

COMMUNITIES

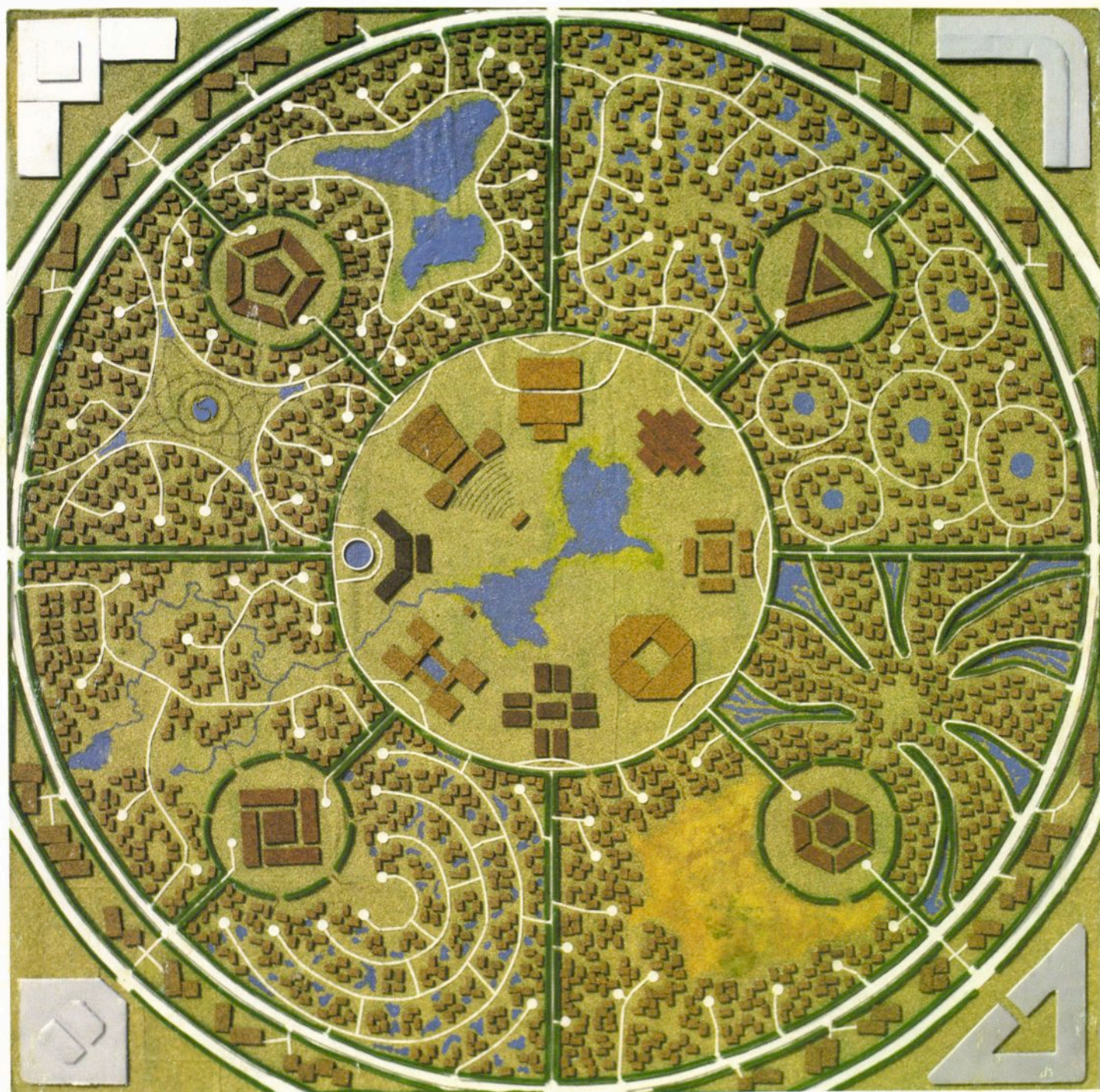
journal of
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Nos. 71 & 72

SPECIAL DOUBLE ISSUE

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Model Communities, Past, Present, and Future



RENAISSANCE CITIES: A Whole New Way of Living

Global cooperation: what will it take?

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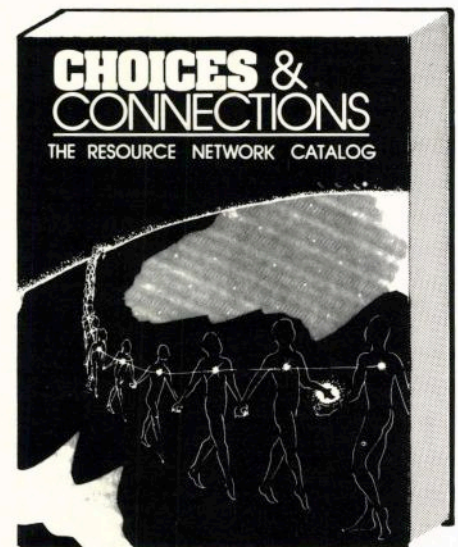
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COMMUNITIES

Journal of
Cooperation

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Summer/Fall
1986

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Model Cities, An Idea Whose Time Has Come

For the past 13 years, the National
Historic Communal Societies Asso-
ciation (NHCSA) has held its annual
conference at historic communal
sites. The NHCSA held its thirteenth
annual conference this year at the
Shaker Community at Canterbury,
New Hampshire on October 9
through 12. The 185 participants
included representatives of twenty
historic communal sites, and seven
contemporary intentional communi-
ties.

At the conference, I made a
prediction which I would like to share
with the readers of *Communities*. I
predict that the NHCSA will hold its
annual conference within the next 3-5
years within a contemporary inten-
tional community. The community I
have in mind will, at that time, be the
largest and most successful inten-
tional community ever established.

Yet today, it might not even exist,
or does it? That was the first question
I asked the people attending my
lecture. The second question I asked
was how could the NHCSA assist
with the practical application of the
wealth of knowledge its members
have to offer to present-day commu-
nitarians.

My personal association with the
NHCSA began three years ago as a

result of parallels drawn between the
Stelle community, where I live, and
New Harmony, Indiana, in the
Popenoe's book, *Seeds of Tomor-
row; New-Age Communities That
Work*. At the tenth NHCSA Confer-
ence, at New Harmony, Indiana,
Allen Butcher of the Federation of
Egalitarian Communities and I devel-
oped a plan for incorporating the
NHCSA into our plans to revitalize
The Fellowship of Intentional Com-
munities (FIC). At last year's confer-
ence in San Diego, the NHCSA board
agreed to participate in the FIC which
was incorporated this past August.

One of the possible projects being
considered for implementation by the
FIC is the development of a large-
scale model community. I have come
to the conclusion that this is indeed
one of those ideas whose time has
come. Within a two-month period
earlier this year, I received five or six
separate proposals calling for the
development of a model community.
The perceived advantages of, and
rationale for the development of these
model intentional communities or
model cities, are presented in articles
such as "Renaissance Cities," "Why
Not Build a Real EPCOT?," "The
New Communities Project," and
other key components of this special

issue. We've even included an article on space colonization as a possible resource for future model cities.

As a communitarian involved in networking, outreach and public relations, for over eight years, it has been my personal belief that a large successful intentional community would generate major positive media coverage which could help millions of people looking for a better way of life, discover the advantages of the thousands of existing intentional communities. A number of key action steps are already underway which will facilitate this process. These include the publication of an expanded 1987/88 Directory of Intentional Communities and the production of audio/visual programs on past and present intentional communities in cooperation with the NHCSA, The Center for Communal Studies, CESCO, The Fellowship for Intentional Communities, The Foundation for Personal and Community Development, and other interested organizations. In addition, the revitalization of the Fellowship for Intentional Community, which will function as a trade association for the communities movement and their computerized referral services, should also result in significant new interest in communities. And finally, the increased level of networking and cooperative relationships from community to community will also substantially increase our ability to interact with the people who are seeking better ways of living.

The success of these on-going initiatives in building model communities is dependent on four factors:

1. The process of developing a model community must be inclusive, co-creative, and participatory;
2. We must make every attempt to meet the needs of the millions of people who are seeking better, more fulfilling lives;
3. We must build upon the foundation established by the past historic communal societies and present-day intentional communities; and

4. We must demonstrate the significance and relevance of intentional community experiences to people anywhere who are interested in personal growth and community development.

The Renaissance Cities Proposal and the article on the Community Design Forum demonstrate what is possible in terms of a co-creative, inclusive, participatory process. To address our second objective of connecting with the people who are "into" the human potential movement, *Communities* will publish a special issue in the spring of 1987 featuring personal and spiritual growth in community. To help with our third objective of building upon the foundation established by past communal societies, we have invited the members of the NHCSA to play an active role in helping those of us who are living in present-day communities learn from the wealth of experiences they have to share with us. We hope to demonstrate to the members of the NHCSA the advantages of helping us be more successful in our efforts to insure a sustainable future by applying today the lessons of the past. I encourage every communitarian to consider joining the NHCSA and taking advantage of the wealth of opportunities they provide for us to learn from the past. Many readers have written to say that reading the special issue Dr. Pitzer

edited on historic communal sites was a very moving and humbling experience. The special seven-page segment on the historic communal sites that are available to visit is an especially valuable resource for anyone interested in learning how much had been accomplished by these past communitarian efforts.

The fourth factor affecting the success of the present initiatives to build a Model Community is the need to demonstrate to the larger society the significance and relevance of intentional community experiences. In issue number 66 of *Communities*, Art Rosenblum of the Aquarian Research Foundation suggested the need for more sharing and communication between the intentional communities movement, the homeless, and low-income, inner-city residents.

Shortly after we published that letter from Art, I received feedback from a couple of friends that the experience of intentional communities may be well and good in terms of building a new and better society, but what was the relevance to so-called real-world problems? As a result, I was receptive to HUD's request that I participate in a task force that took over operations of the Public Housing Authority in East St. Louis in late 1985. My experiences in East St. Louis led to an opportunity to assist the tenants of public housing in Kankakee, Illinois, (about 30 miles



Communities staff at Stelle: Charles Betterton, Renee Trenda, and Ed Olson

from Stelle). My association with the residents of these low-income, public housing communities has been very enriching, rewarding, and enlightening. These individuals are actively seeking opportunities for self-empowerment and self-sufficiency, and my association with them has presented me with an opportunity to help, share with them the experiences of intentional and cooperative communities. For example, we are exploring the possibility of creating a food co-op for residents of public housing, and we are seeking ways of utilizing existing buildings and resources to assist the tenants in developing cooperative business ventures that would enable them to generate additional income. It may be possible for a community-oriented business, such as hammock-making, to subcontract with the residents of these public housing communities to help make hammocks as a step toward empowerment and self-sufficiency. These types of initiatives help to augment those that *Communities* has taken to demonstrate the significance of intentional community experiences, such as issue number 67 which focused on the technological research-and-development activities within our communities.

We welcome your assistance in finding ways to demonstrate how our successes and failures can help people anywhere who are interested in learning how to live more fulfilling, self-sufficient lives. We specifically request that anyone who has an idea for a project, business, or cottage industry that could be applied in a public housing environment, share the idea with the readers of *Communities*.

To the extent that we are able to demonstrate our service orientation, and the applicability of our experiences and research and development activities to the larger society, the success of the intentional communities movement will be enhanced, and the dream of Model Cities will become reality.

Charles Betterton

NOTICE TO OUR SUBSCRIBERS

As of September 1, 1986, the cost of a one year subscription to *Communities* has been increased to \$16.00. As we have previously reported, *Communities* has been operating at a deficit for the past few years. We have been able to continue publishing as a result of support from the Twin Oaks Community, The Federation of Egalitarian Communities, Community Educational Services Council, Inc. (CESCI), Stelle Foundation, and the Foundation for Personal and community Development.

In July of 1986, we received the results of a survey of several alternative periodicals conducted by *Rain, Resources for Building Community*. That survey, which reported on *Communities* and six other special-interest publications, revealed that our subscription rate was 30% lower than other comparable publications. Therefore, we felt justified in raising our subscription rates to \$16.00, which is still lower than four of the seven publications covered by the *Rain* survey. We greatly appreciate the service *Rain* provided in gathering and sharing this information. If you would like a copy of the results, please write to *Rain* at 1135 SE Salmon, Portland, OR 97214. You may want to enclose \$.50-\$1.00 to cover their expenses. *Rain* provides articles and access to help people make their communities more self-reliant and build a society that is more participatory, just and ecologically sound.

SPECIAL DOUBLE ISSUE

Due to the amount of information we wanted to include on model cities, and the fact that we had fallen behind in our publication schedule, we decided to combine our Summer and Fall issues into an expanded double issue. As a gesture of our appreciation of your patience and support, we will extend all subscriptions by one issue.

Ex-HUD staffer comes to aid of area's public housing tenants

Reprinted from *The Daily Journal, Kankakee, Ill., June 4, 1986*

BY KAREN SNELLING

A former federal housing official has been hired to increase tenant clout with the Kankakee County Housing Authority.

