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Winter 1986

# Communities

## Credits

### COVER

Photograph of  
of land showing main  
(center), Aiki tent (far right) for  
workshops, Tipis (far left) for  
apprentices, visitors, workshop  
participant housing, garden,  
biodome structure and land, nearly  
1,000 acres of wildlife preserve.

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## Continuity

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#### COOPERATIVE

Paul Freundlich, Melissa Wenig,  
Chris Collins and Charles  
Betterton

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The Advocate Press

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## To Our Readers

I've been afflicted with a condition many editors would love to have. Too many articles! So many articles arrived that it is impossible to include all of them in just one issue. Some, which couldn't be included in this issue will be included in upcoming issues.

I tip my hat to the new guest editorial policy. Now an already well established network of *Communities* contributors and readers will be expanded and enhanced with the circle of friends added by each new editor. I think you'll enjoy the individuals and communities included in this issue. My core association is with the Emissaries, thus you'll meet Rupert Maskell and Claudia Chaves who among others in this issue are associated with this world-wide body of friends. You'll meet Danaan Parry, citizen diplomat extraordinaire and founder of the Holyearth Foundation; Jean Vanier, the inspiration behind the world-wide l'Arche network of communal homes for the mentally handicapped; and Basil Avery, a sparkplug who not only helps fire up the Tauhara Center in New Zealand, he adds a significant spark to the community, consciousness, and social change movement throughout New Zealand.

Preparing for this issue Charles Betterton, Carol McCuaig and I were interested in reflecting the maturity and expansiveness apparent in much of the communities movement these days. Using specific examples, we wished to underline the international

scope of the movement and the creative impact many associated with communities are having on our troubled world. I believe you'll agree even our highest aspirations have been met. Our hearty thanks go to each who contributed.

"Good works" projects abound in the world. We could have called on some to be included here, but it is not my impression more good works will bring creative and lasting change to our harried planet. Something deeper, something more fundamental and genuine is required of us. Danaan beautifully addresses this in his article referring to his experience on the streets of Belfast. He speaks of the superficiality of thinking of himself as the "light bearer", as the "do-gooder". He suggests it's another method we use to prevent ourselves from experiencing oneness. Our invitation to potential contributors in part read:

"Many of us have been genuinely concerned to bring peace and harmony to our troubled world and have tried to change it, or at least our personal situations. But it is apparent the world is changing not so much because we are making it change as because we have been willing to disarm ourselves to some degree and align with life's innate design in which all already exists as one. I find this point vital, and invite you to participate in creating this issue not to reveal further

## Communities

### To Our Readers cont.

efforts in mankind's continuing struggle to bring harmony to the scarred global community, but rather to use this issue as an opportunity to blend our growing experience as friends, acknowledging the healing ramifications of this simple act together. My wish in this issue is to celebrate life and to come to know you better in the process."

And the process has been wonderful. We've enjoyed seeing the deep and genuine experience of community already shared by those who contributed to the creation of this issue. We know it represents the experience of many more. I observe that for those who have discovered a wellspring of harmonious living personally, it is instantly and easily shared by others who know the experience. But for any who aren't at ease in themselves, and who think the world must conform to their concepts, innate common ground is not recognised and the possibility of experiencing global community is made impossible.

Some who contributed to this issue are new to the world of writing, but knowing that the mouth speaks out of the abundance of the heart, the quality of living back of each word written has provided an unshakable foundation for this issue.

We look forward to Danaan meeting Rupert, to Otto meeting Jean and to you enjoying the dynamic of our growing worldwide community through this issue of *Communities*.

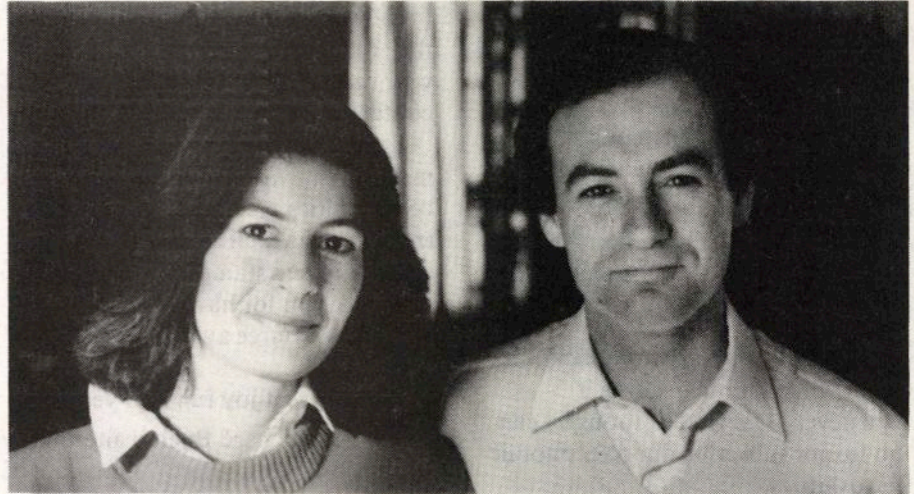
*Dave Thatcher and Carol McCuaig are residents of 100 Mile Lodge, a community of 125 residents associated with the Emissaries, a worldwide non-profit society. David has written articles for several publications including The Mother Earth News and Findhorn's One Earth Magazine. He has visited intentional communities throughout*

*the world and presents workshops and lectures which underline the responsibility and power of the individual in our rapidly changing world. Carol is active with women's business and consciousness groups locally and further afield. She facilitates Eagle's Wings seminars*

*which helps "eagles" of all ages find their wings, and is associated with the Winning Women Seminars.*

*David's first book, "Planet in Jeopardy, A Personal Responsibility" will be available through Herald House Publications later this spring.*

*Dave Thatcher and Carol McCuaig*



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## LETTERS

My complimentary issue of *Communities* arrived in today's mail, for which I thank you sincerely. I think this is a very fine issue, and I thank you for having the idea and for getting Don Pitzer to serve as guest editor. He did a fine job. I thought the layout was especially attractive—diverse and interesting.

Thank you again for the chance to contribute to this issue. It will be a good link between the modern and historic groups, a link the strengthening of which ought to benefit both cooperative living today and scholarly attention thereto.

Jonathan Andelson  
Grinnell College

*Communities* is a great publication, and I will continue reading it whenever I can find it, though I can no longer subscribe due to economic hardship.

Keep up the good work!

Brian Delaney  
Scituate, MA

Your last issue—on the historical communities—was well done and

truly inspiring and has spurred us to planning meetings for more community activities, enterprises, projects, etc., for spring.

Blessings on your house,

Tom Martish  
Moniteau Farm  
Jamestown, Missouri

I really became very excited as I read thru the 1985 directory. As the new year unfolds I am sure that I will be contacting some of them.

I really appreciated how the magazine mentioned that these communities are homes and please treat them as such as well as to send self-addressed stamped envelopes.

Thank you for having such a valuable resource available to the public.

Have a great joy full new year!

Richard Buchta and family  
Omaha, NE

Concerning issue no. 68, one might naturally expect religion to have a binding force on people because of its emphasis on brotherly love, among

other things. The examples being the Shakers, the Harmony Society, and the Zoarites. But the idea of political organization alone acting, like in the case of the Llano Del Rio colony, as a catalyst to keep community members together must require participants with more confidence (and practical ability) in their skill at living rather than those communal societies who held faith in Christ above secular matters.

For some reason, I have always equated the concept of utopia with economic bounty and economic bounty as the end-goal of socialist pursuits. The dream of developing the economic ideal may be stimulating enough for some enthusiastic individuals, but this appears more adventurous than inventive—even if they succeed. Because, though socialists may be materialistically oriented, they don't seem very creative. One can't give credit to socialism for making something as simple and utilitarian as a wooden clothespin: "Hands to work, hearts to God."

Sincerely yours,

Daniel F. Brown

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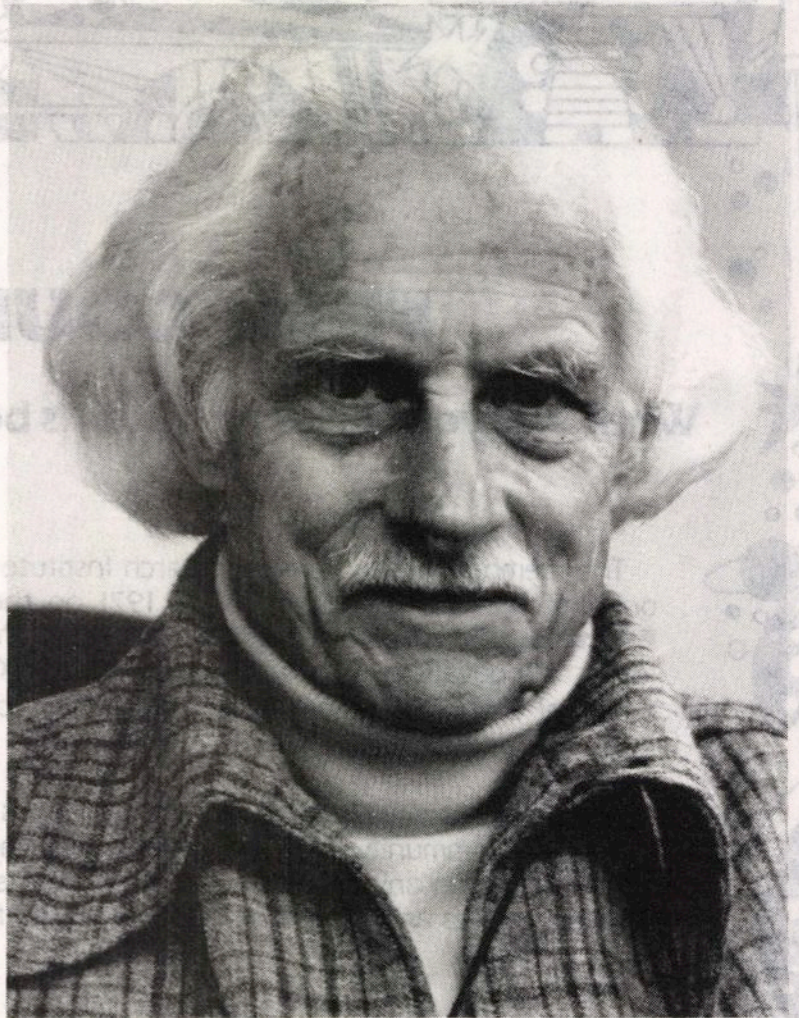
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# The Basis of Community

BY SIR GEORGE TREVELYAN



Sir George Trevelyan

**C**OMMUNITY; all this concern about consciously shaping community—we must see that this is not merely somebody's thought-out plan for improving society. This has happened often enough in the last centuries. We are experiencing something much bigger, an impulse out of the Whole which sweeps us into change and coming together. To quote a verse from a song by Sidney Carter:

Dig Michelangelo, down in the marble  
A wonder is waiting that no-one can see,

Nowhere and never and now and forever  
I look for a thing that is looking for me.

This indeed is the first generation that can really grasp and conceive the thought that Humanity is one organism of which we are each a vital cell. Since, in the holistic world-view,

*Sir George Trevelyan and I met in England just before we were to participate in a panel discussion. Over lunch I discovered why many refer to him as the "Father of the New Age" in Great Britain. As early as the 1940's he was using some of the great houses of England as cultural and educational centers to experiment with such courses as "The Expansion of Consciousness", "Spiritual Awakening in our Time", and "The Quest for the Grail". Sir George initiated England's first conference on psycho-synthesis and the Teillard Association was founded in his study. More recently Sir George founded the Wrekin Trust to foster "man's fullest development through the understanding of the laws of life and of living." I am honoured Sir George found it appropriate to assist me in introducing this issue.*



we know that the macrocosm is reflected in the microcosm, so we may see that each of us is a cell in this great body. What happens in your body when groups of cells decide not to follow the Divine programming but go off on their own and even spread their revolt to other cells? It is called cancer. In the macrocosmic body of humanity innumerable cells are rejecting the divine plan of harmonious co-operation and are following egoism, greed, getting for self, doing down the other fellow, violence and disruption. The whole body of Planet Earth has become cancerous through the ignorance and avarice of its errant steward—humankind—and the disease could well be terminal! But herein lies the supreme hope our age of turmoil.

One cell after another is waking up, stopping in its tracks, and realising it is a living part of a huge, organic structure, the point where Nature becomes self-conscious and looks out into the Universe and knows itself to be divine in essence and origin. When we thus pause, attune, invoke the higher realms of spirit, angelic power can pour through us creatively. This is the event, the real news. The phenomenon is happening now. It is essentially the power of Love, bringing harmony and vision of the Oneness of All Life to Earth.

Those who, of their own free choice, prefer to cling to the old pattern will feel the change is like the Angel of death moving through our society, for it is indeed a threat to all movements and institutions based on greed for personal gain and power. Those who are awakening are being filled with a new joy, sensing that Humanity is One, despite its conflicts. Awakening, we recognize that when I hurt my neighbor I hurt myself, for sooner or later the law of cause and effect must work. We rediscover Mankind's Golden Rule,

*"Do nothing to others which you would not have them do to you."*

This great maxim has been laid down by every religion in almost identical words—and largely ignored!

Now, therefore, we see the urge for community-building as a direct and vital aspect of the spiritual awakening in our time. It is a force flowing through society. Veritably a new human species is emerging, people who have been touched by the Oneness Vision and are changing innerly, finding a new tenderness and gentleness, a love that flows out to all life. This is a true balancing of the two hemispheres of the brain, so that the over-masculine intellect is fructified by the awakening faculties of the right hemisphere which can complement and enliven the living whole with imaginative vision. The scientist John White has even given this new species its name—"Mulier/homo noeticus", male-female in true balance and directed by Divine consciousness, as it reveals the vision of wholeness. Constructive, conscious direction and stewardship of the self—that is the note.

This is the true basis for community. It is a spiritual force permeating our violent society and bringing joy, love, harmony and caring. Out of this impulse inevitably grows the Alternative Life-style, which seeks truly to serve Gaia, the Goddess of the Living Earth. Here are the last lines of Evelyn Nolt's poem 'The Glory Which is Earth'.

O Earth, living, breathing, thinking  
Earth,  
On the day we treasure you  
As you have treasured us.  
Humanness is born  
And throughout all Light  
A Radiance leaps from star  
to star  
Singing: A Son is born  
HUMANITY

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# The Artistry of Being in a World of War

BY TASHA CHRISTOS

*Archanna Christos, founder of the Suneidesis Consociation near New Orleans, as well as of other communities in Central and South America in the 1960's and 1970's, passed on recently. His vision and substance permeate the beautifully expressed article which follows by Tasha. Perhaps sharing these thoughts here serves as a fitting tribute to Archanna and opens a door for you, Tasha, and everyone at Suneidesis to extend the blessing of your shared living further into our awakening world.*

**A**CROSS OUR GLOBE, there is dawning a greater understanding that to make a real and lasting affect on our world, we must find better ways of *being* in the world. For many of us, it has become apparent that though our words and actions are important, it is neither our words nor our actions that have the greatest affect on the world, but the silent energy that flows out through us.

The Suneidesis Consociation sponsors four annual conferences, weekend gatherings, and provides an ongoing environment for those who need a space for contemplation and meditation. But our main focus is this Silent Ministry which reaches out beyond our geographic area, throughout the world and to all of humanity.

Our goals as individuals are to continue our personal spiritual growth, moving ourselves into a greater oneness with life. Our goal as a community is to walk together as a unit, as members of one body, in the knowledge of a spiritual kinship beyond the smallness of blood ties—a kinship that extends beyond this community, to all of humanity.

In the experiment of community, we strive to create a better world in our own lives. We see, in the microcosm of community, both the highs and the lows of human interaction. We see, on a small scale, the problems that face humanity—problems that must be overcome if we as a people are to survive.

As anyone knows who has been part of an intentional community, growing into that ideological unity is much more work than simply dreaming it. The struggles to work through interpersonal conflict can be quite painfully revealing. And sometimes there can seem to be no compromise between two differing viewpoints.

Those who live in communities have had to search for ways of being together, in order for the community to survive. When you have people, you necessarily have differences. We must learn to find the beauty in our differences, using them, complementing one another, blending with one another and flowing together.

In our experience, the one healing force available to us, that always works, is found through turning

within ourselves and aligning our own individual selves with life. I have to take responsibility for aligning myself with the Universal; and *you* have to take responsibility for aligning your self. Each of us must individually step into the flow of life. Then when the Spirit says, Move right, we all move right together—wordlessly, knowing. But to come to such a state of *being*, we each have to take on the responsibility for our own selves, regardless of any one else.

Humanity stands on the brink of nuclear destruction—a possibility that none of us can deny. If humanity continues on the path on which it now finds itself, we will walk right into nuclear disaster. We must find a way to stop this dis-ease, this madness called war and alienation, that threatens to overtake our human body with the virus of greed, separatism, and distrust.

For years, people have tried, through protests, demonstrations, and legislative action, to change the way the world is and the way people are. Yet for all these sincere efforts, the hate and destruction continue: we find that we can't legislate love, and we can't force people to give a damn.

When we align ourselves with the forces of life, when we center our selves in a spiritual consciousness of our own individual God-Being and our cosmic kinship, one with each other, we act out of a place of unconditional love, of patience, of giving, of serving the holiness within one another. When our differences arise with conflict, reason has no power to solve the problem, to alleviate the feelings. At these times we must turn within ourselves, to the recognition of Higher Principle; then wordlessly and mystically, the conflict is healed and we find a place of at-one-ness.

When we feel conflict within our selves, we know that we have stepped out of the flow of life. For

when we are aligned with the flow, moving in it, we move in a harmony that no conflict can touch, though it be all around us and near us. But again, it is necessary for each of us to take responsibility for our own relationship with the Universal. This, more than anything else, makes a real difference in our own lives and in the world.

**In the experiment of community, we strive to create a better world in our own lives.**

Together, we who are conscious of this power have the ability to change the world through our alignment with life and, thereby, our alignment in consciousness with one another. Not by words, nor by might, but through the healing power of love can we save our world, can we allow this great human experiment to survive and humanity to continue in its spiritual evolution.

Humanity stands at a crossroads. We must either come to a different way of being in the world together, or humanity will undoubtedly destroy itself. The responsibility lies with each of us, individually. Those who find this alignment recognize in one another a sense of kinship, a spiritual kinship based in that wordless knowing between one another.

As we stand in consciousness of the Divine Flow, we stand in unity, with a multiplicity of power, as the drops of water that make up a river have a greater power in their multiplicity as a river. Together, we have the power to change the world through peaceful alignment with life.

Not by words, nor by might, nor by legislation do we change the world, rather by *being* that which we are. Love goes before us, making the crooked ways straight. Love speaks what words can never say.



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# Black & White Harmony

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An Oasis in South Africa

---

by Rupert Maskell



*The Hohenort Hotel, Capetown, South Africa*

The South African Government, in its 38th year of power, is on the horns of a painful dilemma. External forces are increasing their pressure for radical reform while internally strong hereditary influences, which shaped the Apartheid policy in the first place, cry out against the changes that would eradicate political power and simultaneously snuff out Afrikaanerdom's most sacred beliefs. Few outside South Africa realise how deeply the Dutch Reformed Church shaped and re-inforced Apartheid ideology. The Afrikaaners have been cast in a God-ordained role giving them dominion not only over the land but over its indigenous peoples, "hewers of wood and drawers of water" over whom they believe they have been destined to exercise benevolent paternalism. The Afrikaaners, the White Tribe of Africa, have been rooted in South Africa for more than three centuries and are not about to fold up their tents and quietly steal away as other Colonialists have done north of the border.

Yet no population can remain bound in such an imbalanced scheme, particularly one of its own making, forever. In the past generation, black Africa has changed radically. The ancient African predisposition to welcome the white man as the fulfillment of their racial mythology is now threadbare as is its product, Colonialism.

People are anxious to catch up with the world and discover their sense of identity. Though the blacks and coloureds within South Africa have the highest proportionate standards of education and welfare on the African continent south of the Sahara, (e.g. there are more black college graduates than in any other country pro rata), the bonds of 17th Century Calvinistic thought which allots them a subservient role to whites is no longer acceptable.

Not only ideological pressures have fanned the flames of turbulence. The collapse of the price of gold fundamental to the South African economy has resulted in unprecedented levels of

unemployment. With this come frustration and violence further fuelled by undoubted infiltration by agitators from neighboring Marxist states. Yet given the historical background, it's actually surprising to see how much change has come in the past 18 months, markedly more than in all the previous 36 years of National Party rule combined.

