to it, and attend guest week. Held three times a year, guest week gives interested persons and prospective residents a chance to live with a Stelle family, participate in community activities, and gain a better understanding of what Stelle is all about. Resident associates, of whom there are 29, must, in addition to the above, commit themselves to implementing the philosophy in their daily lives, furthering the work of the Brotherhoods' high personal and family virtues, participation in various courses, and the pursuit of excellence. Full membership is offered to residents who have completed the requisite course work and are considered to have the potential for achieving initiation into a Brotherhood in this lifetime. At present Stelle has 35 full members and the Adelphi Community has 24.

The homogeneity produced by these requirements has enabled Stelle to be, in some respects, a little utopia. The Cooperative Food Mart operates on the honor system. Residents take what they need and write down what they owe in a book on the counter. If something of value is found on the sidewalk it is likely to be pinned to a tree and left until the rightful owner comes along.

But while a lack of growth might seem utopian to

RAINBOW FARM

*Conversation is connection,
and connection is community.
Where there is no conversation,
the cry of the people is not
heeded and the groans of the
earth go unheard.*

BY SUSAN BLODGETT



Dining room on right; farmhouse on left.

I came to a crossroads in my early adulthood when I looked at another person and said, "It is not a question of whether you are the right one for me, but it is the fact that we are one, as all our human family is, and that our being together serves to prove it out." That was the beginning of my marriage and also the beginning of a 10 year adventure in community which is yet unfolding.

Acting from the premise that "we are one" is nitty-gritty work, both invigorating and deeply satisfying. Very soon after our marriage, my husband and I met a couple who had attended classes offered by the Society of Emissaries. We ourselves attended several such classes and experienced a deep sense of kinship with this group of people.

The Emissaries are an association of two to three thousand people around the globe who are concerned to give practical everyday expression to the spirit of oneness. The basic premises shared by the Society are that our oneness as a human family stems from our common divine being, and that as an individual, I am responsible for expressing and experiencing that divine being—no one or nothing else has that responsibility for me. Beyond those basic premises, there are no beliefs or rules, just a wide open invitation to live together wherever you find yourself, proving out what you know to be true with no excuses! Obviously this takes being conscious and deliberate.

The mainstream of the Society of Emissaries is a regular mailing which addresses in a fresh, current way the internal atmosphere which accompanies such an approach to living. Emissary "services" are held weekly to consider these mailings and the basic theme of conscious, deliberate living.

While most associated with the Society of Emissaries live in typical

configurations, i.e. singly, as couples, or as nuclear families, many live together in centers varying in size from two or three to over one hundred. Living in community usefully intensifies the process of proving out our oneness in practical ways and also creates a location and atmosphere for services, classes, and special gatherings.

My husband and I have lived in such centers for the last eight years. Three and a half years ago we were invited to assist in the coordination and farming of Rainbow Farm outside of Muncie, Indiana. Rainbow Farm is the central facility for the Society of Emissaries in the Midwest. We had visited Rainbow numerous times; it was home away from home. We delightedly accepted the invitation as the next step in our adventure and moved here with our children in January of 1982. Since then, we have given birth to our third child.

Physically, Rainbow Farms blends with the rural Indianan landscape although our large passive solar dining hall does catch one's eye while driving down the narrow country road! There are 326 acres of land, 80 wooded, 320 cultivated/pastured, and 16 acres surrounding our dwellings. The terrain is slightly rolling with the White River as our western border. There is a relaxed, quiet feel in this countryside not unlike the drawl in the voices of our local friends.

Bill and Betty Hudson, native Hoosiers themselves, bought the property in 1963 with plans to retire here. In the early 1970's they met the Society of Emissaries and in 1974 decided to donate the land as a site for an Emissary community. They continue to live here and to participate actively. Gradually, others came to join the Hudsons. Currently there are thirty individuals living at Rainbow Farm, ages newborn to

ninety. Most of us originate from the midwestern United States. All who live here had some prior association with the Society of Emissaries. Many have come for a "season," staying several years and then moving on, finding living at Rainbow an assistance in their personal growth. In balance with those, there are others who are more settled—having been here eleven years, eight years, six years—thereby providing a continuity in the community.

While the land and dwellings are owned by the Society of Emissaries, which is a non-profit corporation, each member of the community takes responsibility for his or her own finances. Those who work off the farm pay rent, and those who work on the farm receive a salary tailored to their individual needs.

Over the years accommodations have expanded with the increased number of residents. An old farmhouse was renovated and used as a dining hall and main living quarters. A trailer and three large modular homes were purchased and put in place. A passive solar sanctuary was built followed several years later by a similarly designed dining hall and living area. The old farmhouse became our family's home at that time. Most of the married couples have their own homes while the single adults share homes or apartments having their own rooms. We all squeeze together when large groups of guests arrive!

We do have a steady flow of visitors. Some come just to get acquainted with us and the Society of Emissaries. Others are long-time friends coming for a quiet time or to participate in the activities around the community. We offer Art of Living weekend and week-long seminars on a regular basis as well as hosting seminars and gatherings in such areas as business, fine arts, education, health, etc.



Ted and Susan Blodgett in front of Rainbow's dining hall.

The daily pattern of our coming together as a community consists of sharing our noon and evening meals in our dining hall. We find this rhythmic gathering a cohesive backdrop to our diverse individual activities. Eight of our number are employed in the surrounding community in jobs ranging from a radio station sales manager to a doctor of chiropractic. A catering business is operated out of our kitchen facility. We farm our land with care to regenerate the soils

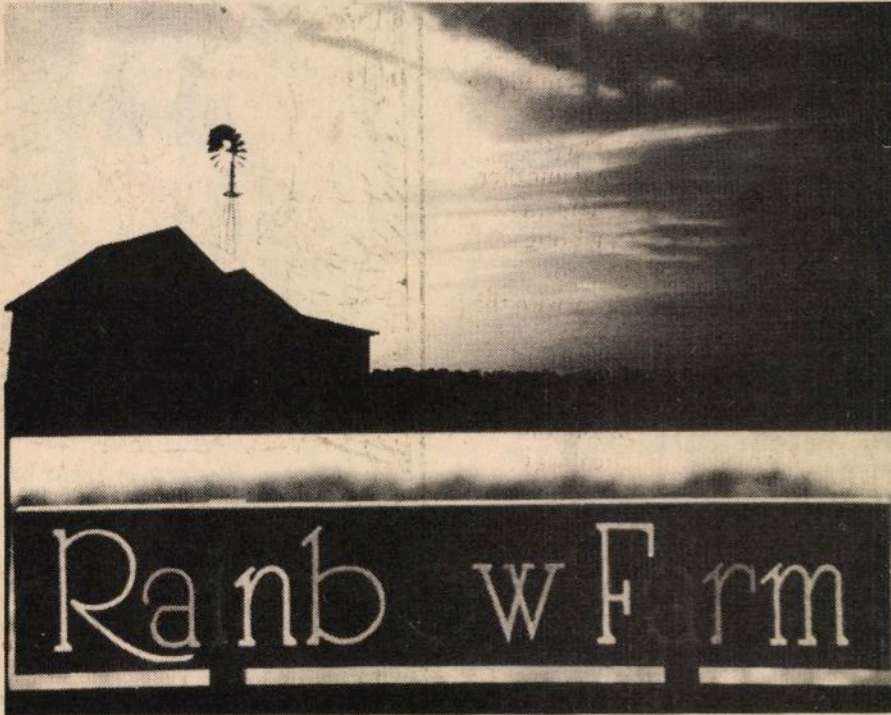
a lot!) of who is available, when, for what, and what jobs need to be done. Then we plan out the next day. Our direction of others is on the basis of shared friendship and a willingness to work together, the spirit of which is agreed upon in coming to live on Rainbow Farm.

We currently have six children among us. The younger children spend most of their time with their mothers although we share their care when moms need to fulfill other responsibilities. The older children attend public school. We see their time at school as but a fraction of their whole education for which we as parents are responsible. Rainbow community experience is rich in friendships among all ages and in space to "be"—vital ingredients for growing children. Seven of our community members are over fifty-five. Their participation is of a quieter nature, but they are integral to all areas of the community.

Along with the work activities, music is an important ongoing aspect. Two individuals devote a full half of their time to music, classical music in particular. This adds a refined element to our home atmosphere.

Initially the focus of the community was internal with our energy devoted largely to gardens, preserving food, daily housekeeping, considerations among ourselves and the like. An individual's time priority was to be home and participating in community activities. As time has proceeded, that focus has shifted more externally. There is still the home to be maintained, but individuals' time priorities are frequently with careers and activities in the greater community, from PTO to Symphony. As a balance is struck (and this is occurring!), there is an increased sense of vitality.

A number of people from the surrounding community have been coming to Rainbow Farm for various



within economic limits. On the home scene, we are occupied with mechanics, carpentry, secretarial and book work, cooking, caring for our beef and dairy cows, housekeeping, gardening, childcare, etc.

Participation in the work needing to be done in the community is on an individual basis depending on expertise and physical condition. My husband and I are responsible for coordinating the work. We amass all the variables (and some days there are

There is a relaxed, quiet feel in this countryside not unlike the drawl in the voices of our local friends.

functions. We have been holding gourmet dinners with musical entertainment every few months. Currently we are hosting a series of meetings where friends we have met in the area are speaking of their experiences of the rising tide of change in the world. We have begun annual Visitors' Weeks and have had a number of open houses.

There was a time, I think, when we tended to see ourselves as different because we lived in a community, and indeed there are distinctions. But in fact, there are no elements here at Rainbow Farm—from planning together to caring for a baby to having a touch of arthritis—that are not present throughout our whole human family. More realistically we are representative in microcosm of our larger global family.

As individuals we have chosen to consciously align our expression with our divine being. To the degree we are each doing this, we bring the magic of creation to our community experience. Inherent in divine being is blessing. On its deepest level the purpose of Rainbow Farm is to be a blessing.

Allowing this purpose to be revealed in a practical way is an ongoing process. It cannot be accomplished by setting things up according to anyone's "master plan." That can be frustrating because it is the tendency to try, whether it be with something so simple as how to do the dishes or so large as the direction of a community. At any given time in our community living, there are structures—ways of doing things, elements of interaction, etc.—that appear inappropriate to the purpose of blessing. Trying to change them (take it from one who has tried!) only creates more structures that are inappropriate in some other way! Conversely, we've discovered that by accepting whatever structures are present—not hanging

onto them, just simply working with them—they change on their own and continue to change.

Individually we know ourselves to be solely responsible for our own experience. No matter how it may *seem*, we can't blame anything outside of ourselves for what we experience. This serves to turn our attention to what we are *doing* rather than what we are *receiving*. This is key to the unfolding process here at Rainbow Farm. By keeping foremost our own concern to individually express the spirit of blessing, we facilitate change, we don't make it. Facilitating change requires patience and respect for the process. Timing is essential: there is a time of letting ideas, willingness, resources, etc. come to one's attention, and another time to act to bring those elements together. Rainbow Farm, among other things, is a laboratory for learning to work intelligently with the process of change.

At this time Rainbow Farm is a group of thirty individuals living and working together, proving out our oneness in whatever practical ways we have before us. Through our farming and gardening, our eating together, or playing and working together here and with those in our greater community, we have infinite avenues for blessing. Blessing, we discover, is the very juice of our oneness. Rainbow Farm will not stay the same. We are part of a much larger process of change—a useful part for now, we trust. We welcome whatever new part we might play in the days to come and look forward to seeing just what that might be!

Visitors are always welcome at Rainbow Farm although advance notice is requested. For more information about our seminar program, please contact Ted and Susan Blodgett, Rainbow Farm, R.R. 1, Box 659, Selma, Indiana 47383, phone (317) 288-1125.

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DESIGNING

a new *Walden Two*- inspired community

BY STEPHEN LEDOUX, PH.D.

The life we lead displeases us, but no day is bad enough to induce us to act. We are whirling toward our doom, but we keep on patching up our way of life and avoiding the drastic change which alone can save us. Walden Two was a proposal to make a big change rather than take small remedial steps here and there, but the problems it would raise are so big that we go right on doing nothing.

— Skinner, 1983

Those were the sentiments of Walden Two's author in 1969. Around the same time, a number of small groups of people were beginning to take on some of those big problems. They were founding experimental, sometimes called intentional, communities inspired by Walden Two. One of the best documented of these is Twin Oaks Community near Louisa, Virginia. (Kinkade, 1973) The struggles of Twin Oaks, along with those of Dandelion Community, near Kingston in Ontario, Canada, and a number of other members of the Federation of Egalitarian Communities, provides the backdrop for the present article.

Do extant *Walden Two*-inspired communities look as good in real life as they do on paper? What do they look like in real life? Why don't they attract more folks? Whom do they attract? What are their problems? Their solutions? Are there more attractive solutions? Are there criteria upon which potential solutions can be evaluated in a predictive sense, rather than just pragmatically trying them?

These are the questions we will seek to answer. The result will *not* be a new set of by-laws for a community; or solutions to taxation problems; or a new behavior code; or details of some supposedly optional physical design. Such things would be merely academic exercises unless undertaken, in light of local conditions, as part of actually starting a community. Instead, the emphasis here will be on the starting point, foundation, or working principles that can put current communities' problems into perspective and show the way toward new solutions.

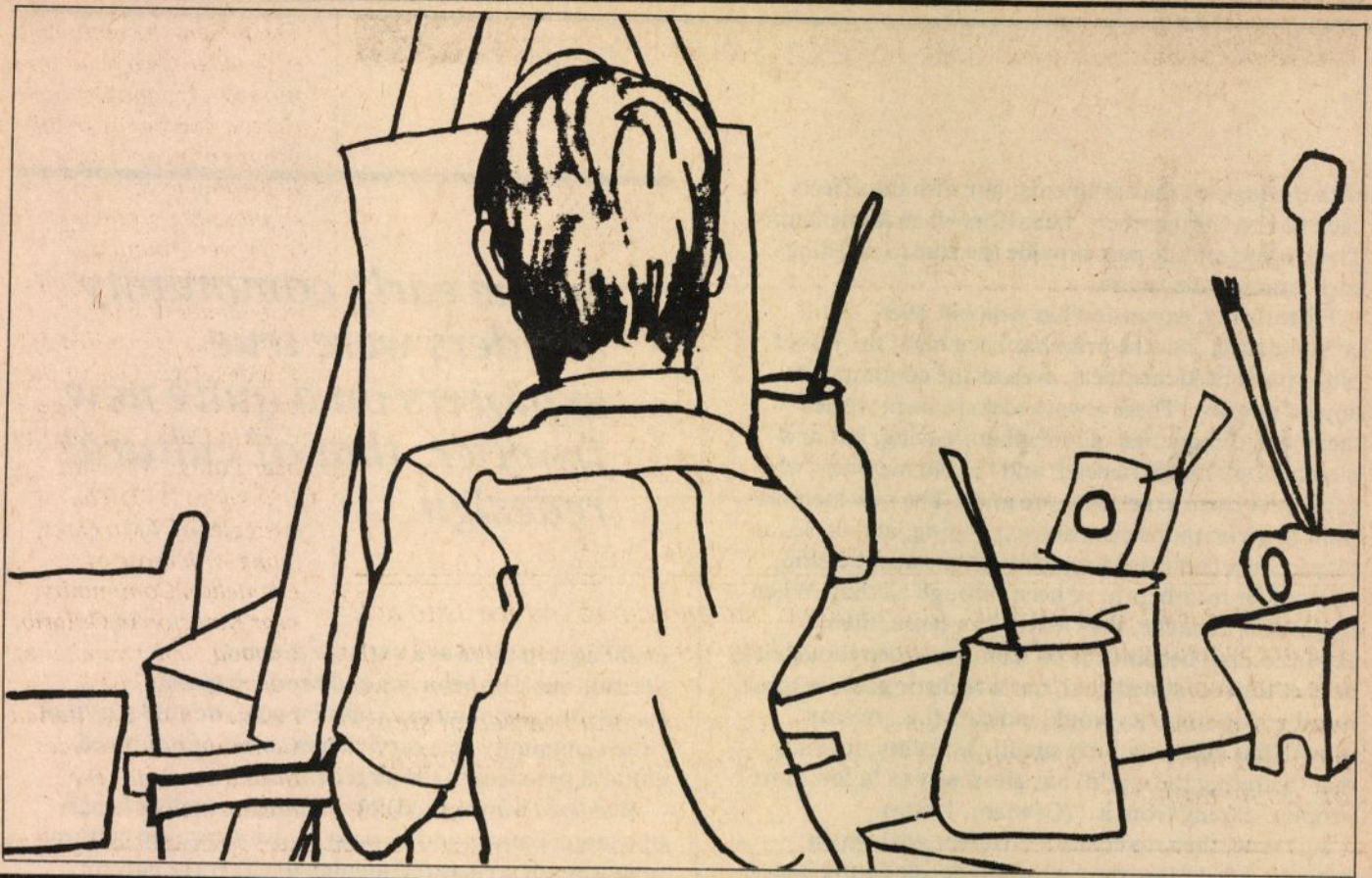
First, however, a review of the pertinent parameters of the existing communities will be helpful. The existing communities began as people sought ways to scientifically improve on their living situation. *Walden Two* itself provided the starting point. But no one had actually applied the science of behavior to a real society, regardless of size. So the early community builders were true explorers on a quite new frontier, that of cultural

redesign. They very literally had to start from scratch, beginning by changing the most disadvantageous and aversive cultural practices with which they were burdened. Arrangements regarding housing, labor, finances, and ownership were among the first practices they addressed.

The members of these early communities wanted to "make the world better." But the contingencies under which they had lived were more conducive to "escaping the world." (Skinner, 1983, p. 10) For example, their location was often quite removed from current population centers; they were "getting away from it all." Certainly, there are some advantages to a remote location, not the least of which is greater control of the behavior of everyday living. But the question of long range goals, and of whether conveniences, such as remote location, help or hinder attaining those goals, remains unanswered.

This is certainly not to blame early community members, as they had no one else's scientific experience to benefit from. But today, designers of new communities can and must take into account the experience of these early communities.

By their actions, members of these early communities have shown that they were not as successful in dealing with their problems as they had hoped. The biggest indicator of this has been the turnover problem, that



many members leave after four or five years, taking, of course, all their first-hand experience with them. They had been willing to pioneer, putting up with the apparently necessary low standard of living, cramped quarters, outhouses, etc. But over the years, there was little improvement in their environment or their ability to effect change, at least not enough to maintain their presence.

When there was the opportunity for improvement in these areas, it was often ignored by the many newer members who were still interested in pioneering and expansion, rather than consolidation. But again, the problems of day-to-day living made it difficult to estimate whether or not such things as expansion were actually consistent with goals. However, enough experience has now been accumulated to compare actions with goals, and suggest necessary changes.

The stated purpose of Twin Oaks is representative of the goals of these early *Walden Two*-inspired communities. The opening statement is: "Together our aim is to perpetuate and expand a society based on cooperation, sharing, and equality . . ." followed by seven substantial modifying clauses. (Komar, 1983, p. 335). One difficulty is that perpetuation and expansion are sometimes at odds with each other, depending on how expansion is interpreted. They are at odds most often when expansion is taken as meaning 'increased

membership' as opposed to meaning simply 'increased numbers of people employing improved cultural practices.' seldom has this discrepancy been overtly recognized; nor have criteria yet been developed which can help evaluate which of these meanings is actually part of the goal, and which is not, when they are at odds. This we will try to change.

In terms of the problems that have had the most impact on the survival of current communities, turnover, pioneering, and governmental form, these questions of goals may be viewed as a quantity versus quality issue. Though these are not always at odds, communities have not found a way to deal with them when they are. On what basis can they decide when it is better to consolidate, to improve the quality of life for the present members? Or, when is it better to expand, to increase the size of the community (as expansion has usually been interpreted)?

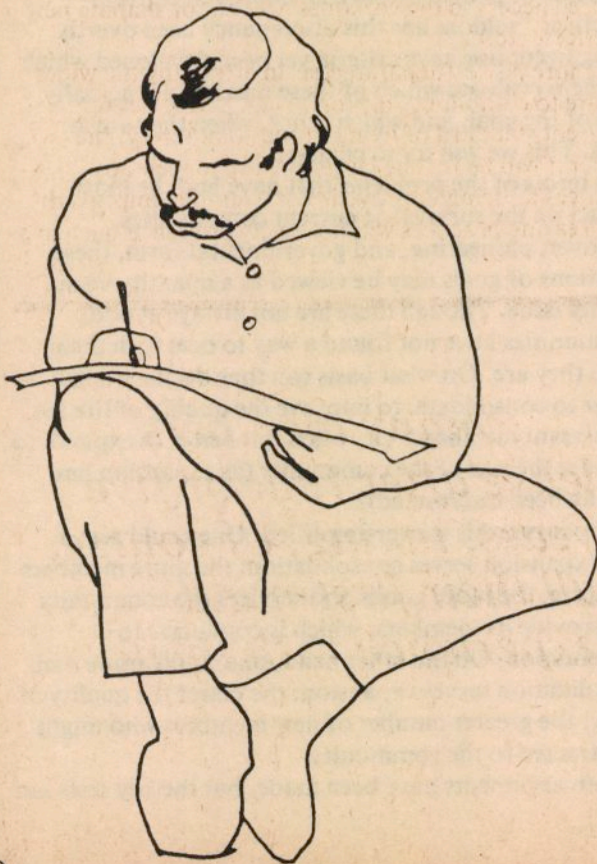
Of course, this is oversimplified. One could argue that expansion serves consolidation; the more members you have, the more goods and services the community can provide its members, which is conducive to perpetuation. On the other hand, one could argue that consolidation serves expansion; the better the quality of living, the greater number of new members who might be attracted to the community.

Both arguments have been made, but the key rests not

with the logic of the arguments, but with the effects each has on the members' behaviors when implemented. These effects in the past provide the clue to deciding such issues in the future.

Historically, expansion has won out over consolidation, but the price has been high; the loss of old, experienced members, even as the communities appear to grow. There always seem to be more new members joining than old members leaving, but new members are inexperienced, and the old members who could give them experience are gone. The new members want to go on pioneering and expanding, and do so, as they usually comprise a majority of the membership, while older members have been through all that. When things don't change, they leave. In a sense, then, expansion has become the *de facto* goal even though it is neither the sole stated goal, nor a realistic goal, as total membership statistics would indicate (i.e., overall growth has been relatively small). In reality, it seems that 'bettering the world' has given way to 'a few more people escaping from it.' (Graham, 1983a).

It is time, then, to create a different goal which provides a criterion upon which to decide future issues. This goal is to be viewed more as a guide than a goal,



So the early community builders were true explorers on a quite new frontier, that of cultural redesign.

enabling it to serve as a variable shaping decision-making behavior and producing more successful communities. This new goal, or guide, is: that "the community be a surviving example of improved cultural practices to the larger culture."

Walden Two-inspired communities actually are part of a larger culture and so must evolve improved cultural practices not seen as threatening to either the current culture or some future culture. These improved practices must be visible as such, showing benefits that appear laudable to the larger culture. These improved practices, both non-threatening and visibly beneficial, would contribute to fulfilling the goal which helps shape these very practices. Hence, the goal is itself the criterion by which new practices can be selected.

This guide with its implications about current community practices can be applied to shaping other practices.

Certainly the continual loss of experienced members is hard on a community. Why does it happen? One community member put it this way:

"The old members look not at what the situation is right now, but at what they believe it is becoming. They look at trends. This is the meaning of the oft-heard, 'I get so tired of dealing with the same issues over and over, every time we get a new bunch of people.' The fatigue is not simply boredom; it is the feeling that there will never be any progress on the issues under discussion. No sooner does one group begin to understand why things must be a certain way than there is another new group making the same old demands, impeding the progress along certain vital (to the old-timer) lines with arguments that the old members can remember having already presumably defeated. The old member looks to see if things are likely to change for the better within the reasonably foreseeable future."

(Kinkade, 1982, p. 4)

If things are unlikely to change, if the older members are unable to effect change, especially due to the community's governmental practices, then they leave. Under the new guide, however, the governmental practices would be seen as detrimental to the community. While it may be most difficult for some old communities to change their practices, new communities should begin designing their practices by taking the guide into account.

Different communities have suggested improved practices that might encourage members to stay. These suggestions (Graham, 1938b) are neither inclusive, nor seen to be of equal quality, and would be, as ever, subject to local conditions:

- Make allowance size contingent on seniority (i.e., equality over time);
- Make room quality contingent on seniority;
- Provide a free summer's expense paid trip (up to a set maximum) for every five years of membership;
- Allow members to spend 4 months of their 4th year (and every alternate year thereafter) free of the labor credit system, doing their quota in whatever creative and valuable style they choose;
- Allow selection from a menu of such rewards, contingent on membership duration.

A final suggestion of special relevance to the governmental practices responsible for the loss of 5-year folks is that governmental power be slanted in favor of equality over time, as in, for instance, one vote for every year of membership.

The importance of the turnover problem, as well as these suggestions which can be evaluated by the new guide and the relevance of the guide as a goal, should not be underestimated. As one continuing veteran of Twin Oaks put it, "My experience is that the turnover of the 5-year people is our most serious problem; the most serious evidence that we might not have any solutions worth telling the world about." (Graham, 1983b)

Another problem, that of expansion, is best considered in terms of whether it helps the community toward the goal, rather than as a goal itself. Expansion, when it conflicts with consolidation, contributes to the turnover problem, which consolidation usually mitigates. To that extent, application of the guide already puts expansion in an unfavorable light. But we must take into account that these communities exist in the midst of a wider culture.

For any larger benefit to derive from the existence of *Walden Two*-inspired communities, the improved practices that they experiment with must impact on the wider culture. If this does not happen, the wider culture may fear and threaten the communities, and/or may

just continue to plod along, probably on its way to oblivion, dragging the experimental communities with it.

Mainstream members of the wider culture are not largely exposed to, or not attracted to, the improved practices of the new communities. Worse, due to how they see the communities, if attracted to the improved practices, they are hesitant to adopt them. Still, if the communities and their science do have 'solutions worth telling the world about,' then members of the wider culture must be attracted somehow. Communities must gear their own design so that outsiders *are* attracted, if not to the communities themselves, then at least to their improved cultural practices, giving the larger culture a chance to change, enhancing its chances for survival.

What can be done to design (or redesign) a community so that it and its practices are attractive to mainstream members of the current culture? Just having that goal as a guide may be a significant first step. Some of the many single or interacting parameters that may also be helpful, according to the guide, are the following:

For starters, the community must somehow be visible. This is much more difficult if its location is off in the hills. Visibility is enhanced if it is closer to the local population center. Or the community might locate within the population center itself, although the price for visibility may then be quite high (e.g., zoning, reduced access to the variables needed for shaping new practices, etc.)

A more powerful parameter in attracting the wider culture to community is pioneering. The lower the apparent standard of living of the community, the harder it will be for the larger culture to view any practices as being improved. For example, improved childrearing practices will not easily be seen as such in a

*. . . many members
leave after four or five
years, taking, of course,
all their first-hand
experience with them.*

community with inadequate toilet, laundry, cooking facilities, etc.

Finances bear heavily on the extent to which a community must pioneer. What is the source of the communities income? Traditionally, finances have been based on farming and/or cottage industries, which will not greatly heighten the attractiveness of the community or its practices to mainstream working members of the wider culture who have often worked hard to develop useful skills to "pay their rent." Giving up the use of these skills is just not attractive, no matter how improved the new practices are. We may combat this situation by basing finances on the skills community members already have. If the community is in or near the population center, its members can work at the jobs they are familiar with and trained for, especially if these are jobs that they do not consider *work*. This would further enhance visibility as the members of the community would still be, in a very real sense, members of the larger culture. Information about improved cultural practice would be more widely disseminated.

Additionally, wider dissemination of information would attract more and more people, perhaps to the community, but more importantly to the improved practices. If people were attracted to the community under such circumstances, expansion would be supported by the guide. Though many people will not be ready to join a community, they may be ready to adopt some of the improved practices such as using an Air Crib in raising their children or at least not resist others' adopting them. Indeed, some may organize new communities, to fit their groups' conditions, on a smaller or larger scale. They may simply combine households in one big house to avoid the duplication of

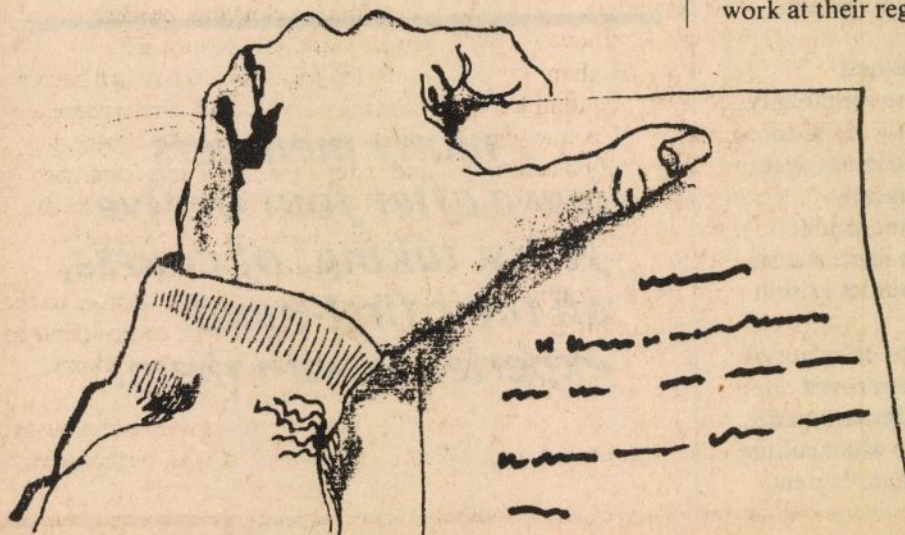
appliances that is so obvious on any typical suburban lane (stoves, washers and dryers, refrigerators, TV's, stereos, autos, etc.). Or they may go all out, designing a community from scratch, using *Walden Two*-inspired behavior code, by-laws, and even articles of incorporation, with an architect-designed physical plant, perhaps being a tax-exempt, non-profit educational corporation whose program is specifically to teach others how to redesign cultural practices.

Some ways a community might teach others are guest lectures, service clubs and college classes, on-site workshops and conferences, conventional presentations, and shaping appropriate behavioral repertoires in college student boarders who want more community experience than that available from just reading *Walden Two*. Sunflower House in Lawrence, Kansas, has been doing something like this for over 15 years (Miller, 1984). The students might be in a Resident Apprentice Cultural Practice Improvers Program, go on to start new communities, or at least help others be open to improved practices.