Charles Betterton, 38, resigned from his post with the Department of Housing and Urban Development to begin work Monday as the Kankakee County Public Housing Tenants Union's first community organizer.

"With all of his HUD experience, he will really be able to help us address issues affecting low-income tenants," said tenants union President Yvonne Franklin.

The tenant's union has complained that KCHA maintenance and repair work is "slow and shoddy," and that tenants were being overcharged for poor quality work.

At HUD's Chicago office, Betterton supervised a staff responsible for monitoring over half of the public housing authorities in Illinois, and giving technical assistance to troubled housing agencies.

He recently completed a six-month assignment on a special HUD task force which took over the operations of the East St. Louis Public Housing Authority.

The housing authority there had failed to fulfill its responsibility to provide decent, safe, and sanitary housing to low-income tenants, he said.

"His experience with the East St. Louis Housing Authority will be very beneficial in helping the tenants participate in solving the problems facing the Kankakee County Housing Authority," said Ms. Franklin.

Betterton will be paid through a \$35,000 grant the tenant's union

received in January from the Campaign for Human Development.

The agency, affiliated with U.S. Catholic Conference, provides funds to support self-help projects for the poor.

Betterton also served as director of HUD's disaster relief field offices in Mississippi, Virginia, Missouri, and Ohio. His experience with managing large scale disaster relief operation led to his appointment in 1975 on a task force created to address serious problems in HUD's Detroit office.

While stationed in Detroit, he received the highest cash award ever paid to a HUD employee for a suggestion which saved over \$300 million.

In 1978, Betterton left Detroit to become chief of HUD's property management and sales division in Chicago. He resigned that post in 1980 to manage two Stelle-based not-for-profit organizations involved in personal and community development.

He remained with those agencies

until he was asked to return to HUD last year, for the East St. Louis project.

Betterton serves on the board of directors for the Community Educational Services Council, Inc., Community Services, Inc., and the Stelle Foundation for Personal and Community Development.

He is also managing editor for *Communities, Journal of Cooperation*, and serves as a reservist with the Federal Emergency Management Agency. □

LETTERS

We all wish you well in your endeavors with the magazine. We are very impressed with the changes that have been made and the emphasis on the spiritual realm of consciousness.

Anything that we as a community, or as individuals, can do for/with you (all) we are more than willing. Thank you for what you are creating.

Tasha Christos
Suneidesis Consociation
Fort Saint Philip, LA

I thought I'd like to comment on your magazine in general and the report of the Tanguy Homesteads about the proposed Fellowship of Intentional Communities in particular.

As you must know communication in any such effort as that of intentional community, both internally (with regard to planning and building and especially with social interaction and cohesiveness) and external—is a priority consideration. Your magazine has not only provided networking opportunities between both community groups and the outside—but with your superlative issue on the Histories of Intentional Communities of the past and present you have given much insight. The fact that you have allowed an open forum for viewpoints which are perhaps in many ways divergent outside of the

context of intentional community, despite or perhaps because of your particular experience at Stelle, is a testimony to the editorial integrity of both yourself and your staff. Without such lessons of commonality cohesion would be considerably more of a strain—if not impossible. The ability to decipher and depict differing viewpoints allowing each perspective (whether religious or 'radical'—within reason) an open space of common community achievement is an editorial art in itself.

I don't know what your personal perspective is. I do suspect that as you become involved in your proposed "Fellowship" more deeply—you and the "Fellowship" will begin to experience both internal and external promptings of an ideological nature. Hopefully the democratic structures of the communities themselves and of the "Fellowship" will have evolved methodologies of structural cohesion sufficient to weather the storm. Under certain conditions of political turmoil (probably Central America) misguided government intelligence agencies—not to mention 'I am the only fit species' corporates—might begin to show a 'management' interest.

Nonetheless other 'odd birds' with curious markings will show up—such as the 'Pharaoh of the bank vault'

mentioned in one of the community histories (*Communities #68*) (community members not having children—and even children obviously should have a say in resource distribution schedules) and others who see the communities movement as a corollary to the corporate society—or such 'knowers' of the light who believe the communities movement to be potentially quite different (such as myself), will also at times poke our heads out from behind the fig tree.

I do believe having personally experienced the decline and fall of Haight-Ashbury that a careful nurturing of the economic underpinnings of 'Fellowship' communities will do much more than publicity to assure the long term survival of the intentional communities movement. I think an economic strategy plan for the "Fellowship" would be a very good idea—such as suggested by the labor and skills exchange. More to the point would be a network of distribution outlets. This would also provide work and outreach to the urban communities. The idea of involving creative artists who by their work have been involved sympathetically with creating a new social order is an important and natural step.

Brent W. Avery
Middleton, CA

NEWS AND REVIEWS

Planetary Symposium

One thousand people attended the "Choices for the Future" symposium in Snowmass, Colorado June 13-15, 1986. It was organized by the Windstar Foundation, hosted by John Denver, and featured many notable speakers.

The presenters adroitly expounded on their various topics, each emphasizing the distinct need to make changes. John Denver, in expressing his commitment and passion for bringing about a world that works, quoted an old Chinese proverb: "If we don't watch out, we're liable to end up where we're headed." Willis Harman, President of the Institute of Noetic Sciences, had this to say: "Our power to change is limited only by our beliefs; as we change our minds we change the world." Tom Crum spoke on "Conflict Resolution" and used Aiki (a martial art) demonstrations to graphically depict the resolving of conflict, not in fighting against obstacles, but by moving in a dancelike way with the circumstances that arise in everyday living.

Jean-Michel Cousteau showed film footage of the enchanting underwater world. Wes Jackson of the Land Institute spoke of stewardship for the land. In his charismatic style—shades of Will Rogers—he expressed his purpose which is to participate in harmony with the earth through creative agricultural practices. Rusty Schweickart recalled his experience in space when he held onto the outside ladder of his space module traveling at 17,000 MPH (with no wind), looking back in worshipful awe at the sheer beauty of planet Earth.

Peter Bouren of England gave us an overview of the worldwide Hunger Project he coordinates. Robert Muller, Chancellor for the United Nations' University of Peace, informed us of 140 false missile alerts

in the last year. Both men are former Assistant Secretary Generals to the U.N.

Jerry Jampolsky and Diane Cirincione considered "World Peace Through Inner Peace." As they put it, "The source of unconditional love is spirit." Richard Lamm, Colorado Governor, quipped, "There is a rising tide of mediocrity. These things are not irreversible, but we must make drastic changes."

There were a number of other

speakers, such as William Farley of Farley Industries, a privately owned company with \$2.3 billion in sales; Ted Turner of the Turner Broadcasting System; Amory and Hunter Lovins, Global Resource Management; Susan Smith Jones, Wellness, and Bob Samples, Wholeness.

Notable was Ram Dass (Seva Foundation) who humorously introduced himself as a 55-year old, balding, fairly handsome man. He



John Denver



Robert Muller—former assistant Secretary General to the U.N.—presently Chancellor for the U.N. University of Peace

A Plan to Save Earth from Nuclear War

challenged our thinking with these statements: "There's nothing to do, so get on with doing it; there's no choice, so listen for it intuitively. When our models of who we are fall away we are free simply to meet and be together."

One might expect that it would be possible for a group of 1,000 people to get together and find themselves motivated by the action-packed words of presenters. Yet it is only in the true follow-through in everyday living that anything creative can be sustained and brought to fruition. We can have lofty ideals on a planetary scale, but do we speak daily with the voice of sweetness and do we laugh with the sound of love?

Human beings, for millenia, have sought to find solutions to problems while being entangled in them.

Rearranging problems to try to bring about solutions is simply the human intellect at work with no clear vision of the invisible factors that are at play. The state of the world gives evidence of the fact that this approach has failed miserably. As John Denver put it, "What we are missing spiritually is that spiritually we are missing it." I certainly agree with this statement.

In order to stop "missing it" spiritually a person must rise above the level of problem-solving, above the intellect to the level of spirit—the real source of knowing. This is the only sane choice!

Nick Giglio is Coordinator of Sunrise Ranch, North American Headquarters for the Society of Emissaries which operates over 200 communities and light centers around the world. 5569 North County Road 29, Loveland, CO 80537. Phone 303-667-4675.

Former U.S. Senator from Minnesota, Eugene McCarthy has written up a plan initiated by Carol Littlebrant, director and participant in the Great Peace March for Global Nuclear Disarmament to be held in Washington, D.C. in mid-November.

Author McCarthy uses the model of the Filipinos' overthrow of the Marcos regime—a feat accomplished by the "outrage of the people." He feels that this is the only force potentially big enough to overcome the superpowers who are set on proliferation of nuclear devices. Look to see if you are ready to put your weight behind a new paradigm!

This plan proposes to offer its ideals and power-of-numbers to the United Nations on October 1, 1986. After sixty days, if further development is needed, non-violent demonstrations will be organized globally to work concurrently with a **Great Peace March for Global Nuclear Disarmament** in

Washington, D.C. If further activity is required, a global work stoppage of all persons except those engaged in life-support industries and services would be mounted December 1, 1986, to press the nations to comply with the terms of the Plan. The United Nations would be empowered to oversee the terms of the Plan relative to disarmament, inspection, and disposal of nuclear wastes.

"How much do you value life?" McCarthy asks. "Are you willing to act to save it?" If so, write today for a packet of facts on nuclear disarmament and its importance to the life of the planet, and details of the Plan to bring about worldwide disarmament—and how you can assist in this enterprise to take a stand for the future!

Write to Carol Littlebrant, c/o Sondra Fields, 730 North Street, Boulder, CO 80302 or call (303) 449-4230 for information.

Labor Education Program

The first **Great Midwest Labor Song Exchange** will be held at the Chicago Illinois Union, University of Illinois' Medical Center, on November 14, 16, 1986.

The conference, which will include workshops by Labor's Troubadour, Joe Glazer; Larry Penn, Milwaukee Teamster and Song Writer; and Lise Bryant, *Workers' Stories, Workers' Lives*, Detroit, and others, will be sponsored by the Chicago Labor Education Program, ILIR, in cooperation with the Labor Heritage Foundation, Washington, D.C. based.

The major purpose of the conference and song swap is to bring together union member artists and interested folk singers, to seek ways of expanding the use of song, story and drama in the labor movement.

For a registration form with program and housing details, please contact Stanley Rosen, **Chicago Labor Education Program, ILIR**, University of Illinois, P.O. Box 4348, Chicago, Illinois 60680, telephone: (312) 996-2623.

NASCO

North American Students of Cooperation (NASCO) is gearing up for the tenth annual binational Cooperative Education and Training Institute to be held on November 7-9, 1986 in Ann Arbor, Michigan. This conference stresses the importance of good management in cooperative homes and workplaces. The Institute provides education and training for managers, directors, staff and members of worker, housing, food, and student co-ops and credit unions. The building of a cooperative social structure is also explored.

The theme for this year's Institute is "Contemporary Challenges: Cooperative Answers." Conference sessions will focus on the issues facing cooperatives in the 1980's and beyond. Some of the topics to be

addressed include the leadership role of directors, legal issues confronting co-ops, the role of co-ops in society, and cooperative member relations.

Courses are arranged to appeal to different levels of experience—introductory, intermediate, and advanced—so the training is adapted to the individual.

NASCO is a nonprofit, student-controlled organization headquartered in Ann Arbor, Michigan. NASCO provides education, information, and publications for and about cooperatives. For more information about the Cooperative Education and Training Institute and other NASCO programs write to **NASCO**, P.O. Box 7715, Ann Arbor, MI 48107.



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The motto of Regeneration Press is "think regeneratively for the global age." By learning to think this way we will discover the hidden possibilities for a better life on earth.

Regeneration is not just a play on words. It's a vital energy—a life force—capable of working for the betterment of soul, city, and spaceship earth. We invite you to write for a free publications list: **Regeneration Press**, 48 N. Third Street, Emmaus, PA 18049 USA.

BACK ISSUES

COMMUNITIES Journal of Cooperation

Highlights of some of the thirty-five past issues currently available through this SPECIAL BACK ISSUE OFFER!

70. The Bay Area: The Berkeley Co-op, The Berkeley Free Clinic, The Cheeseboard Collective; Housing, Rainbow Collective, Processed Word, etc.

69. International communities: New Zealand, Belfast, England, France, South Africa, Holland, Brussels, and the Middle East.

68. Historic communities: the Shakers, Harmony, Zoar, Amana, the Mormons, Icarians, Fourierists and Llano.

67. Technology in community: Sunrise Ranch, Ponderosa Village, Windstar; High Wind and 100 Mile House.

66. The 1985/86 Directory of Intentional Communities; Builders of the Dawn; Stelle; Rainbow Gathering; Rainbow Farm and Walden Two-inspired communities.

65. Those amazing women at Greenham Air Force Base; The Farm; education for cooperation; justice in India; spiritual fraud; and Jubilee Partners.