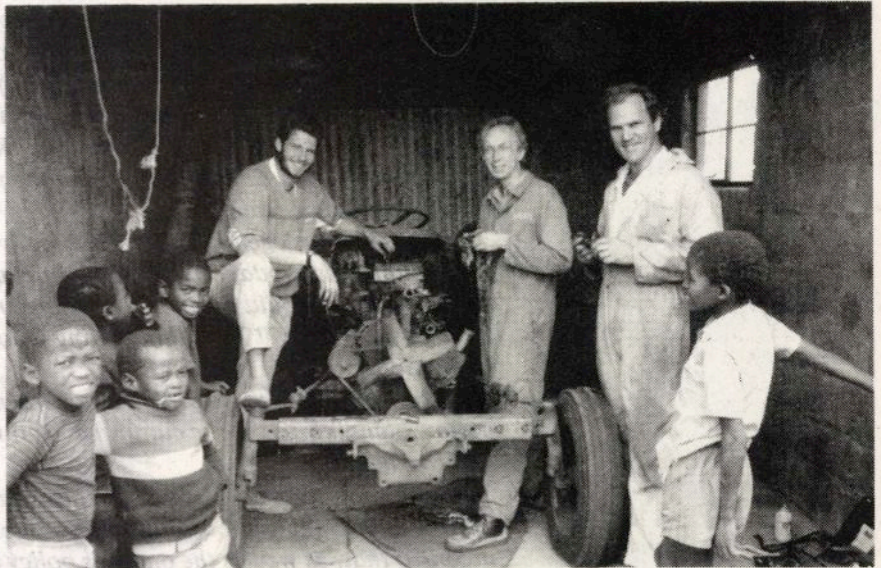
President P.W. Botha, steering an extremely narrow course between his splinter and arch-Conservative right wing and the clamorous demands from his left, has presided over the dismantling of several of the most sacred tenets of Apartheid. Both Indian and Coloured races have been included in the new Constitution and the Mixed Marriages and Immorality Acts, which outlawed any kind of sexual encounter inter-racially, have been scrapped. This may not sound significant to any who would naively see Apartheid disappear overnight, but this effectively removes a key foundation stone from the Apartheid way of life. The fact that blacks and whites may now legally marry and produce children tugs at a whole string of ramifications, the most obvious of which challenges the hated Group Areas Act which designates residential zones on the basis of racial separation. Where will the children of these newly sanctioned unions reside? Although Botha declares publicly that the Group Areas Act will never go, he spoke similarly of the Mixed Marriages Act only a few years ago. That's how he's having to steer his ship of state. Over the past few months, even the Afrikaans press, traditionally staunchly supportive of the Government, has repeatedly called its policies into question, admitting to previous errors in judgement. Humble pie is also being eaten by State-controlled radio and television. The President now openly refers to Blacks, Coloureds and Indians as 'fellow South Africans'; the death knell thus sounds for another Apartheid sacred cow, the Homelands policy, which in effect has denied South African citizenship to Africans. In short, Apartheid is cracking up. Yet what will take its place?

There isn't a role model to copy because the South African dynamic is peculiarly a product of its own process. Examining the rest of Africa, more of the same tyranny wouldn't prove to be much of a change for the majority, though admittedly black faces would replace white in top government roles.

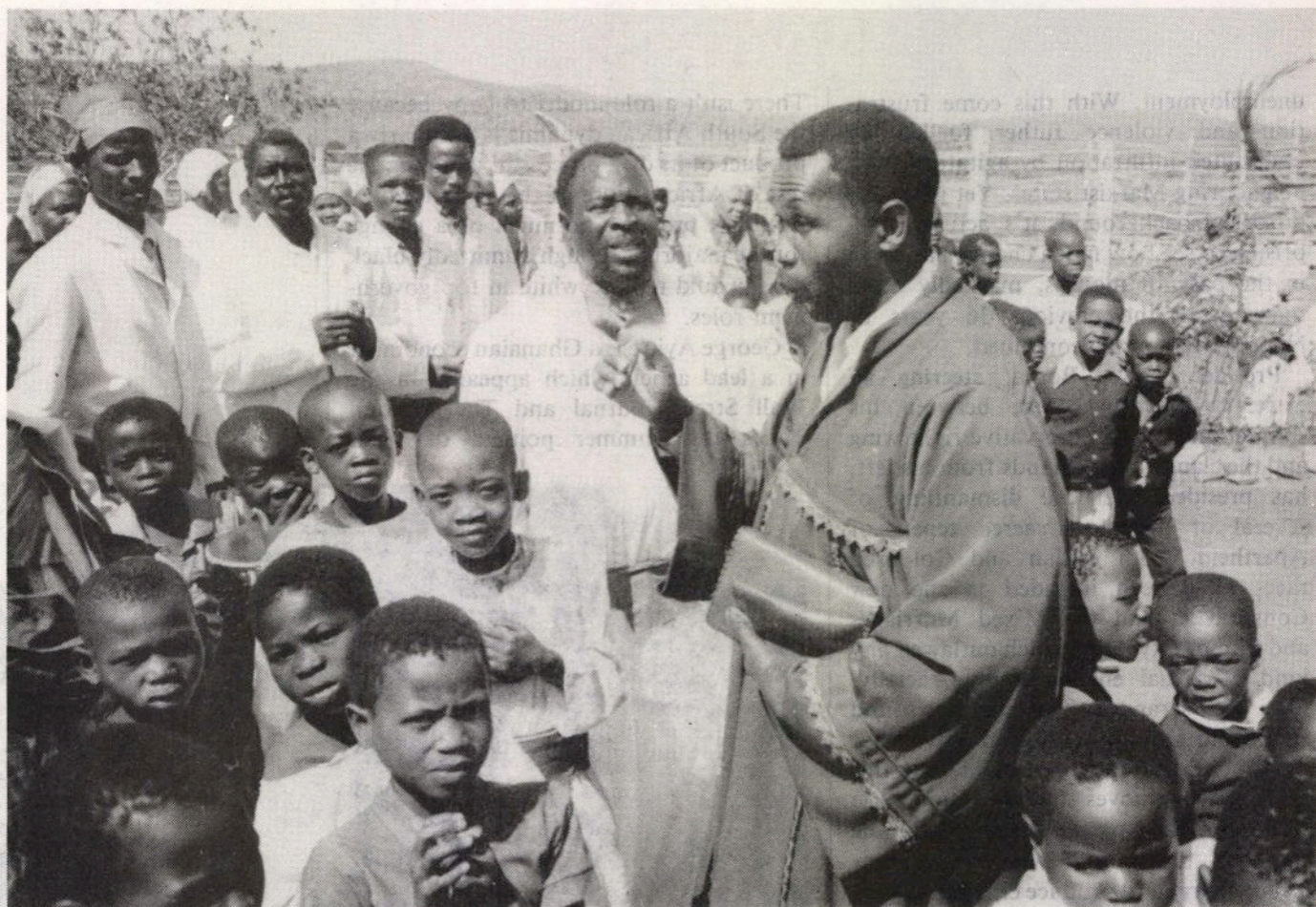
George Ayitteh, a Ghanaian economist, in a lead article which appeared in the Wall Street Journal and The London Times this summer pointed out that



*Absolom and Brother Johannes*



*Graham Saunders, Rob Hitchings, Craig Lawrence and friends with tractor.*



*Absolom with part of his congregation—man immediately to his right is Mr. Nene, fellow minister and close friend.*

*Exemplary of Rupert's "hands-on" application of this vision is the deep friendship which has developed between the Hohenort community and Empumalanga, a Zulu community about 5 hours drive northeast of Durban, Gary Gillespie, who assists Rupert in managing the hotel writes of Empumalanga:*

*"A legend passed on from the founder of this Zulu village indicates that a long 'drought would come to an end when certain white people would put in an appearance, at which time a relationship with the Zulu King would ensue. People from many nations would visit Empumalanga and the purpose for which it had been established would begin to be realized.'*

*Whether the legend is fact or not really makes no difference to what is happening at Empumalanga today. In fact, many people from all over the world have visited there; the drought did break and a strong and clear relationship has developed with the Zulu King, Goodwill Zwelithini. (King Goodwill was in Boston to attend the Human Unity Conference in 1984.)*

*"The village leaders, Absolom and Grace Makhatini, provide a wonderful example of how blending across the cultural and ethnic barriers that are so much a part of South Africa can happen.*

*"There is much yet to happen in this rural section of KwaZulu, but it isn't so much the end result that is important as the on-going, day-to-day realization that we are one in Spirit; that, as well as the onerous policy of separation that is usually highlighted in South Africa, there are people present who know how to transcend the nonsense of separation and come together in productive harmony and true friendship."*

Apartheid is as rife in most other African states as it is in South Africa. Citing current examples, he notes four central factors that prevail in the Apartheid policy. First is a caste system, a separation of people on the basis of colour. Ayitteh points out that although South Africa is unique in pitting white against black, the same principle applies in most other countries on the basis of tribalism. Other characteristics include (2) a dual system of justice; leniency for the powerful and harsh justice for the rest, (3) Intolerance of opposition, (4) Insidious repression of the majority by various means. He's concerned that while the majority of Africa's people 'live under despotic rule', 'virulent condemnation of South Africa without parallel denunciation of tyranny in black African States will only perpetuate the myth of black inferiority'. This but hints at the question of prejudice and double standards, a broad and interesting topic to explore but beyond the scope possible in this brief article. It does at least substantiate the fact that the Democratic ideal of 'one man one vote' generally doesn't apply within black Africa where the vast majority of states, though having embraced Democratic principles at their inception now have adopted One-Party systems or military dictatorships. Because South Africa's population is nearly three-quarters black, it is necessary to see this situation in its African context, rather than in the European or North American context which is usually provided by its critics.

Is further tyranny under black rule the best that one can hope for? I see another possibility entirely, that could not only change the face of South Africa but provide an example for the rest of the world. This all has to do with how we discern the nature of any given problem.

The economist E.F. Schumacher in *Guide for the Perplexed*, divides problems into two groups, those capable of being solved by logic and reason and those which require a new and different perspective. He has called the first category 'convergent' because, given the

nature of the problem, e.g. the need to develop a two-wheel, man-powered means of transport and given some understanding of the basic laws of physics, thoughts, ideas and drawings tend to converge on the design of the bicycle. That problem is then solved and only needs translating into tangible form. We've become quite expert at solving this type of problem, so much so that we rather foolishly come to the conclusion that all problems can be approached in that fashion. Considering the numbers of highly trained specialists in every field, you'd think we'd be well on our way to running out of problems to solve. However, the fact is that as a species we seem well on the way to being totally overwhelmed by them.

Schumacher's second category examines what he calls 'divergent' problems. These are problems the solutions to which become more elusive as the spotlight of knowledge and reason alone are shone onto them. These are inevitably 'people' oriented issues, divergent issues which involve choices between pairs of opposites, e.g. freedom or control, tradition or innovation, justice or mercy. In each case, one can argue either way. Taking a fixed position on one side or the other only seems to bring further polarization or divergence, hence that definition.

How does one then bring about resolution? I've found this comes through taking a central and higher position from which one can see both points of view and inject into them living currents of love, understanding and compassion. On the horizontal line of divergence, caring emotions are certainly triggered, albeit haphazardly, but that isn't good enough. Such flash-in-the-pan emotions must be transformed into consistently held attitudes which no longer waver when emotionally charged buttons are pressed. Perhaps that's the difference between a genuine peace-bringer and a mere slogan-shouter.

In my experience South Africa's problems are not about to be solved through violence, or the external manipulation of

**The ancient African predisposition to welcome the white man as the fulfillment of their racial mythology is now threadbare as is its product, Colonialism.**

sanctions and disinvestment. Although these may appear to be superficially effective these measures tend to further polarize the 'divergent' issues of white or black dominion.

There remains a large reservoir of goodwill amongst the peoples of South Africa, which is never shown on television or reported in the press because it isn't sensational. It's this that needs strengthening through the attitudes we each carry. This unique South African situation requires the unwavering understand-

ing of both sides. Solomon prayed for an understanding heart above all else and to me that speaks exactly of the transcendent position required to bring resolution to conflict beyond the specifics of the issues involved. As a South African, I have a hands-on responsibility to exemplify this approach I'm advocating. The same approach is available to each of us wherever we may live and will make a difference in what happens there just as in South Africa. It's one world, after all. □



Rupert Maskell

Rupert Maskell spent his childhood in South Africa before completing his education in England. He returned to South Africa in 1971 and in 1978, with several friends, bought a hotel near Capetown and there initiated an Emissary community which has become the focus of other related centers throughout Africa. Most of the coloured and black employees of the hotel stayed on to work for the Emissaries and a depth of friendship rare between the white and black races in that part of the world has developed. Cris and Oliver Popenoe speak of their experience of the Hohenort

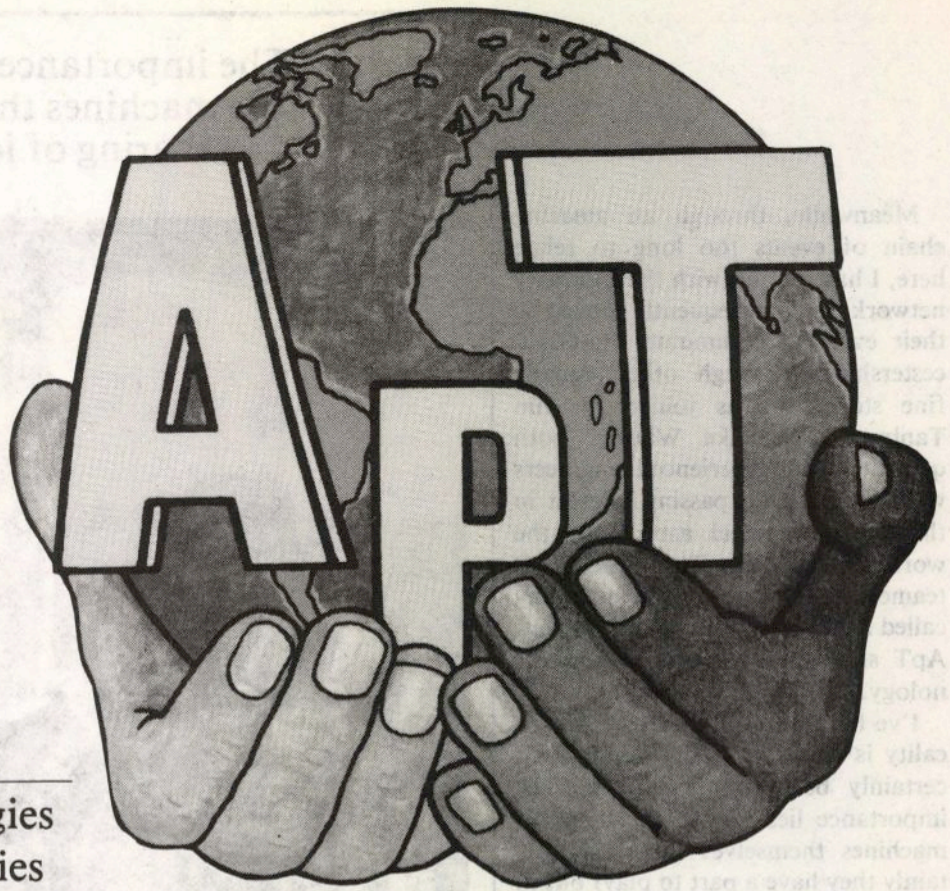
#### *Hotel in Seeds of Tomorrow:*

*'Many people think of South Africa as an international pariah and imagine it is the last place in the world to find a New Age consciousness. After visiting the Hohenort Hotel, our conclusion was that we could think of no better or more important place for a spiritual community. Their location in a hotel and their constant interaction with the public ... seem ideal. While they make no political statements and are, in fact, apolitical, they accomplish the purpose of helping to undermine the apartheid for which South Africa is famous by the quality of their interactions with both the perpetrators of hte system and its victims.'*

Rupert wrote this article specifically for **Communities Magazine** to convey some of the essences and vision shared by multiracial, multicultural community with which he finds himself closely associated.

Is further  
tyranny under  
black rule the  
best one can  
hope for?





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## Appropriate Technologies for Developing Countries

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# APT DESIGN AND DEVELOPMENT

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by Rob Hitchings

**T**he colourful devices were unloaded from the pickup, as a growing crowd of African metal workers looked on. We found some shade under a tree, and began to arrange the props that we needed to make the demonstration. With assurances that all those invited had now arrived, we began to cut and fold the sheet metal we had brought.

A shallow box was quickly made, and disappeared into the crowd for close examination. Next came the transformation of a sheet of steel into a perfect curve, like a leaf in the sun. A murmur of approval from the crowd sounded like a faint breeze in the tree overhead. Finally, the pipe-bending began—demonstrator and observer pulled the silver handle

round together; a piece of pipe the shape of a question mark was held up triumphantly for all to see.

We invited the men to have a go themselves. Polite, and shy, they crowded forward, going swiftly to work. Within minutes, metal was formed into a variety of useful and saleable shapes. The consensus: these machines we could use, today. What's the next step? . . .

The enthusiastic response of many such metalworkers in Africa has been a heartening experience.

It all began back in 1979 while I was working as a freelance designer/inventor in a rather back-to-the-land rural setting in northern England. I had designed and built a sheet metal folding machine with which to make a

grain store for some friends. I wrote to the Intermediate Technology Development Group (ITDG—a UK-based Third World Development charity), asking if they could use this design. They replied saying that they had received requests from two Third World countries for such a design, . . . and so the production of the first construction manual was commissioned. After making two more prototypes, and field testing of the design in Botswana, the manual was published.

The success of the first manual led to the preparation of several more describing how to build and use a sheet metal rolling machine, sheet metal shears and a pipe-bending machine.

The importance lies not so much in the machines themselves but in the sharing of ideas and skills.

Meanwhile, through an amazing chain of events too long to relate here, I had met up with the Emissary network, and subsequently moved to their evolving community in Gloucestershire. Through other equally fine stories I was joined by Jim Tanburn and Mike Walsby, both qualified and experienced engineers with more than a passing interest in the deeper internal aspects of the work I was doing. The three of us teamed up and formed a company called ApT Design and Development. ApT stands for Appropriate Technology.

I've heard it said that true practicality is true spirituality—and that's certainly been my experience. The importance lies not so much in the machines themselves (although certainly they have a part to play) but in the sharing of ideas and skills. The Africans I've met who were fortunate enough to have had some training were mostly trained in western-style workshops with western equipment and western thinking. This often led them to feel that nothing could be done without expensive equipment and detailed designs. Through the introduction of our self-build machines, and particularly through running training courses, we encourage innovation and the vision that whatever is required for the next step is right to hand. There is always something creative to do with every situation, however bad or hopeless it may seem to be.

On our travels Jim and I have met numerous development workers and government officers, many of whom share a rather gloomy view of future prospects. Millions of dollars have been poured into a variety of development schemes which often prove to be totally inappropriate. The projects which seem to really work are those which involve local people right from the start, and largely use local labour and enthusiasm to build their school



or dam or whatever. Often this enhances their sense of community and purpose.

“ApT has grown to be more of a bridge, particularly between our culture and the vibrant energy that Africa has to offer. Working with people allows the formation of links without self-consciousness.”

Our logo, derived from the ‘Human Unity’ conference held in Warwick, England in 1983, symbolises very powerfully the message inherent in our work: oneness, a coming together of all cultures, each with its part to play in nurturing the earth, together. It is a theme which we rarely talk about, preferring to express it through our actions.

There is a longing in all people for the experience of wholeness, and when the rich see the poor and starving on their TV’s or when the poor see the local moneylenders or politicians driving by in their Mercedes, the experience is one of isolation, helplessness and incompleteness.

“Virtually every problem has been the direct result of human nature. Ultimately the technology of itself solves nothing; our presence may”.

As we are all becoming increasingly aware, the world is like a mirror, simply reflecting the fragmentation and isolation which individuals choose for themselves internally. The mental approach of problem solving, whether technical, political or philosophical, has never brought the changes hoped for, and has often made matters worse.

On the surface we at ApT offer, at the very least, encouragement to

*Early in 1984 ApT played host to Chimbo Sosome, who has a workshop at Kenye, in Botswana. Chimbo is shown here working as a trainee on the prototype of a hand-operated machine to fold sheet metal into guttering for collecting rainwater.*

others to be technically more self-reliant and innovative. But it is our underlying sense of wellbeing, of sufficiency, of wholeness, which is most valuable. The world is full of people who do what they can for ‘good’, but who do it with no sense of who they are, and hence a sense of futility. Purpose or meaning is often derived from a chosen career or way of life. Aid organisations proliferate and are as diverse and fragmented as the consciousness of the people who compose them.

Deep down, people know that the

fragmented approach doesn’t work. At ApT we constantly examine our own attachment to what we are doing, saying or even thinking. A deep sense of trust has emerged both in each other and in life as an intelligent creative process which is quite capable of pulling the pieces together if we will just let go of our ‘personal’ ideas and be open to whatever is truly appropriate.