These parameters are only some of the many about which a community, or a potential community, must make design decisions. Others will come to light in the process of community building. Most will be dealt with while researching legal forms, tax laws, zoning laws, etc., and while compiling necessary documents such as by-laws, behavior code, and even articles of incorporation. (Indeed, such documents from other communities provide a wealth of both positive and negative examples and should not be ignored.)

In summary, a new type of *Walden Two*-inspired experimental community which strives to be a surviving, good example of worthy changes in defective cultural practices to our culture, might best be located in or near a population center. The community's members could work at their regular jobs. With the resulting greater

continued on pg. 84



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Rainbow Gathering

1984

BY GABE KIRCHHEIMER

We arrived the night of the 1st, after driving all day north from San Francisco. Likely was the tiniest town imaginable, and one would never think that one of the largest cities in northern California was taking shape 23 miles up the mountain. After dutifully picking up a pair of established residents, we were guided along mostly dirt roads to the Upper Bus Village. There, we climbed aboard a crowded shuttle vehicle to the main site, where newcomers were greeted with shouts of "Welcome home!" Although it was late at night, we were eager to find the rest of our New York City crew, and while the others rested under the Tree Lanterns, I stumbled about the main meadow calling out the names of friends.

The beauty and breadth of the site, sacred land under the stewardship of the Pit River Indian Nation, at an elevation of 8,000 feet in the mountains east of snow-capped Mt. Shasta, was revealed to me the next morning. Vast meadows and ridges of arid land dotted with sagebrush were bordered by woods of ponderosa pine and volcanic rock. The mountains of Nevada were visible to the east, and although the sky was crystal clear, the bright sun intense, and the temperature around 100 degrees, I was surprised to find snow only 50 feet from my tent and in large patches scattered throughout the site. I was informed that nighttime temperatures in the 20's-30's had occurred as

recently as 3 weeks prior to the Gathering's official start.

The 13th annual Gathering, the largest to date, reached a peak of 15-17,000 people around the 4th of July. I never felt crowded, however, as the population was extremely spread out over varied terrain. To reach the Sprout Camp, for example, from the Yurts near where my tent was pitched, one was required to walk through the main site, over a snow-covered "glacier" (many enjoyed sliding down it, or simply running with bare feet), across a vast plateau of the ubiquitous sagebrush and tiny purple and yellow flowers, upon which thousands of exquisite, iridescent blue insects were mating, and down a quiet road to the sprout gardens and a spring-fed pond—a distance of three miles, and a magical experience. Along the way were numerous camps and kitchens named for the origin or interest of the inhabitants, as well as other important fixtures of Rainbow Nation: The Joy of Soy kitchen (which made fresh tofu and tempeh twice or more each day), Cornucopia camp, Colorado camp, Aloha camp (current residents of Hawaii), the teepees, Phrenleys (with homemade reggae music at night), Kiddie City (daycare, food and fun for young beings), the UFO camp (United Friends of Olympia, WA.), Barbara (teenager camp), and the M.A.S.H. medical tent and infirmary.

On the other side of the woods and

parallel to these camps was the main road, which ran by The Abalone Alliance (northwestern anti-nuclear organization), Madame Frog's Tea House (a Gathering perennial), The Temple for World Peace (a large excavated amphitheater surrounding a fire-altar), the Tree Lanterns (bluegrass music at night), and the main information center, and message, event, and ride boards.

These two routes converged at the Main Circle, where each morning after breakfast an open council was held, at which time announcements were made, and issues of concern, such as the safety of young children, the thoughts of the Native Americans upon whose land we camped, and the attitudes of men and women, were discussed. In the evening, the circle firepit was usually the site of a high energy percussion jam often lasting until sunrise. Nearby was the trading circle, where could be found crystals, Guatemalan clothing, beaded jewelry, and miscellany, all preferably purchased through barter rather than with cash. From there a steady stream of friendly brothers and sisters walked to and from the water spigots and, farther on, to the lake, on the way passing Felipe's Kitchen (dangerous spaghetti), a covered wagon driven by horses to the site, Dawn and Sunrise camps (first to see the morning light), the Bakery, and the Popcorn Kitchen(!)

To reach the lake, we made a dusty climb down a 45° hill of treacherous

July 1-7, Modoc National Forest near Likely, California

rocks and dry earth. Midway down, however, was a truly breathtaking vista. The lake below was pristine, small enough to be circumnavigated; below the lake were numerous valleys, and towering above the water was a dark peak patched with snow which all were forbidden to explore, as it is sacred to the Indians and as a native spokesman explained, "There are things up there we don't want moved."

Food—all vegetarian, and highly varied—was abundant, with about 15 kitchens serving prepared food or fruit several times each day. Some

kitchens had better food than others, and word of these spread at the speed of light. In particular, Kiddie City earned a well-deserved reputation for supplying conscientiously prepared, scrumptious vittles to the expectant masses—after the young ones had eaten, of course. On the less positive side, after consuming apparently tainted batches of food, possibly aggravated by irregular eating and the intense climate, a significant number of people contracted dysentery, a malady traditionally termed the "rainbow runs." Sufferers availed themselves of various herbal remedies

dispatched by M.A.S.H.

Although the Gathering is an absolutely free event, and all food (as well as the numerous workshops, performances and other services) was offered without charge, the "magic hat" was passed at meals for contributions of "green energy" for those so enabled. Donations to the kitchens and the information centers were frequently pooled for truckloads of food, and other common necessities.

In general, all was well organized, and sanitation was good. Every camp had a covered latrine trench (or



“shitter”), and a compost/recycling station with separate sections for food scraps, paper waste, metal, glass and aluminum, and a lost and found. The fresh water supply was piped in from a nearby sping, and tasted great.

Yes sir, Ye Shall Not Want at the Rainbow Gathering—ya get what ya need. In my case it was a package of granola (donated by the nearby Knudson Juice Co.) and a small amount of a rare and unmentionable substance. For others it was a sleeping bag, assistance in carrying one's teepee poles up the hill, or the aid of another's flashlight in finding one's way home, although this became increasingly unnecessary as all soon were enabled to navigate by moonlight.

To be sure, there was occasional trouble in paradise. Serious incidents were few: a deranged woman; a small forest fire in a region where such hazard is extreme, which was quickly put out by several hundred volunteers relaying buckets of water; and several medical problems inherent to such a large group. Thousands of personal belongings left untended may have tempted theft, although I didn't learn of any, a tribute to mutual trust. Lesser incidents occasionally involved

the perceived focus of a discussion circle, developing into personal conflicts over who should speak about what, when.

This year marked a new stage of diversity even for the Gathering of the Tribes, and in addition to the mix of people of every age, race, belief system, and geographical origin, including Canadians and Europeans, there was a skinhead anarchist camp, and many people with physical disabilities were present. High spirits abounded, culminating with the traditional Noon silence and prayer circle for world peace July 4th. The circle, which was so big around that I could barely make out the thousands opposite me, was followed by a beautiful children's parade which truly gave one hope for the future. Spirits refused to be dampened by the two bursts of rain which fell on the 5th and 6th, the first of which produced a double rainbow. The Gathering namesake was greeted with whoops and hoots taken up and relayed from one camp to the next. Sitting on the ridge, watching the sun go down behind Mt. Shasta, I can't ever remember feeling more joyful. Hope to see you next year, and—“Happy trails!” □

The National Coalition on Television Violence

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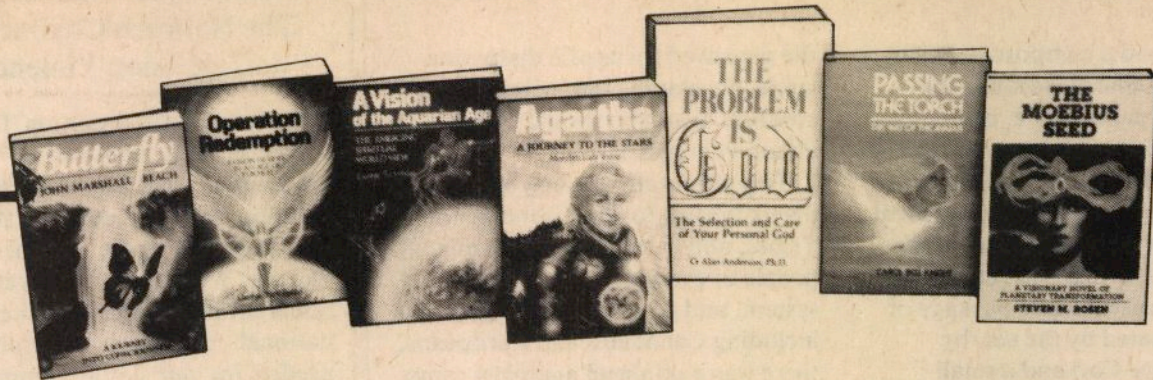
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Communities of Conversation

BY LEROY MOORE

The North American Equivalent of Base Communities

The popular movement for liberation now stirring throughout Latin America is grounded in thousands of small organizations called base communities. A typical base community consists of a handful of people who live near one another, share common problems, know each other well, teach, depend upon, and support each other, and who therefore develop common goals for liberation and common methods of struggle. More often than not a base community is linked to the church, and the church itself in fact is being transformed from within by the leaven of these decentralized, democratic, non-hierarchical, participatory communities. At the same time these popular organizations for political, social, and economic change directly express the spiritual and cultural life of the people. And since struggle deepens the bond of commitment to one's own base, neither armed might nor infiltration can prevail in the face of so pervasive and powerful a movement for change.

North of the border, the movement for non-violent change now coalescing in the U.S. and Canada needs to develop a North American equivalent to the base communities of Latin America. Branches of the anti-nuclear and peace movements have organized via affinity groups. Each affinity group is small, non-hierarchical, and grounded in principles of consensus decision-making. Each affinity group connects with others by

sending a spokesperson to meet with spokespersons from other groups, forming in effect a new affinity group. By this means affinity groups have demonstrated the possibilities of participatory, non-hierarchical structures while they have also refined the processes of consensual decision-making. But the usual affinity group has had a short life, in part because it is typically only an action group oriented toward a single issue, in part because it was never meant to satisfy the total community needs of its members.

The sort of community that people want and need must provide psychological and emotional support, spiritual nurturance, intellectual challenge, a setting of trust and therefore also of challenge, an opportunity for critical and constructive learning as well as occasion for ritual, celebration, play, and, of course, strategy and action on behalf of personal and social transformation. And one constantly needs ongoing direct experience with consensus process, conflict resolution, and peacemaking. To bring all this together a community needs to be small—six to sixteen people, probably no larger. A group

could form whenever three or four are ready to join together in common commitment. The group will grow through the contagion of integrity and repute and because it satisfies the longing for connection. When a group becomes too large—say, upwards of fifteen—it can divide and begin anew, and so on.

Each group must be free from the dominance of any individual or individuals, especially patriarchs. Just as the setting of the small group is the best setting in which to empower individuals, it is also the best setting in which to deal with the problem of dominance. Since we all begin where we are, everyone should be welcome into a local group as soon as she or he is ready to make the commitment. The clarifying energy of the small group should be such that the group will become a base for carrying outward into other organizations of the society a clear, challenging, changing presence; thus, the dominant institutions of our society, especially corporations, schools, and government, will be infiltrated by persons with a transformative vision. On the other hand, a nationwide network of small groups could never be infiltrated much less dominated by agents provocateurs.

Any particular small group could to some extent, reflect the religious, ethnic, and cultural diversity of our society, as it could also cut across age, gender, and sex-preference lines. But a specific group could also consist of

Where there is no conversation, the cry of the people is not heeded and the groans of the earth go unheard.

people more akin or more alike, provided its members are committed to learning from folk quite different from themselves. Also, whether a given group operated as a single-issue group or as a multi-issue one must be decided by the group itself. What is crucial is that each small group, however concentrated its focus, sees its issue or issues as part of the whole.

I need to develop with those closest to me a sense of the larger picture of which my specific concerns are a part, then via a network of other small groups to present my picture to others for their education but also for their critical reflections. As more and more of us do this sort of thing in our particular settings, the struggle for nonviolent change will be simultaneously concentrated and decentralized, and what is sometimes called the war without weapons will be waged on a thousand fronts at once.

Obviously we need not only small groups but also networks of information and exchange. Much of this larger structure already exists; we have simply to make better use of it, in the process decentralizing it and making it non-hierarchical. Methods for doing all this have already been developed, especially by those who employ the processes of networking, affinity group organization, and consensus. So the new thing, and the area in which more work is needed, is in the development of a North American equivalent of the base communities of Latin America.

Communes and religious communities such as Catholic Worker houses provide good models. But since most people cannot take up residence in a commune we need as well communities modeled more on clubs, small congregations, or of course affinity groups; the best models are probably affinity groups connected to campaigns of some duration (like Livermore). Neighborhoods, workplaces, unions, schools, as well as synagogues and churches, could prove prime

settings for creation of the sort of groups needed; they could also grow out of study groups, training sessions, projects, actions, and the like.

Communities suited to the future need to manifest a spirituality which honors the sacredness of life and celebrates the connectedness of humans to each other and to the earth. Such communities dare not be imperial, pretentious, arrogant, in pressing special claims on others or in implying a monopoly on morality or on things ultimate. Those who belong to communities of some particular faith therefore have the special obligation continually to examine the roots of violence and domination within their particular traditions. Since we humans are many and since we belong to a plural world, we all need at this juncture of our collective pilgrimage to honor the ways of one another and to learn from every tradition. Wisdom as well as toughness comes in knowing why we stand together.

The sort of political organizing which has prevailed in the past has been largely that of organizations run by specialists and dominated by professionals. If the moment has come to shift to small base-type groups, then a whole new approach to organizing is being contemplated. since politics in essence refers to nothing other than power relations in all areas of human life, then political organizing is simply the task of empowering the powerless—that is, of evoking, enabling, and developing the power of the people. Organizing is the political equivalent of giving sight to the blind or strength to the infirm.

The organizer's role is to help people focus their own moral concern and moral energy. Action will grow out of what Paolo Freire calls conscientization—that is, common consciousness plus a common conscience. The end result will be personal-social transformation.

The nature of the sort of political activity now emerging demands of political organizers that they too, like everyone else, humble themselves and participate in communities where the soul is bared, the self regenerated, and therefore where strategies of social transformation can take root and bear fruit. Organizers used to hiding their feelings behind hyperactive clouds of intimidating expertise will have some adjustments to make. In exchange they should gain in understanding, humor, and effectiveness. And even burn-out, the old nemesis of the frantic organizer, should fade away as everyone finds deep support via the process of energizing the mass movement we all have dreamed of.

Out of respect for the very different struggle of our sisters and brothers of Latin America we in North America should not co-opt their term and call our own fledgling groups "base communities." Nor in my opinion should we employ the term "affinity groups," since this term does not convey a political vision and since characteristically affinity groups lack both the holistic quality and staying power now required. To call attention to the distinctive character of the spiritual-political groups now needed I propose that they be called *communities of conversation*.

Conversation is connection, and connection is community. Many conversations can happen at once, and a given individual can move freely from one conversation to another. But only a limited number of persons can participate actively in any one conversation, and then only if they face each other as equals. Hence, the commu-

nity of conversation must be small. Our present human world is dominated by gigantic centralized structures in which little or no conversation occurs, except perhaps at the top among the few who are most out of touch both with the common people and the sustaining earth. Where there is no conversation, the cry of the people is not heeded and the groans of the earth go unheard.

Conversation involves hearing as well as speaking; its essence is give and take. Conversation is connection and connection is peace. As long as the conversation continues we remain connected, and as long as we remain connected there is peace. When the conversation breaks down, that is war. War means the stopping of tongues, the stilling of hearts, the losing of heads, and hands lopped off.

Conversation, as the word usually is employed today, means exchange of information. In a world of deceit, doubletalk, and the big lie, accurate information is crucial. But the term conversation, as it has developed out of our deep past, has a far deeper, much richer meaning than merely that of exchanged information. Not so long ago, and occasionally still, the word refers to behavior, action, way of life, or, as we now often say, to lifestyle. To say that a person is of robust conversation means that this person exemplifies a lifestyle of vigor and energy. Conversation thus refers to a way of life, as well as to exchange of information; it has to do with hand as well as head.

The rich and complex derivation of this word has several other meanings, only a couple of which I shall mention here. Far back in time, behind the notion of exchanged information, behind the reference to lifestyle, conversation held the profoundly social meaning of relations between people, ranging from commercial interactions to the intimacy of family and friendship and even to the

making of love. So conversation signifies human relations of both the highest quality and the deepest intensity; conversation is the bond of companionship and love. And "criminal conversation" still means abusing this bond, such as by committing adultery within the bond of a monogamous union.

Amazingly then, conversation refers to heart as well as to hand and head. And we know now very well that if these three are separated the one from the other that we are divided within and therefore also without and that the inevitable result is damage and destruction. Hence, conversation, and the community of conversation, integrates our being and fosters that solidarity by means of which we shall overcome.

Of course, what is being contemplated is not a present accomplishment but a process, a pilgrimage. That we have far to go and much to learn is true. But that the way is clear and already well marked is also true. We will grow together as we go together. Interestingly, one other ancient meaning of the word conversation is conversion. This suggests that the living exchange of true conversation leads quite naturally to change.

Here in North America, where we live so to speak both in the lap of luxury and in the belly of the beast, let all who seek peace and justice become sisters and brothers of the conversation. The living exchange, as it proceeds, will become clearer, stronger, more compelling, until its effects are known throughout the land. Then one fine day we shall be ready with our companions from Latin America to convert our continents for the global community of conversation and cooperation which must be our human destiny if life it to continue.

Mr. Moore is on the staff of the Rocky Mountain Peace Center, P.O. Box 1156, Boulder, CO 80306-1156.



Save 10%-40% on self-help books, tapes, and seminars

The Self-Help Association for the Realization of Potential, SHARP, is a not-for-profit membership cooperative for individuals, personal growth centers, and publishers/distributors of self-help materials. SHARP provides various services that help members select the most appropriate transformational resources to meet their particular needs.

One of the primary advantages of membership in our association is discounts of 10-40% on hundreds of self-help books and cassette tapes published by leaders in this field such as Success Unlimited, Nightingale-Conant Corp., and Success Motivation Corp. Members satisfaction is guaranteed in two ways: 1) All books and tapes purchased through SHARP are offered with a money back guarantee and 2) Any member whose annual savings through SHARP are less than the \$20 membership fee may request a refund of the difference.

SHARP

Box 34, Stelle, IL 60919
(815) 256-2252

Name _____

Address _____

_____ zip _____

- Enclosed is my membership fee of \$20.00.
 Please send me more information.

1985 Directory of Intentional Communities

This directory has been compiled for communities, cooperatives, and other groups and for folks who are moving toward a more cooperative lifestyle. We hope the directory will facilitate sharing information among people, and will help establish networks within the community movement.

HOW TO USE THIS DIRECTORY

It's divided into three sections:

1. A listing of communities according to states.
2. An alphabetical, descriptive listing of communities.
3. Listings of resource groups. Some groups could fit into both sections. We have listed them in the place that seems most appropriate.

HOW TO ARRANGE A VISIT

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

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

1. Never go to visit unless they are expecting you.
2. Take along sleeping gear and plan to share in their work, their play and their expenses—freeloaders can make a group decide to close its doors to further strangers.
3. Leave your pets at home unless you have permission to bring them.
4. One of the most important ingredients of community is compatible people. You and the community cannot judge that well unless you spend enough time with the people you are considering living with. So try to arrange for an extended visit of a week or two if possible. Sometimes short term visitors are regarded more as "Sightseers" than as serious about community.

ONE STEP FURTHER

Over 1,000 communities and cooperatives were invited to participate in this directory. Many of the communities which chose not to be listed simply prefer to remain anonymous for various reasons. An even greater number of communities were apparently reluctant to be included in the directory because a listing might result in more correspondence and visitors than they can handle. This is quite an enigma since most communities need and want new residents to maintain and further their growth and success in realizing their purpose and objectives. It appears that there exists a need for a much more comprehensive "unpublished Directory" of communities with a built-in capability for preliminary prescreening. This would enable individuals who are interested in living in a community to find the community (ies) which best meet their personal needs. Such a process would also assist the communities since they could apply all their resources to working with the individuals who meet their basic requirements.

In an attempt to address this need, *Communities Magazine* is presently exploring the possibility of developing and offering a computerized referral service. Over 1,000 communities are being polled to determine whether there is sufficient interest in this project to warrant its further development. We have also drafted a questionnaire and referral form for individuals who are seriously interested in community living. Completion of the questionnaire will enable us to cross-reference each individual's requirements and preferences in areas such as location, size, governmental structure, religious practices, economic principles, financial requirements, diet, relationships, educational resources, etc. in order to refer them to the community(ies) which best meet their needs. We invite anyone interested in this proposed service to participate in its further development. If you would like to help, you can send for a copy of the draft questionnaire which you can complete and return to help with our refinement of the process. You may use the Reader Response Card and Order Form on the last page of this issue to request a referral form. Please include \$10 to cover the costs of printing, program development, and mailing. In the meantime, we hope you enjoy and benefit from the 1985 Directory.

Directory by State

ARIZONA

Arcosanti Foundation
Cooper Street Household
The Hohm Community
Living Lightly Village

CALIFORNIA

Ananda Cooperative Village
Auroville International USA
Center for Psychological Revolution
Consciousness Village
Glen Ivy
Goodlife Community
Harbin Hot Springs
Heartwood
The Institute of Mentalphysics
Teaching and Spiritual Center
Kerista Commune

COLORADO

Hooker House
Stillpoint Taoist Hermitage

CONNECTICUT

Deer Spring

FLORIDA

Trails End Community

GEORGIA

Jubilee Partners
Koinonia Partners
Rio Bonito Cooperative

HAWAII

Kahumana Farm and Community
Mother Earth Church of Opihihale
Ohana Mauka

ILLINOIS

Plow Creek Fellowship
Stelle

INDIANA

God's Valley
Rainbow Farm

KENTUCKY

New Hope Community
Rainbow Ridge

LOUISIANA

Holy City Community
Suneidesis Consociation

MAINE

S.E.A.D.S. of Truth, Inc.

MARYLAND

Heathcote Center
Woodburn Hill Farm

MASSACHUSETTS

Renaissance Community
Sirius Community

MICHIGAN

Lake Village
Skywoods Cosynegal

MINNESOTA

Wiscoy Valley Community
Land Cooperative

MISSOURI

East Wind Community
Moniteau Farm
Sandhill Farm

NEVADA

The Joy Lake Community

NEW HAMPSHIRE

Green Pastures Estate
Mettanokit Spiritual Community of
New England

NEW MEXICO

Lama Foundation
Santa Fe Community School
Water Creek Cooperative Village

NEW YORK

Abode of the Message
The Phoenicia Pathwork Center
Yoga Society of Rochester

NORTH CAROLINA

Shalom Community

OHIO

Currents Community
Deep Woods Farm, Inc.
Sunflower Farm
The Vale

OREGON

Alpha Farm
Appletree Community
Breitenbush Community
Liberty Cluster
Oregon Women's Land

PENNSYLVANIA

Bryn Gweled Homesteads

Camphill Special Schools
Camphill Village
Deep Run School—
School of Living
Gita-nagari Community
Greening Life Community
Julian Woods
New Meadow Run
Sonnewald Educational Homestead

RHODE ISLAND

The Providence Zen Center

TENNESSEE

Agape Community
Dunmire Hollow
Flatrock Community
Short Mountain Sanctuary
Sundance Extended Community
Sunflower House

TEXAS

Whitehall Co-op

UTAH

The Builders

VERMONT

Frog Run Farm

VIRGINIA

Mulberry Group, Inc.
North Mountain Community
Sevenoaks Pathwork Center
Shannon Farm
Springtree Community
Twin Oaks Community

WASHINGTON

Ponderosa Village
Raj-Yoga Math and Retreat
Teramanto (Tera)
Wesleyan Community Church

WASHINGTON, D.C.

Community for
Creative Non-Violence
3HO Foundation

DIRECTORY

WEST VIRGINIA

Agahpay Fellowship
New Vrindaban
Sassafras Ridge Farm

WISCONSIN

Dorea Peace Community
High Wind Association
Yahma Linden Gathering

CANADA

British Columbia
Community Alternatives Society
Hailos Community

The International
Emissary Community

Ontario
Dandelion Community Co-op, Inc.
Dragonfly Farm
Headlands
Syzygy Co-operative Community
The Zen Lotus Society

INTERNATIONAL

Belgium
La Poudriere
Colombia
Finca Los Guadales

Denmark
Saettedammen
Ecuador
Paradisians
England
Darvell
The Emissary Community
Lifespan Community
Taena Whitley Court
Mexico
Comunidad Krutsio
Comunidad Los Horcones
Scotland
The Findhorn Foundation
Laurieston Hall

Directory

A

Abode of the Message

P.O. Box 300
New Lebanon, New York 12125
(518) 794-8090

The Abode of the Message, est. '74, located in an old Shaker Village on 450 acres in the Berkshire Mountains, and takes its inspiration from the teachings of the Sufi master, Hazrat Inayat Khan. It was founded with the purpose of incorporating new dimensions of consciousness and spirituality into everyday life. Our aim is to awaken to the very presence of God in our midst.

The Abode has approximately 60 adults and 25 children. Children are an important aspect of Abode life, and the nuclear family is maintained with the parent/child relationship being strongly nourished.

Work includes community-owned businesses, domestic maintenance, and karma yoga, which is unpaid service to the community.

The Abode fosters the development of friendship and love through prayer, meditation, evening classes in

Sufism, retreats, counseling, dance and music, and the Universal Worship Service.

Membership involves a one-month trial period; new members pay a \$500 admission fee.

Behind our plans and visions is an overall purpose to be a pure channel for the Message of Love, Harmony, and Beauty, and to bring the fuller realization of the unity of all life and all spiritual ideals. Those interested in visiting are requested to write in advance.

Agahpay Fellowship

Route 3, Box 111
Moorefield, West Virginia 26836

We want to be a community with a First-Century-type Christian emphasis. We want a rurally-located back-to-the-land lifestyle to help start a love-motivated non-exploitative alternative society. A substantial portion of humankind (probably a majority of them) can't get sufficient food, so we want to eat low on the planet's food scale.

We want an outreach to people in need, and also to make a Christian witness. (Jesus Christ stood for just about everything the intentional com-

munity movement is about.) Because of our desired outreach, we don't want to be isolated.

We want to have a democratic type of government probably operating by consensus. Families with children would be welcome. Dissatisfied with typical public schools, we want to have our own school(s). We hope to have our own business(es) for independence from outside employment, to assure our members of employment. Before visiting, please correspond.

Agape Community

Rt. #1, Box 171
Liberty, Tennessee 37095

Agape Community is a residential settlement of the Russian Orthodox Church Outside of Russia. It is located in a remote rural area of mountain hollows some 60 miles SE of Nashville. Permanent residence is open to those who share fully with the Community in the Faith, either as landholders purchasing neighboring property, or as leaseholders on community-owned property. Temporary residence on community property is possible for those who seriously seek instruction in the Faith, visitors who

seek information concerning the Orthodox Christian Faith, and an experience of a life centered therein, are welcome for short periods of time by prior arrangement . . . but should be prepared for primitive living conditions and a diet and daily life conditioned by the discipline of the Church.

Inquirers for further written information are asked to provide adequate funds to cover the cost of response . . . our resources are severely limited. The community operates a small religious press and publishes a bimonthly magazine, *Living Orthodoxy*, at \$8.00 a year (USA).

Alpha Farm

Deadwood, Oregon 97430

Close knit community focused on personal and group growth and right livelihood. Purpose; hopes and dreams: putting responsible and loving energy into the world; to create a community that will nurture future generations and preserve the world we live in and make it a safe and healthy place to be; to create an environment that is the most growthful in which our members can express themselves. 11 members on 280 acre farm, in a rain forest in the Oregon Coast Range. Been in existence for 13 years. All property and income held in common, decisions made by consensus. Residence: prospective members live here at least a year before committing themselves to membership. Private rooms, other living space in common, communal evening meals. Income: deliver mail locally, operate restaurant/bookstore, and hardware store in nearby town; construction; help at local health clinic. Meet regularly for both business and sharing. Open to new members. Visitors welcome for up to 3 days for initial visit. Please write or call well ahead. Mechanic, families, accountants, gardeners, farmers, administrators, restaurant help, carpenters, schleppers needed. Skills not used as criteria for acceptance as resident.

Ananda Cooperative Village

900 Allegheny Star Rt.
Nevada City, California 95959
(916) 292-3464

Ananda is a 15-year-old cooperative spiritual community located in the Sierra Nevada foothills of California, 80 miles northeast of Sacramento. Approximately 250 members live on 750 acres. Ananda also maintains residence centers in Northern California and in Italy.

The founder of the community is Swami Kriyananda, direct disciple of Paramhansa Yogananda, author of *Autobiography of a Yogi*. Yogananda's teachings are a modern-day expression of ancient traditions of the East—Yoga, in essence.

Ananda, whose motto is "plain living and high thinking," is helping fulfill Yogananda's vision of world brotherhood colonies where people come together to practice daily meditation, live together harmoniously, and have as their supreme goal: achieving God realization. The community has many businesses that employ members—everything from a dairy to a metaphysical bookstore to a year-round meditation retreat that serves 2,000 guests a year.

Call (916) 292-3494 for retreat programs and 292-3464 for general information and membership requirements.

Appletree Community

P.O. Box 5
Cottage Grove, OR 97424

Appletree Commune (est. '74) has 5 adult members on 23 acres, 4 miles from Cottage Grove. We focus on interpersonal communication and honesty. We are members of the Federation of Egalitarian Communities and have feminist, non-violent, non-racist and ecological values. Decisions are made mostly by consensus. We share income and hold property in common. Full members gradually donate their assets. We earn a living partly from software development, and plan to expand that and other home industries. We plan to raise some food and livestock for our use. We have weekly meetings and a work

credit system. We raise children communally. We eat whole, organic food, no sugar and little meat. We are seeking more members, especially children. We welcome visitors for up to a week, sometimes longer. Members are admitted by consensus after a 6 month residency. Please write or call in advance.

Arcosanti

Cosanti Foundation
6433 Doubletree Rd.
Scottsdale, Arizona 85253
(602) 948-6145

Arcosanti is an urban experiment under construction since 1970 at Cordes Junction in central Arizona. The inspiration of Paolo Soleri, it is an attempt to solve the problems of overpopulation, pollution, energy and natural resource depletion, food scarcity, and quality of life. By reorganizing sprawling landscapes into dense three-dimensional cities, people will be more closely integrated with nature, culture, and each other. When finished, Arcosanti will be a 25-story structure, heated by a 4-acre food supplying greenhouse. Of the total 860 acres, 846 will remain in their natural state or be used for the farming or recreational needs of the projected 5,000-person community.