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

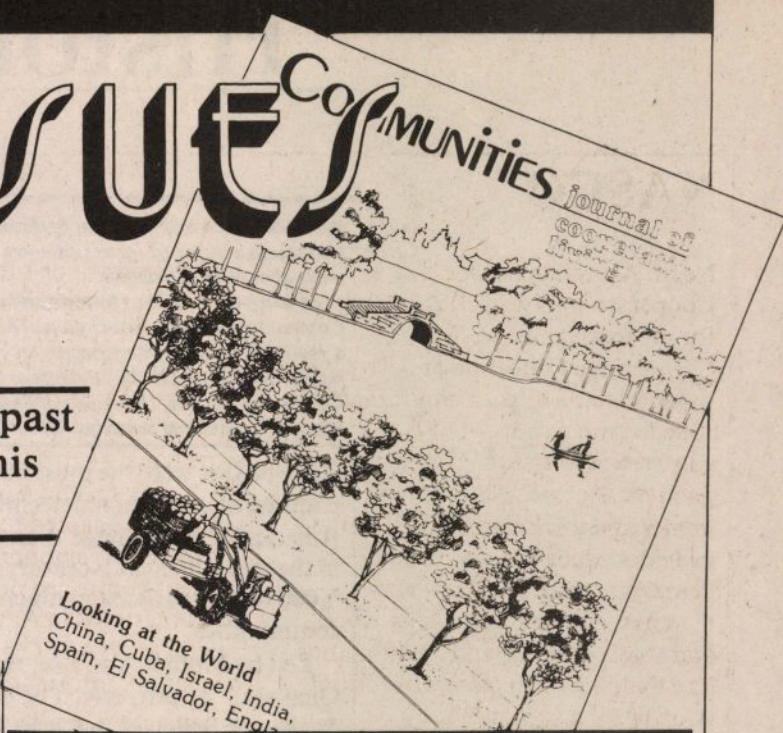
62. Progressive economics and politics; co-op housing; new ideas for your community and kibbutz society.

61. Parenting, childcare and education; co-op housing; working for peace—Syracuse Cultural Workers Project; and planning in community.

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

55. National Consumer Coop Bank, Workers' 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, Diomenon, 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.

A complete set of all available back issues (approximately 35 issues) is only: \$35.00 (\$40.00 Foreign).

Historic Communal Sites to Visit

We have had so much interest in historic communal societies since the publication of the Fall, 1985 issue, that we thought a listing of those sites open to the public would be helpful for those readers wishing to visit and learn more about these societies.

To learn even more of historic and contemporary groups, you may wish to join the National Historic Communal Societies Association. This organization publishes a yearly journal, biannual newsletter and holds a yearly conference where papers on various aspects of communalism are delivered. Dues are \$20 per year for regular members, \$10 for students or senior citizens. For information or dues payment, write to the Center for Communal Studies, University of Southern Indiana, Evansville, IN 47712. Make checks payable to National Historic Communal Societies Association.

The Shakers were the most numerous communal group in nineteenth century America. It is estimated that at their peak in the mid-nineteenth century, there were 6,000 members living in nineteen communities.

Led by Mother Ann Lee, the "Shaking Quakers," or properly, The United Society of Believers in Christ's Second Appearing, was founded in England by 1758 by James Wardley. By 1770, Ann Lee had become the sect's leader and had introduced celibacy to the group by means of a vision. Because of persecution, the Shakers came to America in 1774, founding their first communal society at Watervliet, N.Y., in 1776.

The Shakers strove for perfection through prayers and work to prepare for Christ's Second Coming. Adornment of either people or things was forbidden and led to simple dress and carefully crafted furnishings for which the Shakers were widely known.

After the Civil War, the Society began a slow decline and many villages were closed after 1900. Two settlements, Canterbury and Sabbathday Lake, are still housing the remaining Shakers sisters and are open to the public for touring.

Shakertown at Pleasant Hill

Harrodsburg, KY 40330
606/734-5411

Location: On U.S. Route 68, 25 miles southwest of Lexington.

Hours: Open year round, daily 9:00 am-5:00 pm (winter hours may vary), closed Christmas Eve and Christmas Day.

A restored Shaker village, of which 27 buildings still remain. A museum is in the limestone Centre Family House, contain-

ing Shaker furniture and artifacts of Pleasant Hill manufacture. Several craft shops are operated, including a broom-maker and a weaver. Visitors may sample delicious Shaker food in the Trustees' House dining room. Many buildings have been converted to guest rooms where visitors may spend the night among reproduction Shaker furniture and textiles. Reservations for dining and lodging are necessary.

Shakertown at South Union

South Union, KY 42283
502/542-4167

Location: On U.S. Route 68 and State Route 80, 15 miles west of Bowling Green.

Hours: The museum is open May 1-October 1, daily 9:00 am-5:00 pm. Sunday 1:00-5:00 pm. weekends only in October.

A large collection of western Shaker furniture, crafts and textiles is housed in the 1824 Centre Family House. The Shaker Festival begins each summer on the second Thursday in July and runs for 10 days. An outdoor drama, "Shakertown Revisited," is presented nightly during the festival.

Sabbathday Lake Shaker Community

Poland Spring, ME 04274
207/926-4597

Location: On State Route 26, 27 miles north of Portland

Hours: Open May 30-Columbus Day, Monday-Saturday 10:00 am-4:30 pm, closed Sunday

One of the original Shaker villages still occupied by Shaker sisters. Founded in 1793, several buildings are open to the public and a museum and the gift shop

The Shakers strove
for perfection
through prayers
and work to
prepare for
Christ's Second
Coming.

By Kathleen M. Fernandez
Curator, Zoar Village State Memorial

sells Shaker-made items. An extensive collection of Shaker manuscripts is available to researchers.

Fruitlands Museums

Harvard, MA 01451
617/456-3924

Location: Off Route 110, north of Harvard Village.

Hours: Open May 15-October 15, Tuesday-Sunday, 10:00 am-5:00 pm, also open Monday holidays

A Shaker House once located at the former Harvard Shaker Village is one of five museums at the site. The others are Fruitlands Farm House, site of Bronson Alcott's 1843 experiment in communal living, which houses artifacts of the Transcendental Movement; two art galleries containing folk portraits and landscapes of the Hudson River School; and a North American Indian Museum. The 1790 Shaker house contains many items associated with the Harvard community. An extensive collection of Shaker manuscripts is available to researchers.

Hancock Shaker Village

Hancock, MA 01201
413/443-0188

Location: At the junction of State Routes 20 and 41, five miles west of Pittsfield.

Hours: Open daily 9:30 am-5:00 pm, Memorial Day weekend through October 31.

This former Shaker village has 20 original buildings restored and open to the public, foremost of which is the huge Round Stone Barn. Crafts such as tinsmithing, broommaking and woodworking are demonstrated. A full slate of special events is held yearly, including a Kitchen Festival, special dinners and breakfasts, and a three-day Antiques Show.

Canterbury Shaker Village

Canterbury, NH 03224
603/783-9977

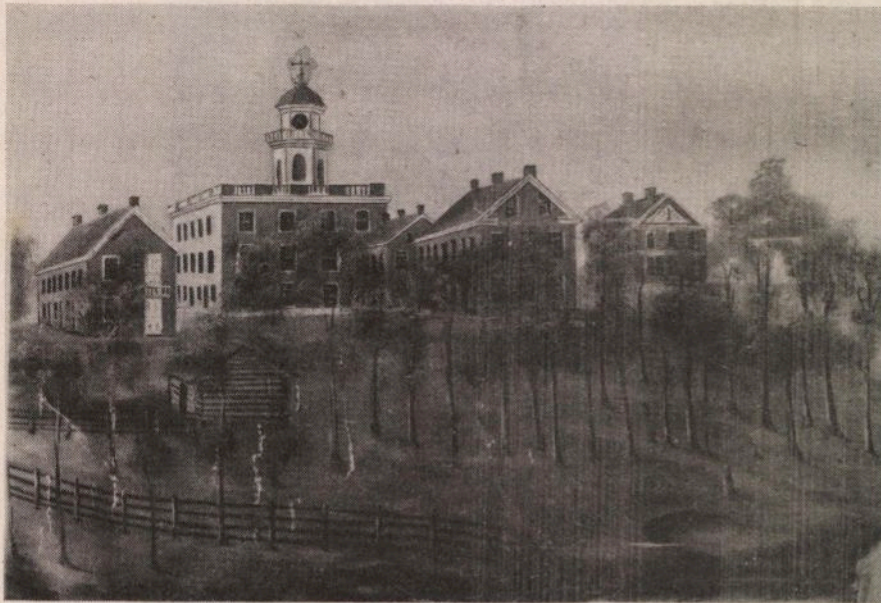
Location: 13.5 miles northeast of Concord, 6 miles off Exit 18 of Interstate 93.



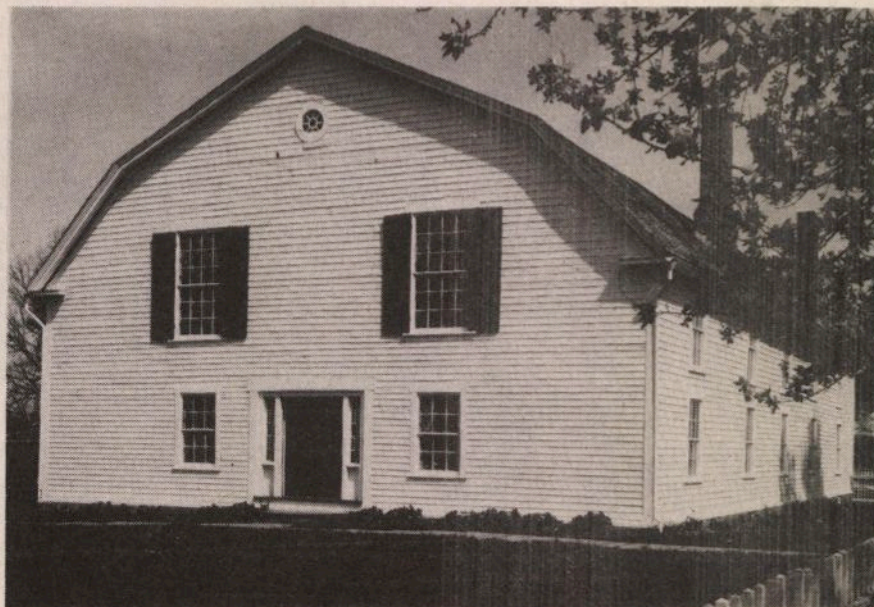
Costumed domestic skills interpreter makes soap behind the restored 1802 home of Dr. Samuel Benjamin Vierling, early Salem's best-known physician.



Reconstructed 1771 Single Brothers Workshop (left) and restored 1769 Single Brothers House are situated in the heart of Old Salem.



"Bishop Hill in 1855" by Olof Krans



Bishop Hill Colony Church, built in 1848.

Hours: Open Tuesday-Saturday, 10:00 am-4:00 pm from mid-May to mid-October.

Canterbury is the other remaining Shaker village still occupied by Shaker sisters. At one time, the community had 250 converts on 6000 acres. Today six of the remaining 22 buildings are furnished and open to the public. Crafts are demonstrated and a dining room serves traditional Shaker meals. Canterbury will be the site of the 1986 National Historical Communal Societies Association Conference this October 9-11.

Historic Rugby

Rugby, TN 37733

615/628-2441

Location: On State Route 52, west of Knoxville.

Hours: Open from March 1 to December 15, daily 10:00 am-5:00 pm.

Founded in 1880 by British author and reformer Thomas Hughes, Rugby was seen as a haven for the younger sons of British gentry who could not legally inherit. Hughes hoped to redirect these young men's energies to manual trades and agriculture. Although Rugby was never quite successful in its aims, the settlers created a bit of Victorian England in east Tennessee. Today many buildings, including Hughes' homes, still stand and are open to visitors.

Ephrata Cloister

Ephrata, PA 17522

717/733-6600

Location: On U.S. Route 322 near the Reading-Lancaster Exit of the Pennsylvania Turnpike.

Hours: Daily 8:30 am-5:00 pm, Sunday 12:00-5:00 pm, closed Mondays from late November to April 1.

Ephrata Cloister, founded in 1732 by the ascetic Seventh-Day Baptists, is one of the earliest American communal societies. Here, cloistered men and women sought to serve God in medieval fashion through lives of austere self-denial and pious simplicity. Today visitors can see the simple cells where the brethren and sisters slept with wooden blocks for pillows, the *saal*, or chapel, where they sang hymns

exalting the mystical life and the printshop where the Cloister printed books, broadsides and tracts. *Vorspeil*, a musical drama depicting 18th century cloister life is presented Saturday evenings from late June to early September

Old Salem

Winston-Salem, NC 27108
919/723-3688

Location: On U.S. Route 52 off Interstate 40.

Hours: Daily, 9:30 am-4:30 pm, Sunday, 1:30-4:30 pm. Closed Thanksgiving, Christmas Eve and Christmas Day.

Old Salem was founded in 1766 by Moravians, a devout German religious group. In the early years of the village, Salem operated as a closed congregational town where the economic as well as the spiritual affairs of the people were directed by the church. Members were grouped in "choirs" according to age, sex and marital status. Unmarried brethren and sisters lived in dormitories. Today, visitors can see the Single Brothers House as well as eight other buildings dating from 1769 to 1827 which depict life in this church-centered town. Meals are served in the restored Salem Tavern. The Museum of Early Southern Decorative Arts, associated with Old Salem, houses the foremost collection of early southern-made furniture in America.