So much has happened since starting ApT to reinforce our trust in this approach. For example the day we decided to advertise for a temporary

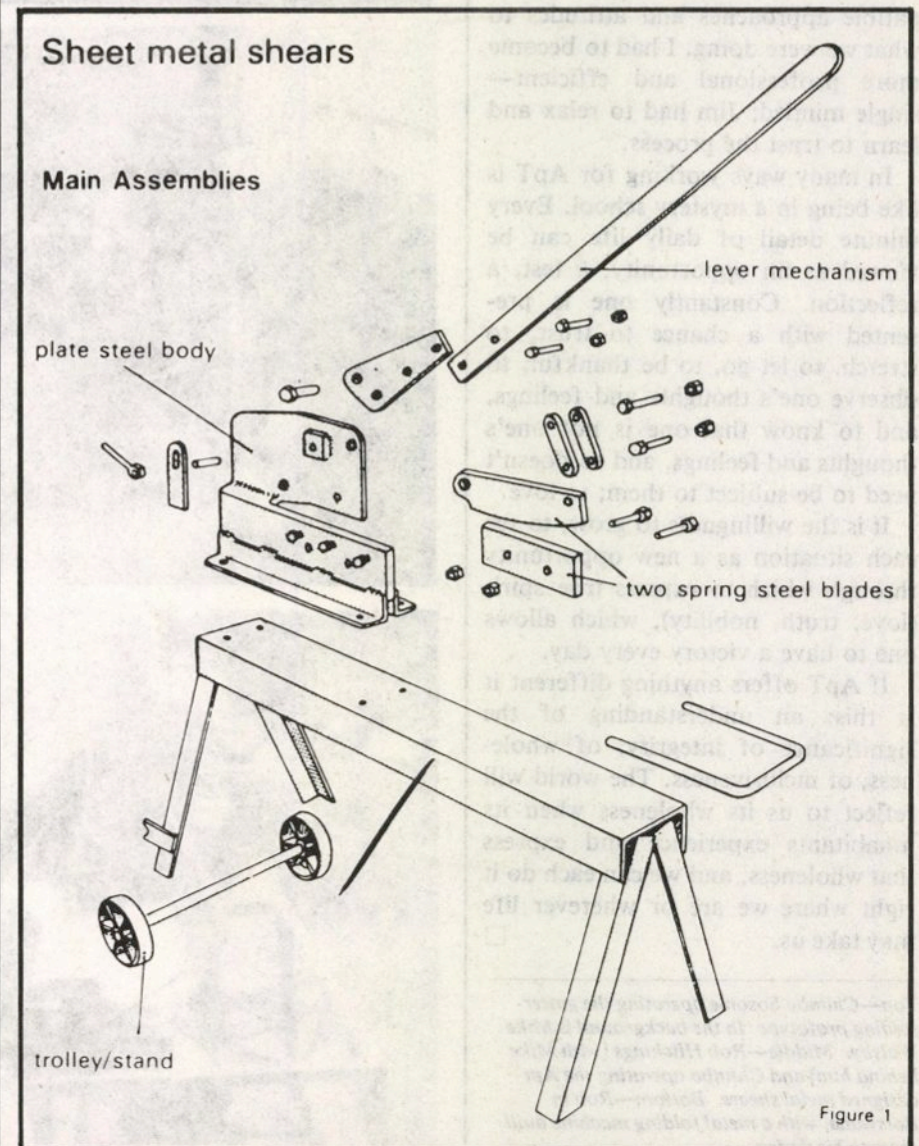


Figure 1

The projects which seem to really work are those which involve local people right from the start. . .

draughtsman, a young engineer phoned up from another part of the country to see if he could do anything for us, as he was going to Kenya in July. As it happened, I too was going to Kenya in July, and the outcome was that he was able to fulfil our draughting requirement and accompany me to Kenya and Malawi. He now works for ApT fulltime.

For me, working in ApT, whether at home with the team or abroad with native Africans, is a dream come true. It wasn't always the case. In the early days Jim and I put in a lot of hours and money, with no income, and worked through seemingly incompatible approaches and attitudes to what we were doing. I had to become more professional and efficient—single minded; Jim had to relax and learn to trust the process.

In many ways working for ApT is like being in a mystery school. Every minute detail of daily life can be viewed as an opportunity, a test, a reflection. Constantly one is presented with a chance to trust, to stretch, to let go, to be thankful, to observe one's thoughts and feelings, and to know that one is not one's thoughts and feelings, and so doesn't need to be subject to them; to love.

It is the willingness to grow, to see each situation as a new opportunity through which to express true spirit (love, truth, nobility), which allows one to have a victory every day.

If ApT offers anything different it is this: an understanding of the significance of integrity, of wholeness, of inclusiveness. The world will reflect to us its wholeness when its inhabitants experience and express that wholeness, and we can each do it right where we are or wherever life may take us. □

*Top—Chimbo Sosome operating the gutter-folding prototype. In the background is Mike Walsby. Middle—Rob Hitchings [with Mike behind him] and Chimbo operating the Apt-designed metal shears. Bottom—Rob in Botswana, with a metal folding machine built there to his design.*



It is a common practice among male shamans in primitive cultures to dress as women during healing rituals. They believe that women are more able to connect with the healing forces of the spirit that lie within the psyche. In the practice of male dominated western medicine, extremely aggressive "masculine" techniques are applied to body and mind to exterminate the evil presence. The evil presence in modern terms would include germs, bacteria, virus, tumors, depression, schizophrenia, and disease of unknown etiology. Drugs, knives, invisible burning rays, electric shock, electric drills, and plastic artificial implanted organs are among the weapons used in a nationally bankrupting 300 billion dollar per year frontal assault on disease.

In their intuitive unscientific way, the shamans are seeking to create a space in the patient into which can be summoned integrative forces. The modern medical doctor is seeking to destroy the presence of the disease.

In our time, a great rise of the feminine principle is being recognized. Actually, this has less to do with sex, than a deeper understanding of the male/female essences that reside within the individual, man or woman. Where tradition or cultural habit have limited the view, the female nurtures and allows an atmosphere for creation. She represents a fertile, safe place for emergence and new life form...Being. The man has represented an aggressive achieving nature; a builder and developer, always doing and quantifying his work. The imbalance of this gender oriented dualistic view has created great internal stress for those whose sex belied their natural tendencies in living. Jung and others have shown that the male/female nature of a human being lies side by side within each, though one aspect appears dominant factors such as sex. Finding the balance in each individual is the ever changing, ongoing process of a lifetime.

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# The Feminine Principle in Healing

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BY MARK ANDERSON

*"The cure of a part should not be attempted without treatment of the whole. No attempt should be made to cure the body without the soul, and therefore, if the head and body are to be healthy, you must begin by curing the mind. That is the first thing. Let*

*no one persuade you to cure the head until he has first given you his soul to be cured. For this is the great error of our day in the treatment of the human body, that physicians first separate the soul from the body."*

Plato

The point of this article is to offer the view that, except in certain situations where aggressive intervention is clearly required, it is the feminine principle, characterized as *the healing heart*, that is required for promoting the healing process.

Before we look at the practice of health care with people, perhaps it will be easier to see all this in metaphor with agriculture, where the aim is for something to grow healthy and whole. *The modern farmer treats the plant, the true farmer treats the soil.* Both seek to extract living whole forms through the planting of seeds in the feminine earth mother. Her fertility is paramount. An organic farmer friend named Robert Stoney, who treats the soil in County Meath, Ireland, told me, "We should live as if we will not be here tomorrow, but farm as if we will be here forever." Over his delicious whole wheat scones, we were lamenting the fact that in modern agriculture the role of soil has been reduced to that of a substance of convenient texture that holds plants in the verticle position while chemicals are forced up their shaft.

This fact emphasized itself to me while driving through back roads in Mississippi. Lost, I stopped to ask a farmer directions. Then I asked him

why he was burning the remains of his harvested field rather than turning the tailings under to create more tilth in the soil. He frowned as he told me that the soil was sterilized through years of chemical applications and that there was not enough microbial life in the soil to break down the fiber before the next spring planting. Rotting and composting could not occur. The place of which I write was one of the most naturally blessed regions on earth, the Mississippi Delta.

The earth is exploited and raped through aggressive artificial means with heavy machinery and expensive synthetic petro-chemicals. The farmer, seeing some symptom or insect on the crop, simply applies various chemicals to the plant to exterminate the symptom. The symptom was there for a reason. As said in Proverbs, "*The curse causeless shall not come.*" Kill the curse, forget the cause," is the modern reply. The skill of the farmer to read the signs of his soil and crops, know the seasons, anticipate the stress of the environment on the soil and crops, naturally fertilize and return substance to the soil, skillfully rotate the crops, use trees for wind breaks and to hold the water table high are among the true healing rituals of the successful farmer. Through the plant, the fertility of the



I took these photos in the Punjab of India. This is an example of the powerful feminine principle in healing. Here Dr. Bahan is offering therapeutic touch, attunement, with a 108 year old Sikh holy man. When we entered the room the man was in a deep coma like sleep, quite ill, and consciously unaware of our presence. After about 10 minutes of quiet intensity he awoke and turned with prayerful hands of thanks. He was refreshed and alert, indicating that he felt the energy of a "wonderful presence." His years of developing a receptive tranquil heart and Dr. Bahan's years of developing a non-aggressive radiant form of energy-release allowed the life chemistry for east to meet west with healing. The feminine principle relies upon the heart's ability to receive and release. We then moved to another room to offer attunement with the Sikh's 85 year old son.

earth is drawn up powerfully from the darkness below the surface (the unconscious) upward through the plant responding to the light and air above the surface (the conscious).

All the nutrient mineral substance that appears at harvest above ground has been drawn and processed from below. In this way, the lower mineral kingdom is raised to the higher vegetable kingdom, where it can have opportunity to rise again to the animal and human kingdom, unless it is diseased. If what is being drawn from below is deficient, what appears above is prone to disease. Thus, nature's sanitation department—in-

sects, bacteria, fungus, etc.—comes to remove from the scene forms unfit for higher consumption. Chemical poisons block this natural defense against deficient life forms. As the soil becomes weaker, the masculine aggressive approach must be applied increasingly in a struggle to tear from the womb of earth the abundance she would otherwise freely yield. The feminizing of agriculture (currently called "organic gardening") does not picture women plowing the fields, but sees a process of cooperation with the growth and development cycles of life at the level of soil and plants.

We call ourselves "human beings."

The "human" draws from the word humus, the prime element in healthy top soil. The "being" draws from the invisible cosmic presence in the soul. Now see the health professional as a farmer and the patient as the plant. The patient is ill. What does the doctor treat, the symptom or the person? Prince Charles said it so well in a speech to the British Medical Association:

*"By concentration on smaller and smaller fragments of the body, modern medicine perhaps loses sight of the patient as a whole human being, and by reducing health to mechanical functioning it is no longer able to deal with the phenomenon of healing..."*

*"Through the centuries healing has been practiced by folk-healers who are guided by traditional wisdom that sees illness as a disorder of the whole person, involving not only the patient's body, but his mind, his self-image, his dependence on the physical and social environment, as well as his relation to the cosmos..."*

Later in the address, Prince Charles asks how the doctor responds to an ill psyche disguised as a sick body. I believe what the Prince is saying is "treat the soil not the plant."

In crisis medicine, a patient enters the emergency room with a deep physical wound. Something heroic and aggressive must be done to stop the hemorrhage and threat of infection right now. Obviously, how the patient got on with his mother or what his diet is like is not quite relevant. Something aggressive is applied to the passive body. But in *creative medicine*, where the healing crisis is not momentary life and death, the more classical concept of *healing* now has time to be implemented, dealing with the cause not

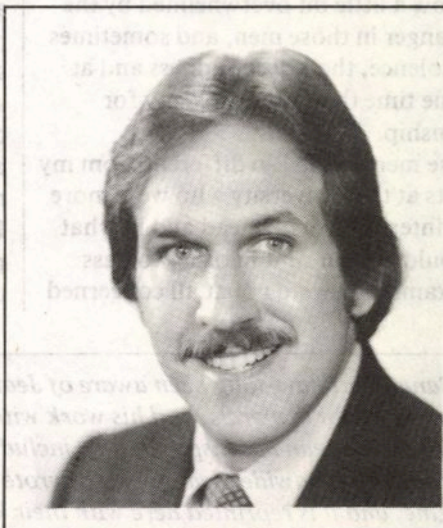
the curse. This is the feminine side of health care. It is the origin of the word "nurse," which means "to nourish." The soil of the patient's body and mind must be fertile with essential factors which when processed internally can then be drawn out, causing health, displacing disease. Diet and nutrition is a key factor in this, akin to the shape of the soil. *Nutrients fertilize the flesh.* The vitamin, mineral, enzyme, amino acid composition of each cell provides the feminine receptive potency for the life forces moving from the inner realms of the spirit and psyche. All physical healing can be seen actually as spiritual healing; no healing can occur in a corpse. What is vacant in a corpse if not the spirit of being of the person? One cancer specialist calls love a medicine. Unscientific? Romantic? Only because scientists cannot measure love, and therefore miss the *heart* of the matter. Let them study the kiss of a mother to her child's scraped knee, and the instant relief afforded. Did the response of the child trigger release of endorphins from the living drugstore of the brain and endocrine system? Could a mother's kiss be prepackaged and sold over the counter? The mother put nothing into the child, but drew something from the child. That which was drawn was able to be drawn by the feminine principle of response, rather than the masculine principle of action. Understanding and living this principle, Dr. William Bahan once said, "There is no such thing as an incurable illness, only incurable people," ie: people in whom the feminine aspect of response was not internally cultivated.

As stress tears the fabric of consciousness like never before, a look here at the feminine/masculine approach seems vital. Chemical tranquilizers can artificially calm people down. The phone still rings, but you can't hear it. Calcium, magnesium

and potassium also have this effect but without mental blurring, toxic side effects and physical addiction. The right kind of music can also be a salve for stressed nerves, as many are finding out. The chemical approach is the aggressive male dominant one. From there we move across the spectrum with minerals and music (elements from the earth mother and vibrational tones). In the story of David and Saul, only the harp of David could sooth the vexed spirit in Saul. But David was no pansy with his music and soulful psalms. He conquered all the enemies of Israel and became king. What he had developed was balance so that his male and female aspects could appropriately dominate as needs arose.

Among the most encouraging examples in the rise of the feminine principle in healing that I see today, is the growth and acceptance of the classical laying on of hands, currently being dubbed "therapeutic touch." Not surprisingly, this is currently emerging through nurses, representing the feminine, or heart of medicine. Laboratory tests in several hospitals show that among the benefits of this non-invasive technique are increase in blood hemoglobin, relief of pain, decrease in anxiety and alteration of brain waves which show

deep states of relaxation. Those involved are receiving much training in the areas of perception and sensitivity. Though natural and inherent within, in our present masculine high tech madness we have lost almost all touch with the physician within. We are embarrassed by the simplicity involved, believing instead that only the applications of our mind through technology can make it so. Why has the feminine side been so dishonored? In an age when we can guide atomic warheads through the heavens to destroy the earth, simple solutions have been overshadowed by our love for high tech fascinations. But if we pause to look at it, the most advanced expressions of high tech are going on inside the living organism we call ourselves, transforming energy into life and matter into living flesh. The unrealized power and perfection of the alive and whole individual is the measure of our greatest failure. But for a life-saving quality of the feminine principle, all is certainly lost: *forgiveness*. This is not mere human circumstantial forgiveness, but an ever radiating giving of the healing energies of life—renewing, regenerating and reborn in the moment. Men and women have much internal gardening to do in this area. □



*Mark Anderson is President of Standard Process, West and a nutritional consultant to doctors. Mark has written and lectured extensively on nutrition and related fields, and is a Trustee of The Whole Health Institute. His article which follows, reprinted with the permission of Healing Currents, the newsletter of WHI, is indicative of a fresh wind beginning to sweep through the healing professions. The Whole Health Institute has developed out of the International Emissary Community, in particular, Sunrise Ranch near Denver, Colorado.*

# The story of L'ARCHE

I did not want L'Arche to be an institution but a community where each person had his or her place, where we could work, grow, celebrate and pray together.

BY JEAN VANIER

*Reprinted with permission, Resurgence Magazine, Ford House, Hartland, Bideford, Devon EX396EE England.*

**I**n 1963, I was teaching Philosophy at the University of Toronto. While in France, I went to see Father Thomas Philippe, a Dominican priest whom I had met some years earlier. At that time, Father Thomas was chaplain to a Residence in Trosly-Breuil for 30 men with a mental handicap. It was the first time in my life (I was 35) that I had met people who were mentally handicapped. I was amazed and bewildered, and somehow a little bit overwhelmed by the cry of anger in those men, and sometimes even violence, their deep sadness and at the same time their incredible cry for relationship.

These men seemed so different from my students at the University who were more or less interested in my head and in what they could get out of it in order to pass their exams, but were not at all concerned

by my person. These people I met in Trosly could not care less about what was in my head and about philosophy; they were interested in my person. It was obvious that they craved for friendship, for a relationship where they would be seen as unique. Somehow their cry evoked something deep within me at the same time that I was overwhelmed by their needs.

That is how I became interested in the plight of these people and began visiting asylums and hospitals. In them, I saw many men and women living in crowded and most unbearable situations.

And so it was that a few months later I bought a house in Trosly and invited two men to come and live with me. Both had mental handicaps. Neither had any family as their parents had died. They had been put into a rather dismal institution. We started living together in a small, somewhat dilapidated house. We began to discover each other. They had their anger and fears but also their hopes. I too had my anger and fears but also my hopes. Little by little I discovered the immense pain hidden inside the loneliness they felt, their broken self-image, because they had

*As a Canadian I have long been aware of Jean Vanier, the son of one of Canada's former Governor Generals, and his work with the mentally handicapped. The L'Arche network which Jean has inspired, now includes 70 communal homes for the mentally handicapped worldwide. Jean recently wrote the following article for Resurgence Magazine, and it is reprinted here with their kind permission.*

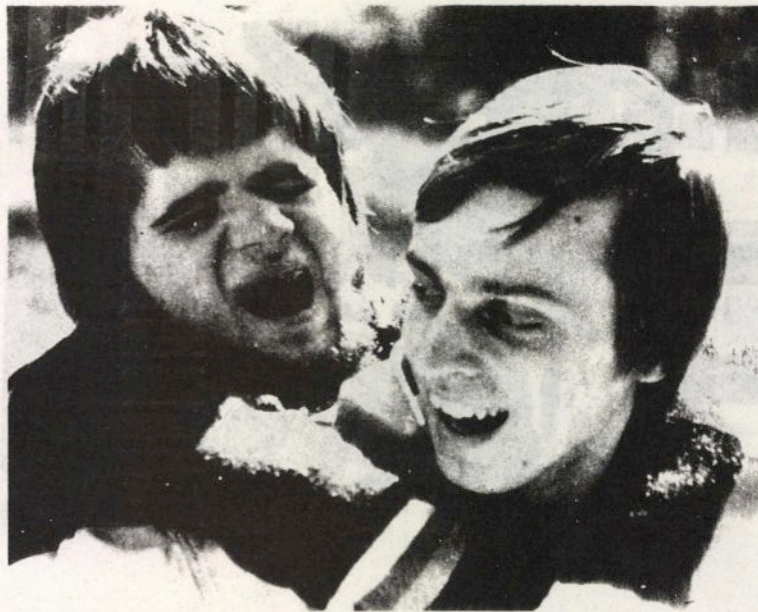


been pushed around so much in life and had received so little respect. I also came to know their incredible goodness.

Other people came to help and so we were able to welcome more handicapped people. My idea was to create a little "home," a little family, especially for those with a mental handicap who had no "home," no family. I did not want "l'Arche" (the name given to that first home) to be an institution but a community where each person had his or her place, where we could work, grow, celebrate and pray together.

The French government recognized us quite quickly. It needed places to welcome people with mental handicaps. We were thus able to buy another home in the village and little by little grew bigger. There are now some 400 people in our community, in many small homes scattered throughout Trosly and the neighboring villages. Each home is as independent as possible. We also have workshops and teams that work in the garden or in maintenance.

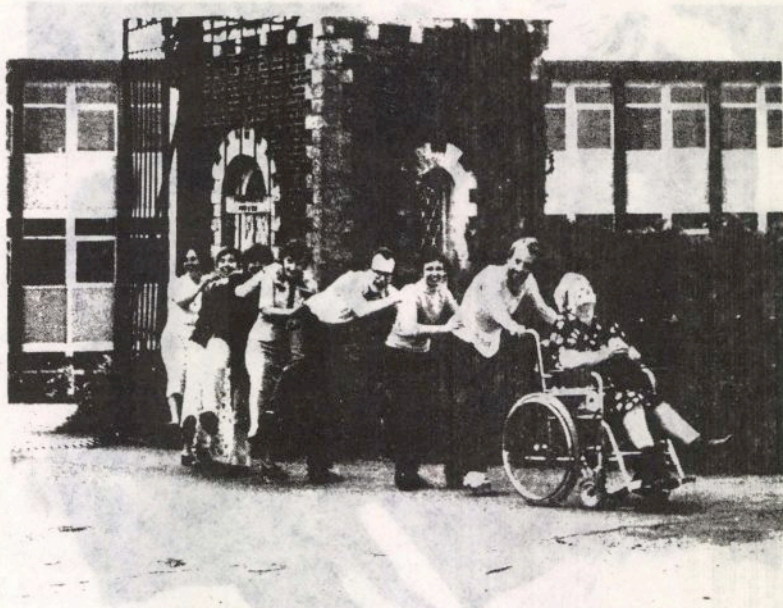
People from other countries came to visit or to live with us for a while. Some were deeply touched by their experience here and, in union with us, began to found similar communities in their own country. And now in 1985, there are 70 communities in 16 different countries. We have a little community near Ouagadougou in Burkina Faso where we have welcomed 4 children who had all been abandoned. We have started a school for them and for some of the handicapped children in the area. There is a community in one of the slum areas of Tegucigalpa, in Honduras where we are trying to serve the needs of handicapped people there. In the center of the seething city of Calcutta we were given a house and the basement of a church for a workshop. We have communities in Scotland and Ireland. In England there are four communities, in London, Bognor Regis, Liverpool and near Canterbury. Each one is inspired by the same spirit and lives according to the same principle: to create



*Yvan and Hughes, l'Arche, Trosly*

community, "family," with people who have a mental handicap.