Presently, Arcosanti has 40 resident members who guide the students and professionals who pay about \$550.00 to participate in 5-week construction workshops. Participants learn skills and the joys of shared accomplishment.

Auroville International USA

212 Farley Drive
Aptos, California 95003

The developing township of Auroville is currently composed of communities interspersed among 11 Tamil villages on 2,000 acres in Tamil Nadu, South India. From 500 to 600 men, women and children, representing 16 countries and serving as volunteers are the core population added to by guests and visitors throughout the year. Life in Auroville can involve participation

in the following: afforestation; town planning; house construction; health centers; workshops for mechanical design and maintenance; handicraft units; publications; horticulture; arts and music; physical education/sports; schools and research centers; food production and distribution; Matrimandir construction. Mother and Sri Aurobindo are the inspiration behind the development of Auroville whose stated aims are to realize an effective human unity and peace upon earth.

Auroville International USA

(a) Specific and Primary Purpose:

Supporting projects in the Auroville project in India as the first attempt anywhere to create a universal town where men and women of all countries can live together in peace and progressive harmony, above all creeds, all politics, and all nationalities.

(b) General Purposes:

To promote wherever, whenever possible, understanding and peace between nations and individuals, a living embodiment of an actual human unity, and an environment for unending education, constant progress for mankind.

B

Bryn Gweled Homesteads

1150 Woods Rd.
Southampton, Pennsylvania 18966
(215) 357-3977 John Ewbank

Bryn Gweled is a green oasis in suburbia a mile north of Philadelphia. About 75 homes, each on a lot of about 2 acres, provide a neighborhood in which culture diversity, family autonomy, neighborliness, and honesty can prevail.

Visiting all 75 families and obtaining at least 80% vote are among the pre-requisites for becoming an Approved Applicant entitled to negotiate for the purchase of a house from a retiring member or his estate. House

purchase is synonymous with membership.

Young families with children, childless couples, and retirees, are among recent new members. Members have been active in all minor and major political parties and many Bucks County projects. By living among non-conformists, there is freedom to spend salary as desired instead of being pressured into manicuring lawns.

Bryn Gweled has hosted Fellowship of Intentional Communitarians, (CESCI), etc.

The Builders

P.O. Box 2278
Salt Lake City, Utah 84110
(801) 364-7396

The Builders' communities are dedicated to the spiritual illumination of humankind, through Christ or cosmic consciousness, a conscious force for good now hovering over humanity. Our founder, Norman Paulsen, is a direct disciple of Paramhansa Yogananda, whose great dream was World Brotherhood Colonies. In this spirit 200 members live, meditate, and work together on a 500,000 acre ranch in northeastern Nevada. We are building commercial greenhouses heated by hot springs, and have a pottery studio, woodshop, and crafts businesses. We farm, have many kinds of animals, and are projecting a full-spectrum healing center into the future. We have our own state-approved schools, kindergarten—12. In Salt Lake City, Utah, we operate natural food stores, and a demolition company. We meditate together regularly and often for this is the key to achieving our goals. If interested in visiting, please write or call.

Breitenbush Community

Breitenbush Hot Springs
P.O. Box 578
Detroit, Oregon 97342
(503) 854-3501

We are a family of 30 adults and 11 children who have restored an

abandoned hot spring resort and have for the last 5 years operated it as a Healing Retreat Conference Center. We eat together as vegetarians, operate our own school for our children, practice a wide variety of spiritual disciplines, have a common treasury, and have a participatory democracy as our form of governance. All visits should be previously arranged by telephone or mail.

C

Camphill Special Schools — Beaver Run

R.D. 1
Glenmoore, Pennsylvania 19345

Camphill Special Schools — Beaver Run is an intentional community for the nurturing of mentally retarded children. Through a 10-month integrated program of schooling, home-life, and therapeutic activities, the handicapped children are allowed to realize their potentials in an enriching and supportive environment. The co-workers strive to being to expression the impulses of social renewal indicated through Rudolf Steiner as Anthroposophy and cultivated by the worldwide Camphill Movement founded by Karl Koenig.

Beaver Run is located in the rolling hills of rural Chester County on some 57 acres of open spaces and woodland. It has been in development since 1963 and consists of 10 extended-family homes, a school house, a craft center, a community hall, and several smaller buildings.

The population of adult co-workers is about 55, half of whom are permanent members committed to the ideals of Camphill, and half are newcomers enrolled in the Seminar in Curative Education. The Seminar is a course of hands-on experience and formal studies, which allows newcomers to acquaint themselves with the community and its work.

Governing is by inter-related groups with differentiated responsibilities. Decisions are made through

insight and consensus.

Both visitors and also newcomers to the Seminar are welcome and should apply to Mrs. Ursel Pietzner in writing. Applications for Seminar should be made in early Spring for start-up in August. Telephone: (215) 469-9236.

Camphill Village

Kimberton Hills, Inc.
Kimberton, Pennsylvania 19442

A 350-acre Bio-dynamic farm run since 1972 by a community of 110 people including some with mental retardation. Eleven houses scattered over the farm shelter "expanded families" who work the farm, gardens, orchard, bakery, cheese house and sell surpluses in the small farm store and coffee shop.

A small apprentice program in Bio-dynamic agriculture brings 4-5 students per year for "training on the job."

The Kimberton Hills Agricultural Calendar is published annually as an introduction and aid to farming and gardening in accordance with cosmic rhythms.

A strong cultural life (especially music) centers on Rose Hall and involves many visitors and neighbors.

Visitors are welcome to share in life and work for shorter or longer periods as space permits. By appointment *only*—letters are preferred to phone calls.

Center for Psychological Revolution

1525 Hornblend Street
San Diego, California 92109
(619) 273-4673

Former church buildings in beach community.

Members (10-18 years): 3 residential, 7 outer.

7 temporary residential spaces for people interested in Center's work. Pay modest expenses plus work hours. Attend weekly group. Minimum 3 months.

Weekly meetings; visitors welcome. No short-term accommodations.

Way of Operating: Visionary

founder, Constance Lerner-Russell; research spirit; developing new philosophy, approach to life.

First Leg: Members, led by Founder, expected to reveal truth about feelings, reactions on 24-hour basis. Idea was that with God's help, reality and neuroses could be sorted out, leading to cure for all. Experience could help other groups, lead to new model for society.

Progress: Much information gained (including progress with 26-year-old autistic woman). However, a large barrier has been discovered: a division within the group between those with conscientious attitudes and those with destructive ones. We believe this split symbolizes many of the issues dividing the world. We are working to heal this split in our long-term group, and are looking for ways that our knowledge-experience can help others and help in developing a just model for society.

Current: Would like to attract sincere, serious people interested in our original approach.

Please send \$1 for literature.

Centrepoint

RD 1, Albany (Auckland)
New Zealand

Centrepoint Community is 20 km north of Auckland, NZ, on 13 ha in a lush, green, secluded valley. It is a seven-year-old spiritual psycho-therapeutic community of 160 people who live an intimate lifestyle with Bert Potter as spiritual leader. Community management is co-operative.

Adults who become full members commit themselves to the process of learning to live and work together honestly and lovingly, giving all their worldly possessions to the community. Visitors are welcome despite local government regulations prohibiting more than 60 residents. In non-violent protest we sleep in buses near our property.

We provide opportunity for personal transformation in the supportive environment of our 7-day and weekend workshops and individual counselling. Inquire for up-to-date accommodation and therapy charges.

Workshop brochure and Centrepoint guidebook available free of charge (donation for postage welcome). 'Centrepoint' magazine (4 issues yearly), airmail US \$13.00, surface \$8.00.

Cerro Gordo Community

35401 Row River Road
P.O. Box 569
Cottage Grove, Oregon 97424

The Cerro Gordo Community is planning and building a new community to prototype a sustainable future on 1200 acres of forest and meadow on Dorena Lake, near Eugene, Oregon.

The future residents and supporters are planning to include clustered homes, shops, light industries, organic agriculture, experiential education, town meetings, community transit, renewable energy and a thousand-acre natural preserve within a self-supporting ecological village.

We invite you to join our adventure and our extended community. Send \$2 for our introductory book, visitors' guide and information about tax-deductible memberships and chapter activities. Or send \$6 and we'll include our village plans, ecological studies and a subscription to our bimonthly newsletter.

Comunidad Los Horcones

Apdo. #372
Hermosillo, Sonora
Mexico 83000

We are a Walden Two community because we apply behavioral psychology to the design and development of a new society. We are experimentally studying how man can live together cooperating, sharing, in equality and pacifism. If we want to give a social alternative we need to analyze and change our behavior and build an environment which supports cooperation, sharing, equality and pacifism.

Started in October 1973, we are now 30 members living in 100 Has. of land. We are oriented towards self-sufficiency and appropriate use of natural resources. We farm, build our buildings, educate communally our

children and run a school for retarded children. We have several communal buildings and facilities.

We want to grow and are open to all persons who are serious about community life and want to build a new society. Please write in advance to arrange a visit.

Community Alternatives Society

1937 W. 2nd Avenue
Vancouver, British Columbia
Canada V6J 1J2
(604) 732-5153 Patricia Hogan

We are 43 resident members and 12 non-resident members (ages 2 to 70 years) living together in a co-operative community located in the city of Vancouver, and semi-rural area of Aldergrove. We are interested in, and working on/towards: alternate family groupings, community scale economics, appropriate technology, consensus decision making. Projects initiated by some of our members include: a co-operative restaurant located in the renovated Granville Island area of Vancouver, a retail/wholesale muffin business which employs and trains mentally disabled young people, and a communal housing co-operative located 5 blocks from us in Vancouver, and sharing a similar vision of community.

Our farm members are now occupying our new farmhouse, which is nearing completion stage (or is that a myth??), and developing our 10-acres along permaculture design.

We are interested in new members to live with us in the city (U.S. people need to become landed immigrants or hold Canadian/British Commonwealth citizenship). Each member is required to pay monthly contributions for the operation (and mortgage payments) of our farm and city dwellings. Minimum monthly payment is \$250 (Canadian). Shares are \$2,000 for residents, \$500 for non-residents.

If you would like more information, please write, c/o Membership Committee to the address above, or contact Patricia at above number.

Community for Creative Non-Violence

1345 Euclid St. NW
Washington, D.C. 20009
(202) 667-6407

The Community for Creative Non-Violence is a 15-year-old community of resistance and service that is rooted in spirituality. We attempt to share our lives and our resources with the poor whom we encounter daily through our soup kitchen, shelter, and drop-in centers. At the same time we seek to educate, confront and change those institutions and structures that make each of us a victim. We see community as a means of living which is healthy, and which enables us to be freed-up to do our work.

Brochures will be sent on request. Visitors with a serious interest in sharing our life must contact us in advance so that housing can be arranged.

Consciousness Village

1 Campbell Hot Springs, Rd. Box 234
Sierraville, California 96126
(916) 994-8984 or 994-3677

Consciousness Village is International Headquarters for the teaching of "Conscious Breathing". Aims: World peace, spiritual community, physical immortality. Non-sectarian. Spiritual purification techniques: 1) "Thought is Creative" principle. 2) Air, thru Conscious Breathing. 3) Water, thru daily bathing. 4) Fire, thru fire-pit rituals, Asian and Amerindian traditions. 5) Earth, thru diet (vegetarian) and manual labour, gardening, construction.

Situated on 681 acres of Sierra Nevada meadows and forest, 5000 feet altitude. Two hour drive from Sacramento on routes 80 East and 89 North. One hour drive from Reno Airport. Heart of ski country. Established in 1976 by Leonard Orr, founder of Conscious Breathing aka Rebirthing. Facilities for 50 guests. Main lodge, cabins, camping, natural hot and cold springs (indoor/outdoor). Fire-pits, Sweat-lodge, Vision

Quest (Asian and Amerindian traditions). Swimming pool, decks, bookstore "The Creative Source". Newsletter "The Conscious Connection" published monthly. Visitors welcome. Training, food, lodging, seminars special events and full use of facilities, \$200 weekly, \$40 daily. Guest bathers, \$5.00.

Cooper Street Household Triangle F Ranch Cooperative

Box 238
Vail, Arizona 85641

We are a cooperative intentional household living in a suburban home in Tucson and on a 22 acre primitive "ranch" in an isolated foothills canyon. These two settings permit flexibility in responding to differing needs for togetherness.

We are eight adults and one child. Our organizational structure is loose; there are few rules, but tolerance for the lifestyles of others is expected. Consensus is used for major decisions such as the acceptance of a new family member.

We feel that we can lead a better life together, living in community, than separately. Despite the diversity of our occupations and cultural backgrounds we have a common value system related to right treatment of ourselves, right treatment of others, and right treatment of the environment.

Visitors are welcome, but should be prepared to camp if facilities are crowded.

(No name given)
Box 88
1400 Shattuck Avenue
Berkeley, California 94709

We are a California community committed to feminism/egalitarianism, income sharing, co-operative decision making and creating the intimacy that comes from living, working and playing with people on a day to day basis. Our intention is avoiding isolationism and continuing political and cultural involvement. Our aim is economic, but not

agricultural self-sufficiency. We strive for a balance between ecological harmony and active participation in vocational interests, encouraging continued personal growth in education and the acquisition of diverse skills. We are committed to strong support structures that confront sexism, racism, ageism, heterosexism, classism, competition, and violence. We envision small living groups, communal childcare and an equitable labor system. Though we are secular as a group, we respect individual's spiritual beliefs. There is a high degree of commitment to deep caring, compassion and communication with each other. Networking with others who are exploring ways to live, work and play collectively and communally is important to us. Through this not only do we grow, reaping the benefits of experience of other groups to refine the model, but we also serve as an example of a diverse and cooperative social organization, relevant to the world at large, promoting the formation and growth of similar communities. We are searching for like-minded people with a strong dedication to creating such a community and willing to do the hard work and creative thinking that such a community demands.

Currents Community

Rt. 3, Box 466
 Glouster, Ohio 45732
 (614) 448-4141

Currents Community formed in the late '70s as an outgrowth of our regional food coop network. We became a legal entity in 1981 and bought a 163 acre farm, home to the 7 original members, 2 new members, 2 residents-exploring-membership, and 3 children. One common bond is a commitment to non-violent social change activism. Located in the Appalachian hills of southeast Ohio, we are 15 miles from the university town of Athens, a very supportive macro-community environment. We are attempting to create a replicable model of joint land ownership and stewardship based on cooperative

principles and requiring only modest capital investment. Home-based economic enterprises and development of sustainable land use practices are in their beginning stages. While we are not looking for new members just now, inquiries and/or visitors are welcome.

D

Dandelion Community Co-op Inc.

R.R. 1
 Enterprise, Ontario K0K 1Z0
 Canada
 (613) 358-2304

Dandelion, (established 1975) is an intentional community of 9 adults and 3 children, sharing property, income and expenses, caring for each other, and working to create a cooperative, non-violent and joyful life on 50 acres in south-eastern Ontario near Kingston. Dandelion is a member of the Federation of Egalitarian Communities.

We support the community through our own industry: hand-woven rope hammocks and chairs. We grow much of our own food, give talks and workshops on communal living, and are involved in various movements for social change. We raise our children communally in a non-sexist, egalitarian environment.

Work is shared through a labor credit system designed to distribute it fairly and ensure that each member has access to enjoyable work and opportunities to learn new skills.

Major decisions are made by consensus or occasionally by majority vote, but most day-to-day decisions are made by 'managers' or responsible committees in each area.

As a small community, we value our closeness. But we have a vision that includes helping more people find a cooperative alternative. Thus we are open to new members, who share our basic values and are willing to abide by our agreements. Potential members visit for at least 3 weeks before being invited for a 6-month

provisional period. If you would like to visit, please write us.

Darvell

Robertsbridge
 East Sussex TN32 5DR England

We are members of the Hutterian Society of Brothers, a Christian fellowship in which we try to live as the Early Christians lived through 200 A.D. We accept the Way shown by Jesus of Nazareth and the Apostles in the New Testament. Here we have found basic answers to life issues.

Our life here is no Utopia, no idealistic movement, not a group held together by any human magnetism toward each other or to a leader. One is our Master; we are all brothers and sisters serving at our different tasks. We know that life is a struggle. The best in us has to be worked for. We are our brother's keeper. There is real joy in the present and faith in the future. We share the beliefs of the Brothers known as Hutterians with their 450 years of history. For an understanding of our attitude to today's basic problems in life, see the book *God's Revolution*.

We have about 1200 souls in four communities. Our movement started in 1920 as a communal group. Our four groups are located in rural areas and are governed by the meetings of the full members. Anyone wishing to visit should please write to one of the four addresses given below. We earn our living from the manufacture of educational play equipment and equipment for the handicapped. Our Plough Publishing House puts out several books and records and a bi-monthly free 16-page periodical titled *The Plough* is available on request. The four communities:

Rifton, NY 12471
 Norfolk, CT 06058
 Farmington, PA 15437
 Robertsbridge, East Sussex
 TN32 5DR, U.K.

Deep Woods Farm, Inc.

24851 State Route 56
 South Bloomingville, Ohio 43152

310 acres, mostly forested but with

terraces and river bottoms for pasture, orchard and garden. Four couples, one home completed, two being constructed—all solar and super insulated. Three rental cabins. Deer, Wild Turkey, Ruffed Grouse, Woodcock, other wildlife and a rich variety of plants share their space with us.

The aims of Deep Woods Farm are to provide a place where people of like minds can practice a sense of caring stewardship of the land and the environment . . .

. . . To learn to live more simply, and self-sufficiently as possible, and to explore new methods of independent living . . .

. . . To promote cooperation and communication with each other, neighbors, other intentional communities, and the larger community of mankind . . .

. . . To promote mental and physical health, and to encourage individual creativity and spiritual development.

Deer Spring

Norfolk, Connecticut 06058

See Darvell, above

**Deep Run Farm —
School of Living**

Route 7, Box 388
York, Pennsylvania 17402
(717) 755-2666

Deep Run Farm, located on 36 community-land-trust acres, since 1976 has been the headquarters for the School of Living. Residents are involved in local adult education for New Age living, and publication of *Green Revolution* magazine. Discussion-action on the first Saturday of each month covers the major, universal problems of living. As well, we maintain a self-sufficient homesteading lifestyle. High-energy self-initiating craftspeople, farmers, publications-people, etc., able to homestead or live in extended-family household are needed to extend the vitality and potential of this creative community.

Dorea Peace Community

Rt. 2, Box 161
Turtle Lake, Wisconsin 54889
(715) 268-2816

In order to move in the direction of Shalom, Dorea Peace Community hopes to grow as a model of alternative lifestyles. Our choice is to say with our lives, "It is still possible to hope." Our first priority is working toward disarmament. We include in this action resistance to the federal war tax, draft counselling, non-violent conflict resolution, direct action for social justice, and disarmament education. Located in Northeastern Wisconsin on 89 acres of primarily wooded land, an important focus of the community is to live in harmony with the land. We have passive-solar homes, a community workshop, vegetable and herb gardens, orchards, a windmill, meditation huts and space for sojourners, and guests.

At the moment we are not open to new members.

Dragonfly Farm

Lake St. Peter
Ontario K0L 2K0
Canada

Dragonfly Farm was established in 1978 by a political collective from the city. We have 105 hectares of bush and farm land in the backwoods of eastern Ontario. Six adults and a child belong to the commune on the land and those plus others belong to a corporation in the process of being formed to own the property. We are working towards becoming self-sufficient in food. While there is no agreed upon set of principles, most of us share an interest in witchcraft and anarchism. There is no governing body, direct action pretty much determines what happens. Our activities include gardening, livestock, crafts, publishing two small journals and involvement in the local community. This year we are hosting two gatherings, one for pagan politics and the other is a new age type of affair.

Membership is open. Interested parties can write to us or drop by anytime, we like surprises.

Dunmire Hollow

Rt. 3, Box 265A
Waynesboro, Tennessee 38485
(615) 722-5096

Dunmire Hollow (established in '73) is a community of about a dozen people on 160 acres in a magic hollow in Tennessee. We have a community center, a county-wide food co-op, orchards, fields, and gardens. We make our living from construction, auto repair, small engine sales and service, woodworking, nursing, crafts, and from providing for ourselves more directly through domestic economy and barter.

We are exploring ways of reaching out to people interested in rural community living. There is plenty of room here, both elbow and head, for people to follow their dreams. We want more people to come and share life with us. We have accommodations and welcome for visitors. Please write first.

E

East Wind Community

Box DIC5
Tecumseh, Missouri 65760
(417) 679-4682

East Wind, a member of the Federation of Egalitarian Communities, is an intentional community of 55 adults and 7 children. In 1974, we bought 160 acres of land in the Missouri Ozarks; we also lease 200 acres of government land. Believing in equality and cooperation, we hold our land, labor, businesses and other resources in common. Decisions are made democratically.

We are economically self-sufficient. Half of our labor goes into our businesses: producing and distributing rope hammocks, chairs and

sandals as well as a line of natural nut butters. Our agriculture program produces all our beef and milk products, most of the eggs we need, and vegetables for fresh use and canning.

East Wind is building a non-violent, non-sexist, non-competitive society where people are supported in finding new ways of living together and creating their own happiness. We value open communication and creative problem-solving, and try to distribute responsibility and authority so as to empower us all.

Growth is one of our major goals; a group of several hundred is more stable socially and financially and better able to provide recreational and cultural opportunities among other things. So we welcome visitors and new members. For more information or to set up a visit (please *don't* drop in), write or call.

The Emissary Community

Mickleton House, Mickleton
Gloucestershire GL55 6R7 England
telephone Mickleton (038677)
251 or 308

The Emissary community in the village of Mickleton, in the Cotswold Hills of Gloucestershire, thrives on the combined integrity and energy of the 45 men, women and handful of children who compose it. Our purpose, like that of the many hundreds of others who make up the worldwide Emissary network, is to express the spiritual fullness of ourselves in all our interactions—as the only effective means of allowing sanity to re-emerge on earth. It tangibly works! Established here at the beginning of 1980, we live in three substantial homes, run a 40-bedroom three-star hotel as part of our economy, and find ourselves interacting most creatively between ourselves and with an ever-expanding array of friends. We offer spiritual leadership courses and other workshops throughout Europe, and play prominent parts in the conferences and gatherings of other like-spirited groupings.

F

Finca Los Guadales

Apartado Aereo 118
Cartago, Colombia
South America

Finca Los Guadales is a 110-acre farm in the foothills of the Andes mountains of Colombia. Our conscious aim is to live in harmony with our environment and to promote and nurture the well-being of all that encompasses. We farm about a third of the land. The rest is mostly virgin rainforest, abounding in wildlife. We are committed to maintaining the integrity of this natural environment. We are also committed to helping our Colombian neighbors through sharing of educational, medical and information resources. We are an extended family of three adults and two children, and have been together on this land for ten years. It's an informal group; each contributing to the welfare of the whole in our own ways. Responsible anarchy? Maybe. We dream of growing to include another family or two. Visitors are encouraged; they should be stalwart hikers and willing to meet their expenses.

The Findhorn Foundation

The Park,
Forres, Scotland EV36 OTZ

Founded in 1962, the Findhorn Foundation is an international spiritual community of about 200 people of all ages who strive to live and work in conscious awareness of the presence of God within all life.

Beginning as an experimental garden with active cooperation with the forces of nature, Findhorn has grown into a center committed to deepening the understanding of all life's interconnectedness, and exploring the emergence of a new culture in the world.

Physically, the community has expanded to include its original trailer

site, a residential hotel/college, several large houses, and custodianship of the Isle of Erraid off the west coast of Scotland. In addition to its extensive guest/education programme, Findhorn is also involved in building links of life and service with an ever-growing network of other groups, centres, and communities sharing a similar vision throughout the world.

There is a wide range of tapes and literature — please write for details. People intending to visit should write well in advance.

Flatrock Community

Rt. 5, Box 10A
Murfreesboro, Tennessee 37130

Flatrock Community is 8 adults and 2 children working to develop creative responses to competitive economics, sexism, racism, wasteful resource use, distintegration of supportive community and other problems facing our society. The five year old community owns twenty-seven acres of land, predominantly cedar glade, 3 miles from a city of 40,000 with a medium sized university, and thirty-two miles from Nashville. Interests include intensive organic gardening, appropriate technologies, a project on new protein sources with third world application, the future possibilities of cottage industries (soy foods and a woodworking shop, including pedal-powered machinery), and a yearly voluntary simplicity conference. We live in simple houses and share a community house. Although separate finances are maintained, our monthly community dues purchase tools and improvements on the land. We make group decisions through consensus. We welcome new members and visitors—prior arrangements preferred.

Frog Run Farm

East Charleston, Vermont 05833

We are an 8-member family-style collective, now entering our 12th year. Our strongest bond is a shared love of our land (200 acres) and of the

surrounding area, the legendary Northeast Kingdom. We have a small herd of Jersey cows and a team of draft horses. Other on-site income-producing activities include a greenhouse, a mailing list service and a crocheted clothing business. We can't offer anyone a job (these are all marginal), but we welcome visitors who want to help out with haying, gardening, wood-hauling, etc. A \$2.50 per day contribution is appreciated. No dogs, please. SASE required.

G

Gita-nagari Community

ISKCON Farm
RD 1, Box 839
Port Royal, Pennsylvania 17082
(717) 527-4101

"Plain living and high thinking" is the motto of Gita-nagari, the Hare Krishna movement's 600-acre farm community in central Pennsylvania's Juniata Valley. Begun in 1975 by the movement's founder, Srila Prabhupada, the community raises crops, protects cows, works oxen, schools children, publishes a farm journal, and lives life in the loving spirit of Lord Krishna's *Bhagavad-gita*, Gandhi's favorite book of truth. Krishna's devotees love to share, and Gita-nagari has a lot to offer: farm-fresh vegetarian foods, spiritual ecology, *bhakti-yoga* culture, and deep friendship on the path to self-realization. Weary of the modern wasteland? Visit Gita-nagari and drink deep at the reservoir of pleasure—Krishna consciousness. For more information write to ISKON Farm.

Glen Ivy

25000 Glen Ivy Road
Corona, California 91719
(714) 735-8701

Glen Ivy (est. '77) is the community name of the Southwest Regional

Center of the Emissaries of Divine Light. It is a Spiritual Education Community where people may come for a seminar or three week class to have an experience in the art of living. Communal living is not an end in itself to the Emissaries but is used to create a spiritual environment that makes it easy for an individual to have a greater experience of their true identity. Personal fulfillment can only be experienced as the individual recognizes their relatedness to the whole of life's design and purpose and is willing to play a part in that design.

Approximately 75 people of all ages make Glen Ivy their home. We invite you to visit on Sunday and share in our morning radiation service which begins at 10:30 am. We encourage those interested in knowing the art of living to attend a 5 day seminar offered bi-monthly. Requests for applications to attend may be addressed to Eric Dunn.

God's Valley

Box 478, RR 1
Williams, Indiana 47470
(812) 388-5571

God's Valley, established in 1966, is a spiritually oriented, non-denominational community of 200 individuals. It operates its own schools, kitchen, bakery and cannery. The economic base is sawmilling, log cabin construction and a compost company. Emphasis upon hard work and self-sufficiency. Not affiliated with any one group but seeks friends among other communities. Envision the ICU, an International Communal Utopia made up of a network of smaller communities. A week's convention is held every summer.

Attn.: Rachel Summerton

Goodlife Community

2006 Vine St.
Berkeley, California 94709

Goodlife is a cooperative living group in Berkeley, California. We encourage a creative, loving, playful, non-violent, growth oriented approach to

life. Ranging from kids to 50's, we tend to be liberal to radical politically, socially and religiously.

Ecological concerns are important to us. We practice recycling, organic gardening, and primarily vegetarian eating habits. Household chores are shared by all, men and women.

We are committed to open, non exclusive emotional and sexual relationships. Most important, we are committed to freedom of choice for everyone. Goodlife, since its beginning in 1968, has welcomed people of various racial and ethnic backgrounds and sexual orientations. We welcome such diversity.

Greening Life Community

RD 1, Box 265
Shermans Dale, Pennsylvania 17090

In 1972, Greening Life, Inc. purchased a 135 acre farm in South Central Pennsylvania for the purpose of establishing a planned community. Working together, we put in roads, a community water system and built our homes.

We follow organic farming practices on our fifty acres of tillable land and in our two acre garden. The garden produces the majority of our vegetables and our orchard is beginning to provide us with fruit.

The effort to create a balance of cooperative living, with time for individual and family has been a rewarding struggle. Growth in spirit, both individual and community is an important part of our life together. We respect all persons and value their opinions as a voice to guide us. We are interested in sharing our resources and spirit with other individuals and groups.

Come and join us for a visit or a lifetime!

Green Pastures Estate

Route 3, Box 80
Epping, New Hampshire 03042
(603) 679-8149

Green Pastures is the New England headquarters (since 1963) for the Society of Emissaries, a worldwide

association of wholesome men and women devoted to allowing full release of the natural qualities of Life's spirit in practical, everyday living. We love revealing true being by truly being. Green Pastures is one of the educational sites for Emissary Art of Living seminars, Spiritual leadership classes, and a variety of conferences.

Seventy-five men, women and children ranging in age from eight to eighty live here in a spirit of agreement. The 240-acre estate is comprised of woodland (source of our heating fuel), pasture fields, and a garden of several acres (worked with draft horses). Visitors are welcome anytime. Overnight guests should make arrangements prior to arrival. Green Pastures is located one quarter mile east of the intersection of Routes 125 and 27 in Epping, New Hampshire (about an hour's drive north of Boston).

David and Dianne Pasikov,
Coordinators.

H

Hailos Community

P.O. Box 8
Lumby, B.C. V0E 2G0
Canada

Hailos Community is a new age community; a diverse group of seekers from many different cultures and backgrounds, attempting to develop a harmonious lifestyle based on mutual respect and unconditional love.

We pursue a lifestyle intended to be an effective contribution toward a more peaceful world and both individually and collectively try to live our lives in harmony with nature and with the order of the Universe.

We are primarily vegetarian and since we recognize that our lifestyle is a manifestation of our spiritual attitudes we try to live by the principle of non-injury to all living things, including ourselves. For this reason we prefer to stay away from drugs, alcohol and other stimuli.

The family unit is the cornerstone of civilization and this is equally true in the Hailos Community.

In a peaceful valley close to the village of Lumby, in the Okanagan area of southern British Columbia, are 320 unspoiled acres with a small lake owned by the Hailos Society for Wholistic Living. Here, each member is responsible for his or her own home, personal needs and income. Economic independence within the community is viewed as an important cornerstone. We operate a small farm and several cottage industries including hammock making, wood heaters and solar food dryers plus a small construction operation, largely for community needs.