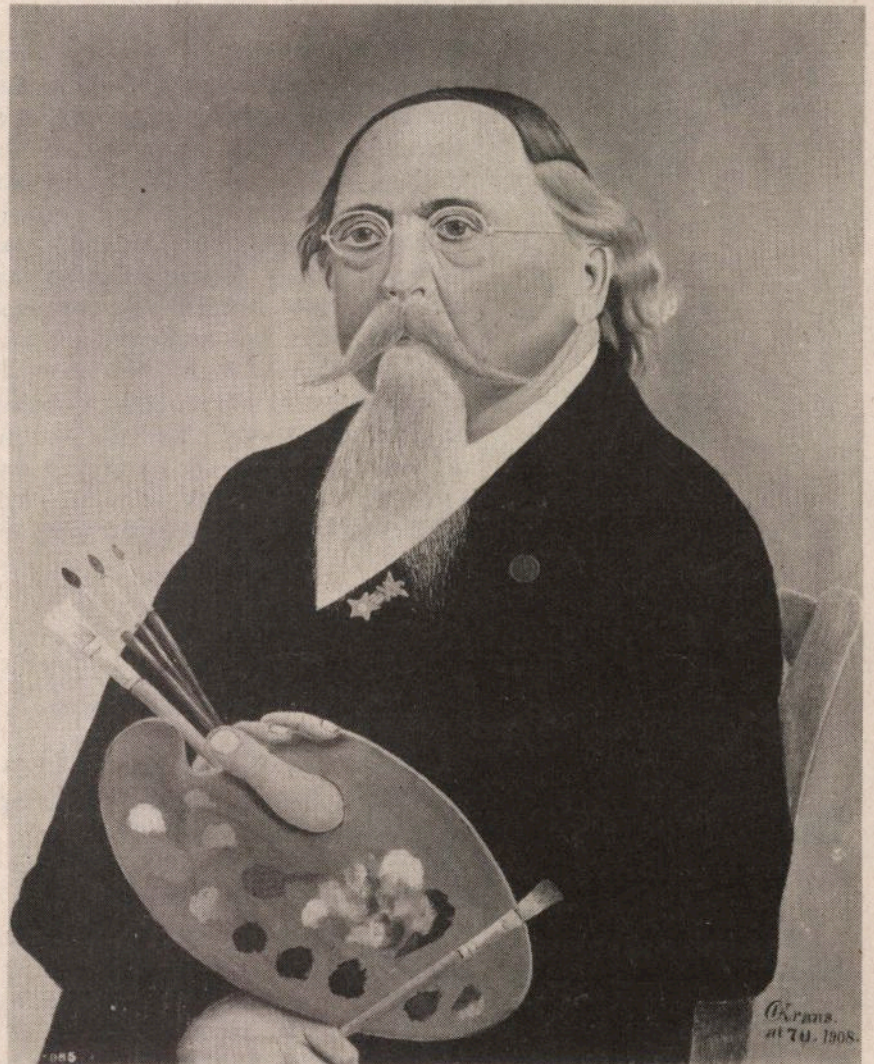
Bishop Hill Colony

Bishop Hill, IL 61419
309/927-3899

Location: On State Route 39, 20 miles east of Interstate 74 and two miles north of U.S. 34.

Hours: Open daily 9:00 am-5:00 pm. Closed Thanksgiving, Christmas and New Years Day.

Led by Eric Janson, a group of Swedish religious dissenters came to America in 1846 and purchased land in north-central Illinois. They created a town of 20 commercial buildings and cultivated 15,000 acres of farm land. Over 1,000 Swedish immigrants eventually arrived to join the colony. Eric Janson was murdered in 1850, but the colony survived



The Bishop Hill Exhibit—Self-Portrait by Olof Krans

Rugby was seen as
a haven for the
younger sons of
British gentry who
could not legally
inherit.

another 11 years. Visitors to Bishop Hill can see many of the colony buildings still standing, including the Steeple Building, now a museum, the colony church and the Bjorkland Hotel. On display are more than 100 paintings by Bishop Hill folk artist Olof Krans depicting his remembrances of Bishop Hill's past. Restaurants and craft shops, open April-December, are located throughout the village.

Bethel Colony

Bethel, MO 63434
816/284-6493

Location: On State Route 15 north of U.S. Route 36, about 48 miles west of Hannibal.

Hours: Daily 9:00 am-5:00 pm, May-October. Guided tours given on demand.

Bethel was the first of two communal settlements founded by Dr. William Keil and his followers. Keil, a religious mystic, attracted disaffected members of the Harmony Society and others from Pennsylvania and brought them to settle in northeastern Missouri where these German farmers formed a communal society in 1844. There they prospered until 1855 when Keil envisioned a colony in Oregon and left Bethel with about 80 followers. Bethel still remained a society governed long-distance by Keil until his death in 1877. The society finally dissolved in 1879. Several buildings including the community Fest Hall are open for tours.

Aurora County

Aurora, OR 97002
503/678-5754

Location: Off Interstate 5 between Portland and Salem.

Hours: Open Tuesday-Saturday 10:00 am-4:30 pm, Sunday 1:00-4:30 pm during June-August, the remainder of the year, open Wednesday-Sunday, same hours as above. Closed month of January.

Aurora, in the Willamette Valley, was the fulfillment of Keil's dream. Founded in 1856 after the trek across the continent, Aurora had about 600 inhabitants by 1867 and was noted in the Portland area for its fine orchards and good food. The

settlement attracted many from its sister society at Bethel. Today the Aurora Colony Historical Society operates the Ox Barn Museum, a log cabin, a farm and a home which were once part of the Colony's holdings.

Harmony

Harmony, PA 16037
412/452-7341

Location: On State Route 79, north of Pittsburgh near the Pennsylvania Turnpike.

Hours: Tuesday-Sunday,
1:00-4:00 pm, June 1 through October 1

The first of three "terrestrial homes" of George Rapp's Harmony Society, Harmony was settled in 1805 on a tract of 5,000 acres. Rapp, a German vinedresser turned Pietist prophet, led his 500 followers to the banks of the Connoquessing Creek and with their industry created a village of 130 buildings. In 1807, the Harmony Society adopted celibacy and in 1814 decided to find a new home for itself in Indiana. Rapp advertised the town for sale in a Pittsburgh newspaper and sold it for \$100,000. Today a museum is operated by the Harmonie Historical Society in a former Harmonist building. Rapp's Seat, an overlook on Vineyard Hill, and the Harmonist Cemetery can also be seen.

Historic New Harmony

New Harmony, IN 47631
812/682-4488

Location: On State Route 66, seven miles from Interstate 64 (Poseyville Exit), west of Evansville.

Hours: Open daily 9:00am-4:30 pm.
(Winter hours may vary.) Closed
Christmas and New Years.

Indiana was still a territory when Rapp and his followers moved to the banks of the Wabash in 1814. In ten short years they developed a wilderness area into a flourishing, self-sufficient community. The Harmonists were still not satisfied with this location, so far away from eastern markets, and so in 1824, they sold this, their second town, and moved back to Pennsylvania. The village was sold to Scottish industrialist and philanthropist

Robert Owen and his associate William Maclure who gathered scholars, scientists and educators on a "Boatload of Knowledge" and brought them to New Harmony. Although their attempt at a communal society was short-lived, the results of their labors is evident today in New Harmony and throughout the nation. Today, fifteen buildings are available to tour, outlining both communal experiments and later scientific life in New Harmony. In addition there are shops, restaurants and the modern New Harmony Inn to make a stay complete.

Old Economy Village

Ambridge, PA 15003

412/266-4500

Location: Off State Route 65 in Ambridge, north of Pittsburgh.

Hours: Open Tuesday-Saturday 9:00 am-5:00 pm, Sunday 12:00-5:00 pm, year round.

Economy was Rapp's final home, where he died in 1847. Again, the Harmonists carved a town of the wilderness, this time on the bustling Ohio River. On this 3,000 acre tract, they established a large manufacturing center, including the making of shoes and textiles. Except for a split in 1832 by a new prophet, "Count Leon," the Harmonists led prosperous, uneventful lives. However, the progress of the Industrial Revolution, celibacy and the death of Rapp brought a gradual decline and the society was dissolved in 1905. Visitors to Old Economy will see a complex of ten restored buildings maintained by the Pennsylvania Historic and Museum Commission, ranging from Rapp's elegant Great House, the Feast Hall to the wine cellar. Gardens are maintained and special events are held throughout the season.

Amana Colony

Amana, IA 52203

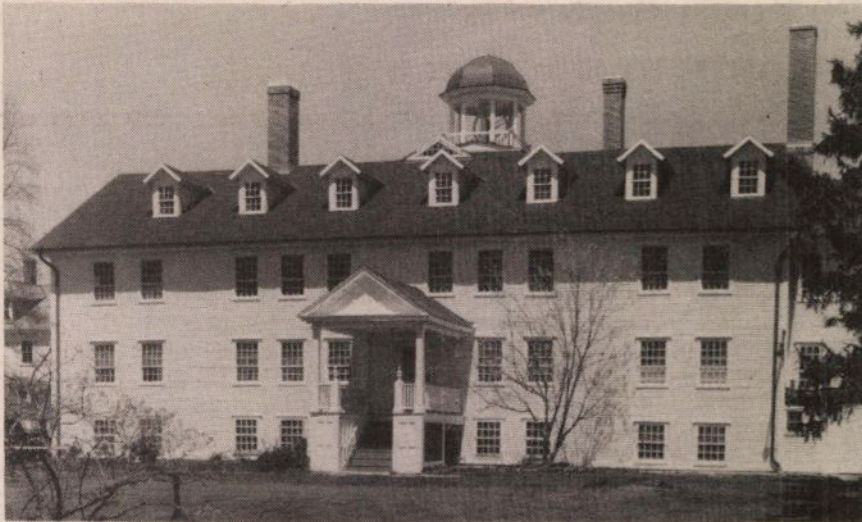
319/622-3567

Location: Seven villages off Interstate 80 on U.S. Route 6 and State Route 149, west of Iowa City.

Hours: The Museum is open April 15-November 15, 10:00 am-5:00 pm, Monday, Saturday, 12:00-5:00 pm Sunday.



The garden house at Zoar Village still houses many rare and exotic plants that were typical of those grown by the Zoarites over a century ago.



Dwelling House, Shaker Village, Canterbury, NH

The Inspirationists, a German Pietist group, came in 1842 to Ebenezer, N.Y., near Buffalo, to escape religious persecution in Germany. Led by their "instrument" Christian Metz, the group prospered but found they needed more land. In 1854, they found a rich tract of 26,000 acres along the Iowa River and laid out their first town, Amana. Eventually, six other villages were established, each with its own industries, church and school. Although the communal aspect of the society was discontinued in 1932, a joint stock company was formed and still today operates many local businesses. The Amana Church Society continues as the religious foundation in present-day Amana. The Amana Heritage Society maintains a museum in Amana outlining the society's history. The towns contain restaurants, shops and lodging.

Zoar Village

Zoar, OH 44697
216/874-3011

Location: On State Route 212, 3 miles southeast of Exit 93 of Interstate 77, south of Canton.

Hours: Open Memorial Day through Labor Day, Wednesday-Saturday, 9:30 am-5:00 pm, Sunday 12:00-5:00 pm. Open weekends only during September and October, same hours as above.

Zoar was founded in 1817 by a group of German Pietists from Wurttemberg who fled their native land because of religious persecution. These "Separatists" purchased 5,500 acres of land in the

Tuscarawas Valley of east central Ohio, and in April, 1819, formed a communal society. By 1830, the society was prospering, due in large part to the Ohio-Erie Canal which they helped to build. They had a woolen mill, two iron furnaces, a foundry and a tannery whose surpluses were sold to outsiders. The death of their leader, Joseph Bimeler, in 1853 started a slow decline which ended in 1898 with the society's dissolution. The Ohio Historical Society today operates a complex of eight museum buildings including Number One House, a home for the community's elderly later used as the society's headquarters; the Bakery; the Garden House; and the block square allegorical garden. Shops, restaurants and bed and breakfast inns are housed in Zoar Society-built structures. Special events are held throughout the season.

Oneida Community

Oneida, NY 13421
315/361-3671

Location: Kenwood Avenue off State Route 5

Hours: The Mansion House is open for guided tours by appointment only. Call 315/361-3671 for reservations.

The Oneida Community was founded in 1848 by John Humphrey Noyes, a trained minister who preached the doctrine of "Perfectionism," that Christ had already come many centuries ago and that man should order his life on heavenly, not earthly conventions, such as the absence of marriage. Noyes' system of "complex marriage" and "male continence" served to institute a religious-based free love in the community. The society experimented with "mutual criticism," female dress and "stirpiculture," or selective breeding of children, as well. The Perfectionists' industries of traps, silk and, in 1877, silver flatware, made the community financially stable. However, in 1880, the community disbanded and set up a joint stock company which operates today. Visitors to the Mansion House will see several of the 490 rooms refurbished as they were in the 19th century. The remainder of this original dormitory-style structure houses offices and departments.