All these communities are grouped together in a rather loose-knit federation. Juridically each community is independent, but we all belong to the same large family of l'Arche. The inspiration at the basis of each community is definitely religious, but the ways of expressing the love of God may be different. I myself am Roman Catholic and the first community of l'Arche in Trosly was inspired by my faith and by the faith of Father Thomas Philippe of whom I spoke earlier. We wanted the community to be a place of love and hope, of sharing, a place where people could meet Jesus and find peace of heart and forgiveness. We wanted l'Arche to be a place where the poorer person was at the center and not the "helpers." In England our communities welcome predominantly Christians from the Anglican tradition. Very quickly our homes there became ecumenical. In one of our communities there are different Christian traditions represented. In India our communities are essentially made up of Hindus, Moslems and Christians. Yes, the orientation is always deeply religious, our differences are sometimes painful, but we are



*A moment of joy, Le Toit, Brussels*

learning that the poor can call us to unity.

Many things happen in our communities. There are crises of all sorts. Some people need good psychological help—some take a long time to find any peace of heart or healing. Some like to work, others hate it. There is joy, there is pain; it is the joy and pain of living together.

Most of the people we welcome are called to be with us all their lives but this depends, of course, on the gravity of their handicap. A few leave and get married, but the majority are much too severely wounded to do this. Assistants come for periods of one to two years, and growing numbers are putting their roots down in community, making a life commitment to the family. This, of course, is essential. There are so many people in institutions or living more independently in apartments, who are yearning for a network of friendship, a community life. They have contact with professionals prepared to work with them and who do a magnificent job. But there are few in society willing to climb down the ladder of success and become a brother or a sister to a person with a mental handicap.

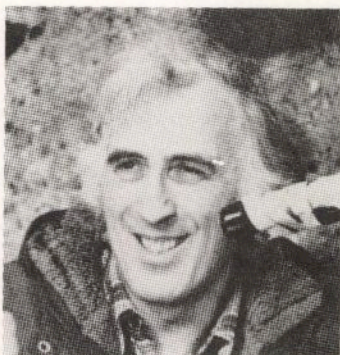
It is very taxing to live with people in deep anguish and distress. Experience at

l'Arche has shown us it is also important to care for the "carers." Assistants, too, need to be accompanied and helped in many ways, particularly if they are called to put their roots down and stay the rest of their lives in a community. With 20 years experience now we clearly see they can only do this if they discover the person with a handicap is a source of life and strength for them; if they themselves are not there just to "do good" to another but also to receive something from her or him. They too are called to live in community and be nourished by those at the heart of the community.

Our society frequently sees the world in the form of a ladder: there is a bottom and a top. Everything and everyone encourages us to climb that ladder, to seek success, promotion, wealth and power. At l'Arche, in living with our wounded brothers and sisters we are discovering that to live humanly it is not that ladder we should take as a model, rather, we see the world as a body with many different parts. Each is important, even the smallest and weakest. No one part can say it is the best, that it does not need the others. Each part is made so that the whole body will function well. And in the body, the weakest members know they are needed and important. Isn't this at the heart of the message of Jesus?

Those with mental handicaps who come to our communities are called to rise up and discover the beauty of their beings and their capacities, no matter how limited these may be. Those who come to help are called to what is most beautiful in their own hearts: the capacity to be present for little people, to give life to those in distress through their love. And thus the body is formed. We discover we are linked together.

And because we are linked together, we learn to forgive each other for we can so easily hurt one another when we live together. We learn to celebrate the fact that we have been called together. Little by little, we become people of joy because we are people of prayer, people of covenant relationship. □



*Jean Vanier*

BY OTTO MUNTERS

Reprinted with permission of *One Earth Magazine*, Vol. 3, Issue 6.

*I met Otto and Roel van Dynn at the Memo headquarters in the central business district of Amsterdam two years ago. I was impressed with the scope of their nation-wide network of collectives and cooperatives and in a more personal sense, with the quality and character of these men. Though their schedules haven't permitted them to write an article specifically for *Communities Magazine* they offered the following article excerpted from a presentation Otto gave at Findhorn, in northern Scotland. Otto has been instrumental in setting up an alternative 'bank' in Holland which raises and channels money to promising new age business projects.*

I became involved in economics by chance. I was living in a community called Hobbitstee in Holland where at first we made our money by making candles and then by delivering fresh water to Amsterdam. It became our ambition to buy more land and build houses to develop an alternative village. To raise the money we turned our small candle craftshop into a candle industry by building the industrial equipment needed to make hundreds of candles a day. The profits enabled us to buy land, to start biodynamic farming and to build houses. We were also able to buy a printing press and to start our magazine *Waterman*. We raised good capital and our debts totalled only about ten percent of the value of the foundation. Hobbitstee thus developed a strong economic base.

Since we wished to use our magazine to spread alternative ideas and to affect society, I became interested in looking at the economy, which is quite a dark area. I found that our industrial economy is expected always to grow, otherwise it is considered to

# Goodness in Guilders

## Blending business and love

be ill; also, that in order to leave poverty behind, 'greed and jealousy become our gods. These 'gods' are strong driving forces to base an economy on, because they really work.

I was inspired by the thought that perhaps the driving force for a new economy could be love, love as responsibility for ourselves and each other, for our planet and for nature. In the western countries we have had the chance to fulfil our material needs, so we can now look at our non-material needs, like self-development, taking responsibility and living in a creative way. In a new-born economy, at first small-scale but with the capacity to grow, love could be the motivating factor. When we turn to the inner source of love, we can find new directions about what to do in the new age and how to go about it. I believe this new economy is being born in our hearts now.

This doesn't mean we have to throw out all the knowledge of the present economy. What we need is a new interpretation of it. The existing economy can give us a lot of tools to use in making our businesses financially sound. It is important to have an understanding of how the established society works because if we don't master it, we can be caught out by regulations like taxation laws. But

by studying it we can find out how to make its systems work for us, not against us.

I began to explore these ideas in articles in *Waterman*. Our businesses, I felt, could be schools for learning how to work together, to make shared decisions, to master economics and to exercise love. In them we could both realise our ideals for a better society and do something which could earn us money. We could learn to fulfil the real needs of society instead of creating needs, and to use resources without wasting a lot of energy.

Out of these ideas came the creation of the Memo Foundation in 1976. At Hobbitstee we were again wanting to buy more land and build more houses, so we asked our readers to lend us the money. We couldn't get a bank loan because, although we already had more than half the money we needed, they didn't trust our ideas. Our appeal was so successful—much more money was offered than we needed—that the idea was born to start an alternative bank so that this obvious willingness to contribute to new emerging projects could be channelled to people who it would help.

Before beginning to lend money and invest in Memo companies we collected a capital base, £20,000 in

## I found that our industrial economy is expected always to grow, otherwise it is considered to be ill . . .

guaranteed funds. We also asked for help from economists and people experienced in the business world, and established a network of advisors throughout the country and an advisory service to help people setting up Memo companies. In 1978 we organized the first Memo exhibition where 150 Memo companies exhibited and over 1500 people attended. At the next exhibition there were five or six hundred Memo companies. At first Memo was a volunteer organization with a secretary in a shed behind a house, but we soon opened up an office in Amsterdam just opposite the stock exchange, right in the business centre, and began the Memo Investment Fund.

In developing the Fund, we had to choose whether to be under Dutch law—under the Dutch Central Bank—or whether to remain an unofficial bank. If you work with loans you are under Dutch laws, and we prefer to work with shares in capital as an association or corporation. This way every member participates, their capital belongs to them and to the network, and it supports good communal projects. The Fund is constructed so that people can exchange shares, their money is guaranteed and they can get it back, but we don't pay interest, so they may even lose some money. But there are enough people who have more interest in the good society than in personal gain, so it is not a problem.

The idea of the Investment Fund is to lend money for fixed terms and at fixed rates of interest, the minimum term being one year and the maximum interest rate five percent, with the borrowers making their own choices. We give relatively small loans of around £2,000 or £3,000 because we are working with small-scale companies that don't need a lot of capital. We now have about £100,000 in the pot and our experience so far is that we have always



been offered more money than we can handle in a sound way. The level of money in the pot is always fluctuating and we have a safety margin by which we measure how much money must stay liquid and how much we can safely lend out. We have already granted loans to about 50 different companies. People often don't realise that financial help is available, in spite of our experience that there is more capital than there are entrepreneurs.

What Memo mostly does is give

financial advice. People who are unemployed generally have a lot of time to think about what work and what kind of life they want, so when they come to us we help them create their own kind of work. Also many highly-motivated people with good and well-paid jobs join the Memo movement. There are 2000 Memo companies at present and this creation of employment has opened many doors in the government to us. Five different governmental departments have given us subsidies which means

. . . in order to leave poverty  
behind, greed and jealousy become  
our gods.

we have gained entrance into official circles, have got to know people there and have found appreciation everywhere.

The Memo Foundation no longer works only from Amsterdam. A lot of small groups have formed local networks of Memo enterprises. When people want to start ventures and need money, we bring them together in a local circle of members to create a support system, as well as a central organization and administration.

We have recently published a Memo guide listing more than 2000 companies in different 'branches.' Many deal with food, producing and distributing it, selling it in restaurants, baking, making teas, and it is a very well-organized branch. A graphic branch deals with studios and print-shops, book binders, publishing houses, magazines and book stores. A recreation branch exists covering activities like theatre and music. There is a building branch, with painters, plumbers, blacksmiths and renovators as well as large building companies. One very large branch consists of artists and craftspeople who make furnishings, pottery glass, leather, textiles and iron stoves, and some are quite industrially based. Another branch is concerned with energy, as well as advice bureaus. Some Memo companies make bicycles, not new ones but recycled old ones. This branch is developing slowly because technical companies need more time to develop. There are also firms that do the book-keeping for other Memo companies.

The Memo Foundation itself in Amsterdam now employs ten people. We do advisory work, publishing, networking, producing guides and writing the Memo papers which contain both a lot of new age ideas and how to earn your income with them. Some activities give us profits, like mediating with insurance. But our main focus is to help people

starting businesses and to develop the Investment Fund.

**H**ow can we all contribute to creating an alternative economy? Firstly, we are all consumers and new age businesses cannot exist without conscious consumers who will take their products and services, even if these are sometimes a little more expensive. After all, the inner quality is higher, since they are made with a different approach and are helping the new economy to emerge. Secondly, we also contribute to the economy through our work and it is good to think about what or who we serve through our work. Is it in harmony with the way we feel? More and more people want to change the way they contribute to society through their work, and there are many possibilities for creating your own employment and earning income through it. Sometimes it may mean a financial sacrifice. Most of the 4,000 people who work in our Memo companies currently earn only a minimum income. Thirdly, we can contribute to a new economy as money-savers, by putting our money in the right places, places where it will work towards creating a planetary economy and a new age.

All of us can take initiative in these three areas. But for communities working to establish a strong economic base, it can mean facing more specific problems. For instance, individual needs are often not adequately met. In Hobbitstee we have needed the money so much for the actual building of the community that there has been little personal income, and it has been ten years, for example, before I have been able to travel. Families in communities have particular needs for money, especially those with older children, and of course we need a full family life in our communities and don't want them leaving for lack of money.

Another problem is how to generate money for the community as a whole. We have to think, first, about what we want the planetary economy to be, so that our activities can help to heal the present economic situation. Hand in hand with this rethinking goes practical work, which in communities could take the form of establishing small productive units and giving a lot of responsibility to the workers within them. If they need funding, the community could lend them money, but the people involved would be responsible for earning an income and being productive.

This can be very educational. Those involved have to learn how to use the tools of the economy and to build a sound economic base. It requires commitment: it takes some years to make a company successful and you cannot get anything out of it if you only work in it six months or so. An important thing also is to find a balance between creativity and productivity. People often like to do things that express their creativity, and just producing things can be very boring. But doing boring things is a learning experience too, learning to undertake and finish something, and to take care of our own economic maturity. Sometimes communities are a kind of protective umbrella where some people avoid taking responsibility while others end up with a lot of financial and organizational responsibilities. Dividing into productive units and adopting a more cellular structure can help solve this problem.

There is still much to explore, but from all our experiments so far it is clear that if we do some good re-thinking we can find new and different ways of communal structure and profit-sharing, where both individual needs are met and the whole is benefitted. We can create our own financial systems and energy flows, and avoid the errors of the old system while operating side by side with it. □

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By Rick Hudson

**E**ach time I set sail for the open Atlantic or the more placable English Channel to initiate another ten day intensive aboard a small yacht, a smile rises from deep within me. Though I've run this course many times each one is a totally new experience and invariably provides the perfect crucible for change. When you leave ashore your background, your qualifications, likes and dislikes and other accoutrements, all that remains is your real I-ness within with its unique, magnificent qualities of character and genius. A transformation in personal experience invariably occurs and a sense of oneness with others and all of life appears. A sure sign of this is the tangible spirit of friendship, harmony and ease that emerges by the end of each course.

Our activities are not achievement oriented. They provide the context and catalyst for change and growth. Success depends upon the willingness of the participants to blend as members of a team placing interests of the group and the boat before their own, in a deep spirit of

*Le Marsouin, one of the sailing vessels used by Educo of the Sea.*

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# Educo of the Sea

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Never do we set out intent to sail *to* some place, only *toward* it.

agreement. The wilderness environment of sea, and shore provides an environmental proving ground guaranteed to be unpredictable and which cannot be manipulated.

Heading out to sea we can never foretell what conditions will be. Whatever they may be, to travel safely we are required to function in harmony with the elements—with the ever-changing interaction between wind, tide and sea. Never do we set out intent to sail *to* some place, only *toward* it. I have found to do otherwise is to manipulate events and circumstances thus inviting disastrous results. It is necessary to be flexible, open and sensitive, and willing to do the right thing no matter how uncomfortable it might be.

If, in the middle of the night beyond sight of land, a gale blows up and you don't like it, you can't leave the boat, walk ashore and put your feet up before a nice warm fire. The challenge of the sea courses is to meet the circumstances which present themselves right where you are without sliding out from under or changing them to suit yourself. Taking such personal responsibility for your experience, expressing your noble qualities of

character, a deeply fulfilling experience of purpose and victory is inevitably known.

For me the sea symbolizes the subconscious of humankind and beautifully exemplifies male and female essences acting in harmony and complementation. Becoming more aware of these essences through being so close to the

elements has drawn me to be more sensitive to both aspects in myself, as I have seen it do in others. This occurs as I—and I believe this is true for everyone—allow myself to move in harmony with the pulsations, rhythms and moods of the sea, more broadly of life, in a sensitive and intuitive and intelligent way. □

*Rick Hudson, Ph.D. has been connected with the sea as a scuba diver, a boating and yachting enthusiast and as a professional marine biologist for more than 20 years. Rick lives in an Emissary community in Mickelton House, England where he currently works as a carpenter and cabinet maker and is becoming more involved with outdoor experiential education.*



*Rick Hudson, Carole Brown and Ted Tyrell on Educo of the Sea*

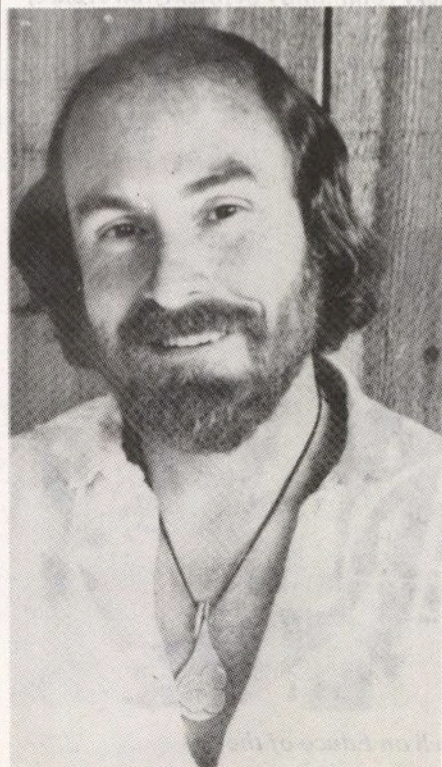
# I-ness

## We-ness One-ness

BY DANAAN PARRY

*Printed with permission from the Holyearth Journal, Spring 1985, Vol. 3, no. 1, Danaan Parry*

*Danaan Parry is the Director of the Holyearth Foundation and is actively involved with citizen diplomacy particularly between the United States and the Soviet Union.*



It's Belfast, in Northern Ireland. I have come down from my conflict resolution work at Corrymela Reconciliation Center near Ballymeena, to spend the weekend in the city. It's a rare, sunny Sunday, and my Irish friend has promised to walk with me through the Shankel.

The Shankel district is the protestant ghetto of Belfast. It is separated from the Catholic ghetto by what is now a scarred, partially burned-out no-person land of 2-3 blocks. It stands as a sad testament to hundreds of years of hatred. Something in me knows that I must understand all this if I am to be more than another "expert," another voyeur in this troubled land.

And so we walk the streets of the Shankel. Sun shines on hastily painted graffiti demanding the release of the H-Block seven. Children play at guerrilla warfare in bombed-out shops. Ahead of us, a young mother pushes her baby carriage, and life goes on.

Suddenly, swiftly, from behind us, a British Army armored personnel carrier appears. The heavy metal hatch of the vehicle clanks open, and now there are four British soldiers, boys, it seems, with Ouzi machine guns. One has his in my ribs, one has his pointed at my friend, one is pointing his weapon at the young mother, and the fourth scans the rooftops ready to open fire on any would-be sniper.

A British officer emerges from the armored vehicle. His thin, tight, fully uniformed frame steps to the mother. He clicks his heels, tips his hat to her, then reaches into the baby carriage. With one hand he raises the baby, and with the other he searches the carriage. He returns the baby to the carriage, clicks his heels, and with another doff of the hat he is back in his steel machine. The soldiers quickly follow, and then they are gone. All this takes no more than one minute.

And now the mother is out in the

middle of the street, crouched low in some primal position. She is screaming from those hundreds of years of resentment. Over and over she screams at the disappearing dot of armored vehicle . . . "bloody British bastards, you blood British bastards."

And now I am out in the street, and I am screaming. Somehow I have plugged into the rage, the hatred, the fear, and I am screaming from a place so deep in me that it feels ancient and cellular and very, very dark. With that small part of my rational mind that is still functioning, I am aware that I would like to cause pain to something, anything! And then it is over. I am looking now at the young mother, she at me. Her baby cries. The sun shines.

I am aware of only two things. One, the surface thought, is that this is very hard on my ego-image of who-I-am. Here's this hot-shot conflict resolution expert from the States come to help these folks, and he's out in the street engulfed in primal rage.

The other awareness, much deeper, is that as I look at the young Irish mother I am feeling a connection with her that is so intimate, that the boundaries between us are dissolving. And I look at the baby, and at my friend, and I am experiencing a totality of connection with them now, that can only be described as that oneness-state that I, for years, have only talked and lectured about, but never really experienced. All of the walls, all of the protection-borders that I have erected for all those years, they are crumbling, and I am left in total communion, at-one with these people. And as I stare down the street, I am aware that I feel this same intimate connection with those soldiers, that British officer. My God, I don't *want* to feel a oneness with that officer. But I do. I feel him, know him, as me. I feel his pain, his fear, his isolation. And I feel mine. We *are*



one, beyond any trite new-age idea of what that means.

This isn't fair. I had expected that the experience of oneness would come while in meditation, with a candle glowing and incense burning. But in Belfast? In the middle of the street, drowning in fear and rage? YES.

Something has shifted for me since that moment. What feels like a cellular learning occurred there, and it hasn't all bubbled up to my biocomputer yet. What I do know, is that oneness is not "nice." It's also not "not-nice." That totality of connection involves both the Light and the Dark, both faces of God. It embraces all of the love, goodness; hate, fear and pain that make up our collective experiences of humanness. And if we are not open to embracing it all, then the universe is stuck, unbalanced, and somewhere, someone or something has to bear the burden of this imbalance.

If we learn to resolve the darkness and the light within ourselves, we can, as individuals and collectively, stop projecting confusion and fear onto others.

### PLANETARY BALANCE

I believe this is exactly the dilemma that exists with the United States collective consciousness and the Soviet Union collective consciousness. The U.S. is stuck in "I" and the S.U. is stuck in "We," and neither of us is willing to own the dark side of ourselves. We each demand that the other be the darkness, because we can only allow ourselves to be the Light. And so, for each, our own denied, repressed darkness rules us.

As I travel and work in the Soviet Union, I experience a culture that has a delightful family feel to it. There is a sense of belonging, of being a part of a living organism. People *do* care about each other, they feel their connection. I love it. I hunger for that feeling in my own country.

But stay a while, and you begin to



"NOW, BOYS, YOU'RE GOING TO HAVE TO LEARN TO GET ALONG!"

feel the other side of this "one big family" experience. Repression. "Be like the rest; don't color outside the lines." Individual initiative is a threat to the collective norm and is not appreciated. Nurturing becomes smother-love; the "We" has gone too far.

When I return home to the U.S., I am always so grateful for the freedoms we have. Here, coloring outside the lines is not only tolerated, it is highly affirmed and rewarded. My sense of "I can do it" comes back to me, and my creative juices once again begin to flow.