We maintain a new age learning centre and are in the process of establishing a Wholistic Health Centre there to provide educational programmes on Natural Healing arts and Macrobiotic dietary practices. Weekend and week-long retreats are offered and details are available upon request.

There is room in this community for people who share a similar vision. Membership is granted to those who complete a one-year probationary membership and who agree with the Constitution and the By laws of the Hailos Community.

A significant material contribution is required of all members, an initial total cash payment of \$1,500 before construction of a permanent home can be commenced. A total payment of \$10,000 over a period of up to 40 months is required in order to achieve fully paid up membership status.

If you would like more information on the Hailos Community, please write enclosing an SASE. Visitors are welcome at any time but please contact us first.

Harbin Hot Springs

P.O. Box 782
Middletown, California 95461
(707) 987-2477

Harbin Hot Springs is a 1000-acre New Age community located in the mountains of Northern California. With natural hot springs, clean air,

pure water, and a beautiful country location, we are able to be more than self-sufficient economically as a Conference, Healing, and Retreat Center. Teachers, spiritual leaders and healers come to our land to hold workshops and ceremonies outside and in our three conference centers.

Most of our members work within the community in building, maintenance, office work, and healing. Others work outside in various jobs.

Our spiritual guideline is the Heart Consciousness Religion, based on: the Human Potential Movement, the Wholistic Natural Movement, and Universal Spirituality.

We are a community of doers, with a spiritual side. We are a Conference/Healing/Retreat Center with a lot going on, but there's always space to be with yourself. Our dream is to infuse the world with the wisdom of the New Age through education and love.

Headlands

Stella, Ontario K0H 250

Headlands is a non-profit consumer cooperative. Our own livestock and garden provide much of our own food. Members are involved in a commercial sheep farm and a construction company. As of March, 1985, we are 4 men, 2 women and 3 children (13, 3 and 1 years old). Our hope is that Headlands will continue to evolve towards a larger community of individuals living and working together in small consumer and producer cooperatives.

Heartwood

California College of the
Natural Healing Arts
220 Harmony Lane
Garberville, California 95440
(707) 923-2021

Heartwood was established in 1977 to provide a warm, supportive environment in which to study the natural healing arts. Our 200 acre Island Mountain Community, nestled in the northern California hills, provides spectacular natural beauty, in addi-

tion to informed professional instruction. Massage, Hypnotherapy, Polarity, Native American Ceremonies, Nutrition and Herbal Preparations are all taught by Heartwood's highly respected faculty and community teachers.

We believe that our sensitivity to the guidance of spirit and our willingness to serve allows us to provide our students the opportunity for unlimited personal growth. Heartwood's facilities include pool, hot tub, sauna, garden, volleyball court and miles of scenic hiking trails. We also offer complete retreat facilities in addition to personal fasting and purification programs.

Heartwood offers vocational certification as well as one year AA, BS and MA degree programs. Special five week classes and two week intensives are also available. Come join us for a time of personal and professional transformation. For catalogue and further information, write Heartwood.

Heathcote Center

21300 Heathcote Rd.
Freeland, Maryland 21053
(301) 343-0208

We are a small intentional women's community in northern Baltimore County, located on 35 acres of wooded land. The community has existed since 1965 in a variety of forms, and was placed in the School of Living Land Trust in 1977.

We are establishing a permaculture center. We will conduct workshops to further earth healing work here and elsewhere.

We garden organically, working toward food self-sufficiency. We heat with wood and solar and are looking to improve our structures to make them more heat-retaining. We host retreats in the warmer months, preparing food and sleeping areas.

Our cottage industry is our conference and retreat center. We are available for rental from groups or individuals.

We work on creating an egalitarian environment, making decisions by

consensus. We also like an open, expressive environment where sharing feelings leads to closer relationships.

Please write or call in advance to set up visits.

High Wind Association

2602 E. Newberry Blvd.
Milwaukee, Wisconsin 53211

"To walk gently on the earth, to know the spirit within, to hear our fellow beings, to invoke the light of wisdom—and to build the future now."

This credo expresses a vision that has drawn 300 Associates from around the country and abroad to support High Wind's experimental work in exploring ways of creating a more harmonious balance between people and nature. Most of this work takes place on a 46-acre farm on high rolling land in rural Wisconsin, 55 miles north of Milwaukee.

Drawing on earlier experiences with New Alchemy, the Findhorn Community and Lorian Association, the founders first organized a series of innovative seminars and conferences, often in conjunction with the University of Wisconsin.

HW's physical expression began in 1980 with a task group to build a "bioshelter"—a passive solar residence with an attached research greenhouse. This evolved into a community, combining education with interests in ecology, shelter-building and renewable energy—all seen in the context of an overarching sacred intent. Our overall governance is by a board of eight including some from the farm. Decisions about the functioning at the farm are made by the residents. Ten people live full or part time at the farm (in four buildings), engaged in such activities as organic gardening and guest/learning programs.

HW operates the major alternative bookstore in Milwaukee and maintains a networking base in the city. Its substantive quarterly newsletter details the philosophy and challenges of daily life in the community, its gradual evolution toward a sustaina-

ble village (we're now acquiring an additional 20 acres), and the relationships between alternative models and mainstream culture. A major need now is for on-site enterprises to provide an on-going economic base.

The Hohm Community

Mudra Spiritual Bookstore
219 West Gurley
Prescott, Arizona 86301
(602) 778-5947

On our own, we can do very little to align ourselves with the universe around us, but with real spiritual help, we can transcend the gripping pain that haunts unenlightened life. The Hohm Community is a school, the aim of which is to provide the spiritual help which is indispensable to real life. Through the Divine Influence of our spiritual Master, Lee Lezowick, opportunities and help are provided for self-transcendence, service, compassion and real friendship. This help is meaningful because it arises directly out of who you are, not out of an artificially conceived method. For us who pursue the disciplines of this Way, the touch of the Master's Influence is a precious Benediction, the compassionate revelation of our own Organic Innocence. It humbles us to share this possibility with you: we invite you to taste of the humor, satisfaction and wisdom of life in our community, write the Hohm Community.

Holy City Community

Rt. 7, Box 390
Lake Charles, Louisiana 70611
(318) 855-2871

Holy City is a covenant community in the Roman Catholic Tradition. We are under the authority of the Bishop of Lake Charles and our designated leadership. Our membership (1985) consists of 15 nuclear families and 2 single people. We live in single family homes in the urban area of Lake Charles. Our legal structure is similar to that of a parish, but with much more exacting requirements for membership. Our spirituality is Charisma-

tic, and our vision and objective is that of becoming an authentic expression of the Body of Christ.

Hooker House

3151 West 24th Avenue
Denver, Colorado 80211
(303) 477-5176

Hooker House is a middle-class cooperative which is over five years old. We live in a marvelous 90-year-old house which is owned by two of the members.

Our only philosophy, if we have one, seems to be that cooperative living is an extremely practical and comfortable existence.

All members have jobs outside the house and share all household expenses. All accumulate equity in the house, which is returned when someone leaves. We allow considerate smoking, watch television, drive cars, eat junk food, and generally enjoy the affluent middle-class lifestyle in a grand house at a remarkably small cost per member. House accounts are balanced with one member's micro-computer (a first?). Visitors (limit of three at a time) should contact us and receive confirmation before arriving.

I

The Institute of Mentalphysics Teaching and Spiritual Center

P.O. Box 640,
Yucca Valley, California 92284-0640
(619) 365-8371

The Institute of Mentalphysics Teaching and Spiritual Center is an interracial community of Brotherly love where people of all ages and faiths grow holistically.

The Institute has 30 residents and accommodations for 200 Mentalphysics students during their yearly conventions and seminars; also available to other spiritual groups for their workshops, etc., and for private retreats.

Located between Palm Springs and

the Joshua Tree National Monument in the High Desert, surrounded by panoramic mountains. Buildings designed by Frank Lloyd Wright, plus modern cafeteria, sanctuary, classrooms and meditation hall.

In 58 years, Mentalphysics has enrolled over 218,000 students worldwide receiving Home Study lessons, tapes, books and prayer help.

Weekly activities include Prana-yama breathing, philosophy classes, world peace meditations, radio programs, non-denominational church services, and sunday school.

Mentalphysics is a science combining feeling, thought and action toward a healthy body, positive mind and spiritual awareness to develop one's highest potential and realization of oneness with the Creator.

The International Emissary Community

Box 9, 100 Mile House
BC V0K 2E0
Canada
395-4077

A Zulu tribal chieftain, an airline stewardess, an Italian princess and a solar energy consultant. What have all these individuals in common? All are friends dedicated to expressing their innate potential. All are associated with the International Emissary Society begun in 1932.

This non-profit organization is an association of friends which, amidst other activities, operates several large communities and communal homes around the world. These facilities haven't been established to save money, grow organic gardens or pioneer complementary healing techniques, though there is developed expertise in these areas. Our passionate concern is with spiritual maturity. Our sense of community is based in our love and respect for life and its inherent design. We offer spiritual leadership courses, assist any who wish to reveal their potential, and celebrate the myriad ways in which the awakening consciousness of mankind is currently being made evident.

J

The Joy Lake Community

P.O. Box 1328
Reno, Nevada 89504
(702) 323-0387

Near Reno and Lake Tahoe, The Joy Lake Community is situated adjacent to the Toiyabe National Forest in the heart of the Eastern Sierras, on an 80-acre site, once a western resort, owned and operated by Buster Keaton, Jr.

This New Age center contains an old western village and a four-acre lake ideal for swimming. Gourmet vegetarian meals will be served in the village near the aviaries containing over 20 species of birds, including peacocks, guinea hens, and golden pheasants.

Relaxing walks through the organic herbal and ginseng gardens surrounded by waterfalls and whispering pines are enjoyed by all.

Cabins, yurts, and campsites are available.

The seminars focus on holistic health and personal growth. This program series integrates the physical, spiritual, and self-transformational aspects of the whole person. The natural wilderness setting provides an opportunity for participants to contact nature and to turn within.

A free catalog is available upon request.

Jubilee Partners

Box 459
Comer, Georgia 30629
(404) 783-5244

Jubilee Partners is a Christian service community located in northeast Georgia. Founded in 1979, it now has eleven adult resident partners, seven children, and ten to fifteen volunteers who participate in a three month work-study program. Located in a rural setting near the town of Comer, the main service project of Jubilee is to act as an orientation and welcome center for refugees. Presently the

work is with refugees from Central America. The work of the residents and volunteers focuses on teaching English and providing services to the refugees, and administration, maintenance, gardening, and construction for the community. The service projects and activities of Jubilee spring from trying to express Christian discipleship in the world today. Visitors are welcome but space is limited. Please call or write to arrange a visit.

Julian Woods

RD 1, Box 420
Julian, Pennsylvania 16844

Julian Woods Community is located in the wooded hills of central Pennsylvania, one half hour from Penn State University. We own 140 acres with plans to form a legal condominium in which we all share the land equally but each individual has the right to own his/her living or working structure. Members here, currently 12 adults and 3 children; enjoy both our private and cooperative lives.

We require a \$2000 commitment from new members, encouraging skillful, stable, committed people to join us. Please write and enclose SASE.

K

Kahumana Farm and Community

86-660 Laulualei Hmstd. Rd.
Waianae, Hawaii 96792

Kahumana, "Guardians of the Gift of Life," a non-profit, federally tax-exempt organization founded in 1974, fosters new and creative alternatives in community living and provides the public with professional yet truly 'humanized' services in the areas of educational, social, pastoral, and psychological counseling and therapy.

The staff and assistants of the Kahumana Special Treatment Facility are especially devoted to the healing of mental and emotional illness.

A new relationship to nature is integral to Kahumana's approach to healing. The earth, viewed as a living being, suffers through human violation of its subtle, ecological balances and pollution of its precious fabrics. Kahumana Farm and Alternative Energy Project has begun to answer these problems through the gradual application of bio-dynamic techniques, new energy research, and principles of self-sufficiency. The public can share in the agricultural projects through classes, workshops, programs sponsored jointly with Kahumana College.

Our new guest policy is \$15.00 per day which provides room and board, when available—inquire well in advance.

Requests from prospective students regarding alternatives in post-secondary education are welcome.

Kerista Commune

543 Frederick St.
San Francisco, California 94117
(415) 753-1314 or 665-2988

Goals: To design/establish an International MegaCommune Network plus new nonsexist religion for creative intellectual idealists who aren't happy living alone or being in couples either. Members will comprise all-volunteer democratic civilian branch of service to provide betterment of society programs.

Purpose: To forge strategy for raising global prosperity for everyone without using politics/violence.

Hopes: That in eighty years, when Earth's population is approximately 20 billion, 4% of population will live in the International MegaCommune Network, stay voluntarily childless, and take care of problems created by the other 96%.

Dreams: That intellectuals will read our stuff and smoothly join.

Population: 17 adults. 2 children.
Established 1971. San Francisco based.

Government: Horizontal social democracy. Equalitarian, Shared leadership. Lifestyle norms elucidated in commune's Social Contract.

Prospective members/visitors meet us at our Growth Co-op (storefront wherein we host rap groups), Sunday, Tuesday, Wednesday, Thursday, 8 pm. Free handbook available. We help people establish their own centers. New members sought.

Koinonia Partners

Rt. 2
Americus, Georgia 31709
(912) 924-0391

Koinonia Partners is a Christian community dedicated to being a demonstration plot of Christian principles. Ministries include, but not limited to, building homes for low-income families, child development center, youth program, peace witness. Simple lifestyle supported with income from pecan, fruit cake, and candy mail-order business and farming.

Kripalu Center for Yoga and Health

Box 793 West Street
Lenox, Massachusetts 01240
(413) 637-3280

Kripalu Center for Yoga and Health is a dynamic community of 220 men, women and children who are living a wholistic lifestyle of daily exercise, balanced vegetarian diet and focussed, joyous work. Our community offers training programs to people from all over the world in such diverse areas as holistic health, yoga, massage, Dance Kinetics, stress management, conscious eating and others. A special tuition-free program called Spiritual Lifestyle Training allows people to work in our community for a 3 month period where they receive an in depth experience of conscious living.

Our center is located in the heart of the Berkshire mountains in a 350 room, former Jesuit monastery that overlooks beautiful Lake Mahkeenac and the Stockridge Bowl. Our next door neighbor is Tanglewood, summer home of the Boston Symphony Orchestra, one of the area's many cultural attractions.

Comunidad Krutsio

Apartado Postal 2228
Ensenada, Baja California 22800
Mexico

Krutsio aims to become a "Cellular village", the social-economical-ecological unity of tomorrow's humanity-organism. We began building our vision in 1976, in an isolated beach in the Central Desert of Baja California. We enjoy a beautiful natural sea and mountains environment, not rainy but with nice mild weather year round. Some isolation helps us to filter cultural contamination but we are not escapist. We strive to be integrators, to creatively put together all the good things available to give birth to a better way of life. We also cherish interconnection. We see ourselves as part of a deep social r-evolution. We belong to the Federation of Egalitarian Communities. We are Esperantists hoping to become an international Kibbutz-like community but right now we are still only 4 adults and 2 children. We are open to new members but for now we are more interested in quality than quantity.

L

Lake Village

7943 South 25th St.
Kalamazoo, Michigan 49001

Lake Village is a part of a communal experiment that began in the middle sixties. It grew from the concern held by many that we were not living as frugally as we might. We wanted to try to be better stewards of the earth (through organic gardening) and work harder at protecting our air and water from pollution.

We were concerned about the costs involved in expecting the government to take care of all our social problems and felt that we must make an effort to re-establish family traditions in which people re-affirmed concern for one another by sharing the many blessings we found ourselves enjoying.

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

There are now 32 members (15 men, 7 women and 10 children) ranging in age from 2 to 65 years.

Most of the planning is done either by the parent corporation board (made up of four community members and one non-member) or by the Community Steering Committee.

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

Lama Foundation

Box 240
San Cristobal, New Mexico 87564

The purpose of the Lama Foundation (est. '66) is to serve as an instrument for the awakening of individual and collective consciousness. Residents follow different spiritual disciplines, understanding that all beings and paths are one.

We support ourselves by offering summer retreats with visiting teachers, silk-screening prayer flags and T-shirts, pottery and publications. Three hermitages are available year-round on a rental basis. Staff members never earn salary and pay room and board for the initial six months.

We are located on 110 acres in forested mountains. We have a 90 day growing season, wood heat, out-houses, limited electricity from generators and photo-voltaic panels and no phone. Winter staff size is 24 and is slightly larger in the summer. We have family and single dwellings, structured daily schedule, communal

meals, work, prayers, meditations, song and dance.

The community is closed to visitors December through April and is open to visitors on Sundays the rest of the year, although some Sundays may be closed due to retreat schedule. Please write for details.

La Poudriere Community

60 Rue de la Poudriere
1000 Brussels, Belgium

Founded in 1958, in a poor Brussel's neighborhood, by two priests and a family. From Christian inspiration it evolved to a pluralistic community. At the moment 85 people live in the community: single people, families, children, priests, old people. We all come from different backgrounds: some have studied, some not, some come from a rich family, others do not have any family at all. All these people live in 5 different places or groups: 3 in Brussels, 2 at the country. But they form one and the same community.

Most of us do manual labor. Each place has its own specific activity: transport, removal, recycling, farming. We share all goods together. We don't have any salary. The main goals, accepted by everyone, are: 1. presence in the world; 2. friendship; 3. justice; 4. utopia; 5. discipline. We have a system of different meetings for the different aspects of community life: visitors, work, information, committed members, etc. These meetings, in small groups or altogether, and our work together express our longing for unity. We think that the new society, the New Age, cannot be built without the poor, the marginal, the rejected. Unity in diversity. Visitors should kindly write beforehand to:

P. Leon

Laurieston Hall

Castle Douglas
Kirkcudbrightshire, Scotland
Phone Laurieston 275

Laurieston Hall is a huge rambling mansion in the heart of the Galloway

countryside in S.W. Scotland. For the last ten years it has been the home of a community of 20 adults and 10 children. About two thirds live in the main house and share income, the others live in caravans and cottages and have separate incomes. We are a housing co-operative, and collectively own the buildings and 123 acres of land. Decisions are made through consensus in regular meetings. Our ideals are those of feminism, co-operation and creativity. We do a variety of crafts including knitwear, shoes, and building wood stoves. Much of our food comes from our large organic garden, a small dairy herd and two pigs. We earn most of our money through running conferences and events during the summer; a thousand visitors a year is normal. Visitors are usually welcome. Please write to book in advance.

Liberty Cluster

P.O. Box 3912
Eugene, Oregon 97403
(503) 345-5626 or 683-6197

Liberty Cluster is currently an equalitarian grouping of polyfidelitous adults: 2 single individuals and 3 in a family. We live in an urban cluster in Eugene, Oregon and are developing a rural cluster of underground domes in the planned eco-village of Cerro Gordo. We associate on the basis of shared ideals clearly stated in a social contract. Our interaction style is open and honest and sometimes confrontive; it closely resembles Gestalt-O-rama of the Keristan Commune, although it is not identical. We make decisions democratically on all but the most important issues which are consensus. Through our non-profit organization, Polyfidelitous Educational Productions, Inc., we provide educational materials about polyfidelity and network with people across the U.S.A. and Canada who are interested in this lifestyle. We are also interested in linking up with other practical idealists whatever their sexual preference. Visits are relevant only for those seriously considering polyfidelity or joining energies in

some concrete way, and should be preceded by correspondence and phone calls. For general information on polyfidelity contact our non-profit corporation.

Lifespan Community

Townhead, Dunford Bridge
Sheffield S30 6TG Great Britain

Lifespan Community has existed since 1974 in two rows of old terraced cottages on a rural moorland hillside in Yorkshire, England. As of February 1985 there are 17 members, including 5 young children, living and working together as a registered co-operative. We are in contact with the Federation of Egalitarian Communities with whom we have much in common.

We share our gardens and buildings, our childcare, meals, decision-making and income, which is based upon a printing and publishing business in which we all work.

We welcome visitors, but by arrangement only, for their vitality and as potential members of an expanding and international community gradually rehabilitating our cottages and improving our lifestyle.

Living Lightly Village

c/o EcoCenter,
730 W. Maple
Fayetteville, Arizona 72701

So far, Living Lightly Village is a group of six adults with two children. We are purchasing 120 acres of wooded, hilly, undeveloped land in the Kings River watershed of the Arkansas Ozarks. We will hold this land cooperatively, with private 5-acre homesites for each household, the majority of land and all water resources held in common. Legal agreements about ecological use of the land—tree-cutting, earth-moving, waste-treatment, etc.—are limited by group consensus about "light living." Send SASE for copy of our agreements.

We hope to have more children and a school. Special interests are appropriate technology, permaculture, re-

forestation, bioregionalism, and Native American traditions.

Several members now live in a house we caretake near our land, preparing to build our first homesite. We are looking for like-minded people to join us by buying contiguous land, with the same agreements. A household share would be under \$5,000.

M

Mariposa School/Community

P.O. Box 387
Ukiah, California 95482
(707) 462-1016

15 years old! Located three miles west of Ukiah in Northern California. Eight of us live together on 63 wooded acres providing the support and nurturing of family life. We operate an alternative school and sprout farm.

We are a collective, decide by consensus, with a philosophical base of non-violent social change, feminism, self-management, ecological/holistic consciousness. We're far from perfect, somewhat work-oriented (from a love of our work), but constantly growing. Of course we are looking for similar people—who have experience in community living or a strong desire for community—and a clear commitment to community building/personal growth/social consciousness.

Benefits: a cabin in the woods, communal vegetarian meals, transportation expenses, health insurance, 63 acres of woods, meadow, garden, goats, chickens, kids, adults, love, growth and feedback, never-ending work, political action support, and cash for miscellaneous expenses.

**Mettanokit Spiritual
Community of New England**

Another Place Conference Center
Route 123
Greenville, New Hampshire
(603) 878-9883

Formed at Another Place in 1978, we

are a network of individuals and communities which seeks to be an independent, self-sufficient, alternative society based on trust. We trust ourselves. We trust the process of attunement to unify our intentions with Creation. We trust our ability to create solutions to conflicts in which no one loses. We trust we can discover and eliminate oppression both internal and external and commit ourselves to expressing feelings fully in non-blameful ways. We trust that if we live simply, share freely, and accord each other freedom, support, appreciation, respect, and full power without regard to age, sex, race, personality, intelligence, or history, we will help to heal the earth, re-create society, and hasten the spiritual transformation of humankind.

We operate a new age conference center in rural New Hampshire, sponsor lectures, workshops and story telling tours by Medicine Story, make hand-made futons, garden, homeschool our kids, and make sure whatever we do is fun. Visitors should call or write well in advance as we need clear agreements about dates and length of visits.

Moniteau Farm

The Spiral Inn, Inc.
Route 1
Jamestown, Missouri 65046

Moniteau Farm is a macrobiotic homesteading community. 25 private land tracts, one 60-acre community parcel, total 400 acres. Seeking harmony through closer relationship to the land, changing diet and lifestyle with the seasons, growing our own foods. Diet centers around grains, vegetables, and beans. No illicit drugs. Extremely unbalanced foods, such as red meat, dairy foods, sugar, chemicalized foods, etc. are avoided.

Most members building homes, home industries, and cooperatively homeschooling. Established 1980. Landowners' Association approves land use. Some tracts still available. Interested visitors welcome to camp up to 5 days. Write for more information.

Mother Earth Church of Opihihale
Box 172
Honaunau, Hawaii 96726

We are a cooperative community (7 adults, 4 children) living on 9 acres of rainforest on the Kona coast of the island of Hawaii. Rain, mosquitoes, few nearby beaches or jobs, 20 miles from town.

We're planting orchards and gardens, building a community kitchen. Eventually, we'll be making the land available for new age workshops and spiritual healing retreats to help pay expenses, but for now it all comes out of our pockets.

If you're honest, keep your word, and are willing to do your share; if you enjoy living with a group of people who resolve conflicts as they arise; if the idea of community service appeals to you: Drop us a line.

Short-term internships available in landscaping and gardening. Work trade arrangements available. Short-term visitor camping space available.

Mount Madonna Center
445 Summit Road
Watsonville, California 95076
(408) 722-7175

Mount Madonna Center is a community designed to nurture the creative arts and health sciences within a context of spiritual growth. The Center is inspired by Baba Hari Dass and staffed by approximately 80 people of all ages whose talents and interests are unified by the practice of Yoga. Located on 337 mountaintop acres overlooking Monterey Bay, the Center offers a supportive atmosphere for a wide variety of work and learning experiences, including programs in Yoga, health and healing, and the arts. The Center, founded in 1978, welcomes visitors and prospective staff members by appointment. Guest, work-study, and full time work arrangements are available.

Mulberry Group, Inc.
2710 West Grace St.

Richmond, Virginia 23220
(804) 355-6341

Mulberry Family (est. '72) is an urban community of 10 adults; average age is in the 30s. In 1978 we incorporated as Mulberry Groups with these purposes: to share resources, talents, and skills; to balance the need for group stability with the importance of encouraging spontaneity and differences; to balance personal wants and needs with those of other individuals and of the group; to live in an ecologically-oriented household that includes a vegetarian kitchen, resource conservation and proper nutrition; to maintain a long-term commitment to this group and dreams of group enterprises; to form a structured approach to equal accomplishment of physical maintenance and property improvement; to live in a group built around human-growth concepts; to integrate power as it relates to group decisions; and to be aware of the personal relevancy of a lifestyle seeking to make intentional community an acceptable alternative.

We are not currently seeking members, but we encourage interest, especially from women. To visit, please write two weeks in advance

N

New Hope Community
111 Bobolink
Berea, Kentucky 40403
(606) 986-8000

Do you know about New Hope? It is a new 100% co-op community for all ages, open membership, ecological, self-financed, self-governed and deeply spiritual but not fanatical. Retired people furnish most of the money and younger people furnish most of the skill/labor. Seniors function as a subsidiary and crew members function in four ways: food and noon meals, builders of beautiful warm/dry living units with spacious community hall over 10 years, a services crew for transportation and

education and home clinic with a skilled nurse.

The cement that holds members together is a two-hour noon gathering five days a week. Here the people commune with food, then with worship, then with business (each crew reports weekly), and fellowship of fun. Members can forget the jalopy and ride the shuttlebus. They can abandon the super-market and get well on home grown organic foods. Believe it or not, costs run about three quarters of condos. Each occupant loans for cost of constructing his unit; then his loan is refunded when a new occupant takes over. Occupancy is assured. We have \$149,000 at 0%

Our forefathers pioneered the great West. New Hope pioneers the great New Age with 38 innovations in farming, housing, services and spirit domain, \$3 brings a packet (contains 30-page description, bylaws, a form for prospects, etc.). New Hope pioneers are done with oligarchy, monopoly, bureaucracy, legalized poaching and paternalism. Simple living and austere at first, but glorious if you can qualify. "Ain't gonna study war no more." *Begin if we can in 1985.*

New Meadow Run

Farmington, Pennsylvania 15437

See Deer Spring for information.

New Vrindaban

Palace Road RD1, Box 319
Moundsville, West Virginia 26041
(304) 843-1600 or 845-2290

New Vrindaban is the original and largest rural community of the International Society for Krishna Consciousness. Founded in 1968 in the Appalachian foothills, the community now covers 5,000 acres with 700 residents, a school system, one of the largest dairy herds in West Virginia, and features Prabhupada's Palace of Gold, now hailed as "America's Taj Mahal."

All activities within the community are directed for the pleasure of the

Supreme Lord, Sri Krishna, under the auspices of His Divine Grace Srila Bhaktipada. Visitors are more than welcome, and rooms are available with advanced reservations. For those wishing to make this lifestyle theirs, all necessities are provided with the understanding that one must adhere to four basic principles of morality. That is, no intoxication, no illicit sex, no gambling, and no meat eating or hunting.

For those who wish only to visit, we hope that everyone will be able to take a bit of New Vrindaban's spirit of the bhakti-yoga lifestyle with them. Visit as often as you like and experience heavenly life, even on earth.

Special festivals, which include outdoor drama, fireworks, huge feasts, and special speakers, are on Memorial Day weekends, Fourth of July weekends, and Labor Day weekends.

North Mountain Community

Rt. 2, Box 249
Lexington, Virginia 24450
(703) 463-7095

North Mountain Community is three people who would like a few more folks to live with us. The community is twelve years old and we share all our work, money, the house and the land. This is a 127 acre old, small farm with hills, woods, creek, and mountains nearby. Organic farming is our focus but we do it to feed ourselves not as a business. We knit socks and do part time jobs for money. We work hard, live frugally, protest the government some. No religious base, government by discussion. Visitors please write a letter to introduce yourselves and we will schedule visits of 1 to 3 weeks.

O

Ohana Mauka

c/o Russ Down, M.D.
Pahala, Hawaii 96777

Ohana Mauka

c/o Russ Down, M.D.
Pahala, Hawaii 96777
(808) 928-8019 or
(609) 465-4878 (N.J.)

Centered on Wood Valley's back slope, 35 acres, 2,300 to 3,100 ft. elevation on south side of Mauna Loa, O.M. is a diversified agriculture homestead alternative to local out-back sugar cane monoculture land-rap by expatriot corporations. Assets include developed gardens, plenty of bananas, common kitchen, ocean view, and nearby Tibetan temple. Needs include weed pullers, gardeners, tree grafter, vehicle mechanic and literate outdoor worker types as occasional caretakers. Advance arrangements essential.

Ojai Foundation

P.O. Box 1620
Ojai, California 93023
(805) 646-8343

The Ojai Foundation is a non-sectarian educational and retreat center located 95 miles northwest of Los Angeles on 40 acres of ancient Chumash Indian grounds. We bring together leading teachers from many different spiritual traditions, scholarly disciplines and artistic pathways. We operate on the model of the "empty center," a gathering place where all the spokes on the wheel come together as equals. In doing so, we follow the 1927 vision of Dr. Annie Besant, who first obtained this land. She foresaw the development of a unique educational center and community which would come together the year it did in 1979, some fifty years later.

The community itself is presently comprised of some 15 core staff members, the Foundation Director Dr. Joan Halifax, and a number of auxilliary staff. We operate with a Community Council, a Foundation Council, a Board of Directors and a Board of Elders; all with input on the wheel. Due to space limitations, we are not seeking new community members as a policy, but we do offer

Work Scholar opportunities throughout the year (\$375/month). Visitors are welcome to stop in most of the time—land use fee is \$20 per night. Please call us for directions or for more information and our catalog of programs.

Oregon Women's Land

P.O. Box 1692
Roseburg, Oregon 97470

Oregon Women's Land is a non-profit corporation founded to recognize that land is a sacred heritage and resource belonging to all people, to acquire land for women who otherwise would not have access, to develop a harmonious and ecologically-sound land-based community, and to protect the land from speculation and over-development.