...the settlers
created a bit of
Victorian England
in east Tennessee.

The Foundation for Personal and Community Development

The Foundation for Personal and Community Development facilitates personal growth, community development, and social transformation by helping individuals and organizations realize their potential through a number of various initiatives.

The Foundation provides various services to help members select the most appropriate transformational resources to meet their particular needs. One of the primary advantages of membership in the association is discounts of 10-40% on thousands of self-help and community development books and cassette-tape programs published by leaders in the field, such as Success Unlimited, Nightingale-Conant and Success-Motivation Corporation.

In the area of personal growth, our goal is to provide increased access to many varied educational resources that enhance personal growth, since we believe the first step in addressing social and global issues is to help individuals realize their full human potential. The Foundation seeks to expand public awareness of and access to self-help publications, seminars, and by establishing local personal-growth centers.

To assist people who are seeking better ways of life, the Foundation plans to initiate a quarterly newsletter, beginning in the spring of 1987, to provide current information on the many personal-growth programs that are available. This newsletter will include book reviews, interviews with the founders and presenters of the various personal-growth seminars and workshops, and articles on many different aspects of the human-potential and intentional community movements.

RENAISSANCE CITIES: The Foundation's Vision of Vision of Tomorrow

For many individuals, the pursuit of personal growth and transformation can no longer be contained in an isolated seminar or weekend retreat. The Foundation for Personal and Community Development is one of many organizations calling for the development of model cities which would facilitate the realization of human potential and social transformation. A large successful intentional community could attract the media coverage which would enable us to connect with the millions of people who are interested in personal growth and service, thereby demonstrating the viability and significance of the intentional communities movement. The Foundation is supporting the development of the Renaissance Cities proposal as a holistic center for human development, rich in opportunities for personal fulfillment and meaningful social interaction. Renaissance Cities fulfills the need for an integrated, permanent, self-sustaining, supportive, environment which accelerates the natural process of maturation towards full psychological health and spiritual unfoldment. It also accomplishes the need for the world to witness the flowering of human potentialities and to see in it, if they choose, their own future and destiny.

COMMUNITIES, Journal of Cooperation

Since one of the major factors in determining success or failure in the realization of human potential is the environment within which we live, the Foundation for Personal and Community Development is actively involved in a number of community development initiatives. For example, the Foundation is helping subsidize a publication of *Communities, Journal of Cooperation*, which for 13 years has been the primary source of information on the accomplishments of thousands of intentional communities dedicated to personal growth and serving the needs of the humanity.

The Foundation has also been actively involved with the revitalization of the Fellowship for Intentional Community which includes representatives from all the existing major networks of intentional communities, other service organizations, such as Community Service, Inc., the Community-Education Service Council, Inc., and the National Historic Communal Societies Association.

The FIC's two primary focuses initially are the development and co-production of audio-visual programs on past and present intentional communities to demonstrate their value and relevance to society at large and to support the development of a model intentional community which would be based upon the experiences of past and present communitarian initiatives.

YES! I would like more information. Please send the following:

Foundation for Personal and Community Development

- Quarterly newsletter — \$5.00
- Membership (includes newsletter) — \$20.00
- Booklist of personal and community development titles — free
- How To Protect Yourself and Self-Help Programs — \$1.00

COMMUNITIES Journal of Cooperation

- flyer — free
- Sample issue — \$4
- Directory of Intentional Communities — \$5
- 1 year subscription — \$16

Fellowship for Intentional Community

- Information — free

Renaissance Cities

- Information packet — \$4.00

\$_____ Total enclosed

THE FOUNDATION FOR PERSONAL AND COMMUNITY DEVELOPMENT

105 Sun Street, Stelle, IL 60919 815-256-2252

BY LOUIS C. ANDROES

“Very often ignorance serves as well as courage,” says Martha Smyser, in reference to Cerro Gordo, an intentional community now coming to realization after 14 years in the making.

In that observation, Smyser, a founding member from Seattle, captures much of the spirit, the ideas and ideals, that has overcome adversity in keeping the Cerro Gordo concept alive and well.

It all started back in the mid-60s with teenager, Chris Canfield, who grew up in the Los Angeles environment in a family of professionals who eventually operated their own businesses. At a young age he discovered the Hopi Indians of the Southwest through the writings of Frank Waters, and these early discoveries about Indian attitudes toward the earth and man’s relationship with nature left an indelible impression on Canfield that has never been shaken. These seminal attitudes were still further expanded and reinforced by the writings of contemporaries, Ian McHarg, in *Design With Nature*, and by University of California architect Christofer Alexander, in *A Pattern Language*.

Canfield’s college years brought him in contact with others who shared many of his developing values. Their discussions and exploration of native cultural ideas led to the formation of a small group of people willing to explore the possibilities of creating a contemporary community incorporating the wisdom of the Hopi Indian with then rapidly emerging concepts of man’s misuse of the planet earth.

Originally labeling themselves

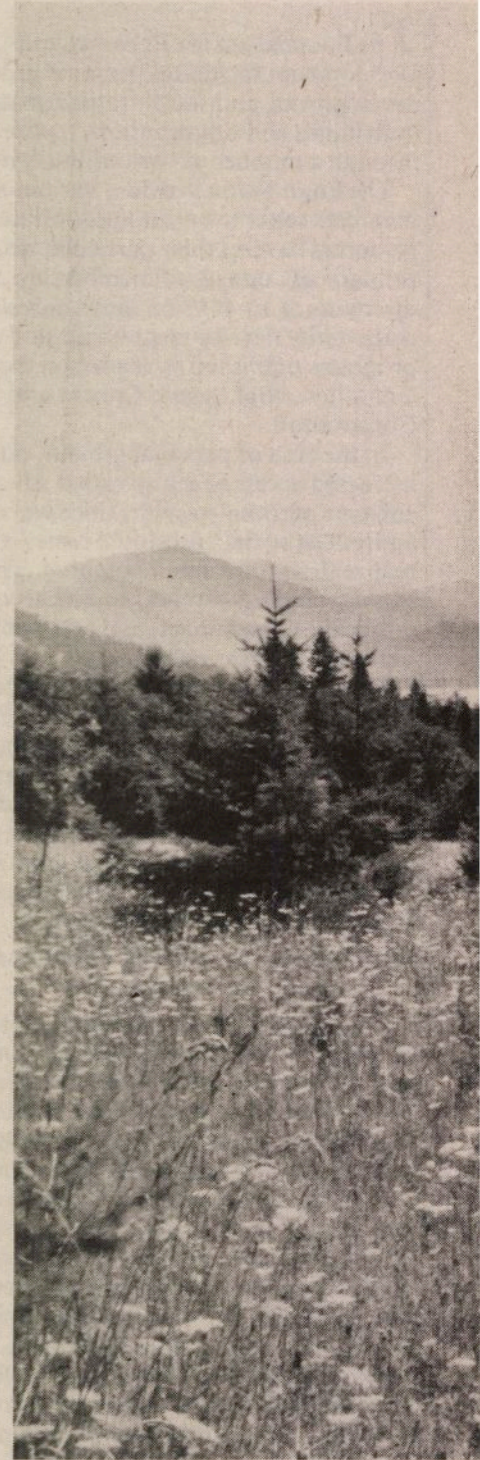
Pahana (a Hopi term meaning ‘one across the water, the lost white brother’), the initial group continued to hold meetings in West Coast cities seeking people who sympathized with their ideals. In 1971, with approximately 100 families and pledges of \$250,000 as a base, the group incorporated and, Chris and wife, Sherry, began a search in earnest for land suitable to their plans for an ideal city.

In the words of Lewis Mumford, the intent of the Pahana group was to create a new ecologically based city “that will replace the polluted, bulldozed, machine-dominated, dehumanized, explosion-threatened world that is even now disintegrating and disappearing before our eyes.”

By 1972 their search had led them to Oregon, and in May of 1973 they visited Cerro Gordo Ranch, located off Interstate 5 and five miles east of Cottage Grove, as the result of a suggestion by Charles DeDeurwaerder, professor of landscape architecture at Oregon State University. In January of 1974, The Town Forum, an outgrowth from Pahana, purchased the ranch.

As originally conceived, Cerro Gordo would be a compact pedestrian Village of not more than 2500 residents. Housing would be clustered in single and multi-residence buildings. Businesses, both product and service oriented, would be based in the home or in concentrated clusters nearby. Only about 200 acres of the land would be used for this development with the other 900 plus acres being retained in as near natural state

*Meadow on Cerro Gordo ranch.
Doreno Reservoir in background.*



CERRO GORDO:



A Study in Tenacity

as possible. Transportation within the community would avoid auto sprawl and be supplied by trolley (on rails), bicycle, horseback, and foot traffic.

Members were attracted to the ideas of harmony with nature, water running free, untrimmed and un-hedged grass, no caged birds or other wildlife, unconditioned air (conditioning would not be needed), no streets or automobiles, and nature left as undisturbed as possible. In turn there would be a community delivery service as well as commuter car to Cottage Grove. The commuter car would be either by highway or by rail since both were available along one side of the property.

The founders of Cerro Gordo have no specific religious, philosophical, economic, social, or political beliefs held in common as a basis for binding them together. What they do have, however, is just as strong: it is an emotional commitment to a spiritual sense of being, a coming together for a common purpose. That purpose is the opportunity to live out what for many would be described as a fantasy, a utopian dream of what the ideal community could be. But, that dream is only the road map. The utopian dream is also accompanied by a set of pragmatic activities essential to the physical realization of that dream.

With the purchase secure, Charles DeDeurwaerder and his students were retained to do a detailed study of the land acre by acre. Over the following months they drew topographic, soil, plant, and wildlife maps; laid out the basic development plan based on those maps; and located the best sites for various clusters of buildings, the town center, public buildings, the trolley line, as well as various utility and public service installations. Along with a definitive text, these studies were attractively bound and used for supporting documentation to state and municipal authority and for

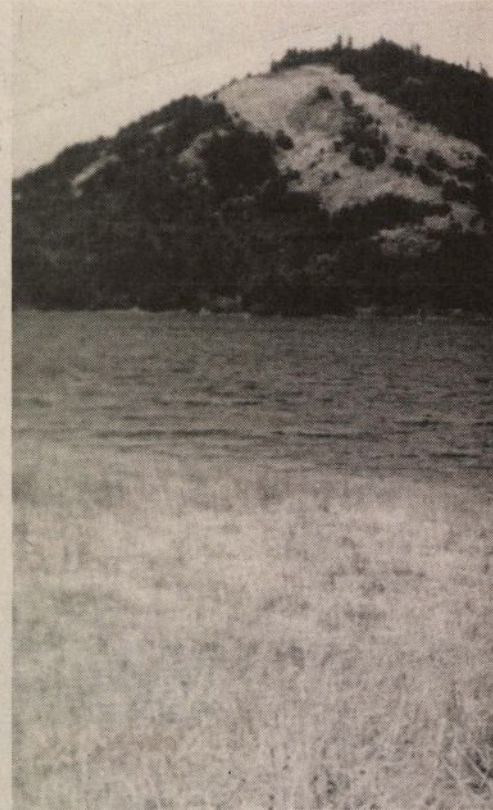
promoting their ideas when seeking new members or financial supporters. Everything was full speed ahead, but then everything stopped.

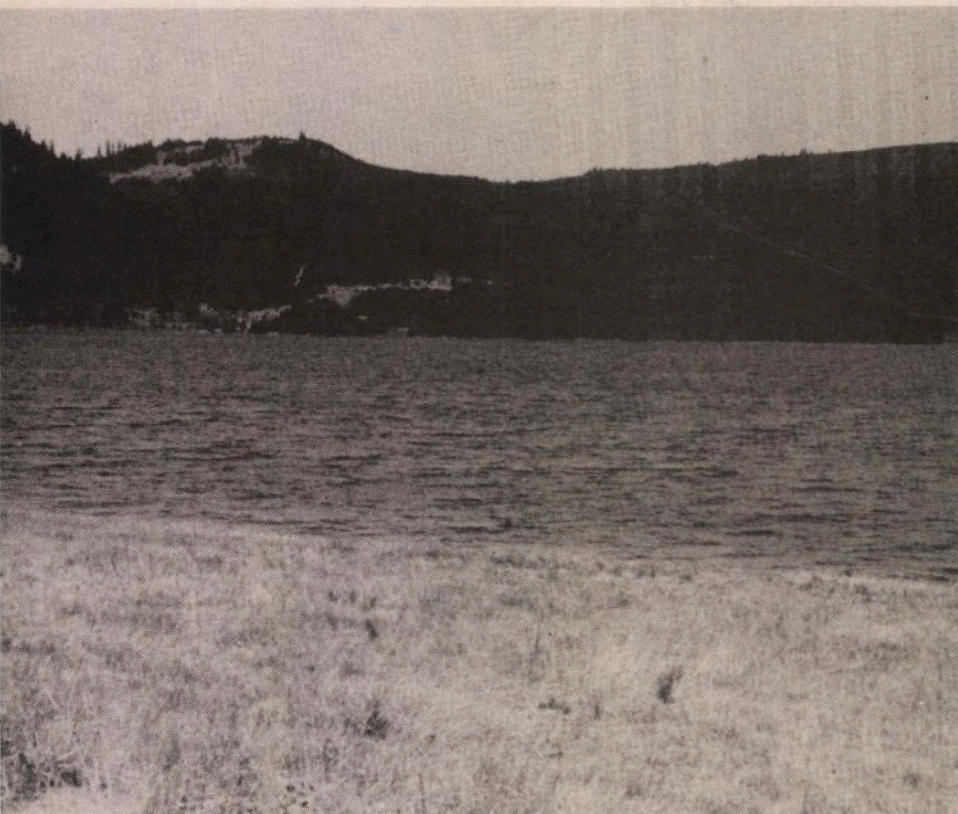
Cerro Gordo is a Spanish term meaning Fat Hill. To the group's detractors, it is snidely called Ventura Gordo, loosely meaning Fat Chance. The local residents have always called this rocky promontory rattlesnake hill for reasons that soon become apparent on a sunny, spring day. While the hill gives an official name to the ranch and tends to dominate the local horizon, it comprises only a small portion of the 1158 acres of rolling hills and open meadows now included in the Cerro Gordo plans for a prototype community dedicated to human scale development and a sustainable, ecological lifestyle for the future.