But then, in the midst of my revelling in "I-ness" I start to feel the competitiveness that subtly separates me from my brothers. My attention shifts to my "feathers," which must be more attractive to the female than "his" are. My creativity must not simply flow, it must perform. No family feel here; more likely me against you. At best, us against them. The loneliness and frustration of "I-ness gone too far."

### THE BLEND OF I AND WE

Airplanes are wonderful. They lift you high above it all, give you a chance to breathe between realities. Over the north pole, from Leningrad to San Francisco, I find myself laughing at the sad joke of U.S./S.U., needing one another so much, and so afraid to let go of their/our position of the "right one, the holder of the Light." They need our sense of I-ness so much, to blend with their

sense of WE-ness to make ONE-ness. We need their sense of WE-ness to much, to blend with our I-ness to make ONE-ness.

What am I saying? That oneness, that planetary communion, is a blend of I and WE, where the individual and the collective are both embraced? It's at least something to think about.

### BRINGING IT HOME

I ask you to take what I have said about—1) owning the darkness as well as the light inside ourselves, instead of projecting any of it out on another; 2) polarities needing one another to be whole; and 3) the possibility that planetary Oneness is a blend of I-ness and WE-ness—and bring it to your relationships. For me, the projecting out of my darkness is the same, whether it is towards another nation, another group or another person. It may look different on the surface, but it's not. It's the way that I stay safe. It's the way that I maintain my image of the "Light Bearer," and ironically, it's the way I keep myself from experiencing Oneness.

Perhaps the United States and the Soviet Union will learn to reach out to one another, to ask from the other what only the other can give for them to be whole. Maybe this will happen when you and I are willing to allow the boundaries of "I" to dissolve inough, while acknowledging our uniqueness, to let in the "We." And maybe this time we won't need a machine gun in our ribs to facilitate our understanding. □



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# As the Spirit Moves

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New Zealand is a small South Pacific Island nation with a modern economy and a population of three million. The growing interest in intentional community is a rising tide here, as in many other parts, and is propelled by similar forces. Perhaps the major difference is the impact of this tide on the nation.

This article looks at the development of the community movement in New Zealand, its national impact, and the exciting dreams of Tauhara, a long established spiritual community.

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BY BASIL AVERY

When World War II broke out, conscientious objectors were a despised minority here. It is easy to see the attraction to community that seeded a Christian pacifist group's formation of the Riverside Community on farm and orchard land in 1940. These challenging circumstances saw most of the men detailed in camps as conscientious objectors, leaving mainly women to work the farm. By the late 1940s there were 500 acres and an assortment of houses.

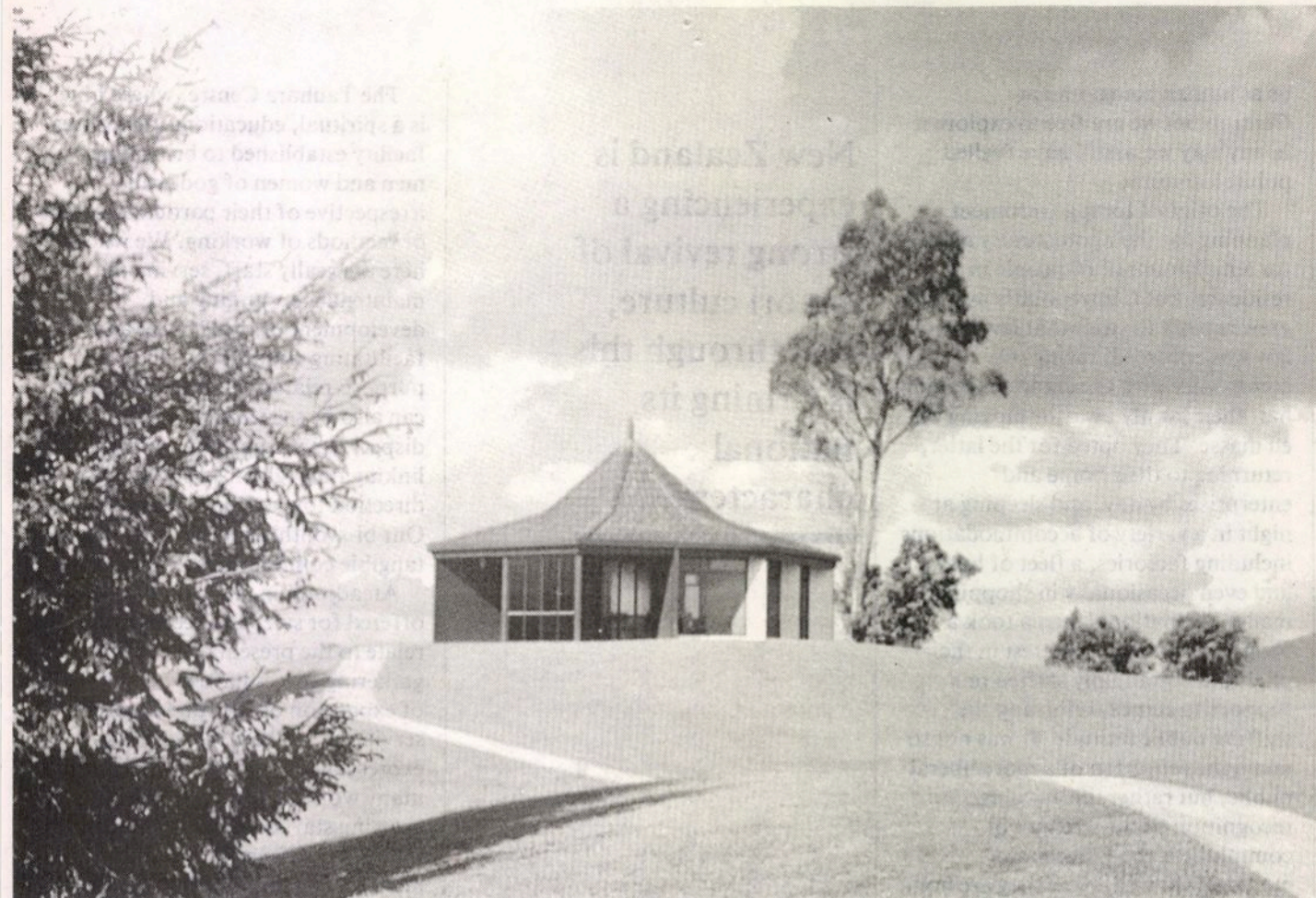
Riverside has followed a steady course ever since, and today it is a community of about 75 people. Its main sources of income are the apple orchard and dairy farm, which run on conventional lines. Nowadays Riverside calls itself a 'spiritual'

rather than a 'Christian' community, and holds as its basis—living and working for peace, both internally and as an influence on the world outside. A regular excess of income is given to organizations with similar aims, and publications about the community circulate in the national education system.

It was not until the late 1960s and '70s that the impulse towards community living really got underway in New Zealand, when many small groups formed. This tendency was fuelled by a series of major annual 'alternatives' festivals, offering rock music, fringe theatre, myriad workshops on alternatives and self-sufficiency, and a smorgasbord of spiritual groups and activities. Well-known international figures

such as Stephen Gaskin, Eileen Caddy and Ram Dass swelled the interest in these gatherings, which occasionally drew numbers approaching 100,000. People attending lived together in a tent city and a sea of house trucks for the three or four days duration. While many communities were seeded and got underway in this time, there was a parallel impact on the nation. Suddenly, the "Values Party" (equivalent of the European "Greens") emerged and became a significant—if short lived—political force. In achieving over ten per cent of the public vote, this phenomenon shifted New Zealand politics significantly, particularly in the area of environmental consciousness.

Many of the communities that



*The sanctuary at Tauhara Center, Taupo, New Zealand*

began in those years were groupings of people motivated by an emotional rejection of the mainstream society, rather than any clear vision beyond self-sufficiency. They tended to be land-based in more isolated rural areas. A few have survived and developed, with individual strengths and qualities that have given them a focus and identity. Some have been craft oriented, others held a focus on alternative technologies, and the strength of yet others has been in social structures. Small urban communities began to develop simultaneously, with the strongest consistently being those with a clearly established basis of purposefulness.

In 1975 the "Religious Society of Friends" began a small community called "Quaker Acres" in the city of

Wanganui. It provides the opportunity for people to live out the Quaker beliefs and principles together, and has developed facilities to allow widely-ranging residential retreats, seminars and workshops to take place in an atmosphere of peace that the community generates and nurtures.

"Centrepoint" is probably the best known community in New Zealand. It began in 1978 out of the humanistic psychotherapy movement when a small group of people were drawn to live together with founder/guru Bert Potter. Today Centrepoint is a 150 strong family community living on 100 acres of land 15 miles north of Auckland, and supported by an impressive array of activities. They run a modern therapy centre,

counselling services and a constant stream of 'growth' programmes that they offer to the public.

Manufacturing industries include puzzles, a pottery, fashion clothing, weightlifting equipment and paper manufacturing. The tree nursery is a major earner, and besides domestic gardens and orchards the community is a commercial supplier of vegetable seedlings and runs an apiary. From the outset Centrepoint has worked pragmatically and openly with issues it has faced. It quickly developed a substantial and controversial public reputation, to the extent that almost all New Zealanders would know of Centrepoint. Members share communal clothes and open toilet facilities. Statements like "our sexuality is a very important part of

us as human beings and at Centrepoint we are free to explore it in any way we wish" have fuelled public interest.

The original local government in planning for their community allowed for a maximum of 60 people in residence, but Centrepoint's numbers grew rapidly to twice that level. The law was enforced, facing the community with the choice of sending half their family away or moving out en masse. They opted for the latter, returning to their home and enterprises by day, and sleeping at night in a variety of accommodations including factories, a fleet of buses, and even occasionally in shopping malls. The national media took a progressively closer interest in their plight, and gradually shifted to a supportive stance, reflecting the shifting public attitude. It was not so much the reflection of a more liberal public, but rather the growing recognition of the strength of commitment the Centrepoint members showed. Now they are home legally, with scope to grow.

One to the latest successful community formations demonstrates a shift in consciousness. The Tui Land Trust has purchased 52 acres of coastal land adjoining Abel Tasman National Park. Living and demonstrating holistic and spiritual principles is central to their purpose, and characterizes the leading edge of the impulse to community today.

New Zealand is experiencing a strong revival of Maori culture, and through this is firming its national character. The traditional Maori order was a highly evolved form of community living with a strong holistic and spiritual basis. As society grapples with growing social problems, more and more people are seeing the virtues in the forms and social values reflected in many aspects of the Maori tradition, together with the mature holistic community forms emerging today.

## **New Zealand is experiencing a strong revival of Maori culture, and through this is firming its national character.**

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The Tauhara Centre, where I live, is a spiritual, educational and retreat facility established to bring together men and women of goodwill irrespective of their particular beliefs or methods of working. We who live here are really staff, serving the maintenance, running and development of the Centre, and facilitating widely-ranging purpose-related activities. Tauhara can also be seen as a physically dispersed spiritual community, linking through an essential sense of direction towards spiritual wisdom. Our bi-monthly newsletter is the main tangible communications link.

An adjoining property has been offered for sale, and seems to closely relate to the present centre. The gathering forces have evoked a vision of expansion of the fundamental service of Tauhara, towards the expression of spiritual principles in many working forms. It will mean a growing staff community, a place for the aged, crafts and caring technologies, and a public garden serving to introduce and demonstrate many holistic concepts. The location is immaculate, overlooking Lake Taupo, the town, Mt. Tauhara and geothermal features of the volcanic plateau. While the feasibility studies continue, there is a growing sense of the project proceeding, accompanied by a steady development in Tauhara's role as a major resource and networking culture.

The new impulse here and in the communities movement in New Zealand is about individuals finding their own divinity, and taking their own responsibility in a framework of cooperation. Regular time for meditation and deliberate working towards agreement are the essential features. Many of us feel these qualities beginning now to be reflected in New Zealand's national profile. We are eager to link with others who may resonate with these sentiments. □

**I**MAGINE a concert in which fifty-one groups of people from nineteen countries "perform" together worldwide. Imagine that, with AT&T's assistance, they connect long distance for over one hour and exchange spontaneous messages. Further imagine that Israelis and Arabs, black and white South Africans, and Americans and Soviets work together to prepare for this global teleconcert.

Now take a brief multiple choice exam consisting of one question.

- 1) The opening paragraph above is:
  - a) The perennial dream of naive idealists
  - b) An actual event which occurred July 28, 1985
  - c) A clever "bait" paragraph to hook readers into the article
  - d) The new MTV sequel to "We Are The World"

If you guessed "b", an ARC event originating in Colorado, you are correct.

Alan Hammon, chairman of the board of advisors for the Association For Responsible Communication, and Vladimir Pozner, of the same board, provided the centerpiece speeches which bridged East and West.

Emphasizing integrity and responsibility, Hammond and Pozner agreed that for a communicator what one *ought* to do is far often more

significant and necessary than what one *wants* to do.

Pozner, who communicates with millions of Soviets via Gostela Radio, the primary Soviet television and radio network, agreed with Hammon that how one communicates personally and privately is no less significant than how one communicates to masses of people.

The following excerpts exemplify the spontaneous, the whimsical and the more serious conversations which comprised the call:

*From Los Angeles:* "Is Sydney there?  
Hello, Sydney!"

*Sydney:* "Yes, we're certainly here."

*Los Angeles:* "We just wanted to find out what's Monday like?"

*Sydney:* "Monday is excellent."

*Vladimir Pozner, Soviet Commentator, Moscow, USSR:*

"All too often journalism becomes an exercise in self-indulgence, an ego trip, a means by which to acquire fame, influence, and often even wealth. Were we to examine the bias and prejudice in the world today, I think we would discover one of the root causes, one of the perpetrators of that prejudice, of fear, of hatred, are the media. Now in my opinion there exists no such animal as a "free" press. The media always reflects the interests of a person, a

## INTENTIONAL GLOBAL COMMUNITY

by Bill Wilkinson  
and Tom Cooper

*Dr. Tom Cooper is a Professor Emeritus at Temple University where he teaches Communications. He is Founding Director of The Association for Responsible Communication. Bill Wilkinson hosted a television talk show in Powell River, B.C. and now hosts the Victoria based television program Health Yourself. The coordinates the Victoria Attunement Center and is active as Vice President of ARC.*

*Reprinted with permission from the ARC International Newsletter.*

# ARC

... how one communicates personally and privately is no less significant than how one communicates to masses of people.

group, organization, some class or some society. So the question is two-fold, it concerns the responsibility of those who control the media and of those individuals who work in the media who are called journalists. Just as there is no free press, neither do I believe there is an objective journalist. We are all subjective. We all chose subjects. So what then is responsibility in communication? It is, at least in my opinion, conscientiously making the decision, asking yourself, why you're doing this, why is it necessary, what is your purpose, acting out of this responsibility. It is my firm belief that if all communicators acted out of a sense of responsibility, out of realization of what each and everyone of us must do, not what he wants to do necessarily, what he must do as a communicator, as someone who influences other people, then I believe this world of ours would be a much better, much safer and a much quieter, loving place to live in than it is today."

**Alan Hammond:**

"Vladimir . . . I think this is an opportunity for us to communicate at a level which transcends ideology or emotional conditioning which we have received, and although perhaps

we may not be able in these few moments to articulate specific agreements about this or that, I would respond to what you have said by agreeing with the noble tone of it and since you provide such a visible point of leadership in the media, we continue with you in letting this spirit of integrity come through all our prejudices and all our previous positions about many issues and begin to see that we are indeed about the one purpose, bringing harmony to a world which must find a way. I believe that it is in this spirit of nobility and integrity which you have expressed that the answer will come."

"One last point I would make is with respect to the leadership which is required in this field of mass communications. Mass media obviously has considerable impact upon the mass consciousness. If we are looking for responsible and unifying communication, it's obvious that the leaders in the media must be men and women of integrity, honesty, and nobility in their communication. And this must come firstly from their private, personal communications. If they are not honorable, honest men and women in their private lives they can hardly project these qualities in the mass media. Knowing that those participating in this experiment today do indeed long to exemplify these qualities of character in their private and public lives, we all certainly support them and look forward to many more occasions such as this when we share more consciously the increasing oneness emerging on earth."

**Vladimir Pozner:**

"I have a very strong echo coming back. One word rang out and that is

integrity. I think that is indeed what pulls us together. That has made, I believe, even this conference possible and as far as I'm concerned as an individual, I believe that without that particular quality there cannot be any communication."

**Mark Sarkady, SpaceBridge & Callucci, Massachusetts, USA:**

"I want you to join me in a moment of feeling the agreement all together, and if we could just take a deep breath together, and wherever you are in the world and as you take that breath, know that we are all over the world together, that we are a team, and we're building a bigger team and a better team . . . we have a lot of things to do and I think we're going to have a lot of fun along the way."

Chris Foster's poem *One With The Wind*, read during the teleconference, well encapsulates a central essence of the global call.

**One With The Wind**

The wind that stirs  
In these dark caribou forests  
Last week may have crossed the steps  
of Asia  
And blown a girl's scarf about her  
head  
In Moscow Square.  
They do not check the wind at the  
border,  
Where are you from,  
Where are you going,  
What is your nationality,  
Reason for visit.  
The wind moves as it will,  
Impervious to bullets,  
Impervious to walls,  
A symbol of a dimension larger than  
man,  
A force that man cannot grasp



ARC co-ordinates at Global Teleconcert originating in Colorado July 28.

Or contain  
 Or twist  
 Or make conform,  
 The dimension of spirit.  
 As the wind is at home any place  
 So my spirit is at home any place  
 And where my spirit meets your spirit  
 We are one  
 And the world doesn't know anything  
 about it  
 And the world doesn't need to know  
 anything about it,  
 But we know  
 And we sense the power of that union  
 And that these walls which man has  
 made  
 Will not be around much longer  
 But the wind will blow forever.

**T**he Association For Responsible Communication has developed from the International Emissary Community and is a world-wide association of professional communicators primarily interested in how the quality of close-in communication influences what later appears in the mass media. Many have enthusiastically embraced this approach, which emphasizes personal responsibility rather than systems renovation.

A.R.C., with international headquarters in Denver, Colorado and affiliated centres throughout North America and a scattered few overseas, does convene conferences on subjects like writing, performing, the dramatic arts, television, etc. But always the real concern is with what is going on individually, internally. Here is a largely unexplored frontier. An internal landscape ripe for exploration. What a challenge, to begin discovering how the mind and emotions *should* work, to cooperate together in producing sensible, valuable communication!

A host of events have already been organized by A.R.C., including a forum on Integrity in Communication in Hollywood, a Personal Disarmament conference in Victoria, BC, Canada, assistance with a series of international conferences: *The Rising Tide of Change* and co-sponsorship of another series: *The Way of Stillness*. Numerous teleconference calls have been held, one including 51 stations world-wide.

Upcoming events include a West Coast tour in early February featuring Bruce Allyn of the Harvard

Negotiating team speaking on East/West relations, and the official pilot of the newly developed one day A.R.C. communication seminar.

In Canada A.R.C. will be busy in 1986 helping with EXPO '86 in Vancouver. The exposition's theme is: *Communication and Transportation* and it will be ARC's job to bring some emphasis on 'content' into an arena where technology will tend to dwarf everything! ARC's question: "What good are 200 channels if there is nothing worthwhile to see on any of them?"

Meanwhile, we all have the opportunity to continue practicing responsible communication in whatever community we now find ourselves. That may be primarily our own nuclear family, our work place, our neighborhood. Or we may live in an intentional community. Wherever, the same opportunity exists to be concerned about one's transmission . . . that it be welcoming and non-judgemental. Through responsible communication at an individual level, something powerful is focussed and conveyed into the world community. □

# WINDSTAR FOUNDATION

BY RIO DE LA VISTA

And the spirit fills the darkness of the heavens,  
It fills the endless yearning of the soul.  
It lives within a star too far to dream of,  
It lives within each part and is the whole.  
It's the fire and the wings that fly us home,  
Fly us home.

“Spirit” by Joe Henry and John Denver

**F**irst there is a “star too far to dream of.” Then one may dare to dream. This is how a place like Windstar begins.

Over the years, John Denver’s dreams became more and more compelling. He met others who shared the dreams. To have a place where people could express their commitment, creativity and passion for a world that truly works. To find the ways that we humans could survive and thrive in the next decade and beyond, by tapping our true potential.

For John Denver and fellow dreamers, this energy expressed itself as Windstar, a spirit, a place, in the world’s terms, a non-profit educational and research center located high in the Rocky Mountains near his

Aspen, Colorado home.

“I was always waiting for someone else to start doing something about the world and the way it ought to be,” says Denver. “I kept watching for whoever that was going to be, and when it was going to happen, and where.

“Well, I found that person, the time, and the place. I found out that it has to start right here, right now, with me. And if you happen to feel something in common with what I’m saying, we can work together and accomplish even more.”

In the broadest sense, Windstar’s work is about transformation. For as John Denver has said to audiences in over 30 countries in the past several years, the shift from a “you or me” perspective to “you and me” would

have a profound effect on every aspect of how we relate to one another on this planet.

From a context of transformation, Windstar as a collective, could choose to act in any number of ways to research, educate, guide and ease the transition to a sustainable, peaceful future. The ways the group was chosen to act come from the people who committed to perform the actions. The projects and programs evolved from their perspectives and choices about how to approach some of the key issues that will determine our future.