We have acquired land collectively, thus eliminating owner/tenant power divisions. Women need to have time and space and resources to develop their own culture.

We have one farm in Oregon (147 acres, Owl Farm, P.O. Box 133, Days Creek, Oregon) which women and children can visit any time. Skills sharing happens. We are feminists working against racism, ageism, classism, and share our love for Mother Earth.

Membership is open to any woman in agreement with our purposes who asks to be on our mailing list. We request \$1 contributions for the newsletter (more if you can, less if you can't). Decisions are made by consensus at quarterly meetings which are announced in the newsletter.

Our Land Cooperating Community

P.O. Box 185
El Nido, California 95317
(209) 383-2690

A proposed modern kibbutz type working cooperating community based on high ideals and sound economics. It is to be comprised of the activists dedicated to making it more rewarding financially, environmentally, culturally, and socially to

be human than inhuman—to build and live the dream.

We have 1800 acres of beautiful farmland and are organizing in the areas of owner operator self help enterprises, in food and liberation education for the poor and support for liberation movements in real terms of machinery and technology.

P

Paradisians

Casilla 237
Loja, Ecuador

"Paradisians" are founded on the Natural Vitalogical Sciences, basically healthwise, first Vegetarian, second all live on "raw" food, and third excluding all seeds, especially grains in diet; and building Paradises growing own fruits and vegetables organically. However, all this is mystically oriented in studies of Contemplative Hermits, Primitive Christians, Buddhists, Yogis, Taoists, etc. Ascetic Disciplines. "The Pristine Order of Paradisian Perfection" was incorporated as a mystical Order by the Ecuadoran government in 1975, but the Founder's teaching started with Esoteric Journal in 1946 surviving still. Yearly "Eternal Youth Life" journal, Paradisian Newsletter, and Catalog describing books are all available from the Founder, for a check for \$3.00, U.S. currency to Dr. Johnny Lovewisdom.

The Phoenicia Pathwork Center

Phoenicia, New York 12464
(914) 688-2211

The goal of the "Pathwork" is self purification: the stripping away of illusions about ourselves, others and the nature of reality; of defenses against love; of reluctance to assume full responsibility for our lives. The purpose of the Phoenicia Pathwork Center is for residents to work together on transformation, for members outside the Center to come to

learn and grow, and to provide an atmosphere and facility for like minded groups to do their work. The Center is located in a beautiful mountain valley in the Catskills. There are two "Open Weekends" a year for all who would like to learn more about who we are and what we do. Pathwork membership is open to all who desire to work towards self purification based on spiritually guided teachings received through Eva Pierrakos. To become a resident implies some prior exposure to the Pathwork as a member. We presently have 22 residents living at the Center. Our sister Pathwork Community is Sevenoaks in Madison, Virginia. Phone (703) 948-6544.

Phoenix

257 No. Wetherly Drive
Beverly Hills, California 90211
(213) 275-3730

Phoenix: We are a permanently committed group marriage formed by two loving couples in 1983 to intensify our personal growth and transformation and explore many areas including futurism and an eventual group business. We invite sharing of Neuro-linguistic Programming, group process, and other psychological and spiritual explorations, and are open to networking and expansion.

Plow Creek Fellowship

Rt. 2, Box 2A
Tiskilwa, Illinois 61368
(815) 646-4264

Plow Creek Fellowship, founded in 1971, is a Christian Communal church located on a 189 acre farm near Tiskilwa, Illinois, with part of the group also located in the village of Tiskilwa.

There are 30 plus adult members ranging in age from early 30's to early 60's and over 35 children. Fellowship life is supported by a number of Fellowship owned businesses and by some members who work at jobs outside the Fellowship.

The Fellowship is affiliated with the Mennonite church. Members

make a commitment to Jesus as Lord, discipleship, pacifism, fidelity in marriage and chastity outside marriage, mutual decision-making, and a communal economic life.

The Fellowship welcomes guests and those considering joining our life. To visit or obtain more information write or phone: Richard Foss.

Ponderosa Village

Rt. 1, #17-30
Goldendale, Washington 98620
(509) 773-3902

We are deeply involved in a most interesting and demanding adventure—creating a whole village! It is located on a 1000 acre property in south-central Washington state. The concepts behind the village are self-reliance, freedom, voluntary cooperation, personal growth, a satisfying place to live now that can be a place of security in case of serious problems—economic, war, whatever. Land, homes, gardens are individually owned. Living and gardening *with* nature encouraged. 42 people live here now, all ages, backgrounds. Started five years ago. We are looking for more 'pioneers' to take part in the creation. Visitors welcome any time—a call beforehand is appreciated. Camping area available. Self-Reliant Life Seminars in summer.

The Providence Zen Center

528 Pound Road
Cumberland, Rhode Island 02864
(401) 769-6464

Providence Zen Center is an American Zen Buddhist residential and training community for lay people and ordained students. Located on 55 acres of woods and fields in rural Rhode Island, the activities of PZC are centered around traditional meditation practice and work. Formal practice is held daily, morning and evening; there are weekly interviews and consultation times with teachers. There are presently 40 residents. Visitors are welcome.

Each month the Center offers a 3-day or 7-day retreat. Longer,

extended retreats (winter and summer), workshops (including introduction to Zen) and conferences on different topics are also offered throughout the year. All activities are open to the public. PZC is under the direction of Korean Zen Master Seung Sahn and his American teaching heirs.

The Purple Submarine

c/o Kerista Commune
543 Frederick Street
San Francisco, California 94117
(415) 753-1314

The Purple Submarine is a group of best friends forming a 36-adult family based on the principles of scientific household formation. We are practitioners of nonmonogamous communal living without jealousy. Vasectomy is the method of birth control. Our family structure, polyfidelity, combines variety and intimacy. We are currently seven women and six men and are open to grow to a maximum of 18 women and 18 men. The balanced, rotational sleeping schedule has been working successfully for 14 years as an expression of the nonpreferentiality and equality we feel for each other. We experience an emotion which is the opposite of jealousy, called "compersion." Persons interested in joining us should send for our free literature, read our 101 social contract standards, and establish a written and/or telephone dialogue with us.

R

Rainbow Farm

R.R.1, Box 659
Selma, Indiana 47383

Rainbow Farm is the central facility for the International Society of Emissaries in the Midwestern United States. Initiated in 1974, the community numbers thirty—ages newborn through ninety. Our chief concern in living together is to let spirit have

practical expression. Blending with the rural Indiana landscape, Rainbow Farm consists of seven dwellings situated on 326 acres. In this relaxed country setting, Art of Living Seminars are held on a regular basis as well as other special gatherings. Those who reside at Rainbow play integral roles in business, health, arts, school, farming, and other aspects of the greater community. We see ourselves as representative of the human family making visible through our community the creative element which runs through all things. Visitors are welcome; advance notice is requested. For more information contact Ted and Susan Blodgett.

Rainbow Ridge

3689 Berea Road
Richmond, Kentucky 40475

A Cooperative/residential Community to serve as a "Center" of Research, Education and Strategy for the Advancement of Cooperatives and Peace is being developed on 7½ acres between Berea and Richmond, Kentucky. Jack and Connie McLanahan have already established a home there with space for meetings, seminars and extensive library. Land still available for 3 families who would like to share in this effort. Rainbow Ridge is a member of Federation that is activating a network of similar educational/research/strategy centers across the U.S. Their aim, to replace the present Competitive Economic System that is investor/producer owned, undemocratically controlled and profit motivated—resulting in *poverty and powerlessness*—the "causes" of *war*—with a Cooperative Economy that is consumer-owned, democratically controlled and service oriented—resulting in an equitable distribution of wealth and an empowerment of people with an equal voice in determining economic affairs affecting their lives.

Raj-Yoga Math and Retreat

P.O. Box 547
Deming, Washington 98244

Founded in 1974 with one guru, one

caretaker and six student hermits.

Purpose: To provide a self-sufficient conscious-liberating Chakra in which individuals spiritually grow away from self-orientation, toward a deep and total purification (not just healing). To return to God's Dharma and give all the brothers and sisters needing Divine Guidance—Bodhi-sattva's and Divine Mothers. The methods are Kriya-Kundalini Yoga, taught and lived within a Vedantic framework and lifestyle of surrendering to the One in the All.

Hopes: To be more self-sufficient through earthworm farming and relevant to those seeking a new start in this lifetime.

Dreams: Total Purification of this tired, dross laden earth of what we call "our world," into a new spiritually oriented civilization open to Divine Direction and Guidance.

Environment: Located at the base of Mt. Baker's foothills among tall cedars, spruce, alders, pine and vine maple trees. Cold streams flow quietly into the nearby Nooksack River.

Government: By Guru compassion and guidance.

Visiting Policy: Write a long letter, no drop-ins please.

New Members: Only after completing a three month retreat intensive within the Guru's Fire. Then as a semi-hermit without social, interpersonal interaction and reinforcing goodies. Five years of prior spiritual training required.

Renaissance Community

Box 281
Turners Falls, Massachusetts 01376
(413) 863-9711

Renaissance Community (est. '67) has 130 members, 80 adults, and 53 children. Our intent is to foster personal growth, creative expression, and growth of consciousness through incorporating spiritual values into our daily lives, and affirming our lives as a creative adventure.

We started as a backwoods agricultural commune, yet have evolved into

a diverse and dynamic community. Our major projects at present include the 2001 Center—building an energy efficient village on 80 acres in Gill, Massachusetts; Rocket's—construction and leasing of custom coaches; Recording Studio—fully equipped 8-track studio for music; Varied Contracting—painting, carpentry, excavation, etc., doing outside work as well as maintaining and developing the home front.

All inquiries and visitors are welcome. Please write first if you plan to stay overnight, and call in advance for day visits for which weekends are most suitable. We are interested in pursuing any ways we can work together.

Rio Bonito Cooperative

P.O. Box 14
Jackson, Georgia 95642

Our cooperative is located in beautiful, tropical, Belize, Central America; an English speaking member of the British Commonwealth.

We are a vegetarian, farming cooperative consisting of four adults and one child.

We strive for self-sufficiency and practice methods of ecologically sound organic farming in the western mountain region of this tiny, unpolluted country.

Our community is free of electricity, TV and motorized machinery, thus allowing us to experience a simple, but comfortable lifestyle. We are non-sectarian, non-violent, and there is no use of drugs.

The type of person attracted to simple living in the tropics will prefer a wholesome and positive lifestyle and find great satisfaction in simple, constructive, and natural activities.

The water and air is pure, the fruits are delicious and the weather is perfect. The government is stable, democratic and welcomes Americans.

Our community invites visitors and new members. Please write to our U.S.A. address for more information

S

Saettedammen

c/o Stephen Wessels
Saettedammen 10
DK — 3400 Hilleroed
Denmark
02 25 52 55

We in Saettedammen are both mellow and smug. Back in 1970 twenty-seven households, affected by the movements of 1968 and tired of nuclear family isolation, decided to build their homes around their 4000 sq. ft. common-house, 25 miles north of Copenhagen. During the fourteen years since then we 110 Saettedamites have experienced that our feelings of community, to grow and blossom, have to be based to a large extent on common practical activities, and that the physical framework of our community is paramount for these practical activities. Such activities range from common dining and maintenance of all our common facilities to care of all our youngest school-aged children daily after school and, finally, common vacations. In addition, we've found mutual support in our anti-nuke group, our jazz and folkdance orchestras, women's and men's encounter groups and especially in our so-called small-groups, the community's basic parliamentary unit. As well as a forum for discussion before our monthly common meeting, the twelve people (seven-years-old and up) in each small-group function as each individual's "family" outside of her own nuclear family.

We also have our problems. Gossip within the community seems sometimes to rival genuine personal information, and one's feelings of solidarity and neutrality are really put to a test. Indeed, it appears that either one has to be emotionally robust or otherwise one will become it! Luckily, we have a well-functioning collective filter, which eventually seems to be able to sort facts from fiction.

Our elder children and teenagers

are not pushed far enough out of the nest to explore their surroundings on their own; e.g., some of them find their friends too exclusively within the community. After a short time living elsewhere, several of our children now in their early and mid-twenties are finding housing *together* within the community.

Visitors are always welcome! Come and tell us about your community.

Sandhill Farm

Rt. 1, Box 10
Rutledge, Missouri 63563

Sandhill Farm is a family of friends living on the land in the NorthEast corner of Missouri, 35 miles from Kirksville. We have been here for 11 years and currently are five adults and one child born in 1981. Our farm consists of 63 rolling acres, some under cultivation, pasture and hay land, some in woods. It is lovely. We have a few Jersey-Guernsey cows, chickens, ducks, geese, turkeys, and bees. Every year, we plant a large garden and can and freeze more than enough to see us through the winter. Our main source of income is from growing, processing and selling sorghum molasses, a traditional sweetener. We devote most of September and October to that, a group effort out in the fields that feels very good. We also run Community Bookshelf (see its listing).

We work hard and play well, too. We enjoy swimming, sledding, hacky-sack, crosscountry skiing, art, wood-working, singing and 'rapping and relating.'

We are now building a beautiful, passive solar, earth-sheltered house that will have six more bedrooms in it. When it is done, which will be soon we will be ready for more members and are open to those with young children. We enjoy having people visit us, especially during sorghum season, and ask that people write and tell us some about themselves and when they would like to visit.

We are active participants in the Federation of Egalitarian Communi-

ties and enjoy visiting our friends at other communities.

Santa Fe Community School

c/o Community coordinator
P.O. Box 2241
Santa Fe, New Mexico 87501
(505) 471-6928 or 3912

Santa Fe Community School is a community which welcomes children. Currently 18 adults and 20 children. We live in trailers and share a community center on 10 acres at the edge of the city. We are expanding and plan to move to rural property where we can grow food organically and raise animals. Solid organization based on consensus decision-making, personal growth through problem-solving with group support, and low cost through cooperation and work exchanges make this community possible for anyone. The school was founded in 1968 to offer a non-coercive approach to education. Now, with the same educational goals, it is evolving into a community where parents, children, and teachers live, learn, work, and play together. Visitors are welcome. Contact us before arrival to arrange for fees and living space.

Sassafras Ridge Farm

Box 122
Buck Route
Hinton, West Virginia 25951
Diane or Larry

Begun in 1972 as a communal partnership of three, our community council now includes eight adults living in five houses on small, privately-owned homesteads. Six daughters, age ½ to 10, are with us, two in public school and two in alternative and home learning. Four adults jointly owning the 230 acres of common land have lived here since 1975. Council meets irregularly and uses consensus. This mountain farm begins on the ridges, farming a bowl-shaped self-contained watershed with creeks and two ponds. We keep cows, goats, chickens and equines. Separately, in teams and together we

garden, raise grain and hay, maintain pasture and fence, play, celebrate and cooperate (here and in the county food shop). Common expenses are shared; the agricultural does not yield cash profit—full, part-time and sometime jobs are held. Located in the SE corner of West Virginia, the farm is near three rivers, a twenty mile lake, three state parks and caves. Hinton, the county's seat and only town, is seven miles away and serviced by AMTRAK! Our wider alternative community is ample, though spread over a wide area. New members are not being sought. Visitors are encouraged spring through fall *by prior arrangement only* with housing and meals exchanged for a few work hours per day.

Sevenoaks Pathwork Center

Route 1, Box 86
Madison, Virginia 22727
(703) 948-6544

Sevenoaks is a spiritual center which teaches the Pathwork, a psychological and spiritual approach to personal growth. In addition, we sponsor a wide variety of programs on personal and social transformation, as part of our mission as a retreat and conference center. We are open to the public for workshops, retreats, conferences, personal intensives, and group rental.

Sevenoaks is maintained and nurtured by a small residential community of self-reliant individuals pursuing their own personal spiritual growth alone and together. At present we have nine residential members, and an extended community of 75 supporting members. We can accommodate 40 guests overnight and over 100 for day-long meetings in our spacious, modern facilities.

The Center business is managed principally by the Sevenoaks residents with the assistance of a Board of Trustees. We are affiliated with the Phoenicia Pathwork Center in Phoenicia, New York, and with other Pathwork groups in the U.S. and Europe. Sevenoaks has been in existence since 1972 as a growth center, and we envision modest,

gradual, grounded expansion of our residential community, our facility, and our offerings.

Sevenoaks is 130 beautiful and varied acres in the foothills of the Blue Ridge Mountains, with fields, woods, gardens, swimming pond, and sweeping views of the mountains. Seven ancient oak trees form the spiritual center and natural sanctuary on the land. In addition to our conference facilities, and residences for singles and families, we have a sanctuary, a sweat lodge, and a retreat cabin. We are always open to visitors, retreators, and workshop participants. Write or call for information.

Shalom Community

6017 Bush Road
Brown Summit, North Carolina
27214

We are a community (est. '74) and housing cooperative, with 46 acres of woods and lake, close to the city of Greensboro. While more involved in urban careers and service organizations than in living off the land, we dabble in gardening and solar energy and we enjoy building projects and just being "on the land." Our collective interests include education, social work, wilderness adventure, political activism, computers and music.

We have remained small but are interested in limited, gradual expansion. Most of our children are growing up (only a few teenagers are left at home) and the last few years they have attended the county schools. We now have a new baby. The children are basically raised by their parents, with added help from other adults in the community.

Visitors need to write, telling us in detail about themselves and letting us know their interests in our community (please, no form letters). We can then arrange for a visit and learn from them as well as share who we are. We have very limited space for new members but will try to help find housing close by.

Shannon Farm Community

Shannon Farm
Afton, Virginia 22920
Neal

An eclectic, rural, multigenerational community located in a beautiful river valley in central Virginia. Our 58 members (21 women, 23 men, 14 children) range in age from infancy to 65+ years. We value consensus decision-making, diversity in lifestyle choices, feminism, equality, alternative energy, environmental concern, individual responsibility and initiative. We live on a 500-acre farm (purchased in 1974) which we own in common. We are 25 miles from a university town (Charlottesville) where many of our members work. Other members have organized worker-owned businesses, in particular a woodworking shop and a micro-computer systems-house.

Short Mountain Sanctuary

Route One, Box 98a
Liberty, Tennessee 37095

The residents of the Sanctuary are Gay Men and Lesbian Womyn, their families and friends, who wish to have access to land on which they can practice skills and work on self-sufficiency, as well as celebrate the earth's cycles. The Sanctuary does not discriminate on the basis of race, sex, religion, sexual preference or age.

Short Mountain Sanctuary, Inc. (SMS) is a not-for-profit corporation chartered in the State of Tennessee to hold land, and keep it free from private exploitation. SMS also provides a place for its residents and members to undertake projects in sustainable agriculture, wholistic forestry, low-cost shelter, alternative energy, etc. The structure of the Corporation provides a framework in which the residents and members may govern themselves in a democratic manner.

The residents maintain a herd of from fifteen to twenty goats, using the milk to produce cheese, yoghurt, etc. for our own consumption. We also have a large organic garden,

chickens, bee hives, fruit trees, etc. Our land has never had electric lines placed on it, so the residents are dependent on traditional or alternative sources of energy for heating and cooking. Our organizational income is primarily derived from members' donations, and from registration fees for our semi-annual gatherings. Residents contribute a fixed amount each month to pay for food and other necessities.

Our five-member Board of Directors, elected annually, meets quarterly to review our activities, make decisions, and conduct other business. The May meeting coincides with a general membership meeting. Our three officers are elected by and from the Board, serve one-year terms, and may be re-elected.

Recent projects which have been undertaken and completed include having a well dug, having the driveway improved by bulldozer work, and adding an upper story to the main room of the log cabin. Future plans include an outdoor kitchen for use during gatherings and canning, major fence repairs, and construction of a solar-heated bath-house.

Visitors to SMS are asked to write us ahead of time and tell us something about themselves. Also, there is a daily fee for food, etc., which is negotiable.

Sirius Community

P.O. Box 388-C
Amherst, Massachusetts 01004
(413) 256-8015

Sirius Community is a spiritual community with several cooperative households, started by former Findhorn Community members in 1978. We honor the sacredness of all life and are learning to work in harmony with the forces of nature in our garden and 86 acres of forest. Everyday life is our spiritual teacher, and we respect the presence of God in each person. Our purpose is to help the spiritual growth of members and visitors and to serve as agents of change in society to create a more

peaceful, loving world.

We have an egalitarian governing process, using group meditation and consensus. Members support themselves through several cooperative businesses, such as a solar construction company, furniture making, and books and tapes. We publish *The New England Network of Light Directory* and distribute a book on new age communities called *Builders of the Dawn*, written by members Corinne McLaughlin and Gordon Davidson. We contribute equally to the expenses of the land, and share a garden, food co-op and evening meals together.

We offer weekend workshops on spiritual and practical themes and welcome visitors for Sunday tours, for joining in the daily life and work of the community or for quiet retreats. Call or write for accommodation availability and for a free brochure.

Sky Woods Cosynegal

P.O. Box 4176

Muskegon Heights, Michigan 49444

Sky Woods is grounded in the belief that the heart of our humanity is an essentially social nature whose fullest realization is inseparable from the destiny of community. We believe that if global survival is to be realized, it must be built on a compassionate dedication of all the intellectual and physical resources at our disposal, to the creation of a truly advanced social and ecological awareness.

We are a group now over twelve years old that has experienced the ecstasy of shared lives. We have seen the fear of change overwhelmed through community. Loyal friendship has been our spirit—our vehicle to mutual self-creation. We have attempted to realize our ideals through an egalitarian support structure that relinquishes sexism, ageism, racism, preferential relationships, and authoritarianism. It is based on rational self-criticism, democratic consensus-majority decision-making, full-disclosure relationships, open communication, collective sharing and control of all socially relevant resources, and

a firm rejection of one of the last strong-holds of the competitive mentality—possessive-manipulative interpersonal relationships. Our exhilaration and sustaining support is egalitarian community.

We are encouraged by our progress to date. Several of us have committed ourselves to a lifetime together. We have acquired a few acres of beautiful wooded hill country, a small farm, and some thriving cottage industries. We are also deeply in wind and solar energy, group sufficiency, nutrition, and organic gardening and orcharding.

We are again ready to consider requests for membership. We will gladly mail a statement of our beliefs and purposes or answer any other questions. Drop us a note with an address and/or phone number. We welcome visitors but request that arrangements be made in advance.

S.E.A.D.S. of Truth, Inc.

RFD 1, Box 136A

Georgetown Road

Harrington, Maine 04643

(207) 483-9763

We are located in Washington County, Maine.

Goals: developing co-operative self-sufficient lifestyles. Purpose: to promote non-destructive technologies. Hopes: community land trust in Columbia, Maine. Members: five plus people passing through (about 100 a year). Years together: five.

We are looking for people who share a vision of future that respects the rights of all creatures and their interdependence upon our use of resources, both natural and human-made. We are located in an area where people are settling back to the land. Our place is a resource center and educational tool to provide ways for all to grow, share and teach skills and methods of decentralized communities, local government, local economic development controlled by the people.

We grew out of the anti-nuke movement, now we are working to help build a peaceful future.

See our flyers about how we 'do it.' We're open to visitors all year; need volunteer help anytime.

Sonnewald Educational Homestead

RD 1, Box 1508 (Stoverstown)

Spring Grove, Pennsylvania 17362

(717) 225-3456

Sonnewald Educational Homestead is family oriented and owned. We take apprentice homesteaders, several at a time, who work and learn here for varying periods of time. Room and board are provided in exchange for work. The learning is on the job and informal.

We are close to the School of Living in philosophy and work with it in many ways. We are not yet a parcel in the School of Living community Land Trust.

Anyone interested in our operation can contact us. We are organic gardeners, small farmers, and we have developed an expertise in solar, wood, and some other alternative energy sources.

We have short-term visitors from all over the world and in addition welcome inquiries about longer term commitment with more sharing of our responsibilities and with remuneration. An ongoing activity is originating meetings on the areas of our expertise, which includes natural nutrition. We also operate a natural foods store on the property. We are active in most social concerns with emphasis on proper holding and use of land.

Springtree Community

Rt. 2, Box 89

Scottsville, Virginia 24590

(804) 286-3466

We are a group of 6 adults and 2 children (8 & 15) living together as an extended family. Our home (est. '71) is 120 acres in central Virginia. We live in two houses, eat all meals together, share all income. The children are raised collectively, but parents retain primary responsibility for them.

We garden organically and try to

live as ecologically as possible. Our living comes from our garden, orchard, dairy, chickens, bees, sheep, and from the wages of some of us who have professional work outside.

We intend to remain a small group, considering ten adults a maximum. Our eight-year-old boy could use a playmate.

We advise a two-week initial visit for those interested in membership, and we are also open to those who want to live with us for several months to learn country-living skills. To arrange a visit or for more information write or call Tom.

Stardance Intentional Community

P.O. Box 912
San Francisco, California 94101
(413) 929-0671

Stardance is an intentional community, founded in 1978 in San Francisco. Our philosophy includes open communication, shared parenting, shared economics, right livelihood, and simple living. We keep one room available as a hostel for traveling community people. Guests participate in chores, cooking, and housemeetings, and pay an amount equivalent to a member's costs. Advance arrangements are necessary.

Stelle

Box 12
Stelle, Illinois 60919
(815) 256-2200

Stelle, Illinois, an intentional community based on cooperative principles (rather than communal) has over 100 people, 44 homes, a water/sewage treatment plant, factory, cooperative mart, telephone mutual, privately-owned businesses, schools, greenhouses, orchard, holistic health center and 200 acres of farm land.

The Stelle Group, a not-for-profit philosophical organization, founded Stelle in 1973. In 1982, they opened the community (membership not required) to anyone interested in sharing their ideals of creating a supportive community for personal growth in the areas of human relations, education, health and cul-

ture, as well as self-sufficiency, technology, economy and self-government.

The Stelle Group's philosophy, based upon *The Ultimate Frontier* (\$6.95 postage-paid), resulted in two main goals of: helping individuals forward their individual growth, and developing ecologically-sound technology to provide self-sufficiency necessary to survive possible economic, political and geophysical disturbances near the end of this century. Monthly public meetings are held in both Chicago and Stelle, with a question-and-answer format, followed by a reception. Visitors welcome—please call ahead.

Stillpoint Taoist Hermitage

Wetmore, Colorado 81253
(303) 784-6194

Stillpoint Taoist Hermitage invites *you* to experience life in an international community located at 7000 feet in the foothills of the beautiful Rocky Mountains. Individual cabins are scattered throughout the forest, with nothing for the ear to hear but birds wind and water. Opportunities for taoist health exercises, walking and healthy eating. Stillpoint is concerned with the development of the whole person. The self being a microscopic version of the cosmos; relating to each other in an organic rather than an organizational way.

Gia-fu Feng, translator of the *Tao Te Ching*, *Chuang Tsu* and *Tai Chi a Way of Centering*, *The I Ching*, is founder and director of our community. Altogether, he is a wandering, poetic, paradoxical and inscrutable Taoist Sage. Alan Watts once described Gia-fu as, "... a very old friend, embodying the principle of Tao, which forces nothing and yet leaves nothing undone. He is not writing about the old Chinese way of life, he represents it, he IS it!"

Sundance Extended Community

c/o Thomas Martin
Rt. 2, Box 79
Whitleyville, Tennessee 38588
(615) 621-3395

Sundance Extended Community consists of seven individuals with numerous transient support individuals.

Founded in 1977, we include varied interests and individual respects of the planet. Our mutual center is one of give and take valuing the interdependence that comes with community living. There exists a tolerance for contradiction since we know we can work it out when presented with alternatives. We tend to be an anarchy with our individual responsibilities; consensus being an obtainable goal and function in our situation because of our awareness of each other. Some of us belong to Servas (hostel organization) and are activists for many peaceful goals.

Our land bases are three, consisting of five, fourteen, and fifty acres and numerous structures with differing degrees of use.

We are near the Kentucky border in middle Tennessee; have moderate weather; 50 inches of rain a year, and very rural.

Visitors are welcomed.

Suneidesis Consociation

Velaashby Farms
P.O. Box 628
Buras, Louisiana 70041

The Suneidesis Consociation, headquartered at Velaashby Farms, is located on a beautiful island 75 miles south of New Orleans.

The Suneidesis has no membership per se, but is supported by its fellow residents. The consociation was formed in 1975 for the purpose of sponsoring world service, world peace, and The World Hunger Objective (a subsidiary association).

The Suneidesis functions as a research center experimenting with alternative lifestyles and encouraging a new type of planetary order founded on higher principles than those presently adopted by our existing societies. The consociation uses all available means to encourage the rise of the new Concomitant Intelligence (a blending of both the ordinary forms of consciousness into a single whole) through annual sympo-

siums, weekend workshops, and a quarterly newsletter, *Touchpoint*.

The Suneidesis Consociation is a world service group interested in networking with others who are concerned for a more equitable and humane world order. Visitors are always welcome!

Sunflower Farm

c/o Bruce Sabel
Rt. 1, Box 90
Amesville, Ohio 45711
(614) 448-6688

Sunflower Farm, established in 1975, is a community of 7 families on 100 acres in southeast Ohio near Athens.

Sunflower is an alternative of independence and interdependence and a response to dependence on costly, impersonal, large scale institutions.

There are 5 acre private homesteads and 50 acres owned in common. Adults' ages range from 30's to late 40's, 11 children—oldest 15. We have artisans, engineers, computer specialists, social service workers, teachers, and more.

Athens allows us outside and in-community jobs, has a 15,000 student university and medical school, excellent cultural, recreational resources.

Cooperative activities include gardens, orchard, laundry, dining, community meetings, childcare program, woodworking, stained glass, beekeeping workshops.

We seek to encourage intermediate technologies and new intentional community development and hope prospective members will be able to help with our programs and workshops in self reliance skills and demonstrating that creative living in caring, cooperative environments is indeed possible.

Sunflower House

1406 Tennessee
Lawrence, Kansas
(913) 749-0871

We are a 30-member housing cooperative serving students at the University of Kansas. Sunflower House was

established in 1969 but our parent cooperative, the University of Kansas Student Housing Association, has provided cooperative housing for K.U. students since 1941. In addition to providing quality housing at a reasonable cost for our current members, we are developing model programs that may be useful in starting new student cooperatives.

Szyzyg Co-operative Community

RR #1
Hornby Island, BC V0R 1Z0
Canada

Szyzyg is a place where we can live our individual and family lives in a spirit of trust and co-operation. Eighteen of us are agreed to be mutually responsible for 80 acres of land on Hornby Island in the Strait of Georgia. We have been here as a group since 1973. We help each other when asked but are careful not to impose our wills on each other. We govern our group by emergent consensus. While each individual is paramount, our mutual trust, love, and respect allow us to place high value on the collectivity. Group projects financially support the cooperative. The individual families financially support themselves. We are in the process of developing a partial integration of the two systems.