Broadly speaking, a city based on ecological principles opposes "parts and pieces" thinking and supports "whole systems" thinking which also incorporates concepts of diversity, self-regulation and inter-relatedness. Thus, an ecological city means that the local community becomes the primary locus of economic activity, political decision-making, and cultural creativity. The goal is to ensure that the future is shaped by human intent of those involved rather than by blind imperatives of abstract technologies and obscure social structures.

Economically, the citizens of Cerro Gordo will try to meet most of their needs with locally owned businesses using locally available resources. They will choose or create only those technologies appropriate or adaptable to local needs with emphasis centered on using renewable and recycled resources scaled to a size where they can be controlled at the community level.

Small businesses are to be the economic heart of Cerro Gordo.





Envisioned are businesses such as printing and publishing (a natural follow-on to all previous efforts), wood-working (since timber is the major product of the area), pottery and associated crafts, consulting by professionals from the nearby scientific and educational communities of Eugene and Corvallis, and, hopefully, an experimental college.

Regulatory and political decisions will be made at the lowest level possible with all authority flowing from the smallest unit to the larger.

Culturally they prefer to recreate unique cultural forms specific to Cerro Gordo, both in time, place, and tradition. Rather than rely on entertainment industries provided by mass media, the aim will be to promote indigenous creativity instead.

But creating a new city was found not to be that easy.

During the formative years of The Town Forum, the late Tom McCall was governor of Oregon. His major legacy was the creation of the Land Conservation and Development Department and its governing body, the Land Conservation and Development Commission which became the most controversial organization within Oregon state government.

As originally conceived, the L.C.D.C. would be able to conduct its business in two to four years at which time it would no longer be needed and could probably be phased out. Their charter was to monitor and eventually approve a land use plan for each municipality and for each county in the state. Each plan was required

Cerro Gordo Mt. and Ranch from across Doreno Reservoir. Almost all land in photo is part of the Ranch.

Bottom—Some of the founders of Cerro Gordo Community. Chris Canfield is holding the reins on "Traveller," the first, and early on, the only full-time resident of Cerro Gordo.



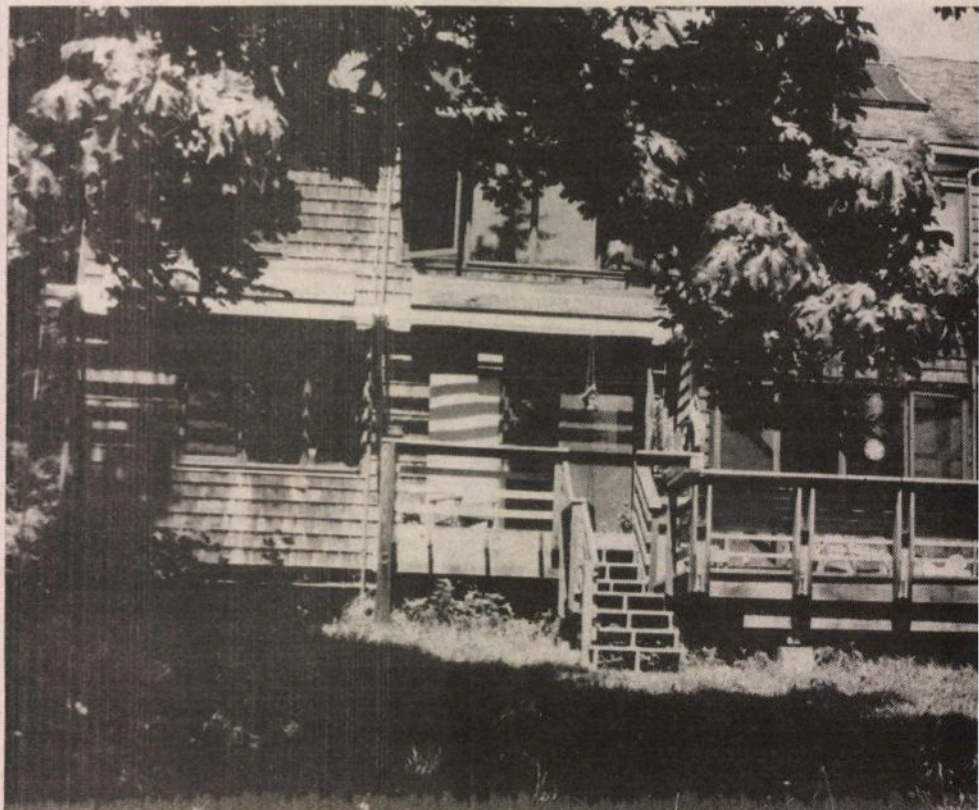
to address a list of 16 major goals or guidelines that would be the basis for all future development in each jurisdiction. But resistance was strong.

Today there are still several jurisdictions that have yet to receive their final approval. In fact, there is a current rebellion being organized by some 21 eastern Oregon counties to have the L.C.D.C. enabling legislature repealed.

Since Cerro Gordo was part of Lane County and the Lane County L.C.D.C. plan, it was expedient for the County Commissioners to wait for plan approval before going ahead with the development of Cerro Gordo. The final approval for the Lane County plan was received only this past year—ten years late.

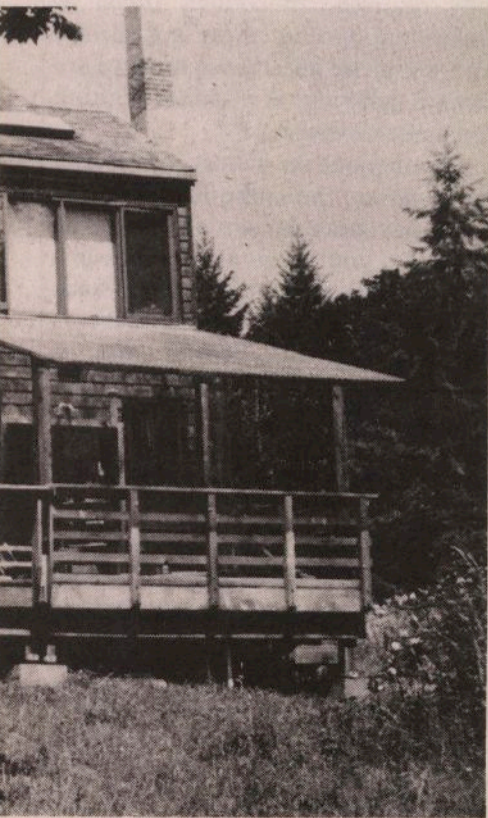
But perhaps more important than the land use plan was the resistance of the county commissioners to any efforts by Cerro Gordo to create a new city. No one had ever tried to do such a thing in Oregon before. The idea of starting from scratch in a rather remote rural area and creating a city different in almost every respect from anything then in existence was just too much for them to consider seriously. The fact that every city already in existence had originally been created basically the same way was too remotely in the past for comparison. Thus no matter what approach they took, the creators of Cerro Gordo were thwarted in their efforts at beginning construction.

In the meantime many of the founders as well as later adherents moved to Cottage Grove and other



Top—Citizens and visitors at a gathering at Cerro Gordo during the summer monthly “pot-luck.”

Bottom—Solar Duplex, one of several housing clusters now existing at Cerro Gordo. Others are currently under construction.



surrounding towns while awaiting approval of plans to go ahead with construction. To sustain themselves, they found employment locally or moved on when unable to do so.

In the late 1960s and early 1970s, the dream was a common one among the "younger generation." The basis for this dream, though, was as ancient as man. It involved that pioneer spirit necessary to "build the ideal community," a unique community where the spirit of cooperation could foster personal growth and development, but pioneering in today's world is difficult. How difficult was soon to be learned.

Rather than cite a litany of individual woes, let me summarize the numerous difficulties and frustrations encountered by The Town Forum and how they affected the people involved.

— Building permits are issued either by county or by municipal government. Since Cerro Gordo did not wish to incorporate as a municipality, they were required to work through Lane County authorities who resisted.

— New construction was determined by zoning statute and by building code. Lane County had no provisions for major development on rural lands that had never been zoned. With the advent of zoning, Cerro Gordo was limited to forest zone or, at best, 10 acre farm parcel which would permit one single family residence per 10 acre parcel.

— With the advent of L.C.D.C., no construction could be authorized until the county had an approved land use plan. Originally it was estimated such a plan would require one to two years to develop and receive approval. Now almost 10 years later, and as this is written, the first plan has been developed and finally approved by L.C.D.C. Incidentally, this is apparently the last major hurdle to be overcome since this plan does

contain all the criteria necessary to allow the development of projects such as Cerro Gordo.

— Public utilities and the County rejected or denied any responsibility for installation of power, telephone, water, sewer, or transportation facilities for Cerro Gordo pending the resolution of other related problems.

— Banks and other public or semi-public sources of financing declined or authorized and then withdrew construction financing when secondary money markets rejected Cerro Gordo applications.

— Local townspeople and neighbors to the Ranch opposed, sometimes vociferously, the project as a whole. Rumor, innuendo, and false and misleading information were occasionally rampant all around them.

— There were at various other times, 1978 for example, serious rumblings of discontent and possible open rebellion within the ranks of those members who had already invested heavily in the Coop. These had to be dealt with swiftly and to the mutual satisfaction of all concerned.

— Purchase of the ranch was on a real estate contract with the former owner, a single party rather than an organization or institution, holding the contract. While the seller was sympathetic and very lenient in his relationship with The Town Forum, this was still an obstacle to obtaining financing, securing deed releases for construction purposes, developing an unencumbered parcel of land for construction purposes and the financing associated with it. In other words, there was always a cloud on the title of various subdivided parcels of land. This was resolved in just the last few months by a U.S. Land Bank refinancing arrangement whereby the original seller was paid off in total, all lands destined for development and construction of the village were cleared of encumbrances, and the

refinancing loan was secured only against the timber yields (on a sustained basis) of only 435 acres of the ranch.

— Maintaining the support and enthusiasms of members and contributors to the building of Cerro Gordo has been an almost insurmountable task. No matter what promises were made, what schemes for moving ahead were presented, they were invariably shot down by elements both unanticipated and uncontrolled by The Town Forum group.

— Then there are the personal catastrophes that occur in any long term situation: small businesses starting with high hopes at the beginning and ending with no hope at all; families destroyed by death and/or divorce; children born or raised and now gone out into the world on their own; employment lost or unrecoverable; capital funds available for investing in Cerro Gordo lost or invested elsewhere pending resolution of the obstacles surrounding the project; disappointments inducing potential residents to go elsewhere; and, perhaps most frustrating of all, fragile dreams being lost at the first obstacle to making that dream come true. Perseverance and flexibility are essential.

Today there are about 500 correspondents who have persevered and are still associated with Cerro Gordo, about half of whom have made a capital investment, usually in cooperation with others. One of the first businesses to associate with Cerro Gordo, and the only one still in operation, is growing steadily each year. Begun over five years ago by Don Nordin, Equinox manufactures a unique trailer for bicycles. Now employing several other members of Cerro Gordo, it is rapidly outgrowing its rented facilities in Cottage Grove and is anxiously awaiting the first opportunity to move to the Ranch.

Cerro Gordo is ultimately an attempt to combine collective control of living conditions, health services (both food and wholistic wellness), and working conditions in a sense of

place—the community. This motivates and encourages everyone to become involved as a participant—both sharing and partaking—in the control system(s) of the community.

The connection between life and work is most concrete within the human-sized community where the true processes of change can and do occur on a long-term basis. Within the community is where consciousness is formed, where learning occurs, where people relate to each other, where conflicts originate and are resolved. It is within the community that human beings are truly affected. In this process they are all caught up in a terribly painful process of finding not only others like themselves but also in finding themselves as new persons in an old society.