John Denver used his resources to found Windstar and obtain the nearly 1000 acre site to house the foundation. Most of the land serves as a wildlife refuge, while several acres are







*Volunteers for Peace Program at Windstar*

being developed for sustainable agricultural and alternative energy research projects. A retreat center for meetings and educational programs and offices are housed there. Denver's concerns with world hunger, the environment, and international communication are all addressed through Windstar projects and programs.

Within the last year John Denver's concern for human to human understanding led him to the Soviet Union. Her performed a concert tour in the USSR in June of 1985, the first cultural exchange of its kind since 1979. He also performed in China on that same tour.

As often occurs, he wrote a new song based on his experiences in the Soviet Union. Yet to be released, "What Are We Making Weapons

For?" was first performed at a Windstar Benefit Concert in Aspen in December, 1985. He poignantly asks us to consider the cost of the arms race and asks for a personal commitment to a peaceful future. The song closes with, "If peace is our vision, then let us begin!"

Clearly, many people around the world have more than begun to act on the shared vision of peace. Thomas Crum, co-founder and former Executive Director of Windstar, began many years ago with the study of the graceful martial art of Aikido, which uses blending of energies rather than force. Loosely translated, Aikido means, "the way of harmony with the universe." From this study, Crum developed the Aiki Approach to conflict resolution at Windstar.

Presented in seminars and workshops at Windstar and across the US, Tom Crum's Aiki principles work to integrate one's mind and spirit with the body. They create an actual physical experience of a different way to resolve conflict. His demonstrations of centering and extending "KI" can "short-circuit the analytical, logical side of the brain and open one to a state of discovery, like that of a child," Crum explains. "Aiki can open up new possibilities and alternatives to our traditional images of strength and power, and therefore, our methods of resolving conflict."

Last summer, Tom presented the Aiki concepts to a group of foreign students who were at Windstar for a Volunteers for Peace work camp.

Among them were two young men from the Soviet Union. Tom chose Igor to work with, to illustrate the situation between the US and USSR. Tom asked him to be strong. Igor made a fist.

"Anywhere in the world, if I ask a person to be strong, they show me a fist," Crum said.

Then he put his fist against Igor's and pushed. Igor pushed back.

"I didn't have to tell him to push back!" Tom said.

The arms race was vividly illustrated in this simple manner. Crum pushed harder. Igor pushed back harder. Nothing moved, yet both sides used more and more energy to maintain the situation. Then Crum offset their hands and each put their faces closer to the fists. Clearly the chance of slipping was great. And both would suffer a hard hit if one should slip.

"How does this feel?" Tom asked.

"BAD!" Igor answered.

"Conflict is an opportunity," Crum explains. "But what is the opportunity in the nuclear arms race? In the lose-lose situation so simply displayed in the fist to fist demonstration?"

"You see, if we continued to fight with traditional weaponry, we could continue to believe that war does work as a way to resolve conflict. But with nuclear weapons, the stakes are too high. We are forced to realize that war no longer works. No one can win. It's so totally absurd that we are

forced to seek alternative ways to resolve our conflicts."

Windstar will be seeking to discover and explore those alternatives. Under the leadership of a new managing director, Bill Grovenstein, Windstar's first annual "Choices for the Future" Symposium will be held in Snowmass, Colorado, June 13-15, 1986. It will bring together individuals who are making significant contributions to our world within their disciplines. The symposium is an opportunity for them to express their passions and expertise on key issues that affect our future.

John Denver will host "Choices for the Future." Jean Michele Cousteau, Ted Turner, John Naisbitt, Dr. Gerald Jampolsky, Diane Cirincione, Amory and Hunter Lovins, Thomas Crum, Governor Lamm of Colorado, and others are among the presenters. Windstar's Global Games will be used to graphically display the state of the planet in terms of human population, resource distribution and nuclear arms build-up. Using the 70' x 45' Dymaxion World Map developed by Buckminster Fuller, the Games are an effective tool for global education.

Choices for the Future is designed to be a significant gathering, out of which an educational curricula, informational media, and far-reaching documentation will spread the insights, information and inspiration of this event.



*Windstar 25' diameter Biodome*

Events don't necessarily happen in the space of a few days. Windstar's Biodome is an event in the evolution of solar greenhouses. It is a coming together of many elements, just as the symposium will be a coming together of many people.

The Biodome is a solar-heated greenhouse that integrates horticulture and aquaculture. John Katzenberger, Windstar Design Director, combined his interest and expertise in dome construction, his extensive experience with solar building, his research into a wide range of bioshelter systems, and Windstar's affiliation with Buckminster Fuller to create the Biodome concept.

Using one of Fuller's latest dome designs, the deresonated tensegrity dome, the structure uses even less material than a geodesic dome. Using fish ponds as solar mass and photovoltaic cells to power electrical fans





and pumps, the Biodome is energy self-sufficient. Windstar presently grows fresh food year round in the harsh mountain climate. The Biodome also serves to start numerous seedlings for the one-acre Biodynamic garden.

Essentially, the Biodome design demonstrates Fuller's concept of "doing more with less" in every aspect of the structure and growing systems. It attempts to duplicate as closely as possible, in Fuller's words, "the efficiency and elegance of nature's designs."

Windstar offers educational programs in sustainable agriculture methods through Biodome and garden workshops, internships, and exchange programs such as the Volunteers for Peace. The garden provides an example of food growing techniques in the harsh climate. Research is underway to produce food crops,

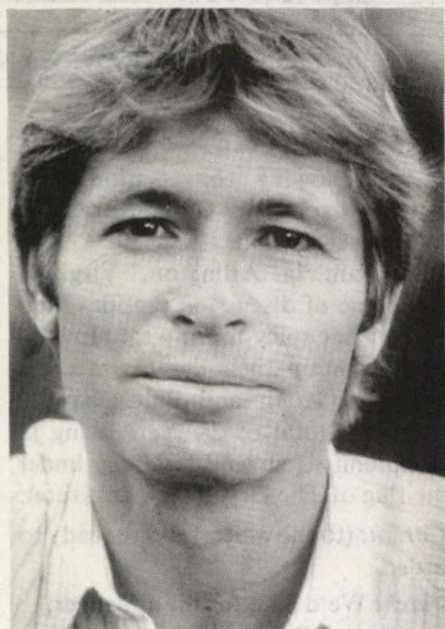
like the nutritious South American grain quinoa. Publications and people carry the experience and information to community garden programs around the world.

Windstar is a community, not in the sense of people living directly on-site throughout the year. But certainly it is a community at-large in the sense of shared vision, purpose, and effort. The staff gathers there to work on a full-time basis. Workshop participants may come for a week. Local and visiting volunteers come to offer their particular talents and accomplish building projects, garden expansion, and support in everything from program logistics to large mailings. The programs and projects described here are the result of many people working together.

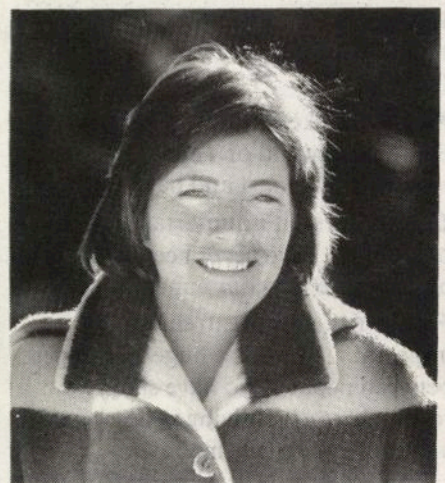
The sustainable, peaceful future dreamed of by John Denver is clearly not unique to him or to the Windstar

community. Yet each person and each community expresses the dream in a myriad of unique ways. This is the beauty of what we're all up to, the diversity and synergy of individuals committed to personal and global transformation and joined in the service of life. □

*For more information on Windstar projects and programs, please write the Windstar Foundation, Box 286, Snowmass, CO 81654; or call (303) 927-4777. Tours are held every Friday at 3 PM.*



*John Denver*



*Rio de la Vista*

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# My Dinner with Zorba the Buddha

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BY GARETH BRANWYN AND PATCH ADAMS

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The following conversation with Patch Adams and Gareth Branwyn took place at The King and I Thai Restaurant in Arlington, Virginia. The topic of discussion (besides their love of hot spicy food) was: How do they maintain their dreams in community? Gareth and Patch have a combined total of 25 years living in community (currently sailing under the flag of The Gesundheit Institute).

**Gareth:** (to the waiter) We're ready to order.

**Patch:** We'd like, for the appetizer, the Bangkok Beef.

**Gareth:** I'd like the stuffed chicken legs and the Chicken Curry—very hot. Turn up the heat!  
(they laugh)

**Patch:** I'd like No. 47, the Honey Bird and a round of Thai beers please. (They toast and begin)

**Gareth:** First, it is important to point out that we have never been passive observers to the communal process.

**Patch:** Yes, that is extremely important. There is a huge difference between people who have simply found themselves living in community and those who have made a commitment to it as a way of life. This applies to any type of

relationship where people are either *actively* involved or they just "take it as it comes". Just joining the relationship (community, marriage, etc.) is about as active as some people get. Then they coast from there.

**Gareth:** As Ram Dass puts it: "Philosophy is all fine and good but how do you get the dishes done". It's a delicate balance between being and doing. I've seen lots of people in community join with great ideas and aspirations only to quickly lose them in day-to-day living or you have those who can set up the systems but get bored following them and you have those who don't care about the design of systems but seem content to serve them on the day-to-day level. The problem with such specialization is that you lose touch with what happens at the other "end" of the process. One of my greatest sadnesses has been seeing those with newborn enthusiasm lose heart in the intensity of the communal fray—who fall asleep in the form and lose the ability to step back and appreciate the larger picture. There is this balance of microcosm and macrocosm, between action and contemplation—which touches on this theme of Zorba The Buddha.

**Patch:** Why don't you explain your idea for Zorba the Buddha?

(Food arrives)

**Gareth:** I chose those two personalities because they express two extremes of being which are important to embody in a successful life (in community or in any lifestyle). Zorba represents passion and activity while Buddha signifies compassion, patience, and contemplation. Zorba is fully in the world, while Buddha is *in* the world but not *of* it. Many have a hard time in life because they tend to be one or the other of these. They lose their connection with the balancing opposite.

**Patch:** An example of how that works in my life comes late at night when I'm wondering about the best way to raise money, or about a person who has applied to live at Gesundheit or how the facility will be designed. I use that contemplative place. I think about all the experiences of my life—I call upon my own deeper sense of peace and life. From all this contemplating/thinking comes a plan of action. Kazantzakis has had a big influence on my life and a big part is that you can (and should) think about your life and design your life, but when it comes to the doing there is no thinking. You don't eat by thinking. (laughs) I've always thought too that if you could meet Zorba you would find that he was very balanced in both being and doing.

(Waiter brings more beers)

**Gareth:** I think it's important, when you're thinking about strategies for living successfully in community, to realize that a lot of it applies to any life situation. Plenty of people come to community because their life was not successful "in the outside world" so that they think that "things", the environment of community, will somehow be different on the "inside". This rarely is the case. Those who have found "keys to success" in their own being can make

it anywhere including in community. To me these keys are aptly summed up by the words: Happy, Healthy, and Holy. Happy—you have some sense of. . . you were just telling me about a patient on the phone . . . people work to be bummed out, they psych themselves up for depression. Life is an active thing. The environment doesn't make you happy. You make you happy! Healthy includes both physical wellness and also psychological well-being, all of which is written about ad nauseum in the "New Age" press. Holy to me has nothing to do with religion and everything to do with reverence for life and a feeling of awe for the beauty, complexities, the design and intelligence of *it all*. The Sacred is an essential emotional component to the human psyche and what we have done by throwing it out with the scientific-industrial culture or by associating it with certain idols or religious institutions is dangerous. These are mere symbols which have attempted to contain *it* and have little-to-no effect on life *itself*. So Happy, Healthy, and Holy. Simple words which seem to require lifetimes to integrate into daily practice.

**Patch:** Yes. It's amazing how hard people work to be successful in their job or whatever and then are so lazy when it comes to celebrating and having fun. They want it done for them like it's somehow different from any other type of activity.

All these methods and techniques that people are using—meditation, guided imagery, relaxation—are so incredibly basic and simple, but there's been little real work done with them. It's made into such a big deal. Most people vacation once a year and that's when they finally relax. You know how I always go around to people saying: "Have Fun!" or "Have a Nutty Day!" and they almost always say, "I'll start having fun at 4:30 when I get off work."

**Gareth:** And all of what you've just said holds true in community, too. The work/play separation is not quite as intense, but it's still prevalent.

(Waiter brings more beer)

**Patch:** Going back to the consideration of losing your sense of community—to me a lot of the level of satisfaction/dissatisfaction has to do with your personal connection to the vision of the community, especially if you join an existing community with established rules and a membership you did not choose, and so forth—it's important that you really believe in what that community and its dreams and rules and everything stand for.

**Gareth:** That you own it.

**Patch:** You can't just look down the list and say: 'I like that rule, I'll abide by that. I don't like that one, or that person, I'll ignore them, that's not my decision so I'll ignore it, etc.' You have to serve the dream. Not that everyone doesn't think for themselves and work for their expression of the dream, but they accept what's there and deal with it in a constructive way.

**Gareth:** The parallels between marriage and community are real strong. The level of commitment is similar and the type of maintenance that needs to happen is similar. In a good marriage where two individuals strongly love each other differences and shortcomings are often

transcended for something greater. The same should go on in a community where people care about each other and the work they are doing together. In my relationship to Pam I forgive her for a lot of things I wouldn't as readily forgive you or Steve or the other people I live with. I want to be a part of a community in which you feel as compassionate towards the whole as you do to your lover.

**Patch:** And the longer you stay together the stronger that should grow. I think it's important to point out that we're talking about marriage, not in the context of a legal agreement but as an agreement to experience a life together with purpose.

**Gareth:** I'd like to think that most people get married with *some* sense of purpose besides convenience and sex.

**Patch:** It can't work otherwise! If you enter into a community or a marriage without a shared, living, dream you won't sustain it over time. We know a lot of fantastic people in many different communities, but the ones I'm most attracted to are those living that combination of acceptance and dynamic action. That the dream of community, world peace, whatever, is more important to them than their individual needs. The whole has somehow become their individual need.



In a community (or marriage) trust and respect are really important. And the more intense the dream the more that respect and trust has to be sacred.

**Gareth:** I think celebrating each other is one of the most beautiful things that happens in community. If you can step back and see the incredible characters that you live with—and learn to see their unique contributions. It's like a little microcosm of humanity.

**Patch:** A real key ingredient of success in community has got to be a basic love of people. Because no matter how great the community's cohesiveness, people are always different. You have to be ready to accept and respect difference. One person is going to be a goof off, another too serious, another a whiner/complainer. If you're trying to work for world peace, understand that community is a microcosm of that world. If you can't learn to get along in a community of (basically) like minded people, it will never work on a larger scale.

(They order more hot peppers)

**Gareth:** It's so great when you visit those communities which really hum with that sense of "higher" purpose. That feeling that they're really on to something and they'll bust their butts for it. And it's also ironic that these groups (or individuals within a group) seem to be the ones having the most fun! Nothing beats the high of a community with a strong vision populated by members who really want their vision to become reality. Findhorn felt great in that respect. Another aspect of sound community health is expressed by the idea of "Think Globally, Act Locally". It's dangerous when communities become isolated from the rest of the world—especially when they lose touch with other positive, change-oriented groups. Again I return to the example of Findhorn. They have so much contact with many different types and nationalities of people and communities. You really get a sense when you're there that the vision is greater, larger than

the people serving it and that the vision transcends the Findhorn property—it's global. That's The Way—to be in constant contact with the ideas and visions of those who have served in the past and those who are doing it world wide today. And I don't just mean people who are doing exactly the same thing as you are. Regardless of how these gouts differ, they are basically trying to divine the same thing— How can we make a world that works for everyone in a way that we can all be happy, healthy, and holy?

**Patch:** Well, I think the dream issue is the key issue. It's 1) the issue of the overall philosophy— How do you make things better and how do you relate the theory to practice; 2) the second part is how to live like Zorba in the day-to-day. Community should be fun, exciting! Passionate! The goal is to be so passionate that the washing of the dishes is as great a moment as your accepting the Nobel Peace Prize.

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The environment doesn't  
make you happy. You make  
you happy!

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You've got to live it as though today is the day the vision is going to be fully realized.

(They order Thai fruits for dessert)

**Gareth:** I'm reminded of something Neem Karoli Baba (Ram Dass' Guru) said: "Suffering is perfect. Work 24 hours a day to alleviate suffering". That's the paradox of life. Suffering exists here and now and first and foremost we have to accept this as reality. I can say from my own life experience with arthritis that suffering (at least certain levels of it, under certain conditions) can provide an opportunity for growth. I feel I'm a lot better and stronger because of what I've had to overcome than if I didn't have this affliction.

**Patch:** You can use that as a metaphor for every pain, hassle, inconvenience, trial, that a person has to deal with in their passage through life.

**Gareth:** So we can say that the Buddha's realm is where suffering

simply is the way of the physical, entropic world. The other side is the realm of Zorba where you work 24 hours a day to alleviate suffering. It's two perspectives for viewing the same thing and they're both "right". We humans are usually very uncomfortable with paradox. We can either be of the mind that it's all perfect, which we get a lot of in "New Age" circles. You know the, "Don't bring me down with all these negative vibes about starvation and nuclear holocaust, it's all perfect—it's all in your mind". Or you've got the politicians who can only focus on the suffering, "I won't be happy until everyone is well fed, well housed, and justly treated and that's never going to happen so I can't be happy". That sort of thing. It's really difficult to embrace both of these at the same time and actively work with both contradictory concepts. In community this is essential. Sure there are a lot of imperfections, shortcomings in the community and its people, but at the same time everything is great! You're doing the best you can, you're living in a very sane alternative, and you're probably living with a pretty exceptional group of "change agents." So lighten up!

**Gareth:** Have you heard the saying: "Hold on tightly, Let go lightly"? It capsulizes this idea of commitment to ideals and flexibility in relation to those ideals nicely. In doing anything you should put your all into it, go for the "gusto" (hold on tightly) but at the same time if the thing doesn't work out the way you planned and there is not a new way of holding on to make it happen, you let it go with ease and move on to the next embraceable action.

**Patch:** Maybe we should talk some about love, respect and humor and how these apply to success in community. People ask me how I've been able to stick to a dream pretty consistently for 15 years and to me the bottom line is *It's Been Fun*. I've really enjoyed the experience. It's been enriching, enriching, enriching. Not just enriching as an end product, but the whole process, all the people, the experiences, all the surprises. □

# My Friend HAMDA

BY CLAUDIA CHAVES

*Claudia, who was born in Argentina, spent more than a dozen years in the kibbutzim of Israel. She lived in an Emissary home in Jerusalem until her recent move to the Emissary Glen Ivy community near Los Angeles. Claudia's article is reprinted with permission from Integrity International.*

I MET HAMDA while I was living in a kibbutz in northern Israel, half a mile from the Lebanese border. The kibbutz is on a range of hills overlooking the Mediterranean; the setting is beautiful. On the same range there are three Bedouin villages, all from the tribe of Haramsha, amongst whom I have some very good friends.

I am pruning some apple trees when I see a Bedouin girl calling to me from outside the fence. She speaks to me in Hebrew, and it sounds to me as if she is saying, "Where are the fruits?"

"It's winter," I say, pointing to the naked trees. "No fruit now, wait till the summertime."

"No, the fruits, where are the fruits?" she insists. I smile, lifting my arms and eyebrows as if to say, "What can I do?" I wish I would have gotten further with my spoken Arabic.

She sees I don't understand, so she gives up. She smiles, and turns to go. But then I get it. The word she is saying is not "perot," meaning fruits, but "parot," meaning cows. "Where are the cows?" Well, I know where the cows are, they are running all over our kibbutz. That morning I had chased some of them. So I call her back quickly. "Please come in and let's get them out."

The next day, the same thing happens, and it sounds as if she is saying, "Where are the fruits?" But I remember, and smile. I like her. She is perhaps 20 years old. Her face is alive, transcending culture, transcending roles and everyday worries. She lights up, setting cow matters aside, and says, "Come for coffee." She means it. I am delighted, and go that evening. I know her village well, but not her family. We sense something deep right away. She has a real sense of God in her life. Her life is God's, she would say; her life is God, I would say.

Her name is Hamda, in both Arabic and Hebrew, meaning "pleasant". Her Hebrew is as bare as my Arabic, but her brothers speak it well. Soon I find myself visiting often and feeling high, not only on coffee, but on communion. She comes over to my place too, amused and curious at this strange creature, a kibbutz.

One day over at their cabin, feeling completely at home, her mother embraces me as she often did, and announces that I am like one of her

daughters. Hamda calls me her sister too, giving voice to what we felt already. Without speaking much about it, we knew that our bond was meant for radiating peace. The war in Lebanon was always a part of that picture, and especially so with the Israeli invasion. Three days I spent in our bomb shelter, and she in the caves—because the Bedouins did not have bomb shelters. On the third day I went to see Hamda. She was coming over to see me, so we met halfway on the road, bordered with silent cypress trees.