Any correspondence may be addressed to the attention of Gerald M. Swatez.

T

Taena Whitley Court

Upton St. Leonards
Gloucester GL4 8EB
tel: 68346 England

Six family houses on a 135 acre dairy farm, living as a small intentional village with connection with Prinknash Benedictine Abbey next door. We began during the war as a pacifist commune in Cornwall and moved here in 1952. In 1961 we changed to a

village basis and since then each family has been financially separate and has developed varying interests and occupations. Our central act as a community is the weekly celebration of mass in our chapel by one of the monks from the Abbey, though there are many living here who are not members of any church.

Occupations include: Ronald Seex, farming; Hilary Seex, painting; Rob Seex, farming; Philip and Angela Lowery, silversmiths, stone and wood carving, calligraphy and painting; Douglas Bounden, wood carving; Hazel Casserley, counselling; Sean and Vici Casserley, pottery; Sister Petra Clare TSSB, tempera and icon painting; and George Ineson, wood carving, T'ai Chi Ch'uan teaching and counselling.

Visitors are welcome but please contact us first by post or telephone.

Teramanto [Tera]

10218 147th S.E.
Renton, Washington 98056
(206) 255-3563

Teramanto, Inc. (est. '74) was formed by A Pacific Group — developed in '71 by Fellowship of Reconciliation members and friends. It is now 12 adults in 3 adjacent houses 15 miles from Seattle within May Valley Co-op Community (MVC). Tera has 1½ acres adjacent for more building, plus use of the large organic garden, pasture and 21 acres of woods in MVC.

All Tera residents contribute to the small cash household expenses as they can. All work a little in subsistence production and maintenance in community. Those without enough outside income can work more inside for cash.

We endeavor, partly through simple living, to contribute more to a better region and world, and to do for others as one does for self. We participate in co-op, peace, and environmental activities—and are sponsoring a land trust. We are building alternative energy housing and exploring other enterprises. Decisions are by consensus.

Membership is open. Visitors should contact us well ahead.

3HO Foundation

1704 Q St. NW
Washington, D.C. 20009
(202) 328-7140
(703) 435-4411

The 3HO Community is made up of about 80 adults and 30 children in Washington, D.C. and near-by Virginia. As a daily discipline, members practice Yoga and meditation before dawn and most are also practicing members of the Sikh faith. Monogamous marriage is encouraged and emphasis is placed both on the unit family and on the community as a whole. Members own and operate successful businesses in Virginia and D.C., including Shakti Shoes. Emphasis is placed on service in the surrounding community. 3HO offers classes in Yoga and meditation as well as natural-food cooking and natural healing techniques.

Trails End Community

P.O. Box 24122
Ft. Lauderdale, Florida 33307

Trails End Community (near Hot Springs, Arkansas) was established in 1981. A group of like-minded people interested in their physical, emotional well-being with a purpose toward self-sufficiency and environmental development. This 8 member group in mid-central Arkansas is looking for sincere dedicated newcomers to help us build a life in this semi-mountainous region with an abundance of lakes and timber.

Modified lifestyle of family network—social equality and decision making. We strive to help those around us and the animals of our local environment.

Purposes: Improve social/economic standard of living; reduce overhead; joint efforts on community projects; social interaction and cooperation (being there through sickness, happiness and sorrow); upgraded lifestyle; increased security; and ecology

—gardening, solar, hobbies, etc.

Applicants with a sincere desire to work and play as a group are asked to reply.

Twin Oaks Community

Rte 4D
Louisa, Virginia 23093
(703) 894-5126

Twin Oaks Community (est. '67) is an economically self-sufficient intentional community of 500 acres of forest and farmland in rural Virginia, about 100 miles from Washington, D.C.

We share all income and take responsibility for all support expenses. We work 45-49 hours a week on a very flexible schedule. Our income comes largely from the manufacture of hammocks and casual furniture, which activity takes about a third of our combined labor. We have an extensive agriculture program for our own consumption, including a Holstein dairy herd, a big garden, small orchard, bees, and field crops. We grow and process most of our own vegetables, meat, and dairy products. We serve meat several times a week, and vegetarian fare at all meals.

Parents and childcare workers share responsibility for the communal raising of our children, who spend part of their time in a special children's building and part in the adult quarters.

We have small private rooms, share numerous public spaces, shops, cars, bikes, computers. We try to practice appropriate technology and energy conservation.

We focus on equality, nonviolence, personal growth, gentleness and cooperation. We are a diverse group and make no attempt to follow a single path. Religion, political convictions, and sexual preference are left to individual choice.

Potential members must visit for 3 weeks (6 weeks if a child is involved) and go through a 6-month provisional period. Write for a sample of newsletter and/or visitor booklet.

U

University of the Trees

P.O. Box 644
Boulder Creek, California 95006

The University of the Trees community is an intense, fast-growth environment for those who are ready to do what it takes to discover who they really are. The community is founded on three main methods of working on the ego: selfless service, Creative Conflict, and meditation.

Creative Conflict was developed by Christopher Hills, founder of the University, as a method of deep communication which he has set forth in his book, *Creative Conflict: Learning to Love with Total Honesty*. If we risk being open and very real about what we are feeling, we unmask the ego that blocks meaningful communication on every level of life.

The community has been going for eleven years, and the people who have practiced Creative Conflict daily over those years have formed a deep bond in the heart.

One part of the community's vision is the building of a healing temple. Another vision is a world freed from hunger through the spread of the nutritious *Spirulina* plankton.

V

The Vale

P.O. Box 207
Yellow Springs, Ohio 45387
(513) 767-1416

Established in 1961, we are five members and five non-member families living on 40 acres of woodland, two miles from the center of Yellow Springs. Each family lives in its own home and earns its own living. The land and utilities are managed together.

Two families have run a small elementary school, on a volunteer basis for 32 years. The school which

goes through third grade, and is for both children of the Vale and the surrounding area, will be closed this fall unless some parents decide to continue it.

We govern by consensus. Many of us are Quakers, some are vegetarians. Most garden extensively.

We're family-oriented, and desire families who share concern for nature, the wider society, and for the well-being of the family unit. Interested people must live here for a year before a mutual decision about membership is made.

The Village of Oz

P.O. Box 86

Point Arena, California 95468

The village of Oz is an intentional community on the Northern California Coast that works at being a model ecotopian, alternative energy community with a general philosophy of self-sufficiency. Located in a redwood forest with a clear river running through 170 acres, the aim of the Oz community is to provide a comfortable atmosphere where individuals may work and grow on an informal level. Oz is available to scholars, artists, creative individuals, families, and young people. The writers-artists' colony provides a unique work atmosphere without distraction. The human potential camps teach filmmaking and dramatic arts to bright children. We offer educational workshops that include programs on farming, natural foods cooking and nutrition, body awareness and health, alternative energy and science. Cabins, domes, treehouses, tipi and tent sites, sauna, hot tub and isolation tank accommodate our guests. Meals are prepared using wholesome foods from our garden. Please write or call for more information.

W

Water Creek Cooperative Village

c/o Tuss Callanan

P.O. Box 8938

Santa Fe, New Mexico 87505

Water Creek Cooperative Village: We are a new group of four individuals who have purchased 150 acres of land 70 miles northwest of Santa Fe, New Mexico at 7,000 feet. Our farm is the last private property in a magical, lush, red-walled canyon, surrounded on three sides by National Forest. We have 15 acres of irrigated land, orchard, tractor, solar-electric system, and a large house and greenhouse. We want to purchase adjoining properties and take on 15 new members.

We believe in family, spiritual practice (we share a commitment to the conscious life but do not share a common teacher or path), stewardship of the land, consensual decision making, and a healthful, non-drug existence. We believe in the cooperative movement but are not a commune. Each member buys into the partnership (a share is approximately \$12,000).

Wesleyan Community Church

P.O. Box 668

Vashon Island, Washington 98070

(206) 463-9123

The Wesleyan Christian Community was formed in 1977 and grew out of a Church congregation which desired the richer and more fulfilling Christian experience and life experience that community can provide.

The community is governed by the members through a weekly meeting where issues are discussed and voted on. A unanimous vote is required on all issues.

Each family lives in their own quarters and handles their own money, contributing to the community needs by mutual consent.

The mission of the members is for each one to grow more Christ-like each day and to provide help to those in need, both inside and outside the community.

The community of 54 persons is situated on 68 forested acres located on Vashon Island, fifteen minutes from Tacoma and thirty-five minutes from Seattle.

Whitehall Co-op

2500 Neuces

Austin, Texas 78705

(512) 472-3329

Whitehall co-op is a 40-year-old co-op in a house that can hold 13 adults plus children. There are a variety of ages and occupations, and everyone contributes equally to monetary costs and household responsibilities. Whitehall strives to achieve a non-sexist, non-racist, non-competitive living environment. Decisions are made by a committee and subject to review through the consensus process. Our goals include obtaining intimate, meaningful tribal/familial bonds, emotional support, and spontaneous and planned creation and play. We are learning proper use of resources, non-competitiveness and communication skills.

We want to be a part of a significant, non-exploitative socio-economic movement. People interested in membership, please write for more details.

Wisoy Valley Community Land Cooperative

Rt. 3, Box 163

Winona, Minnesota 56987

We are a group of 20 adults and as many children purchasing 356 acres of land in beautiful S.E. Minnesota. Our land is valley and ridge, field, forest prairie and open with a small creek running through the valley and a few small ponds. We are individually minded folks with no common dogmatic ideology. We try to treat the land with respect and manage it in common, keep membership reasonable, and cooperate with each other. We have been established 8 years in co-op form, building our own houses and generally trying to be self-reliant. Our adult ages range from 23-44 and children's ages from newborn to 16. We are open to a few more responsible people to join and grow with us. Please write before visiting.

Woodburn Hill Farm

Rt 3, Box 125
Mechanicsville, Maryland 20659
(301) 884-5615

We are a rural adult-oriented community in southern Maryland forty miles south of Washington, D.C. in 1975, several households from the D.C.-Baltimore area bought this 120 acre Amish farm. Most have moved on and now six adults and two teenagers live at Woodburn Hill Farm.

Life here means separate housing, common kitchen, shared work, personal growth, organic gardening, a holistic health orientation, privacy, and celebration of various rituals. Though we tend toward vegetarian, diet includes poultry and seafood.

We govern ourselves by consensus. Finances are "cost-shared." Since adults work in human service jobs outside the farm, an Amish neighbor farms 30 acres on shares.

We are interested in new residents. Call or write for info or to arrange your visit in advance.

Y

Yahma Linden Gathering

2117 Linden Avenue
Madison, Wisconsin 53704
(608) 249-4131

The Yahma Linden Gathering is comprised of six adults and one child who share a comfortable, three story, victorian home, garden, greenhouse and common meals. Individuals have professions and personal income within this vital mid-western city. The coop is highly political and into civil liberties and human rights. Religion, politics, and sexuality are one's personal choice. Decision making is by consensus. A non-equity coop, Yahma Linden has existed since 1974 and as a household is involved in environmental and peace issues. This coop is an alternative to expensive rental housing in Madison. Visitors are welcome as guests of individual members.

Yoga Society of Rochester

93 Spruce Avenue
Rochester, New York 14611
(716) 235-1810

While we are not exactly an intentional community, we are community oriented and have a strong emphasis on education, personal growth and cooperative alternatives.

Actually, the Yoga Society has two identities: firstly we are a membership organization consisting of people who are interested in their own personal development mainly through yogic practice, as well as through other modalities. We have 200+ paid up members and an active mailing list of 1250. Secondly we are a core group of six adults and one child who live together in the Yoga Society Center. We have a minimum of formal organizational structure and operate by consensus of the core group.

Our facilities consist of a large house in an urban setting close to the university. We have an extra lot adjacent which we use as garden and yard space.

We are always interested in expanding our membership and sometimes have openings in our core group. We can accommodate a small number of visitors for brief periods of time and can arrange special programs (which can be residential in nature) for groups up to 20.

Yasodhara Ashram

Kootenay Bay, British Columbia
V0B 1X0

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

The Ashram gives those who are serious about spiritual life an opportunity to discover and follow their own paths. We provide a retreat where people of all religions may come to find their centre, to pursue

the goal of Self-realization, to better understand the answer to the question, "Who Am I?"

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

Z

The Zen Lotus Society

46 Gwynne Avenue
Toronto, Ontario M6K 2C3
Canada

The Zen Lotus Society consists of the Zen Buddhist Temple, 1214 Packard Rd., Ann Arbor, Michigan 48104, USA and the Zen Buddhist Temple, 46 Gwynne Avenue, Toronto, Ontario, Canada, both under the spiritual direction of Zen Master Samu Sunim.

To spread Buddha's teachings of compassion and wisdom, and to promote spiritual culture and serve all beings, the Zen Lotus Society offers:

3-5 year full time study and training programme for priests, Dharma teachers and artists as well as a non-residential lay ministers programme.

Publication of *Spring Wind—Buddhist Cultural Forum*, a quarterly journal devoted to spiritual practice, wisdom and peace. A sample copy will be mailed out upon request.

Development of a Buddhist Peace Cemetery and establishment of a rural spiritual community.

For information about a three month Zen summer training programme and a year round visitors programme, write to the secretary at either address.

Resources

Book Reviews

We at Communities Magazine would love to be able to offer more services to our readers including reviews of books relevant to community living and cooperation. Please write or call if you would like to help us by contributing an occasional review. In the meantime, we express our appreciation to Community Service Inc. and The Futurist for granting permission to reprint their reviews. These particular books are now available from Community Publications Cooperative. For your convenience, a Readers' Response Card and Order Form is included as the last page of this magazine.

SEEDS OF TOMORROW

Book review by Betty Crumrine, reprinted with permission from Community Service Newsletter, P.O. Box 243, Yellow Spring, Ohio 45387.

SEEDS OF TOMORROW: New Age Communities that Work, by Oliver and Cris Popenoe, Harper & Row, 1984, 310 pp., paperback.

In *SEEDS OF TOMORROW: New Age Communities that Work*, Oliver and Cris Popenoe study twenty-one intentional communities on five continents and in eight different countries. Among them are Ananda in the United States, the Community of the Ark in France, Yodfat in Israel, Findhorn in Scotland and The Hohenort Hotel in South Africa. They are concerned with "how they came to be, what they believe, how they live, how they support and govern themselves, how membership is determined, and how they relate to the world around them." The story of each intentional community is a chapter in the book.

Some of the communities examined were as old as eighty years and others as young as five; many had a spiritual

basis and looking over the history of communities the authors surmise that spiritually based communities have generally been the most successful. They perceived communities as constantly evolving and going through a variety of stages, such as birth, youth, maturity, old age and eventually death. Of the twenty-one communities studied, six could be defined as fully communal in the sense of joint ownership of everything; three could be seen as people living their own lives in a middle-class style with only a fraction of their energy devoted to community and the other twelve have strong community ties, but people keep control of their own finances.

The authors manage to draw some interesting conclusions and generalizations such as the following:

Membership — Most of the communities attract relatively well-educated, predominantly middle-class people.

Values — Inner work for self-betterment and the commitment to shared ideals help members to get along with each other.

Way of Life — Almost all communities ban illegal drugs and alcohol consumption is usually minimal. Sexual mores range from the conserva-

tive to the free. In most communities, a strong concern for the environment is seen and often voluntary simplicity is consciously followed.

Economic Base — Making a living may be the single most difficult problem of intentional communities. However, many have achieved self-sufficiency, which will allow them to survive future economic disruptions better than most of us.

Governance — Most of the communities are remarkably democratic. Consensus rather than vote usually decides issues, hence it is particularly important to select members who have the same commitment to common ideals.

Seeds of Tomorrow provides a wealth of back-ground material and interesting facts about intentional communities. For readers interested in learning more about successful ones around the world, this book is sure to please.

Oliver and Cris Popenoe are the founders of Yes! Inc., in Washington, D.C., which incorporates a bookshop featuring the largest stock in the world on inner development and holistic health, a natural food store, and a nonprofit educational society. Oliver Popenoe earned a Ph.D. in sociology from the London School of Economics, and served in the Peace Corps. Cris, who took an M.A. at George Washington University, is the author of 'Inner Development' and 'Wellness'. She has just published a consumer guide to computers called 'Book Bytes.'

* *Seeds of Tomorrow* is available from Community Publications Cooperative for \$11.95, post paid.

COMMUNITY DREAMS

Review by Betty Crumrine, reprinted with permission from *Community Service Newsletter*, P.O. Box 243, Yellow Springs, Ohio 45387.

COMMUNITY DREAMS: Ideas for Enriching Neighborhood and Community Life by Bill Berkowitz, Impact Publishers, San Luis Obispo, CA 93406, 1984, 225 pp., paperback.

Bill Berkowitz, a community mental health psychologist and teacher of community and psychology, has taken a fresh look at community and potential resources in his book *Community Dreams: Ideas for Enriching Neighborhood and Community Life*. His purpose is crystal clear from the beginning as when he writes:

"Someone decides to start a bank of dreams. He thinks what's needed is some way to convert low-voltage goodwill into high-voltage action. He will track down small-scale, local-level, non-technical, low-cost community ideas from his imagination and his experience, and from his friends and from around the country and deposit them into a bank

of vignettes, fragments, thought starters, sparks. Then he'll open for business. Anyone can take out loans or make withdrawals. The idea is to give all his assets away."

Too utopian in concept? Not according to the author who fills the pages of his book with creative, practical ideas mostly small in scale and low in cost. His dream topics cover such areas as skills, neighborhoods, exchanges, street life, energy, health, support groups, festivals, employment, arts and many other subjects. His ideas range from being eminently sensible to delightfully whimsical. Several of the more interesting ones are town-owned bicycle fleets, solar barnraisings, sidewalk universities (learn how to lay bricks by watching), edible landscapes, community centers that serve derelicts without a lot of red tape, free stores of industrial scrap, dump picking with city approval, youth hostels in public schools, carless Sundays, passing food around from one institution to another, a hot line for vegetarians or people who love jokes, a swap shop with no supervision (take in what you don't want and leave with

what you do want), a street storyteller, children being allowed to vote, a good Samaritan van that picks up hitchhikers, busses with snacks and seats that face each other for conversation, free wellness clinics, free coffee on the turnpikes, and free raspberry tarts for motorists who are backed up in traffic, compliments of the overstocked local bakery.

This is not a book for people with dull imaginations nor for scholars wanting impressive quotes and statistics (although Mr. Berkowitz does provide some of them in the section on "Notes"). Instead, *Community Dreams* is a book for individuals who dare to believe that with a little bit of love, trust, cooperation, caring and sharing that communities can actually become places that truly meet the needs of their residents. Reading this book, one is reminded of Robert F. Kennedy's words, "Some men see things as they are and say why, I dream things that never were and say, why not?"

**Community Dreams* is available for \$9.95 postpaid from Community Publications Cooperative.

THE BEST INVESTMENT

Review reprinted with permission from the April 1985 issue of *The Futurist*, 4916 St. Elmo Ave., Bethesda, MD 20814

THE BEST INVESTMENT: Land in a Loving Community by David W. Felder, Wellington Press, 1982, 164 pp., paperback.

Land co-op

"An environment in which all things are possible."

Communes in the 1960s and 1970s were usually viewed by mainstream society as utopian experiments by naive youth. But "intentional communities" will play important roles in

developing alternative energy, food, and family systems for the future, according to David Felder in his new book, *The Best Investment: Land in a Loving Community*.

Felder, an associate professor of philosophy at Florida A&M University, is a longtime member of a land co-op made up of about 100 men, women, and children, which he does not name in order to ensure the privacy of the community. He argues that the intentional-community movement is "forming a new society within the womb of the old." Felder sees intentional communities as one way to combat rising land prices, food and heating bills, and interest rates, as well as to restore a sense of

community missing in society today.

Many of the families in Felder's co-op live comfortably on less than \$10,000 a year. The co-op members pool their resources in order to buy land, build houses, and purchase tools. Individual ownership of land is maintained.

The members are not neo-Luddites. "As the electronics revolution continues, it will be easier to bring the benefits of the city into the countryside," Felder says. He expects the community to buy a video screen for the community center in the near future. "Living simply," he writes, "means maximizing the advantages of modern society and minimizing the disadvantages."

One of the biggest savings for the members is housing. Many families took out short-term loans in order to build a home on land purchased by the cooperative, but there are very few mortgages. Houses are typically built by a mixture of do-it-yourself work, neighborhood house-building parties, and outside contracting for the more specialized tasks, such as electrical wiring. Some families live in unfinished houses for some time (Felder and his wife watched birds fly through the rafters of their house for several months), but the rate of home ownership is high. Says Felder: "Should the government ever get serious about low-cost housing, I think that they will want to examine the land co-op approach."

Felder's community also pools resources to purchase higher-quality goods that an individual might use only occasionally, such as tools and lawnmowers. People make use of one another's expertise through voluntary labor exchange—a carpenter might build a table in return for a winter's supply of preserves. "If the economy collapses," says Felder, "people might want to switch to a labor exchange system."

Individuals retain control of their land, but the co-op nevertheless fosters a community spirit, asserts

Felder. This spirit, he says, as well as a sense of control and active participation in the co-op, provides "an atmosphere where things are possible."

The author views the proliferation of intentional communities as an evolutionary step forward. "The more variations there are within the species, the greater the chances the species has of surviving."

He also believes that many traditional criticisms of alternative communities no longer apply. "Today our lives are threatened no matter where we live on this planet," says Felder. Unlike many utopian experiments in the past that sought to withdraw from the world, "we work actively to promote change that will lessen the threats to life . . . We want to contribute toward solving the contemporary problems of energy, food, and the search for peace."

Felder does not believe that those in the community are running away from a complex and confusing world. "We are not simply dropping out of society," Felder emphasizes, "we are building a society of our own."

* *The Best Investment: Land in a Loving Community* is available from Community Publications Cooperative for \$9.50, postpaid.



Members of land co-op meet in their unfinished community building. Land is owned individually, but members have a say in the operation of the co-op.

BUILDERS OF THE DAWN

BUILDERS OF THE DAWN by Corinne McLaughlin and Gordon Davidson, published by Stillpoint Press, distributed by Dutton Publishers, paperback, can be ordered from Sirius Community, P.O. Box 388-C, Amherst, MA 01004.

Builders of the Dawn by Corinne McLaughlin and Gordon Davidson presents an overview of the new communities of the 1980's. It offers workable guidelines for building new communities based on the experience of many successful community founders such as Peter and Eileen Caddy, Swami Kriyananda, Stephen Gaskin, Sun Bear, and Ken Keyes. The benefits and problems of community living are explored in depth, as well as innovative approaches to governance, economics, relationships and spirituality being pioneered in today's communities. A resource listing of the 100 communities mentioned in the book is included with over 100 photos. An important value of this book is its insiders' view of communities, as the authors have lived in communities for over 23 years between them and have co-founded a community themselves (Sirius Community, near Amherst, MA)

"... a valuable catalogue to help existing communities get their act together and an adventure story pointing to an exciting life possibility for the young at heart."

—Ram Dass, author of *Be Here Now*

"A pioneering new work about what may become the megatrend of tomorrow."

—John Naisbitt, author of *Megatrends*

"I strongly recommend it!"

—Peter Caddy, co-founder of Findhorn

* *Builders of the Dawn* is available from Community Publications Cooperative for \$13.95 postpaid.

Networks

The Federation of Egalitarian Communities

Twin Oaks Community
Box FCG
Louisa, Virginia 23093

The Federation of Egalitarian Communities is a group of intentional communities across North America. Our common ideological base — a central belief in cooperation, equality and non-violence — brings us together in an effort to offer more people an alternative.

Each of the Federation communities holds its land, labor and other resources in common, assumes responsibility for the needs of its members, practices non-violence, uses a participatory form of government, does not deny membership nor promote inequality among its members through discrimination on grounds of race, creed, age, sex or sexual orientation, and assumes responsibility for maintaining the availability of natural resources for present and future generations through ecologically sound production and consumption.

Because we share so much and because our vision of community is not limited to our individual groups, we have joined together in a functioning network, cooperating on conferences, publications, industries, and a variety of other mutually supportive activities. Our aim is to help each other as well as to help more people find a communal alternative and promote the evolution of a more egalitarian society. We want community to grow and prosper and we want to take steps to ensure that it does.

If you are an individual or family wanting to join a community, or a community wanting to network, please write to us.

Fellowship of Intentional Communitarians

c/o Stelle Foundation, Inc.

126 Sun Street
Stelle, Illinois 60919

We are proposing to establish the Fellowship of Intentional Communitarians as an international organization for people interested in intentional communities. In addition to annual meetings and celebrations, a comprehensive networking system could be developed to provide communications and referral services to individuals and communities. One of our priority objectives is the establishment of a central intentional community clearing house or Center for the Study of Intentional Communities. Another priority is the development of a proposed computerized referral service for helping people interested in community living to find the community or communities which best meet their needs.

We invite your input and welcome your participation in creating a networking forum for furthering the successes of intentional communities and facilitating broader public awareness of the many opportunities they provide for accelerated personal, social and global transformation.

Intentional Communities Networks

International Commune Network
Comunidad-ICN
Box 15128, S-10465
Stockholm, Sweden

Communes Network
89 Ervington Road
Leicester, Great Britain

Alternative Communes Movement
18 Garth Road
Bangor, North Wales

Kibberty-Federation International Communes
P.O. Box 1775
Tel Aviv, Israel

The New England Network of Light Directory

c/o Sirius Community
P.O. Box 388-C
Amherst, Massachusetts 01004

The New England Network of Light Directory, listing 64 new age communities, ashrams, cooperative businesses, wholistic health centers, magazines, etc. in New England and upstate New York is now available. It includes 36 full-page descriptions contributed by each group about their center, with photos and graphics, and additional listings of groups in the back, along with other regional networks and directories. (8½ x 11 size booklet).

Single orders: \$3.50, plus \$1.00 postage and packaging. Wholesale orders for bookstores, etc.: \$2.10, plus \$.30 each.

To order, send a check or money order payable to Network of Light to: Directory, at the above address. (Mass. residents add 5% tax.)

Pattcorn Research

P.O. Box 18666
Denver, Colorado 80218
(303) 832-9764

For seven years, Network Research has been developing systems to deal with information in a very human way. Our laboratory has been the office for Open Network a process for making contacts that now has users in 43 states and 10 foreign countries.

We are looking for clients, particularly those with interesting problems related to research, information and change. We emphasize long-range planning, long-range visions and practical ideas for using networks and networking techniques to solve problems and discover new opportunities. If your company or organization is interested in setting up a network, we can help design and build systems whether you have access to a computer or a sophisticated filing system, or do not have access.

If interested or curious about how network theory can fit into what you are already doing, write to us, or call for details.

Events

Community Educational Service Council, Inc.

P.O. Box 243
Yellow Springs, Ohio 45387
(513) 767-2161 or 767-1461

The Community Educational Service Council will hold its annual membership meeting in Yellow Springs, OH on May 25 & 26.

CESCI is an organization which grew out of the Fellowship of Intentional Communities in the 1940's. CESCI makes small short-term loans to intentional communities to enable them to start small businesses.

CESCI has traditionally held a Fellowship of Intentional Communities meeting the day before its business meetings. This year CESCI is happy to co-sponsor the McLaughlin/Davidson slideshow and workshop.

For more information, contact Community Service, Inc.

Community Living Experiment

c/o Sevenoaks Pathwork Center
Route 1, Box 86
Madison, Virginia 22727
(703) 948-6544

Community Living Experiment — Co-led by five successful Virginia intentional communities: Twin Oaks, Springtree, Shannon Farm, The New Land of Monroe Institute, and Sevenoaks.

Week of July 29-August 4. Including in-depth field trips to five very different communities. Time for group process in evening. Cost: \$285, Deposit: \$100.

Weekend of August 2-4. Live communally and debate community issues with representatives of these five groups. Cost: \$95, Deposit: \$50.

To be held at Sevenoaks Pathwork Center in the foothills of the Blue Ridge Mountains. 2 hours southwest of Washington, D.C., ½ hour north of Charlottesville, Virginia.

Call or write for information.
Some work scholarships available.

Cordwood Construction— A Hands-on Workshop.

P.O. Box 202
53 Cottage St.
Orange, Massachusetts 01364

May 18, 1985 — Cordwood Construction, A Hands-On Workshop. Elfin Permaculture. An all-day workshop which will include slides on cordwood construction, discussion of design and construction (beginning) of a solar chicken-coop featuring a sod roof, rainwater collection and solar greenhouse. Fee: \$20 before May 15, \$25 after May 15. (Rain date: Saturday, May 25). Write for details.

Israeli Conference

Yad Tabenkin Institute
Ramat Efal 52 960, Israel

An international conference entitled "Kibbutz and Communes: Past and Future" will be held at the Yad Tabenkin Institute in Efal, Israel, May 19-29, 1985.

Yad Tabenkin is an educational center for the United Kibbutz Movement and is sponsoring their first academic conference in conjunction with Tel Aviv University. Participants will attend a three-day seminar, tour sites of general and communal interest and have an optional, five-day stay at a kibbutz. Topics for discussion at the conference include historical sources; social, educational and economic factors; the family; relationships with the outside world; and research problems. Very reasonable dormitory-style accommodations are available at Efal.

For more information and registration write Shimon Mahler, International Conference on Kibbutz and Communes, at the above address.

New Age Communities Slideshow and Workshop

c/o Sirius
P.O. Box 388
Amherst, Massachusetts 01004

New Age Communities Slideshow and Workshop with Corinne McLaughlin and Gordon Davidson — Corinne and Gordon are co-founders of the Sirius Community, former members of Findhorn, and authors of *Builders of the Dawn*, *Community Lifestyles in a Changing World*. During the next few months, Corinne and Gordon will be sharing their wealth of community experiences and information with others through their slide show and workshop.

The slideshow surveys over 30 successful models of new ways of living, including solar energy, appropriate technology, wholistic health, organic agriculture, and worker-owned and managed businesses.

The workshop addresses the benefits and challenges of community living as well as current trends and innovations.

Guidelines for building community wherever you are — city, suburb, workplace — will be shared, based on interviews with successful community founders.

Workshops are scheduled in the following cities: Boston, MA, May 5, Phone (617) 871-0591 for information; New York, May 19, (212) 866-2163; Philadelphia, May 21, (215) 757-1911; Yellow Springs, Ohio, May 24 and 25, (513) 767-2161; Cincinnati, OH, May 26, (513) 683-5002; Chicago, IL, May 31 and June 1, (815) 256-2252; Boulder, CO, June 8 and 9, (303) 499-3555; Santa Fe, NM, June 14 and 15, (505) 281-9856 or 988-3453; Albuquerque, NM, June 13 and 16, (505) 266-5253; Esalen Institute, CA, July 8 and 9, (408) 667-2335; San Francisco, CA, July 12 and 13, (415) 845-2216; Eugene, OR, July 19 and 21, (503) 485-3683; Spokane, WA, July 27 and 28, (509) 326-6561. For additional information on other programs write to Sirius Community at the above address.