One of the major strengths of Cerro Gordo is the number of original settlers who have managed to hang on and are still striving for community. If nothing else, this has served as an impenetrable armour plate for Canfield, protecting and supporting him when most needed.

Obviously, the key member of this group is the project's originator Chris Canfield. "It is still our goal, as originally, to generate a community first and a town development second—one that's being designed by that community to meet its unique specifications," Canfield said.

Canfield further defines the thrust of Cerro Gordo thus: "Community isn't a thing. It's something you do. We yearn for community. How can we achieve it? Feeling our need, we fantasize our ideal communities. Communicating our ideals, we find others with similar goals. Shared goals give us direction; shared effort makes our progress manifest. Through communication, cooperation and commitment along the way we create a growing interpersonal relationship. Working together we create community. Once on the path, we find we have arrived."

One of the ways of viewing the agonies of Cerro Gordo to be aware of is their essential need to concen-

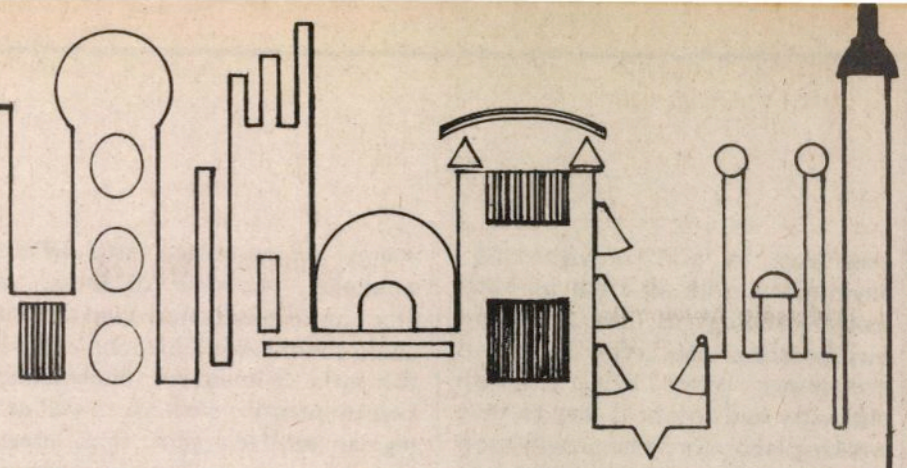
trate so much of their energies on bailing, just to keep the ship afloat; they have had nothing left for rowing. But the time for rowing appears to be at hand.

The Cerro Gordo Cooperative now owns the ranch. The first two clusters of homes, the Solar Duplex and the Prolog Home, are in place although not completely developed as clusters. Construction on the first phase of the Wellspring Cluster is scheduled for the summer of 1986. Preliminary plans are completed, the loan application is pending, and capitalization is 50% committed. Tenancy is 100% committed and will include a Cerro Gordo headquarters office space, a bed and breakfast facility, and Equinox Enterprises. Four more units in the Solar Cluster are going ahead with planning for possible construction by year end.

Truly participatory democracy requires patience. It is a grassroots activity and, like all growing things, requires time and temper to develop to maturity. Since all are involved, potentially contentious issues are slow to evolve, be identified, and eventually resolved. Individuals travel at individual speeds; there are always those who are ahead even as there are always those who are behind. Waiting becomes inevitable.

Throughout the history of new and novel ideas, the enthusiasm of converts has been known to overcome obstacles and accomplish impossible tasks. Because Canfield understands the inevitableness of waiting, believes implicitly in his dream, and is impatiently waiting to see his dream realized, he has persisted. With the support of all those who share that dream, they are finding their own way.

Jake Walsh, a former bay area builder and a more recent resident and advocate, expresses this finding of one's own way clearly, "I'm a pioneer; I like being in a pioneering role. I hope I can continue playing that role here for the rest of my life. Cerro Gordo is not heaven, but its spirit is a step up from where I was." □



Why not build a real EPCOT?

Most [communities] have in effect taken vows of poverty, and therefore must bear the stigma that our money-mad society attaches to that term.

by Charles L. Mauch

Large numbers of people are beginning to realize that we need sweeping change in this country, and we need it now. This idea is being expressed in many forms—books, magazines, discussion groups and so on—as we try to decide on the “right way” to achieve it. Many are going beyond the talking stage, changing their lifestyles in various ways; some are even experimenting with various forms of cooperative ventures and intentional communities. Change is, indeed, taking place.

Yet, despite all this ferment, the overall process is agonizingly slow. None of the available alternatives developed so far seems to strike quite the right chord with the general public; none really has a great deal of appeal for mainstream Americans. Most such alternatives seem somehow drab and unappealing, if not threatening, alarming, and downright un-American. In other words, the message isn't getting through. We are not communicating effectively, and there seems to be little prospect that we will do so any time soon.

Naturally, most communities have all kinds of problems, just as ordinary individuals do—people problems, money problems, organizational problems, and so on—but most of all, they are simply *poor*. Their members

are hard-pressed to find an acceptable source of income that is adequate to support a reasonably comfortable lifestyle, yet one that is non-violent, non-competitive, ecologically sound, and generally non-destructive of what we might call “progressive” or “futuristic” values.

This is an almost universal problem among out modern intentional communities. Most have in effect taken vows of poverty, and therefore must bear the stigma that our money-mad society attaches to that term. Poor people get no respect in the U.S.; they are not in control of their lives and circumstances; they are impotent and powerless. A life of voluntary poverty may have a certain moral force, may make an admirable but abstract and somewhat obscure statement, but the message is not readily apparent, while the disadvantages, risks, and insecurity are all too obvious.

What is needed is a demonstration that these principles really work in a way that could be attractive and desirable to the average American. We need to create an intentional community/ecovillage/New Town/whatever that is a living, breathing, working model of what the future could be like; a sort of city of tomorrow. Naturally it would be owned and controlled by the workers,

thus providing an attractive alternative to the usual options of either taking a job with some big corporation or trying to start one's own business.

A critical point in any such undertaking is that it must generate enough income to be fully self-supporting; not dependent upon grants, contributions, or the wages of members working at jobs in the “outside” economy; it must pay its own way in full. Too often we are so afraid of being considered “commercial” that we do not give adequate thought to our finances, and the result is that virtually all such ventures are economically marginal at best and total failures at worst. We must recognize that the financial facts of life are terribly unforgiving of innocence, ignorance, or carelessness—no matter how noble our intentions may be—and make our plans accordingly. Such a community would be difficult to create, but it could be done. As a starting point, let us consider one such possibility.

Most people are familiar with the EPCOT Center at Disney World. Disney originally visualized the Experimental Prototype Community of Tomorrow to be exactly that. Lake Buena Vista was meant to be a real, full-scale city with real people leading

real lives in a "Tomorrowland" environment with all kinds of whiz-bang technology at their fingertips, incorporating the very latest of everything; better living through chemistry and so on. It was to be a working laboratory that would show the way into the future, as he and most other people thought it would look 25 or 30 years ago.

As things turned out, the future looks a lot different now. Most realistic "futurists" are now agreed that it won't be like that at all, for a variety of reasons, but most average Americans still don't know (or don't want to believe) that the world has changed. They want it to be the way Disney said it would—shiny, affluent, high-tech, All-American. They don't want to hear about lowered expectations and all kinds of dismal, defeatist things like that.

But why not build a *real* EPCOT based on facts rather than science fiction and big business propaganda? Disney got corporations such as Exxon, General Electric, and Union Carbide to sponsor and finance his various exhibits; we could do the same (but naturally we wouldn't use the multinationals—we would go to the developers of solar technology and other such socially responsible, future-oriented businesses). We need not and should not take an "anti-business" approach; in fact, we cannot afford to do so. Businesses of various types are a vital part of any modern society and should be encouraged in every way possible, provided that they meet certain well-defined criteria that most of us would have no great trouble agreeing upon. There is no reason why we couldn't work with such businesses to our mutual benefit.

Our "Demonstration/Education/Communication Center" could be a showcase for all kinds of things. We could have various exhibits such as an

energy demonstration area (PVCs, windmills, methane digesters, an alcohol fermentation tank/distillation column, etc.), an aqua-culture/fish farm, a minifarm (biodynamic/French intensive method) as well as a regular full-size organic farm, greenhouses, solar and earth-sheltered houses/buildings, alternative medicine/treatments, and so on. And naturally there would be more ordinary items to see as well, such as a

Too often we are so afraid of being considered "commercial" that we do not give adequate to our finances, and the result is that virtually all such ventures are economically marginal at best and total failures at worst.

recycling center, bookstore/printing shop, TV station/media/communication center, a tool share/rental service, a handyman/home repair center, a nursery school/day care center, a health food store/bakery/restaurant, a farmer's market, and so on.

Another possibility would be a craft shop that would serve as an outlet for items made in existing communities all over the country—these could be stocked on consignment (no inventory costs), and their sale would be of benefit to the manufacturers as well as to our Center (synergy). Most communities try to sell their products by mailorder and have no retail outlets; *Co-op*

America has long lists of items available. This list of potential activities could be extended indefinitely.

Hopefully we could also attract people doing research on new types of housing, renewable energy, and other futuristic activities from all over the country to relocate here in one spot where they could interact, exchange ideas, and support each other in a congenial community. We could be think tank/research/educational center, offering residential and correspondence study of all types, possibly in conjunction with one or more universities. Our sponsors might help in developing and marketing any new products or ideas that we develop on some partnership basis.

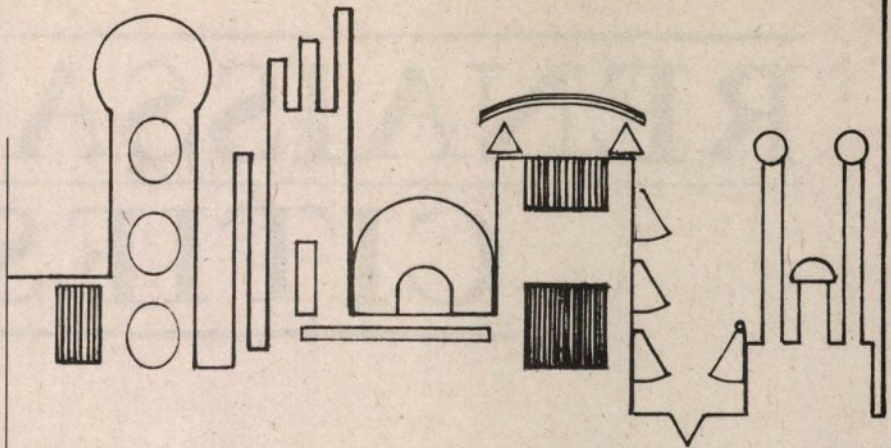
A Center of this type should attract a lot of press and draw large numbers of visitors (customers). We could charge a small admission fee and take in a lot of tourist money from the sale of food, lodging, and various products and services. Granted, this is not something that every New Town/community could do, but at least we could have *one*—a showcase—with a really solid economic base. It should be possible to do all this with a fairly nominal initial investment and to generate a very good cash flow—enough to support the participants, including their research and other activities, with a substantial surplus to help pay for other worthy projects elsewhere. It would not function exactly like Disney World (no Space Mountain) but could have lots of hands-on things for people to do and could be a really valuable educational device, attracting visitors from all over the country (and eventually the world).

For instance, would you believe—I consider myself a progressive, future-oriented person, yet I have never seen a solar hot water heater? Or a true solar house? Or a composting toilet? Or even a greenhouse, other than the

old-fashioned kind? How many people have? We all know about these things and believe in them, but comparatively few have actually had the chance to examine them up close. We could begin fairly small with a few "core activities" and add things on as we go, attracting various satellite activities and businesses as we grow, generating not just jobs and income, but the *right kinds* of jobs and the *right sources* of income.

Attracting corporate sponsorship would take a great deal of work, but could certainly be done. It would be necessary to demonstrate that participation/sponsorship could be translated into favorable publicity, sales, and a positive impact on the "bottom line". For instance, not only would these organizations gain a certain amount of low-key advertising and publicity from sponsoring the different exhibits, but we could pass out their literature and perhaps make the energy equipment, and most of the other large items on display in the various exhibits (for a commission, of course) to everyone's benefit; there are a number of possibilities along these lines. The planning and effort would require much time and ingenuity, as does any successful business venture, but with care to demonstrate that the maintenance of profitability is not incompatible with high ethical and social standards.

We wouldn't want to be captive to the sponsoring businesses or to create a "circus" atmosphere, but these things could be negotiated. Areas open to the public would be at least partially separated from the usual living/working areas of the residents, with enough limited access to be educational to the public without being unduly intrusive to the residents. The entire project would be a living demonstration of a possible future that is not grim, foreboding, and poverty-stricken; rather, one that



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is attractive, liveable, sustainable, and desirable. Best of all, we could show that it works and it is good!

We might contact various cities to see which would give us the best deal—cheap or free land, tax breaks, free publicity, and so on. Why not? Cities and even states compete for new industry and new military bases—why wouldn't they want something that would draw tourists, publicity, and jobs to their areas? Many cities are hurting and would love to have us; let them bid for the privilege.