She cried for most of our walk together on the road alongside the border, pained by the senseless destruction, by how it could be that people were blind to beauty, to God, to their oneness with each other. With or without us, the same number of people were killed or maimed. But the bond of peace extended with Hamda is the most real peace I've ever extended and known. And it parts the waters of the Red Sea (red for war) for anyone who wishes to walk on safe ground. □



*An Arab shepherd tends his flock of black goats near the Jewish settlement of Emmanuel.*

# CLASSIFIEDS

## COMMUNITIES

Would you find joy in joining hands and hearts toward the evolution of a light center in this central urban Arkansas area, with an agri-retreat branch north in the Ozarks? Healing will most likely be part of our expression. Be great to hear your ideas, your talents.

Gordon Hunter  
221 West Military Road  
North Little Rock, AR 72118

FIND OUT ABOUT challenging lifestyles at six rural communities, U.S./Canada. For informative booklet (donation appreciated):

Federation of Egalitarian Communities  
c/o Twin Oaks-FCC2  
Louisa, VA 23093

Looking for Political Community?

Pond House seeks feminist women for mixed household in social change resource center. \$250 includes utilities and food. Spacious, mostly vegetarian, no smoking.

Winifred WindRiver  
21 Abbott Street  
Greenfield, MA 01301  
(413) 772-0711

## REAL ESTATE

300 acres of former Hearthwind Community. Includes: 3 houses, 3 cabins, several barns, 1/2 mile of Umpqua River frontage, 30 acres in deer fence, gravity spring water, 4 acres of grapes. Contact:

David Koteen  
572 West 27th Place  
Eugene, Oregon 97405  
(503) 343-2913

For Sale: Geodesic Dome featured on cover of *Communities* magazine #67, summer 1985, 45 ft. diameter, hand manicured cedar roof. House is 75% complete; we can finish for you or you finish yourself and save. Located on five acres in Ponderosa Village, self-reliant cooperative community. Partially wooded, beautiful meadow. Water, power, phone, septic. Southern exposure. Near Columbia River. Send for pictures, maps, details.

Voelker  
210 Ponderosa  
Goldendale, WA 98620  
(509) 773-3639

Land Wanted—Undeveloped or Developed

Sloping, with view, but not north slope; partly level. We will buy two parcels, each 1/2 acre to 20 acres or more, with or without buildings. \$34,000 is budgeted for land, and we will choose between offerings to get the most acreage. Our use of the land requires no utility service, no paved road access, and no public road frontage. We will consider land anywhere.

One parcel is for an engineering research building, 3,000 to 5,000 sq. ft. of floor space to be used for office, storage, machine shop, fabrication and testing. The other parcel is for a single-family house. Please telephone or write:

J.A. Potter  
22 Carol Drive  
Plainville, CT 06062  
(203) 628-0911 or 747-8346

## EMPLOYMENT

Easy-to-do home business opportunity. (Also ideal as a fund raiser for not-for-profit organizations). Initial investment of only \$12.00 and some effort. Requires talking with people. No building inventories. No book-keeping. To receive a cassette tape message and all the information on this money-making business, please send \$2.00 and large self-addressed, stamped envelope (37 cents postage) to:

Communities Magazine  
Box 105  
Stelle, IL 60919

## NETWORKING

### NETWORKING

Magical vegetarian writer/activist blending a love of nature, environmental activism, and earth spirituality, interested in networking with others on the east coast to create a significantly stronger earth first! Presence.

Craig Stehr  
P.O. Box 814  
Cambridge, MA 02139

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Incense from India: Sandalwood, Jasmine, Musk, Rose, Amber and Ketaki. \$1.00 each.

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COOK WITH CLEAN ENERGY every sunny day in a solar box oven. Time-saving, energy-saving, money-saving, easy to build and use. Plans, kits, and completed stoves available.

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CHiPants. A Revelation in Comfort. The Whole Earth Review says, "CHiPants are amazingly comfortable . . . what makes CHiPants different is that they have a gusset instead of a seam going up and down . . . it means the seam doesn't ride tight and hurt . . . a whole new category of comfort." New Age Journal says, "At last a trouser design to suit all your moods and moves . . . which makes for pants and shorts which feel like a second skin." Even CHiPants made with a double layer of fabric for heavyduty work yet with freedom to move and be comfortable. Try a pair for yourself. 100% cotton. Free Brochure.

CHiPants  
Box 7400JC  
Santa Cruz, CA 95061  
(408) 425-4526

## BOOKS/PUBLICATIONS

Snake handlers — 200 page illustrated paperback. Appalachia religion practices Mark 16:17,18. \$3 postpaid.

Jim Williams  
HCROI, Box 23  
Warrensburg, NY 12885  
(518) 623-2440

Sri Aurobindo and Mother on Collective Yoga, a compilation dealing with collective discipline, hierarchy, collective meditation and more. 75 pp. \$2.25. Free introductory booklet. Send \$1.00 donation for our 40 page catalog.

Matagiri Sri Aurobindo Center  
P.O. Box 372  
High Falls, NY 12440

Directories of intentional communities: Britain, Europe, Australia, New Zealand, Japan. \$2.00 each plus \$1.00 for postage.

Mr. Information  
Box 955-C2  
Ganges, B.C., Canada V0S 1E0





# 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.*

## People Looking

☆ Couple, 25, seeks rural intentional community.

Mike — B.S. Zoology (ecology) and Psychology (animal behavior). Interests: Zen, backpacking, conservation, photography, friends, and growth.

Karen — B.A., Anthropology. Interests: Zen, painting, cultural and natural conservation, healthful cooking, simple quiet pleasures.

We're two responsible, fun, open-minded people wanting a place to live and work in a low pressure, natural, communal atmosphere, where we can grow emotionally and spiritually.

Prefer: Northern California or the west coast; diverse, tolerant group; little 'outside' work needed for sustenance; hard work, from teaching to farming, but with enough personal time; some private space. Open to interesting situations anywhere.

### Mike Oakes

666 8th Ave., Apt. 3  
San Francisco, Cal. 94118

☆ My wife (age 63) and myself (age 57) seek to establish ourselves in an ongoing

working community practicing raw foodism, organic gardening-farming, vegetarianism and simple back to the land life style.

We would like to work in a commune practicing the ideals and life style which we have adopted. Country living is our ideal. We do not like living and working in a metropolitan or urban environment. We are non-drinkers and non-smokers and we do not own or operate a motor vehicle.

We share interests in environmental issues, i.e. acid rain, pollution of our soil and air, toxic chemicals, nuclear waste, etc. We are ecologists, conservationists, naturalists, anti-nuclear activists, organic/bio-dynamic gardeners and ufologists. We are hikers, mountain climbers, bicyclists, natural hygienists and share interest in traditional bluegrass music and folk stylings.

My community experience and skills to share: Public & customer relations, sales & advertising, newswriting, business & sales correspondence, order processing, inventory & stock control, minor book-keeping and purchasing. Also, photography and landscaping.

My wife's skills to share: Artist (painter in oils, mostly landscapes), skilled in vegetarian cookery, especially with raw foods, salads, sprouting, use of herbs, organic gardening and farming, tailoring and dressmaking and housekeeping. Has outstanding background in the preparation of natural foods in the wholistic health field.

### Fred & Marie Chaffee

136-B Fletcher Road  
Belmont, Mass. 02178  
(617) 484-4058

☆ A lovely 19 year old homestead is vacant in our land trust community of 55 people on 240 corporate and 100 private

acres. Title to the land is held corporately but departing families may sell their buildings and improvements for the cost of materials. We *do not* wish to sell to anyone wanting a bargain in rural living. We (neighbors 400 ft. down creek) are looking for a family that we can share with, from child-rearing (ours are 1 and 13) to peace activist politics; from no-nuke'n to solar power; from milk cow co-op to shop co-op; from learning how to share work, to learning to share love; from growing most of our own food, to enriching the earth for the next generation; we do all with an eye to the future that there might be a future. We want a family open and honest, sharing and caring.

### Rice and Terri Reed

Tolstoy Farm  
Rt. 3, Box 72-R  
Davenport, WA 99122

☆ Man (69), woman (33), and girl (7) seek either established community, developing community, or people interested in—and hopefully with skills and resources for—starting invisioned community. Partly permanent community, partly camp/retreat. Harmony with fellow man, beast, plant, earth. Continuing education, growth. Organic farm. Sustainable technology. Eclectic.

Camp program will opportune non-community dwellers with educational, growth oriented recreation. Outdoorsmanship, nature, challenge, arts, life skills. Health retreats. Longer programs available for people needing long term for deeper learning and/or rehabilitation. Work/study available.

Man's main interest and skills: herbo-logy, nutrition. Also, naturalist, gardening, camping, psychotherapist, early

childhood education. Woman's homeopathy.

**Lila Starfield**

21 E. Adams  
Phoenix, AZ 85004

☆ I am an atheist looking for another community. I want to live with a group of ecologically minded people whose philosophy is non-dogmatic and practical. This group should also be self-supporting, either from self-sufficiency, self-reliance, or financial solvency. I desire to be involved with as many forms of solar energy as possible. Interests include astronomy, nature, science, organic gardening, classical music, chess, computer games, computer programming, and caving. I am sober, a non-smoker, and do not use drugs.

**Dan von Bose**

East Wind Community  
Route 6, Box 2  
Tecumseh, Missouri 65760

☆ We are a family of three seeking others interested in creating a rural land cooperative in southwest Wisconsin to combine the positive aspects of both family and collective living.

The land coop would collectively purchase and manage a parcel of land, upon which individually-owned residences would be built. The group would develop ongoing socially and environmentally sound land management skills.

Our search is for other people, especially parents, who are leading active lives that happily include children. Possibilities include homeschooling or forming our own school.

Politically we are pacifists, seeking equality and justice for all persons. We are non-denominational, yet spiritual in the sense that we place a high value on honesty, love, and forgiveness. As members of a community, we hope to be good neighbors contributing to a vital and exciting subculture that reflects our most heartfelt social, political, and personal ideals.

Please contact:

**the Kuehne-Westermans**

1841 Jenifer Street  
Madison, Wisconsin 53704

## Groups Looking

☆ We are a startup urban commune, currently two adults (Gini, 43 & Denny, 40) and one teenage child. We would like to expand to a family group of six to eight adults based on the following principles:

— *Absolute equality between all adults.* Regardless of sex, age, social class, experience, etc. Shared leadership.

— *Commitment to personal growth.* Elimination of behaviors which are self-defeating, manipulative, or in contradiction with stated ideals. Attempt to align day-to-day behavior with behavior of the idealized person you would like to be. Willingness to freely accept and give feedback to help yourself and others move toward this goal.

— *Use of a social contract.* Well-defined written standards, ideals, and principles which all group members agree on. This provides guidelines for life within the group and minimizes conflict due to differing expectations or standards.

— *Polyfidelity.* Committed heterosexual non-monogamous relationships between all adults within the group. All relationships are considered primary and of equal value. Members practice absolute sexual fidelity to the group and have a current intention of lifetime involvement with each other.

If you would like to explore these ideals with us and are in a position to make a change to a lifestyle based on them, contact us at:

**Clan Gather**

16527 Meridian Ave. N.  
Seattle, WA 98133  
(206) 542-4715

☆ We are an urban collective of two, living in a co-op, but open to relocation and looking for other people to join with us to form the first *Omegan* intentional community within the New Age movement. (The name *Omegan*—taken from the writings of Pierre Teilhard de Chardin—is simply the tag we use for that integration of awareness and actions which, we believe, will in-form the emerging new culture.)

We now want to get in touch with

people who are prepared to live/love/work/play/share/cooperate and grow together, not through allegiance to a master/teacher or a code of prescribed dogmas and taboos, but from a deeply-felt understanding of and commitment to the development of human potentials which are at the same time spiritual and material, personal and political, thus integrating all aspects of Life in the direction of liberation and transformation.

Briefly put, we want to get in touch with people who resonate strongly to the idea(l)s of the Aquarian Conspiracy, who feel they have developed sufficient response-ability to live together as a new-age family, and who are now ready to begin exploring the process of coming together in a mutual commitment to continue growing and enhancing their abilities on all levels.

As we see it, this will include—insofar as possible:

— relating openly, honestly and authentically with one another and in this way developing links of deep affection and trust within the community;

— proceeding with awareness of ecological consequences in stewarding land, flora and fauna;

— holding all major property in common and making group decisions through attunement and genuine consensus;

— developing and using energy sources and technologies that are renewable and benign, even when sophisticated and modern;

— increasing our awareness of the social consequences of all individual actions and becoming politically involved in issues of human liberation, social justice and peace-making, in non-violent but very active ways;

— developing these and other “healing” skills at every level with an increasing awareness of the wholeness and inter-connections of all aspects of Life, and in this way becoming part of the “transformative process” by which humanity can break through to the *Omegan* culture;

— living and doing all these things with zest, joy, and loving support of one another.

Basically, we are seeking people who have learned to be sufficiently unblocked and response-able to be open to sharing

with one another at all levels, including the physical, emotional, mental, and spiritual planes of interaction. As we visualize it, *Omega* will become an "ecumenical" new-age intentional community that can learn from and be "associated" with many groups, including perhaps, Ken Keyes' Vision Centers; Jean Houston's Dromenon communities; Barbara Marx Hubbard's Positive Futures Centers; the Federation of Egalitarian Communities; Life Centers in the Movement for a New Society; and the Findhorn Network of Light. It can be a focalizing center for the constructive, life-furthering energies of Rajneesh, Da Free John, Kerista, est, the Centrepoint style of open relationships, and the organics of the New Alchemists' Ark in Prince Edward Island—without submitting to the controlling elements, dis-eases or limitations of any one of these.

We believe that the coming together of such a utopian group is very possible and realistic now, and that the first *Omegan* intentional community will manifest precisely when enough of us come together to integrate and share these new age energies in highly practical and at the same time highly spiritual ways. That will in turn serve the coming quantum leap in the transformation of ourselves, of our society, and ultimately of the world.

If you resonate to these feelings/ideas/energies, please get in touch with us.

°**Omega**° [Communications]  
U.P.E.I., Charlottetown  
P.E.I., Canada, C1A 4P3

☆ *Are you attracted by the challenge of communal living?* Six federated rural communities invite requests for information, tours, or longer visits and membership procedures: Appletree in Oregon, Chrysalis in Indiana, Dandelion in Ontario (Canada), East Wind and Sandhill in Missouri, Twin Oaks in Virginia. Non-sexist, nonracist, gentle cultures based on equality, co-operation and environmental concerns.

Each community integrates progressive political, economic and social values with a rural lifestyle.

Enjoy clean country air and water, co-operative work based on collective consent, and "sharing-and-caring" relationships—as daily realities.

Write for informative booklet (free, or donation appreciated) on these six egalitarian communities.

**Federation of Egalitarian Communities**  
c/o Twin Oaks — Box FC512  
Louisa, VA 23093

☆ 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 global survival depends not merely upon the restoration of community, but on the realization of a new concept of global community. Traditional community could rest in ignorance, provincialism, even bigotry. Global community, on the other hand, requires knowledge and a *rationaly compassionate* dedication of all the intellectual and physical resources at our disposal, to the creation of a truly humane 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 goals 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 farming.

We want and need others to share the burdens, joys, and challenges of these frontier years of global community. 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.

**Sky-Woods Cosynegal**  
P.O. Box 4176  
Muskegon Heights, Michigan 49444

☆ Our community is located in beautiful, tropical Belize, an English speaking, Caribbean country and a member of the British Commonwealth.

We are a vegetarian, cooperatively farming community consisting of adults and children seeking persons attracted to simple living in the tropics preferring a wholesome and positive lifestyle who find great satisfaction in simple constructive and natural activities. The community also operates a retreat for vacationers, tourists and health seekers.

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-secular, non-violent, and there is no use of drugs.

The water and air are pure, the fruit 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. Please include donation to help with postage and handling.

**Rio Bonito Community**  
c/o P.O. Box 73  
Uniondale, NY 11553

☆ 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 following address.

### **Christmas Star Valley**

c/o Wind Spirit  
11601 Clover Ave.  
Los Angeles, CA 90066  
Message (213) 393-0166

☆Phoenix: Would you believe—a lawyer (turned to global issues), a CPA (who loves psychic healing) and a programmer (who writes science fiction)—in a Los Angeles group marriage that's ready to expand and network? We practice encounter and meditation, NLP and lots of heart-level intimacy. And we envision computer-based tools empowered with all that psychology and spirituality can add, to transform human learning and achieve global survival. It's a big and exciting project. We're looking for members for Phoenix and for co-volunteers to create this future. Call us at (213) 275-3730, in Beverly Hills, California.

### **Phoenix**

257 No. Wetherly Dr.  
Beverly Hills, CA 90211

☆Based on farming of more than 2,500 acres of premium farmland located in the Central Valley of California, our primary goal is to create an environment, without exploitation of others, or being exploited ourselves. Our Land proposed community will be a social and economic experiment at an advanced state in history using the philosophy of "From each according to their abilities, to each according to their needs."

A consensus, town hall type, political structure with a strong scientific knowledgeable, socially responsible people able to maximize their community's potential in a loving, stimulating, intellectually educated, well coordinated, efficient organization capable of beating the hell out of capitalism with all its waste of natural and human resources.

The Israeli kibbutz system is our model. We are of the opinion that a work system will evolve on a voluntary basis from activist and devoted humanists in a stimulating, constantly changing, improving environment that shall not degenerate to forced organizational requirements.

All surplus income from farming and farm related activities is to be reinvested

for future development and humanitarian causes including technologists for Latin American projects. Currently, extensive opportunities to work in Nicaragua are being developed.

We seek members who can enrich the Whole World by their joining with us in a synergistic process of building an advanced way of life in modern times, people who need the community as a beautiful place to live, not as an escape from reality, but the place to build a beautiful world with Love as the main motivating factor.

### **Our Land Proposed Cooperating Community**

Rodger and Marie Strait-McAfee  
P.O. Box 185  
El Nido, Ca 95317  
(209) 383-2690 or 4370 early am or eves.  
(209) 383-3670 days

☆We own 96 acres of land 40 miles south of Rochester, NY. Currently three adults and four children live in two houses, with several co-participants living elsewhere. We have some animals, work at gardening and caring for our woods. Our communal commitment is informal and undefined. We are acquainted through the food coop in Rochester where several of us work. We need help with animal care, childcare, and exploring the potentialities of our land and ourselves, moving gently toward self-sufficiency, and would like to include others, preferably a family with children. Some financial commitment would be necessary. Write:

### **Upland**

RD 2, 8509 Hudson Rd.  
Wayland, NY 14572

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## **Employment**

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☆Production and marketing positions for New Society Publishers, Philadelphia, PA.

New Society Publishers is a not-for-profit worker-controlled publishing house. We produce books and other resources which promote fundamental social change through nonviolent action. We are 4 years old and publish about 15 titles a year.

*Production:* We are looking for a

collective member/business partner whose main responsibility would be production. All collective members share editorial work.

*Marketing:* We are also looking for a collective member/business partner whose main responsibility would be marketing, as well as editorial.

Both positions have long but flexible hours, low pay, good creative political work and require a 3 year commitment after a trial period. We are looking primarily for women but men may apply. For more information write:

**New Society Publishers**  
4722 Baltimore Ave.  
Philadelphia, PA 19143

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## **Conferences/ Workshops**

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☆*Builders of the Dawn: Community Living Experiments of the 80's.*

Weekend Workshop, July 18-20, co-led by Gordon Davidson, Corinne McLaughlin, and five successful Virginia communities. Contact:

### **Sevenoaks**

Route 1, Box 86  
Madison, Virginia 22727

Five-day Experiment in Community Living with visits to five communities, July 21-25. Contact:

### **Twin Oaks, Keenan**

Route 4, Box 169  
Louisa, Virginia 23093

☆Next April 17th-19th the UCLA school of urban planning will host a conference entitled "Green Movements and the Prospects for a New Environmental/Industrial Politics in the U.S." In addition to the official academic side of the conference, it appears that this will be a rare opportunity to gather with activists from the established Green parties of Europe as well as the fledgling Green movement here.

As you may be aware, the Green movements which have been springing up around the world of late are much more than strictly environmentalist in orientation. Their belief in what is often called "ecology" also embraces nonviolence,

grassroots democracy, feminism, and sustainable, locally controlled economic systems. In the latter point they have been influenced by the ideas of E.F. Schumacher and his "economics on a human scale."

This conference has three stated goals: (1) to examine the development of the European Green movements in detail; (2) to explore how the European example does and doesn't relate to the possibility of doing something similar here; and (3) to build a basis for continuing communication on the subject.

For more information, please contact:

**Graduate School of Architecture and Urban Planning**

UCLA  
Los Angeles, CA 90024  
(213) 825-1446

For more information on the existing Green movement in the U.S., write:

**Committees of Correspondence**

P.O. Box 40040  
St. Paul, MN 55104

☆Money for Community Land Trusts. June 6-8, 1986.

Practical solutions to financing is the focus of this School of Living sponsored Community Land Trust conference. A variety of workshops and resources covering the why's and how-to's of Community Land Trusts, legal and tax aspects, ecological land use, etc., will be presented. This conference will be of interest to individuals or groups, in or out of community, trying to get started or expand. Costs: \$65-\$85 (sliding scale) covers tuition, 2 overnites, 6 meals. For more information, contact:

**Heathcote Community Conference Center**, attn land trust

21300 Heathcote Rd.  
Freeland, Md 21053  
(301) 343-0280

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## Publications

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☆\$10 Anti-Cancer Directory Now Free  
People Against Cancer, publishers of  
The International Directory of Alterna-

tive Cancer Tests & Therapies have donated the remaining copies of this \$10.00 treatment source book to Aid For Cancer Victims, for distribution to anyone who wants this kind of information.