Women: A Celebration of Ourselves,
Twin Oaks Community
Louisa, Virginia 23093

Women: A Celebration of Ourselves,

A Women's Gathering — September 6-8, 1985.

Twin Oaks Community will hold a conference on "Women: A Celebration of Ourselves." The celebration planned for September 6-8, will be a retreat weekend, a time for relaxing and renewing in the country. Each day will include a structured work-

shop or two and unstructured sharing activities including: massage, music, swimming, facepainting, canoeing and juggling.

Twin Oaks Community, located on 400 acres of wooded land in rural Virginia, provides ideal facilities for our celebration, secluded camping and meeting sites, a clean river, sweat

lodge, and a safe environment for optional nudity.

We hope you'll plan to come and bring your group house, collective, friends, family (this is a women-only event, but childcare will be provided). Fee will be on a sliding scale, \$25-\$60.

Publications, Services, and Organizations

Builders of the Dawn: The New Communities of the 80's

Slideshow for sale or rent

Sirius Slideshows

P.O. Box 388-C

Amherst, Massachusetts 01004

(413) 256-8015

Today's communities are one of the mapmakers for humanity's journey into the future. They function as research and development units for society, pioneering new solutions to old problems, and demonstrating the values needed to restore a sense of community and connectedness to our lives, wherever we live. This slideshow surveys successful models of solar energy, wholistic health, worker-owned cooperative businesses, organic agriculture, and conflict resolution processes. Produced by Corinne McLaughlin and Gordon Davidson, co-founders of Sirius Community in Massachusetts and former members of Findhorn Community in Scotland.

45 min. version: \$50.00, rental (plus deposit); \$225.00, sale (slides or video format).

12 min. version: \$35.00, rental (plus deposit); \$125.00, sale.

The Collective Networker Newsletter

P.O. Box 912

San Francisco, California 94101

(415) 929-0671

The *Collective Networker* is a monthly newsletter that focuses on collec-

tives, communities and other alternative groups active in the San Francisco bay area. Its purpose is to help people connect with others who are exploring ways to live, work, and play collectively and communally.

The *Networker* is published by a collective of folks who are active in the broader movement for positive social change — and who're typically involved in communal houses, work collectives, grassroots groups and/or creating and exploring alternative lifestyles. The network is amorphous — it has no "official" membership, rather it's open to anyone who identifies with the struggle to live collectively, and it embodies the spirit of the people involved.

We also sponsor monthly drop-in rap groups that provide a place for individuals to learn about their wants, to meet people interested in forming new households, and to contact representatives of households that are looking for new members. Send \$1 for a sample newsletter. Subscriptions are \$12/year.

Community Bookshelf

Sandhill Farm

Rt. 1, Box 10

Rutledge, Missouri 63563

(816) 883-5543

Community Bookshelf is a distributor of books and audio-visual material on communal and cooperative living. We are committed to getting the word out

that communal living is a realistic and healthy alternative. The books in our catalogue offer how to's, why to's, glorious what if's and real life examples of people working, playing and living together honestly, happily and productively. We are always looking for new titles, especially communal journals and novels. For our catalogue, write or call us.

Community Educational Service Council, Inc.

c/o John R. Ewbank

1150 Woods Road

Southampton, Pennsylvania 18966

Community Educational Service Council, Inc. was founded to help people learn how to live together, sharing their physical, intellectual, and spiritual resources to create a society based on cooperation and mutual respect, and then to make resources available to help people realize their dreams.

For over thirty years, CESCO has been helping intentional community by providing educational services and over \$200,000 in short-term loans to help start or expand cottage industries or other income producing activities.

CESCO also has a limited amount of grant money to award for educational projects of general use to the community movement.

CESCO would like to increase its endowment to make possible more and larger loans, and at the same time

provide more educational services both to communities and to the public at large.

You can help by sending a tax-deductible gift of any amount to add to the fund. Since CESCO is a revolving fund, your one gift works many, many, times.

Anyone may become an Associate Member by declaring an interest and concern for CESCO and paying an annual associate membership fee of \$1.00 per year. After one year, Associates who meet the membership qualifications may become Members and help set policy by attending meetings and serving on the Board of Directors and various committees.

If you would like to take an active role in helping CESCO help intentional communities, you are welcome to attend our Annual Membership Meeting. Please write for additional information.

**Community Referral Service:
Getting People Together**

P.O. Box 2672
Eugene, Oregon 97402

What on earth is the Community Referral Service? And why should anyone set up such a thing?

You must have some interest in an alternative communal lifestyle, or you would probably not be reading this magazine, much less this article. Well, rest assured you are not alone. There are many folks just like you who are interested in changing their lives. Many people feel dissatisfied and frustrated: stuck in the city, working a nine to five they dislike, can't get ahead as almost all income immediately goes out, with the cost of living rising faster than salaries or job advancements, every man/woman/family for his/her/themselves. This typical scenario is enough to make one stand up and say "Whatever happened to people living and working together in bonds of mutual trust and friendship? What ever became of the spirit of the Pilgrims, the Pioneers, and the Wilderness Family, for God's sake?"

The "Great American Dream" for

many is a big house, nice car, clothes, and all the luxuries our modern day society can provide, or some variation on this theme. And in pursuit of this Dream many grow old working and buying in an endless attempt to attain satisfaction and happiness.

But for a surprisingly large number of people the Dream is to get away from the hectic rat race of city life, and buy a place in the country. There they hope to slow their lives down so there might be time and peace of mind to enjoy the everyday wonders and beauty of nature. Maybe have some animals, a garden, a shop, and here the Dream branches as individualized as the dreamers themselves.

Now when one takes one's head out of the clouds, one realizes that in this day and age following this Dream requires lots of time and money . . . more of both than most of us have. Let's face it, if an abundance of these commodities were in our possession we'd all be out there on our little patch of land living our dream, right?

Now we're getting down to the real nitty gritty! But what if we could pool time and resources with other folks, in a mutual exchange of knowledge, skills, ideas, work, play, friendship, and goals so that by helping each other we could all reap the benefits of a cooperative lifestyle and make the Dream a shared reality.

"Community" is not a new idea. Man has been living in communities since he lived in caves. In fact, every village, hamlet, town, suburb, and city is a "community." What we are talking about here is the idea of community as it has evolved during the last twenty or so years. An intentional sort of group, people who are actively and consciously concerned with living a lifestyle that has different, alternative values than the basic ones found in our modern society. One where folks choose to get more in tune with themselves and live closer to the earth, though lightly upon it, while still maintaining and utilizing modern technological advantages. And one where people can form strong bonds and friendships with others through community en-

deavors.

"Community" is not the panacea for all society's ills. Anyone who has ever helped form, lived at, or only visited a community will tell you it involves a lot of hard work, a lot of give and take, a lot of commitment, and a lot of stamina to meet the challenge of personal growth in a community setting. However, there are a lot of people making it work because for them the spiritual, emotional, mental, and physical benefits far outweigh the complications of communal living.

There are many more people like you who are willing and eager to embark on such a venture, but don't know where to begin, or how to contact other people who share their interests.

This is the purpose and function of Community Referral Service, which offers a variety of services in an attempt to help folks find others who are community oriented, for the possibility of forming new communities, and for the sharing of ideas. We also can supply names, addresses, and descriptions of existing communities for those considering joining an already established community.

If you would like to know more about the services we offer, please send a self-addressed stamped envelope to: Community Referral Service.

Community Service, Inc.
P.O. Box 243C
Yellow Springs, Ohio 45387
(513) 767-2161 or 767-1461

by Jane Morgan

Community Service, a non-profit educational organization, was founded in 1940 by educator and engineer Arthur E. Morgan to promote the interests of the small or primary-group community as a basic social group, concerned with the economic, recreational, cultural and spiritual development of its members." Morgan's experience on the fringe of politics led him to the conviction that personal character is essential to the survival of our society. Through his study and research he came to see that

the family and the small face-to-face community are the basis of our civilization for good or ill. Consequently we should give attention to the small community and endeavor to build it up and make it a viable, culturally and economically good place to live and raise families.

Arthur Morgan also recognized that large cities survive by influx from small communities. This is another reason, he concluded, to concern ourselves with the welfare of the seed-bed of our society. "Should there be a breakdown in the present social order," he wrote in *The Small Community*, "the small community is the seed-bed from which a new social order would have to grow. If it now deteriorates by neglect and by being robbed of its best quality, the new order will not be excellent. Whoever increases the excellence and stability of small communities sets limits to social retrogression."

The Work of Community Service

Arthur described the aims of Community Service and its works as follows. "Because most people are unaware of the essential part which the intimate community must play in human affairs, and do not fully realize the implications of the disintegration of community life and concern for it. Those who see the limiting and depressing qualities of small community life seldom have the vision of what a good community can be, of how it can meet the fundamental needs and cravings of the human spirit. Community Service seeks to clarify a vision of community and to help many people to share it, so that work for community betterment shall not consist of patchwork efforts, but shall lead to the fulfillment of a truly great concept of community life.

"The many ways by which a vision of community can be turned into practical achievement become known through experience and experiment. Community Service brings to public attention successful and unsuccessful efforts in the community field, and appraises their value."

Arthur Morgan was one of three who started the intentional communi-

ty called Celo in North Carolina in the thirties. Consequently Community Service has always been concerned with intentional communities as well as with helping people build community wherever they are. Community Service is a membership organization which serves through its publications, mail order book sales, personal counsel and correspondence, conferences and workshops, intentional communities directory, and members directory.

Community Service's first annual conference was "Communities in Postwar America" in 1944. Since then the annual conference has been on a variety of topics of concern to the community, such as alternative economy, education, health, social relations, building community where you are, human ecology, the significance of the small community, and intentional communities. These conferences are usually held in late summer or early fall in Yellow Springs, Ohio.

In the fifties Community Service published *Industries for Small Communities*, *The Heritage of Community*, and *The Community of the Future*. In 1969 *The Community's Need for an Economy* was published, and in 1975 a special issue on *The Small Community, Population and the Economic Order* appeared. In 1977 the *Guidebook for Intentional Communities* and *The World's Plight and Community Responsibility* were published. In 1981 it reprinted *A Compendium of Land Trust Documents* which had been compiled by Herb Goldstein in 1976. In 1984 Community Service republished Arthur Morgan's basic work on the significance and potential of the small community, *The Small Community: Foundation of Democratic Life*, which had first been published by Harper and Brothers in 1942.

Since 1970 an important part of the work of Community Service has been to encourage land trusts. Community Service established its Land Trust that year and is glad to answer questions concerning it and to provide books on the subject of how to form a land

trust and to help people get in touch with other land trusts. We have also been a focus of endeavor for usury-free, non-inflationary full employment.

Membership is a means of supporting and sharing the work of Community Service. Those members who can attend our annual membership meeting in Yellow Spring, may request to be designated as active members. The basic annual membership contribution is \$15, but contributions of any size are welcome and are tax deductible.

The Community Service Newsletter has been published since 1943 and currently appears bi-monthly. The Newsletter includes articles, book reviews, digests of articles from other magazines, and correspondence relating to all aspects of community. A membership contribution will bring you the Newsletter for one year.

For a sample Newsletter and our current booklist send a long self-addressed stamped envelope to Community Service.

Directory of Collectives

P.O. Box 5446
Berkeley, California 94703

The Directory of Collectives, first published in 1976, is now in its sixth edition. We welcome new listings, articles on the collective movement, graphics, workers and financial support. We are based in San Francisco and the East Bay.

The 1985 edition has over 200 local listings, and another 100 from the Pacific Coast of California, Oregon, Washington, Canada and Alaska. \$4 postpaid.

Fellowship of Intentional Communitarians

Stelle Foundation Inc.
126 Sun Street
Stelle, Illinois 60919

There is an increasing awareness of the significance of intentional communities and their contributions towards meeting the needs of humanity and society. Given the need to most

effectively utilize the resources available to these communities, it is more important than ever to establish an effective means of communication, information exchange, and support services between communities. Over the past few years, various individuals and organizations have recognized the advantages of establishing an international network of intentional communities to meet these objectives.

With the help of funding from Community Education Service Council, Inc. (CESCI), Stelle Foundation Inc. (a not-for-profit association dedicated to facilitating personal, social and global transformation) is presently exploring the possibility of revitalizing the Fellowship of Intentional Communities (FIC).

The Fellowship of Intentional Communities was established over 30 years ago to provide a forum for communication and mutual support among all intentional communities.

While the Fellowship of Intentional Communities has been dormant for many years, it has been kept alive (at least in name and concept) by the Community Education Service Council, Inc. which sponsors an FIC gathering concurrent with its annual meeting.

We are proposing to revitalize the FIC as the Fellowship of Intentional Communitarians to include people anywhere who are interested in community.

The proposed Board of Directors would include representatives from the following organizations: Community Educational Service Council, Inc., Community Service, Inc., Communities Magazine, Community Referral Service, Federation of Egalitarian Communities, Earth Community Network, New England Network of Light, Society of Emissaries, National Historic Communal Societies Association, Stelle Foundation, Inc. and other community related organizations.

In addition to an annual FIC meeting and celebration this initiative could include the continued evolution of *Communities Magazine*, as a major publication for and about

communities, increased opportunities for participation in regional networks and in related national organizations, such as Community Service, Inc., Community Education Service Council, Inc., and Community Referral Service, a computerized network of networks and advertising, public relations and marketing consulting services.

We solicit your input and welcome your participation in creating a networking forum for furthering the successes of intentional communities and facilitating broader public awareness of the many opportunities they provide for accelerated personal, social and global transformation.

If you would like to participate, please write us and include a list of services you would like to see available, those you have to offer and any other ideas you might have.

Friends of the Trees Society

P.O. Box 1064
Tonasket, Washington 98855

Friends of the Trees Society promotes the widescale planting of diversified trees throughout the world. Locally based in northern Washington, Northern Idaho and British Columbia, Friends of the Trees seeks contact with tree lovers anywhere in the world, to exchange information, inspiration and the seeds of trees, shrubs and vines. Towards a more beautiful and bountiful world. Hug trees.

The InterCollective

P.O. Box 5446
Berkeley, California 94705
841-1139 (Mary)

The InterCollective is an open organization of people working on living in collectives or cooperatives. We educate, agitate, network, and organize to strengthen and promote the collective movement. We have sponsored 2 conferences, a collectives fair, a series of classes, and the Directory of Collectives. We meet monthly, alternating between Berkeley and San Francisco.

International Understanding Through Voluntary Work

SCI/USA
Box 3333
New York, New York 10185

Join SCI/USA (Service Civil International/USA) Summer workcamps for 2-4 weeks on community projects in USA and abroad. Live/work with international volunteers. Projects range from manual, social service, environmental, to solidarity work. Restore ruins in Bulgaria, run Irish daycamps, or plant gardens in New York City. USA camps in Ohio, New York, Virginia, Connecticut, and Vermont. Overseas camps in Europe and Africa and Asia (exp'd). Room and board provided, pay transport. SASE.

Matagiri Sri Aurobindo Center

P.O. Box 372
High Falls, New York 12440

Matagiri Sri Aurobindo Center is a non-profit organization dedicated to the vision of a transformed humanity as espoused by Sri Aurobindo and The Mother.

We distribute books and information on their teaching, incense from Sri Aurobindo Ashram, and publish a periodical, *Collaboration*.

Collaboration serves as a forum and newsletter for groups and individuals involved with the yoga in America or interested in the progress of Auroville, an international township being constructed in India.

Matagiri is not a residential Center at this time, hence there are no guest facilities. The Center sponsors occasional programs and helps coordinate the tours of friends visiting from the Ashram and Auroville.

Movement for a New Society

4722 Baltimore Avenue
Philadelphia, Pennsylvania 19143

Movement for a New Society (MNS) is a nationwide organization of people connected by a similar radical analysis of the problems of our society, a vision of what a new society

could be like, and a non-violent, feminist strategy of direct action and organizing to bring it about. There are small groups of MNSers in approximately ten locations in the U.S., having connections with social change activists throughout the world.

We're involved in projects with many different social change emphases. Each group or person sets their own priorities, and reports their experiences to the rest. We try to learn and share leadership skills in whatever work we do, believing that an empowered, active citizenry is the best basis for a new political order. MNS is known among movement groups for its democratic group process skills, conflict resolution, marshalling training for demonstrations, and use of consensus decision-making. These skills can be learned in MNS training programs and workshops.

For further information, write MNS at the above address.

NASCO

P.O. Box 7715
Ann Arbor, Michigan 48107
(313) 663-0889

The North American Students of Cooperation (est. '69) is a non-profit tax-exempt co-op resource organization. NASCO provides education, publications and technical services to its members and the general public.

NASCO also offers consulting and board training to introduce directors and leaders of student co-ops to governance, finance, and planning responsibilities. Other NASCO services include the annual Cooperative Education and Training Institute (a major bi-national co-op conference) and a career development/internship network program. Finally, we provide an information service on all types of co-ops. Write for more information on these services and on individual/organizational membership for you or your co-op.

The National Coalition on Television Violence

406 North Romine
Urbana, Illinois
(217) 384-1920

The National Coalition on Television Violence is run by a group of volunteers living together in a cooperative group living style in Urbana, Illinois on the edge of the University of Illinois. At present, our group is six individuals working full-time to get research and information out to the general public about the harmful effects of violent entertainment on normal children and adults. Our volunteer effort has been in effect for 2 years with a variety of men and women giving at least one year to the project.

Our work is monitoring entertainment and getting this and the findings of aggression researchers published in our monthly press releases and bi-monthly newsletter. We welcome new members.

National Historic Communal Societies Association

c/o Dr. Charles Petranek
Center for Communal Studies
Indiana State University Evansville
Evansville, Indiana 47712

The purpose of the National Historic Communal Societies Association is to encourage the restoration, preservation and public interpretation of America's historic communal sites and the study of communal societies past and present.

The Center For Communal Studies in the Social Science Division at Indiana State University Evansville, Evansville, Indiana, is the N.H.C.S.A. administrative headquarters. This Center is the Association's clearinghouse and repository for communal information, artifacts, manuscripts, photographs, research and publications. The Center is in direct contact with sixty historic and more than two hundred contemporary communal groups in several countries. Its collection of primary source materials is a unique resource.

The N.H.C.S.A. publishes an annual scholarly journal, *Communal Societies*, and a periodic newsletter. Manuscripts for the journal should be submitted to Professor Mario S. De Pillis, Editor, *Communal Societies*, Department of History, University of Massachusetts, Amherst, MA 01003.

Membership for individuals for 1985 is \$15. Institutional membership is \$25. Journal subscriptions alone are \$15. Send dues and subscription orders to the treasurer, Dr. Charles F. Petranek, Center for Communal Studies, Indiana State University Evansville, Evansville, IN 47712. Send all other information, materials and inquiries to Dr. Donald Pitzer at the same address and phone.

The twelfth annual N.H.C.S.A. Historic Communal Societies Conference will be conducted in the fall of 1985 on the site of Katherine Tingley's Theosophical community at Point Loma on the Pacific coast in San Diego, California, now occupied by Point Loma Nazarene College. Those wishing to present scholarly papers, slide-lectures or communal updates should send brief personal vitas and presentation summaries to program chair Dr. Jeanette C. Lauer, Department of History, United States International University, 10455 Pomerado Road, San Diego, CA 92131 (619) 693-4653.

The New Alchemy

237 Hatchville Rd.
E. Falmouth, Massachusetts 02536

We are a small research and education group located on Cape Cod, established in the late 1960's when a group of people (mostly biologists) began exploring the possibility of redesigning and restructuring the vital support elements of communities, trying to rethink methods by which people get food, energy, and shelter, and trying to create systems which rely heavily upon renewable energy sources.

Experimental systems we've developed are: the Family-size Greenhouse, the larger Cape Cod Ark, Solar Algae Ponds, the compost

greenhouse, the pillow dome and super-insulated education center.

We've expanded our educational activities which include courses, workshops, and publications as well as a college credit semester course. Apprenticeships are available. Tours are given every Saturday at 1:00, year round and special group tours can be arranged.

For more information, write to us.

The Northwest Passage

Philip Salem
Relocation Coordinator
1017 B. East Pike Street
Seattle, Washington 98122
(206) 323-0354

The Northwest Passage is a loosely affiliated collective (16 years old) of about a dozen alternatively oriented individuals, half women, half men, plus over forty volunteers, that produces the last major alternative advocacy newspaper on the West Coast. We are located about half a mile from downtown Seattle.

If you are not enthralled completely with the system as portrayed by the major media, television, movies, and newspaper industry, and want to get involved with the production, distribution, layout, editing, and writing of an important publication, then join this collective.

Seattle is one of the most progressive cities in the United States and the ecotopia here lends to a more alternative culture while still allowing one to live in a major city with a terrific transit system and rents that are half those of San Francisco.

This place is not Chicago, New York City, or Los Angeles. Then again this is not rural America or Hicksville, USA. This place is a hybrid where you can really be an individual. If you've tried America and it hasn't worked, come to Seattle, mecca of the alternative culture. You will love Seattle and housing is easily available near the newspaper's headquarters. Call us or write to the above address.

Oikos (Dept CM)
c/o Arne Jorgensen
130 Valley Rd.
Montclair, New Jersey 07042

Oikos: A Journal of Ecology and Community will include special coverage of economics and ecology in its next issue. Its coverage will deal with the present workings and historical development of modern economies that destroy ecologies while producing goods, services and employment. It will also focus on possibilities of transforming economies to preserve or enhance the integrity of ecological systems while providing goods, services and jobs. We especially want material covering existing examples of economies that satisfy human needs while preserving or enhancing their natural environment. Material about barter or co-operatives as non-ecologically damaging, humanely satisfying alternatives is also eagerly awaited. Essays, articles, commentary, letters and brief thoughts are all acceptable submissions.

This coverage is in addition to topics *Oikos* already covers. The current issue covers South Pacific islanders resisting a multinational logging company, the fight for virgin rainforest in Australia, the North American Bioregional Congress and the North American Green movement

It includes an essay called "Anthropocentrism" which deals with the nuclear/survival question as the driving force for a human evolutionary leap. *Oikos* number five also features a "Talking Bibliography" of Charles Olson, Arthur Rimbaud, Edward Dahlberg, John Ashberry and Gary Snyder.

Sample copies are available for \$2.00. A four-issue subscription costs \$7.00 Make checks out to Ib Jorgensen.

Ozark Regional Land Trust
427 S. Main St.
Carthage, Missouri 64836

ORLT is organized to promote the preservation of land and natural

resources for the benefit of the public and generations yet to come. A special concern is to preserve open spaces, natural habitats and important resources such as watersheds, diminishing agricultural and forest lands. Delicate ecological systems are threatened by the pressure of development. Therefore, we place particular interest in acting to bring about a balance between man and nature through the careful planning and implementation of land preservation methods. ORLT, as a land conservancy trust, holds parcels of land in trust which, if they were improperly developed, would be a loss to the public. An ecologically sound land use and management plan for each parcel of land assures its long term value and benefit to the community.

We endeavor to interest the public in the preservation of natural resources in areas under threat of speculation and in appropriate development. By aiding both the urban and rural communities in good land use planning we will be able to slow the great loss of natural resources in our society today. Through our experience and resources we are helping individuals, organizations and conservation programs of every type.

ORLT can help land owners or community groups: 1) identify lands and natural resources important to the community; 2) arrange and negotiate for their preservation through cooperative actions, land acquisition, conservation easements or lease management; and 3) provide information, legal and technical resources to help you.

Parent SIG

2483 Emerson
Corona, California 91720

The Parent SIG (SIG = Special Interest Group) was started under the wing of The Naturist Society (P.O. Box 132, Oshkosh, WI 54902) as a way to help support nudist and naturist families as a way to draw more families into enjoying the benefits of community in social nakedness. The SIG is an interna-

tional and all-volunteer network of families and publishes the magazine *Families-Naturally* and the *Newsletter-Forum* (\$3 for a sample issue), in effort to start local Parent SIGs in other areas. Natural Social Nakedness is the most effective way to render repression-exploitation impotent.

RFD

Route 1, Box 127-E
Bakersville, North Carolina 28705
(704) 688-2447

RFD is a reader-written quarterly journal for gay men which focuses on country living and encourages alternative processes and lifestyles. Articles often explore the sense of community, caring for the environment, and sharing gay men's experiences. Regular departments include: letters, spirituality, gardening, poetry, health, book reviews, fiction and politics.

Running Water is a retreat center primarily (but not exclusively) for gay men. It is also the home of *RFD* and the site of several Gatherings for gay men each year. Visitors are expected to help out with food expenses and some light chores. The facilities are rather primitive and space is limited, so do call first or write ahead for directions and more information.

The Family-Community Movement

(Jewish Branch)

c/o Ernest and Elaine Cohen
525 Midvale Avenue
Upper Darby, Pennsylvania 19082
(215) 352-2689

The Family-Community Movement was organized to create new forms of social living through the application of systems engineering to social science. This involves a synthesis of new ideas with the best of traditional patterns. Each community is large enough to be stable and protective, yet small enough to be loving and personal. A community consists of clusters of expanded families, each of which shares a residence. The Movement is ecologically oriented, and

egalitarian. Ethnicity and religion being essential in stable communities, the first Family-Community is Jewish. The ethical and ecological principles derive from the concept that humans are co-creators with God, with the duty to protect and perfect Planet Earth. A mature Family-Community will integrate all aspects of life; including economic, educational, cultural and spiritual activities, for people of all ages. As urban ecologists, we operate with a minimum of non-renewable resources; but not to the point of losing touch with the rest of society. Individual creativity is encouraged within the Movement in order to affirm the dignity and worth of each person.

As a new movement, participants still have the opportunity to be co-developers of the Family-Community concepts, as well as implementing them. The initial economic project is TIPS (The Idea Processing Service), a publishing venture. All economic activities are worker owned and operated. In line with our emphasis on individual creativity, details of future industrial and/or commercial projects depend upon YOU! A school for young adults is being planned. Residential sharing arrangements can be made on a trial compatibility basis. We are looking for families and singles. Visits are encouraged, but we must be contacted in advance.

Stelle Foundation, Inc.

126 Sun Street
Stelle, Illinois 60919

Stelle Foundation, Inc. is an independent not-for-profit organization dedicated to personal, social and global transformation. Our goal is to provide increased access to many varied educational resources that enhance personal growth as we believe the first step in addressing social and global issues is to help individuals realize their full human potential. In addition to programs initiated and administered directly by Stelle Foundation, we also support and sponsor other transformational programs, publica-

tions, and organizations through the allocation of staff resources, funding and fundraising assistance, and consulting services. The major programs and interest areas supported by Stelle Foundation include:

Self-Help Association for the Realization of Potential — SHARP, the Self-Help Association for the Realization of Potential is a not-for-profit membership cooperative of individuals and personal growth centers and publishers. Members receive various services designed to help them find the most appropriate transformational resources to meet their particular needs, including newsletters, samples of new resources and discounts of up to 40% on hundreds of self-help books, cassettes and other materials.

Model Cities and Communities — One of the primary factors in determining success or failure in the realization of potential is the environment within which we live. Unfortunately, our society generally does not facilitate a course of self-development. To address this concern, Stelle Foundation is actively involved in supporting the development of model cities and intentional communities where environments conducive to personal growth is the primary objective. In addition to the administrative and financial support we provide *Communities Magazine*, our activities in this area include co-sponsoring the proposed revitalization of the Fellowship of Intentional Communitarians and the establishment of a central clearing house for intentional communities.

Technology and Community — Stelle Foundation, Inc. supports various technological research and development activities, particularly those that are directly related to self-sufficiency and to improving the overall quality of life. The use of passive solar designs for homes and greenhouses, windmills, organic gardening, aquaculture, and bioshelters are just a few examples of how ecologically sound technologies can result in greater self-sufficiency on both individual and community levels, thereby creating more stable and sustainable

environments.

For more information about Stelle Foundation, Inc. please write to us at the above address.

Storefront Classroom Growth Co-op
P.O. Box 1174
San Francisco, California 94101
(415) 753-1314

The prototype Storefront Classroom Growth Co-op offers rap groups, seminars and workshops on a wide variety of subjects related to communal living, equalitarian relationships, mental health and future vision. It is staffed by a group of artists and writers in the Haight-Ashbury neighborhood of San Francisco who are developing a new art form called "Culture Sculpture." We operate a democratic land trust and own 100 acres of land in Northern California. We see ourselves as pioneers on the psychosocial frontier. Rap groups meet Tuesday, Wednesday, Thursday and Sunday at 8:00 pm. Seminars, workshops and other social events are listed in our quarterly publication. Contact us for a sample copy. We are looking for more inner-directed, rational singles who wish to study scientific household formation. We are highly verbal, idealistic and intellectual. If interested write to us at the above address.

Urban Alternatives, Inc.
1740 Walnut St.
Berkeley, California 94709
540-5387

Our group focuses on providing support for the development and effective operation of worker owned and managed businesses and non-speculative cooperative housing arrangements. This support consists of a wide range of services, including feasibility studies, financial planning, and organizational development. Services include educational programs like workshops and consultation, although we prefer to work with groups on an extended contractual basis so as to assure long-term effectiveness. □

Directory

- late entries

Christmas Star Valley
c/o Wind Spirit
11601 Clover Ave.
Los Angeles, California 90066
Message (213) 393-0166

Healing and survival community needs serious vegetarian individuals or families to caretake this land (fruit orchards, maintenance, future greenhouse, etc.) in exchange for residence, utilities and a special place to be. May be self-sufficient there, or use developed skills to generate additional support income. Children warmly welcome! Future goals: children's learning center, underground radio communications and storage facilities, complete self-sufficient and healing environment. (Some of which already exists.) Location is central Arizona mountain country. Write to the above address.

Bear Tribe Medicine Society
P.O. Box 9167
Spokane, Washington 99209
(509) 258-7755 or 326-6561

The Bear Tribe is a group of Native and non-Native people working together to create positive change in the world. We have a farm west of Spokane and a Center in Spokane. Members of our intentional community live and work at both locations.

The Bear Tribe was founded in 1970 because of the vision of Sun Bear, a teacher whose message is that we must be responsible in all of our actions to all beings in the creation. We support ourselves through Bear Tribe Publishing, our mail order book business, teaching, and lecturing. For information about our

catalog, our magazine, *Wildfire*, Sun Bear's Apprentice Program, our Visitor Program, Vision Quests, or any of our other activities, write us at the address above.

Innisfree Village
Route 2, Box 500
Crozet, Virginia 22932
(804) 823-5400

Innisfree Village is an interdependent, secular community established in 1971 with mentally handicapped adults located on a 400 acre farm at the foot of the Blue Ridge Mountains. The population is now: 32 handicapped co-workers, the Director and Farm Manager, and the staff co-workers who volunteer for a minimum of one year. Policies and decisions about daily matters are taken in weekly meetings, preceded by a Steering Committee which formulates the agenda. A Board of Directors in Washington, D.C. composed mainly of parents of handicapped co-workers deal with financial matters, admission criteria, and overall welfare.

For the handicapped individual living in one of the family-like homes, Innisfree becomes an alternative to a more restricted life in an institution. The village industries are the bakery, weavery, gardens, and woodshop. Staff co-workers are currently expanding our food production and looking for energy-saving alternatives.

We invite you to visit Innisfree but please call or write in advance. Tours are offered on Wednesday and Thursday from 9 am to 12 noon and one overnight may be arranged.

Kootenay Cooperative Land Settlement Society

Argenta, British Columbia
Canada V0G 1B0

Kootenay Cooperative Land Settlement Society (est. '71) has 19 adult and 6 child residents, with about 40 "supporting" members. The adults are between 24 and 40 years of age. Including children, the sex ratio is 50/50.

We are located in a very rural area in the southeast corner of British Columbia. As a chartered co-op, we own 225 acres of forested slopes and benches. Our land is managed by the consensus of the group, with special regard for our role as caretakers. We have a system of homesteads separated by common land. Hopefully, we will also develop communal houses.

Some of us are political and ecological activists. We all subscribe to alternative values, a simpler lifestyle, organic attempts toward self-sufficiency, and good non-sexist relationships.

We are not seeking new members at this time. People interested in visiting or communicating, please write.

Tanguy Homesteads

37 Twin Pine Way
Glen Mills, Pennsylvania 19342

Tanguy Homesteads, located near Philadelphia, PA, has currently 38 member families and ten associate member families.

We have been in existence since 1945. This year we passed our 40th birthday.

Our purpose is to establish and operate a homestead community, owned and maintained by all members in common, in which, by cooperating, members may have secure, healthy family lives and benefit from each other.

We live on two-acre lots on what was originally a dairy farm. We have the following in common: the community roads, a community building, a pond for swimming and fishing, athletic fields, and community woodland.

Our membership meetings are held on the first Sunday of each month. We do not have provisions to house prospective visitors. It would be advisable to write in advance, in case an individual or individuals would like to attend one of our membership or other meetings.

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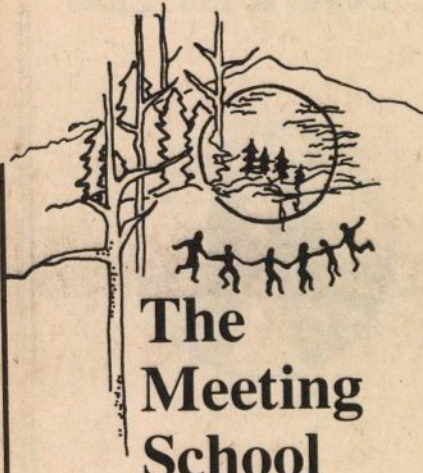
201

financial base, they could enjoy a reasonable, non-pioneering standard of living conducive to both remaining a member and to designing and following improved cultural practices. These improved practices would not only involve less duplication of resources but they would also, and more importantly, combine with the community's overall visibility, allowing members of the larger community to see the best of, and be attracted to, the improved practices.

In conclusion, "To be a surviving example of improved cultural practices to the wider culture," is the foundation of a new type of *Walden Two*-inspired experimental community, communities that not only offer "solutions worth telling the world about," but that will impact on the larger culture, attracting its mainstream members to the improved cultural practices and the science upon which their design is based. In this way, improved cultural practices may be adopted by an increasing proportion of the larger culture, enhancing its, and the community's, chances for survival.

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Stelle, continued from pg. 23.

some steady-state ecologists, it denies the premise of *The Ultimate Frontier* and undermines the effort to build a base for survival if Doomsday really comes. So in 1982 the group decided on a new strategy: to open the community to anyone who wanted to live there, without the requirement of participation in the group. Along with this was a plan to move the headquarters of the group to the smaller community of Adelphi in Texas where most of the more esoteric activities would be carried out. They hoped that the group members remaining at Stelle, along with the educational system, would be enough to maintain most of the ideals and atmosphere that have made Stelle unique. Like New Harmony after the dissolution of Robert Owen's experiment, there remain the seeds of a vital, innovative community. But as time goes on it will be less an intentional community and more a unique small town.

NEW AGE CITY: Intentional Community based on

The Ultimate Frontier evolving into New Age City. Emphasis on personal & Spiritual growth with varied transformational resources available in a mutually supportive environment. Innovative in education, self-development & technology. 125 residents, 42 homes, 240 acres, factory, businesses, schools, greenhouses, holistic health center. Free brochure. The Stelle Group, Box 312, Stelle, IL 60919, (815) 256-2200.

This was one of a series of ads run in national magazines such as *New Age*, *Psychology Today*, *Mother Earth News*, and *Quest*. Stelle is now embarked on an all-out effort to create a new image and attract new blood. It uses the term New Age as defined by Kieninger: concerned with living in loving relationships with one's fellow men, working toward inner spiritual completeness, and being responsible for one's own life rather than yielding that responsibility to "experts."

Stelle is not technically a city—yet. Still an

JOIN CO-OP AMERICA

CO-OP AMERICA is linking socially and environmentally responsible businesses and consumers in a national network—a new alternative marketplace—which allows us to align our buying habits with our values.

For Individuals

You can help build a community-based, cooperative and responsible economy. Membership brings you the *new Co-op America Magazine* that offers practical strategies for integrating our politics, lifestyles and values.

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unincorporated village, it can become a municipality under Illinois law when its population reaches 200. That will give it more control over its environment than it now has, and it will allow it to keep more tax dollars in the community. It probably will also mean a public school system will be established alongside the private system.

Task forces are at work developing plans for many aspects of the new Stelle, including a package to attract new businesses to the community or the area. Residents feel that their way of life and world view make Stelle an attractive place for small businesses to locate. The community currently offer classes on entrepreneurship and prosperity, and is considering offering a variety of adult education courses to supplement those available at the community college, ten miles away. It is exploring the possibility of developing a residential and weekend growth center. A small holistic health center, started by a doctor who is a member of the group, is already in

existence. In their most expansive dreams, members envision building a large educational center at Stelle—with perhaps a 3000 seat auditorium—and becoming the Esalen Institute of the Midwest.

The members all hope that the new residents of the community will be of sufficiently like mind, and the process will be gradual enough, that many of their high standards will prevail in the future.

By the beginning of 1984, 35 people who were not members or associates of the group had moved to Stelle. Eight homes were sold during 1983, five of them to people not affiliated with the group. The Stelle Credit Union field of membership was expanded to include anyone who lives or works in six surrounding townships. The transition is underway. At this writing, we have no way of knowing what direction it will take. But we wouldn't be surprised if 150 years from now people who visit Stelle will hear about its contributions to our society, just as they do today in New Harmony. □

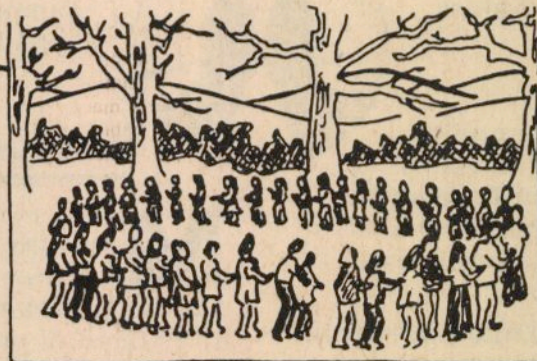
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Veneta, OR 97487
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BOOKS/PUBLICATIONS

WOMAN-CENTERED BIRTH RESOURCES

Write for more information about *The Whole Birth Catalog* (Crossing Press, 1983), *Birth Stories: The Experience Remembered* (Crossing Press, 1984), *Childbirth Alternatives Quarterly* (\$10/year, \$3/sample), and *Mothers and Midwives: A History of Childbirth in Pictures* (slide lecture). Send a SASE to:

Janet Isaacs Ashford, editor
14230 Elva Ave.
Saratoga, CA 95070

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Indicate Issue Desired	Issue Date	Closing Date
_____	January 15	December 1
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_____	October 15	September 1

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Inside front	\$280
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Additional Charges:

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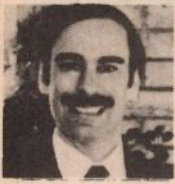
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Theodore E. Bartek
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6 Develop an Abiding Inner Strength

You'll also know the many ways to gain an abiding sense of inner strength you can call on in any situation you face in life. You'll learn about a relaxation technique you can use throughout your day to cope better and remain relaxed in the most stressful situations.

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Ted Bartek
Theodore E. Bartek
Publisher

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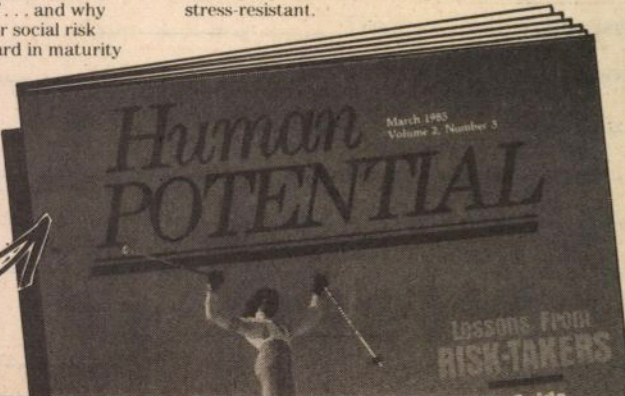
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READER SURVEY

"WE NEED TO KNOW ..."

Dear Communities Readers:

It has been quite some time since *Communities* has polled our readership, for statistical information and editorial input. We need to know who you are and what you think about *Communities* to help us to make our magazine the best it can be for all of us.

Please take a few minutes now to fill out this questionnaire.

PART 1 – About You

1. Do you live in an intentional community? _____ If yes, why have you chosen to? _____

2. Do you live in a cooperative household (share food and rent, etc.)? _____
3. If you do not live in an intentional community, what is your special interest in them and/or *Communities Magazine*? _____

4. Please help us by indicating your age range:
_____ Under 20; _____ 21-30; _____ 31-40; _____ 41-50; _____ 51-60; _____ over 61
Please indicate your sex; _____ M; _____ F
Please indicate type of household in which you live; _____ nuclear family; _____ single parent;
_____ single and/or married, no children; _____ extended family/relationships; _____ communal family; _____ other.
Please indicate the range in which the total yearly household income falls; _____ under \$10,000;
_____ \$10,000-\$20,000; _____ \$21,000-\$30,000; _____ \$31,000-\$40,000; _____ over \$41,000
5. Do you have a religious affiliation? _____
6. Please indicate years of schooling? _____
7. Please indicate occupation. _____
Are you self-employed? _____
8. Are you interested in continuously educating yourself? _____
9. What are the most important concerns you have at this time? _____

10. What goals would you (and/or your group) like to accomplish in the next five years? _____

PART 2 – About Us

11. Please indicate on a scale of 1 to 5 your interest in the following topics (1 being low interest, 5 high interest).

- | | |
|---|---|
| <input type="checkbox"/> Political analysis | <input type="checkbox"/> Childrearing |
| <input type="checkbox"/> Economics in community | <input type="checkbox"/> Technology in communities |
| <input type="checkbox"/> Family/interpersonal relationships | <input type="checkbox"/> Cooperatives/cooperative organizations |
| <input type="checkbox"/> Women's issues | <input type="checkbox"/> Relating co-op principles to society |
| <input type="checkbox"/> Description of communities | <input type="checkbox"/> Food cooperatives |
| <input type="checkbox"/> Spiritual communities | <input type="checkbox"/> Housing cooperatives |
| <input type="checkbox"/> Networking between communities | <input type="checkbox"/> Urban focus |
| <input type="checkbox"/> Marriage/relationship enrichment | <input type="checkbox"/> Rural focus |
| <input type="checkbox"/> Examples of success | <input type="checkbox"/> Article on kibbutz |
| <input type="checkbox"/> Motivation/achievement | <input type="checkbox"/> "How to do it" articles |
| <input type="checkbox"/> Mental/physical/spiritual balance | <input type="checkbox"/> International coverage/communities and coops |
| <input type="checkbox"/> Unconventional medicine | <input type="checkbox"/> Humor |
| <input type="checkbox"/> Social science | <input type="checkbox"/> Reach |
| <input type="checkbox"/> Education in the home | <input type="checkbox"/> Resources |
| <input type="checkbox"/> Aging | <input type="checkbox"/> Poetry |

12. Please indicate on a scale of 1 to 5 (with 1 low and 5 high) your opinion about the graphics in *Communities*.

- Photographs
- Layout
- Covers
- General attractiveness of issue

13. How many people read your copy of *Communities*? _____

14. What do you like most about *Communities*? _____

15. What would you like to see become a regular feature in the magazine? _____

16. Are there any additional services that *Communities* could provide that would be helpful to you? _____

17. What other publications do you regularly read? _____

Here's what I can do for *Communities*

- I will renew my subscription.
- I will ask friends to subscribe or send a friend a gift subscription or *Guide*.
- I will contribute articles, or artwork, to the editors.
- I will ask bookstores, health food stores, etc., to consider carrying *Communities*.
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A Hitchhiker's Guide to Africa and Arabia

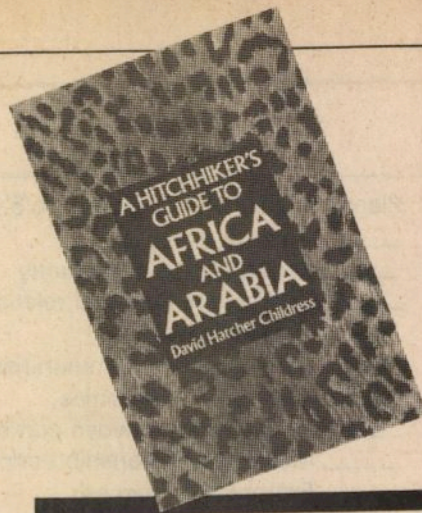
by David Hatcher Childress

How to get lifts, what and where to eat, where to toss your backpack at the end of a dusty day — across the African continent from the port of Alexandria through Saudi Arabia, with its ragged Bedouins and sleek Mercedes-driving businessmen, both armed to the teeth; to the desolate villages of Sudan; fabulous Tanzania; Idi Amin's Uganda, full of guerillas (and gorillas); all the way — 5,000 miles — to schizophrenic but seductive Capetown, South Africa.

"None of this holding-your-thumb-out-and-suppressing-a-yawn stuff common to hitchhikers in America and Europe ... Using your whole arm in sweeping motions, point down the road in the direction that you are going. Motion downward to indicate the you want the vehicle to stop. Another motion that works well is waving your arms above your head and jumping up and down wildly ... your life may actually depend on your catching this ride. It might be the only vehicle for several days, and you might be running out of food and water."

An extraordinary life on the road — a unique combination of practical travel advice and far-out adventure. Guided equally by Eastern mysticism and sheer American determination, Childress copes with the daily problems of money, sustenance, shelter, even sex, as he rambles from one incredible encounter to the next. 300 pp, 6 x 9 maps, 20 illus, tradepaper, \$9.95, postpaid. ISBN 0-914091-42-5

CHICAGO REVIEW PRESS



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by David Hatcher Childress

Like a real-life "Indiana Jones", Childress takes us on an incredible, sometimes hair-raising, adventure across some of the world's oldest and most remote countries in search of lost cities and ancient mysteries. Discover forgotten, ancient cities in the Gobi Desert, forbidden monasteries and underground tunnels to mysterious Agartha and Shambala, lost cities in jungles and deserts with deadly traps and sometimes radioactive skeletons!

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A unique combination of practical travel advice, hair-raising adventure and mystery, it is for seasoned travelers and armchair adventurers alike. Includes chapters on China, Tibet, Mongolia, India, Nepal, Afghanistan, Pakistan, Iran, and Turkey.

Tradepaper, 340 pp, \$9.95, postpaid. ISBN 0-932813-00-3

ADVENTURES UNLIMITED PRESS



The Ultimate Frontier

by Eklal Kueshana

The Ultimate Frontier offers fresh insight into today's complex problems and provides a moving and practical message of hope. The book presents the inspiring philosophy and world view of scientist-philosophers dedicated to improving and preserving the best of civilization. The philosophy is a common-sense approach to personal spiritual growth that has been used successfully by thousands of men and women who have learned to overcome the negative aspects of contemporary society and now lead happy, prosperous and fulfilling lives.

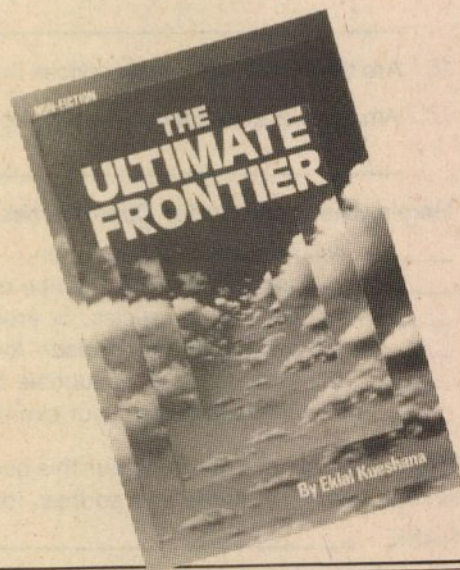
The world view of the brotherhood includes the probability of economic and political strife, increasing incidence of destructive winds, drought and floods, extensive seismic and volcanic activity as the century draws to a close, and a cataclysmic reapportionment of Earth's land masses in the year 2000, prefacing a Golden Age of humaneness and spiritual enlightenment. Some of the other fascinating subjects discussed in *The Ultimate Frontier* are:

- Personal Growth
- Enlightened Government
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...and the development of two successful intentional communities based on this book, Stelle, Illinois and Adelphi, Texas.

Tradepaper, 360 pp, \$6.95, postpaid. ISBN 0-9600308-1-6

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Box 7, Stelle, IL 60919



REACH

Reach is a reader service intended to help people looking for communities and communities looking for people to find one another. Listings should be 50 to 150 words, preferably typewritten. We request payment of \$10 for listings up to 100 words and \$15 for longer listings. These amounts are 60% lower than our special classified ad rates for communities and cooperative organizations. Please note that dated material requires a lead time of at least 6 weeks before the publication date for an issue.

Groups Looking

☆ Integrate the best of urban and rural lifestyles with progressive political and social values. Six rural communities (5 in the U.S. and 1 in Ontario, Canada) 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, cooperative work — sharing and caring — are daily realities.

For information, (\$2 donation appreciated) write:

Federation of Egalitarian Communities
Twin Oaks Community
Box F51C
Louisa, VA 23093

☆ I live in a 7 unit cooperative housing. Phoenix Heights is an inner-city housing co-op founded to provide limited equity housing for people. We have been together since 1979 and some of us are supporting Plowshare Cooperative, a low-income co-op housing organization serving the Louisville area. Presently we have 9 adults living here. We run the co-op by consensus and have monthly meetings preceded by a pot-luck dinner. Because of our size we provide a warm, and friendly environment for ourselves.

We are interested in supporting others wanting this arrangement and soliciting names of those interested in starting another cooperative.

Frank J. Schwartz
1183 E. Broadway
Louisville, KY 40204

☆ Appletree Commune: founded in 1974. We have 5 adult members, two non-resident teenaged members, 23 acres of land, 3 houses, 2 cabins, one barn. We are members of the Federation of Egalitarian Communities. We emphasize interpersonal communication, openness and honesty. We use consensus decision-making; we share income and property. Part of our living is computer software development and we own several computers. We also have a small mail-order card business and a shirt dyeing business, and we hold several outside jobs. We practice small scale homesteading. We have weekly meetings and a work credit system. We raise children communally. We eat organic food, no sugar, little meat. We network with other communities as much as possible.

We are seeking more members, especially children. We welcome visitors for up to a week, sometimes longer. Members are admitted by consensus after a six month residency. Please write or call in advance.

Appletree Commune
P.O. Box 5
Cottage Grove, OR 97424
(503) 942-4372

☆ Sassafras Ridge Farm is a community of 8 adults and 6 daughters living in five nuclear households. On 240 mountain acres, we garden, greenhouse, crop, build, raise goats, cows, chickens, equines; cut wood, fence, live and play. Working visitors are welcome *by prior arrangement only* to exchange labor for

housing and good food. We are not open for new council members at this time.

Contact Diane or Larry at:

Sassafras Ridge Farm
Box 122 Buck Rt.
Hinton, WV 25951

☆ Mariposa School/Community has opportunities for a teacher (lower elementary grades), bus driver, maintenance person, secretary, and coworkers in our sprout business. Our small, rural community is located three miles west of Ukiah in Northern California. Eight of us live together on 61 wooded acres providing each other (to the best of our ability) the support and nurturing of family life. We operate a small alternative school (50 students) and sprout farm, sharing the income and living expenses from these endeavors. If this sounds appealing to you, write:

Mariposa School
P.O. Box 387
Ukiah, CA 95482
(707) 462-1016

☆ Springtree Community — We are looking for more members for our extended family-type group, now consisting of 6 adults and 2 children. We seek stable folk for a frugal, hard-working but full, rich country life. For more information, write (with SASE) to Tom:

Springtree Community
Rt. 2, Box 89
Scottsville, VA 24590
(804) 286-3466

☆ A cooperative/residential community to serve as a "Center" of Research, Education and Strategy for the Advancement of Cooperatives and Peace is being developed on 7½ acres between Berea and Richmond, Kentucky. Jack and Connie McLanahan have already established a home there with space for meetings,

seminars and extensive library. Land still available for 3 families who would like to share in this effort. Rainbow Ridge is a member of Federation that is activating a network of similar educational/research/strategy centers across the U.S. Their aim, to replace the present Competitive Economic System that is investor/producer owned, undemocratically controlled and profit motivated—resulting in *poverty and powerlessness*—the “causes” of *war*—with a Cooperative Economy that is consumer-owned, democratically controlled and service oriented—resulting in an equitable distribution of wealth and an empowerment of people with an equal voice in determining economic affairs affecting their lives.

Rainbow Ridge

3689 Berea Rd.
Richmond, Kentucky 40475

☆ Beautiful 65 acre hilltop farm in west-central New Hampshire near border of Vermont. Presently a coop housing group of 5 adults and 1 child broadening our financial base for collective ownership. Potential for expanded vegetable marketing (close to area markets), cottage industry and pick-ur-own. Three vacant rooms for individuals, small families, or single parents. Would like more children and people with ideas and initiative. Move now while spring is upon us. True Farm

Please serious inquiries only; ask for Carol or Ken.

True Farm Community

P.O. Box 85
Meriden, NH 03770
(603) 469-3660

☆ *Circle Pines Center* is a non-profit, educational and recreational cooperative located on 284 acres in southwestern Michigan. We operate a summer camp for families and children featuring non-competitive games, cooperative work projects, peace education, group building activities, swimming, nature studies and creative arts. Open year-round with spring/fall conferencing and winter weekends cross-country skiing. An AYH hostel.

Circle Pines Center

Mark Ottenad, Program Coordinator
8650 Mullen Rd.
Delton, MI 49046
(616) 623-5555

☆ We're an urban community of two, open to relocation.

Our dream is to be part of a small band of courageous women and men dedicated to doing everything in their power to bring off a world in which all people can feel safe enough to take the risk of being spontaneously expressive of all their thoughts and feelings, a world in which all people can understand and be understood at a deeply emotional level, a world in which all people can be completely disarmed and open, completely transparent.

Our concern is to develop a social order centered on a supervalue which we believe is capable of uniting all humanity in a common trusting community, one willing and able to dispense with the use of reward and punishment as a way of resolving differences.

Our purpose is to provide as widely as we can the best possible conditions for the supervalue we call “the transformative process.” This process is simply whatever it is that is always generating new understandings and appreciations both within and between people, doing this by means of “two-way honest communication.” This process can save the world from self-destruction as nothing else can, we believe, if we all give ourselves to it in ultimate commitment.

Our first and most immediate task is the development of a small working model of the basic unit of the new social order. As the nuclear family has been the basic unit of the industrial era that is now coming to an end, the basic unit of the new society emerging is, as we see it, a group of about six adults giving the transformative process their total and undivided commitment, giving it priority in their lives over any other value such as family, career, status, security, or comfort.

If what we've said here sounds interesting to you, please write:

Aurora Mendia/Ray Anderson

832½ N. Crestway
Wichita, KS 67208

☆ More than 40 ‘pioneers’ have joined us in the exciting but demanding job of creating *Ponderosa Village!* We are looking for more—people of all ages with a variety of skills and knowledge to move here and take part in the creation. Land and homes individually owned. See our listing in this Directory.

Ponderosa Village

Rt. 1, #17-30
Goldendale, Washington 98620
(509) 773-3902

People Looking

☆ I am searching for a Commune. I believe in the Bible. I have lived on Yahwehist Communes and hold with serpent handler Pentecostals of Appalachia. Also interested in UFO's, Kung Fu, survival, Outdoors, return to Nature, meditation, openness to new truth, archeology, etc. Not interested in g-o-d cults, India religion, etc. Yahweh serpent handlers or better it if you can. Queries welcome and answer to all. Salem Acres, Love Israel Family, etc. though I realize there may be further truth. Write:

Jim Williams

Box 10267, Taft
Orlando, Fla. 32824

☆ I am looking for people to join with me in creating a community based on open communication, respect, caring and trust, equality, cooperation, and self sufficiency. I want people to work with and play with, with intellectual stimulation, time for creative pursuit of arts and crafts, and harmony with the land and with animals.

I know that one important issue in community is establishing a viable financial basis, and another is buying land to live on and take care of. I need to find out more about how others have managed these issues.

I work as a psychologist and have just adopted a baby. I want to continue to work as a therapist and trainer, and to expand my other interests, in gardening, solar and wind power, creative crafts. I grew up on a wheat and dairy farm in Kansas. Because I have lived in universities for the past 20 years, I hope to find a rural setting which is still within reach of a university.

I am currently living in Des Moines, Iowa, and am willing to move, although I prefer the Midwest or Oregon or Washington. Caring for my son and my work are very important to me and are still not sufficient to make my life meaningful. I need to live with others who share my values and who will work with me toward common goals.

Please write.

Linnea White

2729 62nd Street
Des Moines, Iowa 50322
(515) 255-3676

☆ I am looking to join or to develop a Fundamental Christian community. The community that I am thinking about would be filled with intelligent, educated people who are looking for separation, isolation, and self-sufficiency but are not opposed to making life easier through chemistry and technology.

I am a 34-year-old, single, black female who is convinced that the Second Advent will come during the next fifty years. I am seeking a group of non-sexist and racially tolerant Christians to share with me in waiting for this event.

Write me.

G. Griffin

P.O. Box 20502

Shaker Heights, Ohio 44120

Newsletters

☆ The Boycott Census, a newsletter giving current information on boycotts. We try to give background information on all boycotts we cover and to provide basic information (phones, addresses, brand names, etc.) so that further information can be found. For a copy of this issue, please send a SASE and twenty cents in any form to:

The Boycott Census

RFD 1, Box 3445

Norway, ME 04268

Conferences

☆ The World Fellowship Center,
July 15-18, 1985

Our purpose is to explore violence and nonviolence within ourselves, our relationships, our communities, and our planet; and to begin a process of regional networking that can link all of us around a peaceful vision for the future and catalyze an effective coalition for positive change in our world.

We hope to involve a broad range of people of all ages, representing a variety of social, political, economic, cultural, racial, spiritual and philosophical backgrounds—a microcosm of our regional diversity—as a laboratory for the growth and change we want to see happen in the "outside world."

The World Fellowship Center has a long history of hosting groups such as ours; providing an atmosphere of relaxed retreat in the beauties of the White

Mountains; offering nutritious food, clean air, a private lake, and 300 acres of pine forests to renew our contact with the earth. The Conference will be designed to allow participants and their families full use of this refreshing and vacationlike environment, through focused activities and free time during the Conference schedule.

For further information, please contact:

Sanctuary: The Institute of Human Ecology

P.O. Box 770

Norwich, VT 05055

or call:

Peter — (802) 785-4505 (Vermont)

Louise — (413) 772-6624 (Western Mass)

Dianne — (617) 965-3340 (w) Boston, MA
(617) 782-7077 (h)

☆ War Resisters League Training Program for Organizers, August 12-22, 1985. A program to train organizers in the nonviolent movement. Political philosophy, current issues and techniques of organizing are explored through discussions with experienced resource people and personal sharing. Programs on the East Coast and West Coast. Maximum participants, 20. To receive an application

Application deadline, July 5, 1985. To receive an application and brochure, contact:

WRL

339 Lafayette Street

New York, NY 10012

(212) 228-0450

☆ The Rising Tide of Change: Invitation to Practical Participation. Responding to an unseen but powerful motivating force, humanity is in the midst of profound individual and social transformation. We live in a time of rapid change.

An increasing number of men and women acknowledge the need for spiritual orientation. Many are coming to the understanding that the spirit of life itself contains the wisdom needed to bring the individual and collective lives into coherent harmony.

To provide a forum for the consideration and application of a personal and social approach appropriate to the times, the Society of Emissaries is sponsoring a series of one-day events, spread over six continents, between April and July, 1985. This is a call to men and women willing to align their lives with the requirements of

spirit in the interests of the universal whole.

Here is a list of the events beginning in May:

May 11

New Delhi, India Chandigarh 31200

May 25

Johannesburg, South

(011)705 2532

Lagos, Nigeria (01) 931 021

Tel Aviv, Israel 77 33 86

June 8

London, England (01) 937 1085

June 22

Atlanta, USA (404) 974-8834

New York, USA (516) 742-4938

San Miguel de Tucuman, Argentinian
81-22-2576

Toronto, Canada (416) 773-2241

July 13

Chicago, USA (312) 495-1848

Houston, USA (713) 728-3133

Santiago, Chili 725 657

July 27

Calgary, Canada (403) 266-3446

Ft. Collins, USA (303) 493-4814

Society of Emissaries

5569 North County Rd. 29

Loveland, CO 80537

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☆ 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 we all own in common. The forest is bordered by National Forest land and a free-flowing scenic river. We are an ecologically conscious community and we are growing. Come and join other families living in harmony with river and forest. Please contact:

Willow Murphy

Star Route, Box 70N

Mountain View, MO 65548

The Women's Gathering at Twin Oaks

For a full discussion of the Gathering see the Resource listing on page 74.

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