The Directory lists the types of therapies with names, addresses and telephone numbers of the treatment centers, world wide. One of the most valuable lists is that of the cancer patients who have volunteered to share their treatment experiences and results with others who call or write to them using the Directory addresses and telephone numbers.

There is also a "Beware" list of foods and substances to avoid, plus a list of foods recommended both for prevention of cancer and stimulation of the body's anti-cancer forces. Copies of this Directory will be given as long as the supply lasts. This free distribution has been made possible, in part, by donations from "Angels" of People Against Cancer. While there is no longer a request for \$10.00 donation per copy, a couple of dollars to help with postage and handling will be welcomed by Aid For Cancer Victims, those who can't spare the postage will get it anyway. For your free copy of this anti-cancer Directory, write to:

**AFCV**  
RFD #1, Box 415  
Mashpee, Mass. 02649

☆Unique Bibliography of Literature of New Religious Movements in the United States and Canada Now Available!

This unique bibliography brings together the diverse body of literature, both scholarly and popular, on the new religious movements and their impact on North American society. It takes as its starting point the counterculture of the 1960s in the United States, although it does include some works giving the historical background of Eastern religions, the occult, and metaphysical religions. Emphasis is placed on Hindu, Buddhist, Sikh, Sufi, Neo-Pagan, Witchcraft, Jesus Movement, and Human Potential Movement groups that were founded in the 1960s or experienced renewed growth in the 1960s and 1970s, attracting middle-class youth, many of whom have been raised in mainstream churches. Also included are New Age

communes, UFO groups, Gurdjieff-related groups, the Peoples Temple Christian Church, countercultural Jesus Movement groups, Jews for Jesus, and the Unification Church. Issues that are integral to the cult phenomenon, such as religious liberty, deprogramming, and the brainwashing/conversion debate, are fully represented. Coverage of research studies is comprehensive, while popular and personal testimonies have been selected from the ever-growing number of published accounts. To demonstrate the effects the new religious consciousness has had on American culture, a representative selection of items on holistic health, mysticism and physics, and the synthesis of Eastern and Western psychologies is provided.

*New Religious Movements in the United States and Canada: A Critical Assessment and Annotated Bibliography*, Diane Choquette, 235 pages, \$39.95.

☆Historical Dictionary of 212 Mexican-American, Cuban, and Puerto Rican Organizations in the United States.

This volume is the first published historical dictionary of Hispanic—primarily Mexican American, Puerto Rican, and Cuban—organizations. Gonzales identifies, profiles, and analyzes the history, purposes, organizational structures, and goals of nearly two hundred national and local voluntary organizations and associations.

A milestone in the scholarly examination of the Hispanic community, *Hispanic American Voluntary Organizations* will be very useful to students and teachers of Latin American studies, anthropology, American studies, ethnic studies, social science, political science, and Hispanic American history.

*Hispanic American Voluntary Organizations*, by Sylvia Alicia Gonzales, 267 pages, \$45.00. November 1985.

**Greenwood Press**

88 Post Road West, Box 5007  
Westport, CT 06881  
(203) 226-3571

☆New Book Surveys the Peace Movement: New Answers From over 5700 Groups—

When the Boston-based International Physicians for the Prevention of Nuclear

War received this year's Nobel Peace Prize, world attention focused on the activities of a dedicated group of scientists. Indeed, as this important organization gains recognition, so does the spectrum of peace groups from which it arose.

Those peace groups and their agendas are the subject of *Peace Resource Book 1986: A Comprehensive Guide to Issues, Groups, and Literature* (Ballinger, January 1986), edited by the Institute for Defense and Disarmament Studies, and with a foreword by Randall Forsberg. The book documents over 5700 peace groups and provides the most comprehensive guide of its kind ever available. It reveals both the chilling reality of world military activity and the proposed alternatives.

The *Peace Resource Book 1986* provides an overview of each group and information on how to contact them. In addition, the editors cross-reference their vast data according to the group's primary membership background, ideological focus, and even—for those interested in preparing bulk mailing lists—zip code.

The book also includes a telephone directory, a guide to relevant literature, and a listing of U.S. Congress Members by state and district. 332 pages. \$14.95.

Available from:

**Ballinger Publishing Co.**  
54 Church St.  
Cambridge, MA 02138  
(617) 492-0670  
(Contact Leah F. Binder)

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## News Releases

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☆ **Cooperative Internship Network Underway**—The North American Student of Cooperation (NASCO) is now accepting internship applications and host listings for its 1986 Cooperative Internship Network. The NASCO Cooperative Internship Network works to promote professional development in the cooperative movement by placing students in short-term summer employment opportunities in cooperatives and cooperative organizations and throughout the US and Canada.

If you are interested in participating in this year's Network as either a host or intern, please contact John Cohen at NASCO to receive an application packet.

Referrals are made beginning in mid-March.

**NASCO**  
P.O. Box 7715  
Ann Arbor, MI 48107

☆ **The Agro-Nica Project: Agricultural and industrial development in Nicaragua.**

The *Agro-Nica Project* will bring together the advanced farming equipment and technology of North American farmers and the determination and spirit of Nicaraguan farmers to build a Happier, Healthier and Worthier Life.

The purpose of this cooperative effort will be to provide for efficient, community-managed production of high nutrient "food for people"; to build a farming community based on democratic principles; and to promote mutually beneficial trade with governments, private businesses and cooperative associations.

The development is scheduled for five phases, the first being a 32 acre irrigation technology exhibition in Managua, Nicaragua. Phase two is a 15,000 acre demonstration project in the Sebaco Valley, Magagalpa Region. This phase will be comprised of 6 units, 5 farmed by Nicaraguans and 1 by North American farmers.

Phase 3 of the project is the building of a cooperating community farming 25,000 acres with farmers working together in a community owned and operated enterprise. Phase 4 is the development of a National Agricultural Service System for equipment maintenance, and distribution of parts, equipment, supplies, and technology. The final phase is industrial development to process agricultural commodities, assemble agricultural implements, manufacture irrigation components, and produce basic consumer products.

You can participate in this project to promote international friendship and understanding, encourage inter-cultural partnerships and assist the Nicaraguans achieve a Better Quality of Life. Your contribution to the Nicaraguan struggle can be through your financial investment,

and your direct participation.

The *Agro-Nica Project* is a development of the Our Land family of corporations. Contact:

**Rodger or Marie Strait-McAfee**  
P.O. Box 185  
El Nido, CA 95317  
(209) 383-2690 or 4370 early am or eves.  
(209) 383-3670 days

☆ **Think Tank Offers Free Scholarships.**

Kerista is the name of the think-tank funded by housecleaners, gardeners, cab drivers and office workers. It addresses itself to global and personal solutions. In January of 1986, the think-tank voted to provide one thousand scholarships to a course they are producing on Advanced Practical Scientific Utopian Theory.

They send the course out free of charge to artists, writers, idealistic intellectuals, and research scientists. The course covers everything from the creation of simulated space colony habitats to how you can live communally without jealousy.

In order for folks to receive the course, they should write to:

**The Kerista Research Institute**  
543 Frederick St.  
San Francisco, CA 94117

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## Land

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☆ **Rural Alternatives**, a new service organization, uses work interest questionnaires to form cooperative workgroups that will be the basis for new rural intentional communities with private and common land. Free information or \$5 for information, questionnaires, and enrollment. SASE. Write:

**Rural Alternatives**  
Box 122-V  
Athens, Ohio 45701



# RESOURCES

## Global Development

### Institute of Cultural Affairs

4301 8th St., NE  
Washington, D.C. 20017  
(202) 269-4638

**The Institute of Cultural Affairs (I.C.A.)** is an international self-development organization which strives to be a catalyst for grass-roots participation in improving the quality of life, globally. Unlike other relief and development groups, **I.C.A.** plays more of a facilitating role in assisting local communities and organizations. They provide resources and personnel to research problems and potential solutions, train local leadership, and demonstrate innovative programs. **I.C.A.** tries not to impose cultural, religious or economic standards on groups seeking help. The people themselves determine their own goals, draw up the plans for reaching those goals, and implement the plans through their own efforts. **I.C.A.** is also unique in that it incorporates human potential and new age-type development and therapeutic techniques into its work. If these techniques are to have any

relevancy outside the high-priced workshop circuit, **I.C.A.** is encountering the hostile environments where they will be truly tested.

Some of the Institute's projects have included:

- Maliwada, India where 17 different development programs were initiated. Electricity was brought to the village, more efficient farming methods have

quadrupled yields, schools have opened and more. The **I.C.A.** development school has trained 2000 volunteers from the area to help implement similar programs in surrounding villages.

- Fifth City, Chicago is one of **I.C.A.**'s first demonstration projects. Since 1963 residents have been working to rebuild their impoverished inner city neighborhood. Accomplishments include extensive housing rehabilitation, a shopping center, an experimental pre-school, a community center and adult education program.

- Kamweleni, Kenya was the site of **I.C.A.** light industries program. Villagers now produce eggs, sisal mats, and water jars. These have helped pay for an electric generator, a water storage system, and the installation of a much needed all weather road.

The Institute also sponsors Leadership Effectiveness and New Strategies seminars (LENS) for both public and private sectors of the international community.



### World Policy Journal

777 United Nations Plaza  
New York, NY 10017  
Quarterly, \$18.00/year

### Peace and World Order Studies:

#### A Curriculum Guide

Barbara Wien, Editor  
750 pages, Pb., 16.00

*World Policy* is a new journal dedicated to serving as a forum for fresh and innovative ideas on U.S. policy and pressing international issues. The journal regularly features interviews with national and international leaders, carries special reports on world crisis spots such as El

Salvador, Egypt, the Philippines, Grenada, and covers lively debates on issues of human rights, war and peace and America's future in foreign policy. Lots of proposals and policy papers you probably won't find elsewhere.

The Institute also publishes *Peace and World Order Studies*, a resource guide for educators interested in promoting and designing more "globally oriented" courses. The syllabus sections include: Global Problems, International Law, Hunger and the Politics of Food Distribution, Peacemaking, Women and World Order, Ecological Balance, and Alternative Futures. The guide also includes a funding

sources section listing 70 sources of seed money for peace and social justice programs.

**WORLD POLICY JOURNAL**

AMERICAN BRANCHING NEW ORLEANS

Barbara C. Wien, Editor

The Journal of World Order

Volume 7, Number 1

Spring 1982

ISSN 0891-9526 (USPS 000-000)

Postmaster: Please send address changes to:

World Policy Journal

777 United Nations Plaza

New York, NY 10017

Subscription rates:

Individual \$18.00/year

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## TRANET

P.O. Box 567  
Rangeley, ME 04970  
(207) 864-2252

TRANET is a transnational network of, by and for people who are participating in efforts at global transformation. Tranet's goals are to build links between its members and to raise the level of dialog

on alternative and innovative ideas in the areas of technology, third-world development, and more holistic lifestyles. Its quarterly newsletter-directory regularly covers the above as well as issues in non-formal education, gardening and farming, decentralist politics, health, and economics. Tranet also works with other development groups on providing alternative technology resources to third world

villages. Their newsletter is an invaluable abstract service and resources directory for anyone wishing to keep abreast of information and organizations dedicated to these issues.

## ApT Design and Development

28-30 Northwick Park  
Blockley  
Moreton-in-Marsh  
Glos. GL56 9RF England

## Appropriate Technologies for Developing Countries

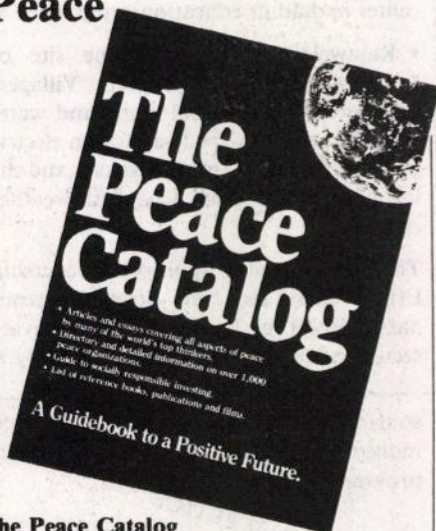
Rural and village areas in developing countries need items such as stoves, carts, cattle troughs, water buckets and guttering for collection of rainwater in drought areas during the rainy season. ApT's designs enable local workshops and artisans to manufacture more and more of these things on the spot.

Essential ingredients in ApT's approach include genuine communication with people and the willingness to see what is truly appropriate. Old assumptions must be questioned to allow space for creative changes to occur. We encourage people to develop their skills and confidence both technically and personally.



"HAVE YOU EVER THOUGHT ABOUT GETTING A NEWSPAPER ROUTE?"

## Peace



**The Peace Catalog**  
**Press for Peace**  
5621 Seaview Ave., N.W.  
Seattle, WA 98107  
(206) 784-1943  
288 pages, Pb., \$14.95

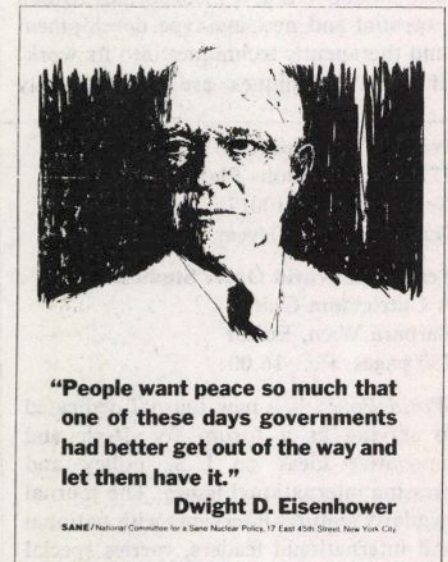
**The Peace Catalog** is an excellent collection of essays, articles, poetry and art on all aspects of peace, plus an 80-page directory listing 1,000 U.S. peace organizations and over 400 books, films and other resources. Contains solid informa-

tion on the arms race, the effects of nuclear war, non-violent conflict resolution, economic conversion, socially responsible investment, visions for the future and more. Also filled with practical ideas for how to become involved in social change.

**SANE**  
711 G St., S.E.  
Washington, D.C. 20003  
(202) 546-7100

**SANE** (Committee for a Sane Nuclear Policy) is an educational, lobbying, and networking organization dedicated to the creation of a levelheaded approach to military, especially nuclear policy. They publicize and distribute independent research which attempts to separate truth from Pentagon propaganda-reality from rhetoric. For over 25 years they have been building a grassroots constituency which presently numbers 125,000. They operate an arms control computer network, a weekly radio show (Consider the Alternatives), a rapid response phone tree (25,000

strong), and numerous media and community outreach programs. Membership in **SANE** is \$20.00/year tax-deductible (\$10. for students and low income).



**"People want peace so much that one of these days governments had better get out of the way and let them have it."**

**Dwight D. Eisenhower**

SANE / National Committee for a Sane Nuclear Policy, 17 East 45th Street, New York City

**SANE ad**



## Resource People

Dave Thatcher and Carol McCuaig, guest editors of this issue, have gathered the names and addresses of many of the contributors.

Dave Thatcher & Carol McCuaig  
Box 9  
100 Mile House, B.C.  
V0K 2E0 Canada

Tasha Christos  
Suneidesis Consociation  
P.O. Box 628  
Buras, La. 70041 USA

Claudia Chaves  
Glen Ivy Hot Springs  
25000 Glen Ivy Road  
Cornoa, CA 91719 USA

Rupert Maskell  
P.O. Box 245  
Constantia  
7848 South Africa

Educo of the Sea  
Rick Hudson  
Mickleton House  
Mickleton, Chipping Campden  
Gloucs. GL55 6RY England

Bruce Allyn  
49 Hillside Terrace  
Belmont, Ma. 02178 USA

*One Earth*, the Findhorn Foundation magazine is available bimonthly for \$10.00 US surface delivery and \$15.00 US air mail from  
Findhorn Publications  
The Park,  
Forres IV36 OTZ, Scotland

**Holyearth Foundation**  
Box 399  
Monte Rio, CA 95462 USA  
USA

Holyearth Journal is published by Holyearth Foundation. The premise of Holyearth is that if we create and work toward positive alternatives, we can promote attitudes of faith, trust and effectiveness in the world and thus use the massive energies of change of our times for positive transformation.

**L'Arche** — International Headquarters  
Trosley-Breuil  
60350 Cuise la Motte, France

For information in North America about L'Arche activities and publications write:

Daybreak Publications  
11339 Younge Street  
Richmond Hill, Ontario Canada  
*The Challenge of l'Arche* is published by Darton, Longman & Todd and is available from the above addresses.

**Tauhara Center**  
Basil Avery  
P.O. Box 125  
Taupo, New Zealand

*Tauhara News*, the newsletter of the Tauhara Center is available by subscription bimonthly for \$10 annually from the same address.

*Integrity International* is available by subscription for \$22.00 per year from Box 9, 100 Mile House, B.C. Canada, V0K 2E0. The subscription rate supports subscriptions in Third World countries.

**The Memo Network**  
Otto Munters and Roel van Dynn  
Middenland, Noorderbaan  
8256 PP Biddinghuizen  
Holland

**The Association for Responsible Communication**

For information write :  
Chris Boyle, Executive Director, ARC  
536 Williams Street  
Denver, CO 80218 USA

The ARC newsletter is available by subscription for \$10 per year from:

Paul Luft, Editor, ARC  
Box 459  
100 Mile House, B.C. V0K 2E0 Canada

*Resurgence* is available in the U.K. by subscription for \$9.00 and overseas \$11.00. In the U.S. and Canada it is available from *Resurgence* is available in the U.K. by subscription for \$9.00 and overseas \$11.00 from

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33 East Minor St.  
Emmaus Penn. 18049, USA

a weekend of dialogue with  
**David Bohm**



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edited by Donald Factor

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64. Social notes on the Great Alternative Life Group in the Sky; a story of old folks in a future world; Kerista on Kerista; the case against consensus; and kibbutz education.

63. Living in community: at Stelle, Twin Oaks, International Emissary Community; peace efforts in Nicaragua and the women's peace camp in Comiso Italy; and democratic management

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60. Reviews of gatherings in '83; alternative economics; school co-ops.

57. Feminist Therapy; Women's Resources Distribution Company; designing your food coop; a report on the National Audubon Society's Expedition Institute; the coop-

erative vision in science fiction; and George Lakey's thoughts about abolishing war.

55. National Consumer Coop Bank, Worker's Trust, C.U.G., Coop America; Computers in the Coop; CCA Institute; and workplace democracy.

54. Interviews with Bright Morning Star and Meg Christian; peace work in Europe; a discussion with 5 social activists; community land trust; kibbutz society; and neighborhood development

53. Spiritual Communities— The Farm, Dromenon, The Planetary Network of Light, Sirius Community, The Abode of the Message, Ananda Lama Foundation, The Renaissance Community and Shambhala

52. The barter system; networking; Santa Cruz Women's Health Collective; International Commune Conference; worker ownership; East Wind Community; and leaving community.

51. Political paradigms for the eighties— Citizens party, Santa

Monica, CA., Center for Community Change; feminist political strategies; coops in El Salvador; Dandelion Community

50. Death and Dying: George Lakey on cancer; Conn. Hospice; grieving, and a death at Twin Oaks

48. International— Cuba, China, India, El Salvador, England, Israel, Spain, and the U.S.A.

47. Stories— excerpts from a Twin Oaks story; Barwick; Bay Area Collective; Berkeley Collectives

43. Health and community business— tofu making; Heartland; Radical Psychiatry; neighborhood health clinic

41. Friendship, family and sexuality; Synergy, Renaissance Community and Kerista Village

40. Community development; women and money; trusteeship; and an interview with a woman builder

39. Women sharing; the Hutterites of 350 years ago; housewife to activist; Healing Waters gathering; and workplace democracy.

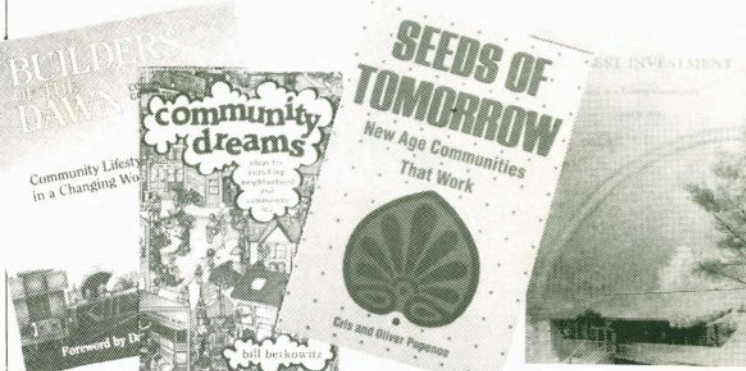
36. Community in British Columbia; kibbutz child rearing; Kerista Village; and a readers' survey.

35. The Consumer Cooperative Bank—the institute, the movement and the bank; income and resource sharing; new communities; Consumer and Cooperative Alliance; and the utopian heritage.



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