Or, this might be done in conjunction with an existing community, where much of the hard preliminary work has already been done and

people are in place, some looking for jobs and an economic base. Their people wouldn't even need to relocate, and they might already have some possible tourist attractions in place (solar houses, etc.). This should be discussed further with any existing groups that express an interest.

This is not something to be undertaken by a small group of individuals, or even several groups working together; it should be the joint effort for as many interested groups as possible, representing a large cross-section of the modern "futurist" community. It could be a way to unify and inspire some of the widespread but uncoordinated activity that is going on all over the country. It would be a real challenge to the entire movement, but one well worth considering.

We would hope eventually to involve large numbers of people in such an effort, but most such enterprises begin with a small core of willing planners/dreamers/workers. Our challenge is to achieve our goals *and* to be financially successful without compromising our ideals. It should be interesting, exciting, socially and economically valuable—and a lot of fun. I would appreciate hearing from any individual or group who wishes to discuss this in more detail, or who has an alternate plan. Please send any thoughts or comments to the author at P.O. Box 741955, Dallas, TX 75374. □

RENAISSANCE CITIES

A Place to Grow

Welcome to Renaissance Cities, a whole new way of living. Here is a living environment designed for people, and built on a human scale.

Renaissance Cities are wholistic centers for human development, rich in opportunities for personal fulfillment and meaningful social interaction.

Your City

Living in a Renaissance City is a distinctly unique experience . . . the relaxed atmosphere of a resort, the natural beauty of a botanic garden, the stimulation of a college campus, the stability of home and neighborhood, the challenge and the rewards of cooperative living and working. Above all, Renaissance cities offer limitless opportunities to tap our full human potential as we create a new pattern for dynamic living.

An Interactive City

In Renaissance Cities human relationships flourish and achieve the prominence they deserve. Trust, openness, interdependence, and individual/community actualization are a natural consequence of the serene, humanely designed environment and the lifelong emphasis on genuine cooperation.

Singles, couples, families, extended families, and organizations have as their common denominator mutual respect and consideration. The time-honored virtues of human behavior permeate the homes, workplaces, schools and governments, giving residents the uplifting, nourishing experience of love and freedom in a totally supportive environment.

An Educational City

Renaissance Cities are rich in educational opportunities. Early learning programs beginning at birth expand the infant's perceptions and awareness, and instill a natural love of learning. Primary and secondary schools, offer exceptional education based on the mastery technique. College-level classes are offered through the local university, and continuing education, both formal and informal, is encouraged as a lifelong pursuit.

A Self-Governing City

Self-government is actively practiced within the city. Residents of eligible voting age decide on matters of common interest through a referendum process, much like the old "town hall" meetings. Elected government officials are bound by oath to implement legislation enacted

by majority vote of the residents. Personal responsibility for the affairs of the city is acknowledged as a duty and a privilege by each citizen.

Economics: Financial Independence

Take a moment to examine the cost of living in America.

Cost-of-Living

Source: U.S. Dept. of Commerce

| | |
|------------------------|----------|
| Food & Beverage | 19.798% |
| Housing/Utilities | 37.703% |
| Transportation | 21.630% |
| Apparel | 5.060% |
| Medical Care | 6.269% |
| Entertainment | 4.222% |
| Other Goods & Services | 5.318% |
| All Items | 100.000% |

The essentials of food, housing and transportation consume almost 80% of disposable, after-tax income. The stated goal of Renaissance Cities is to substantially reduce the cost of living, while improving the overall quality of life. Thus alternative solutions in these three key areas are integral to the success of Renaissance Cities.

Indigenous materials, energy efficient technology and unique building design will have a significant impact on housing costs. Road and infrastructure improvements described earlier, plus reasonably priced lots, will significantly reduce the costs associated with residential

A Whole New Way of Living

and commercial development. Local food production and cooperation with area farmers will dramatically cut food costs at the retail level. Cooperative purchase and distribution of food products will further reduce the family food budget. Ready access to schools, shops and workplaces from the home will greatly reduce dependence on transportation. Electric vehicles will provide quiet, low-cost transportation within the city. Auto cooperatives may share the use of traditional vehicles for trips outside the city. Similar cost reductions are achievable in clothing, medical care and other living expenses.

With enlightened attitudes toward the use of resources, and a genuine spirit of cooperation among residents, the cost of living can be substantially reduced in Renaissance Cities, while sustaining and actually improving the overall quality of life.

A Self-Sufficient City

Renaissance Cities embody self-sufficiency in many forms including:

Food: Local food production and cooperation with area farmers provide a high percentage of the city's food requirements.

Energy: Innovative, energy-saving technology and advanced passive solar design provide heating, cooling and illumination in buildings.

Photovoltaic systems coupled with energy storage technology complement passive building designs to fulfill year-round energy needs.

Infrastructure: Unique water/wastewater systems are integrated with the environment at a fraction of the cost of conventional systems. Roadways within the city are weight and size restricted, reducing the extent and cost of paved surfaces.

Housing: Indigenous and locally available materials are used in construction of residential homes, apartments, townhomes and haciendas at substantial savings over "imported" building materials.

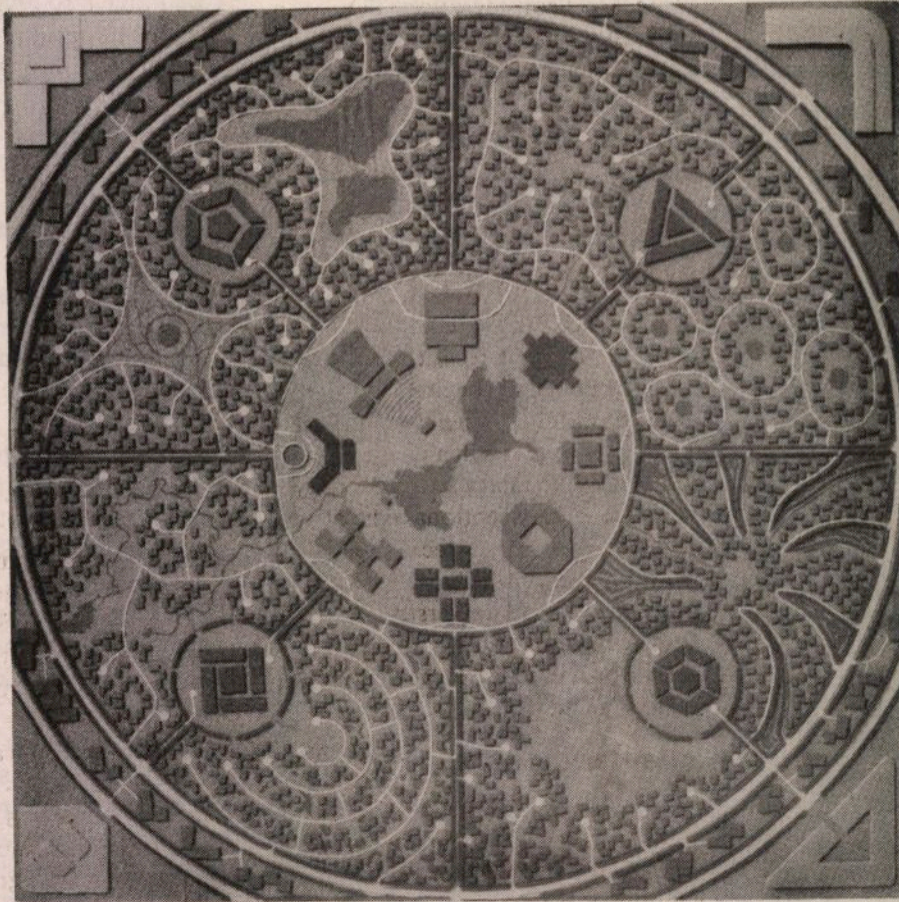
water supply, fire protection and local temperature moderation.

The Plan: Attracting the Best

The creation of a Renaissance City begins with people—individuals, couples and families with a commitment to building a better life for themselves and their loved ones. Through meetings, conversations and correspondence these like-minded people happily discover just how many others share similar goals and dreams. The process is called networking, and it's very effective.

Letters of intent and resumes are submitted by those who sincerely

desire to live in and help create a Renaissance City. These documents, which may number in the thousands, are incorporated with the overall Renaissance Cities plan and a Business Prospectus for presentation to corporations. Those companies which recognize the advantages of relocating or expanding their operations to a Renaissance City submit their own letter of intent. Similarly, institutions of higher learning are invited to create a branch



Many home interiors are based on unique, movable wall systems, offering endless versatility in use of space at a fraction of conventional housing finishing costs.

Water: Lakes, ponds, lagoons and streams serve many aesthetic and practical purposes; including recreation, irrigation, aquaculture,

campus within the Renaissance City. With endorsements from individuals, corporations and educational institutions, financial support from major foundations and private individual endowments is facilitated. State and county departments of economic development will provide additional incentives for incoming

manufacturing and retailing concerns, as well as improve major arteries leading to the city.

Interviews between future employees and Renaissance City employers will be coordinated by a placement service, though in some cases the company will relocate much of its current workforce to the new city.

Physical construction of the city will proceed in phases as personal, corporate and foundation funding is received. Cooperative work parties and use of innovative, low-cost construction methods and materials will accelerate the physical realization of the city.

Though Renaissance Cities are a major undertaking involving considerable human and financial resources, the key to success is people like you who decide to create a more abundant life together.

The Commitment

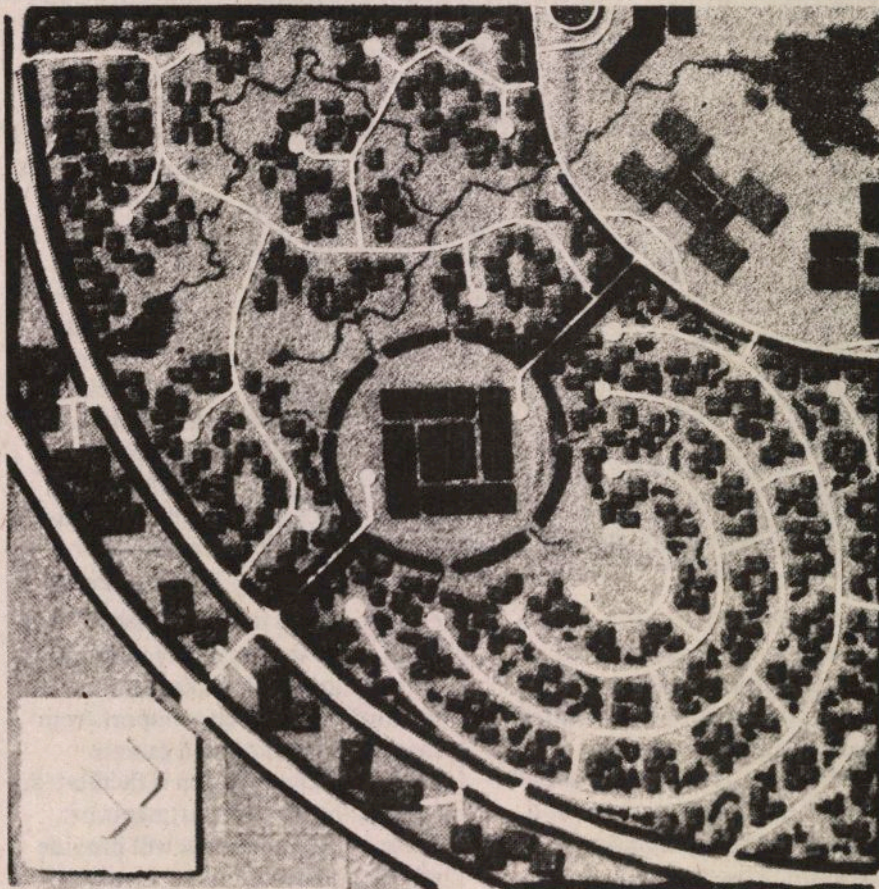
Renaissance Cities begins with you. If you desire an alternative way of living that gives you and your family precious time and energy to devote to each other, to friends and neighbors, and to personal growth, then consider Renaissance Cities. If you sense, or perhaps know, that there must be a better way to live, then see if Renaissance Cities fulfill your

dreams. If you would like to recapture the spontaneity of living one day at a time, then take a step toward Renaissance Cities.

The initial step is quite simple—a letter of intent, and a resume. The letter of intent is merely a statement of intended direction, not a contract. The resume, which is held in confidence, provides a background of talent, skills and experience, to be pooled with other letters and resumes as evidence of the caliber of individual interested in living in a Renaissance City. We encourage, welcome and value your personal commitment to Renaissance Cities. □

A SELF-GUIDED TOUR

The evolution of a living environment is a co-creative endeavor among the residents of the community or city.



BY ROBERT T. POWERS

Renaissance City is a paradigm for a humanely designed living environment, writ large. It is a "community of communities," where home, work and play are interwoven with education, commerce and culture in a way that brings balance and harmony to daily living. While intentional communities around the world provide living examples of the integration of man and his environment on a modest scale, the intent of Renaissance City is to reveal a pattern of harmony and wholeness on a significantly larger scale. To live lightly on the earth among 100, or 100,000 is equally possible.

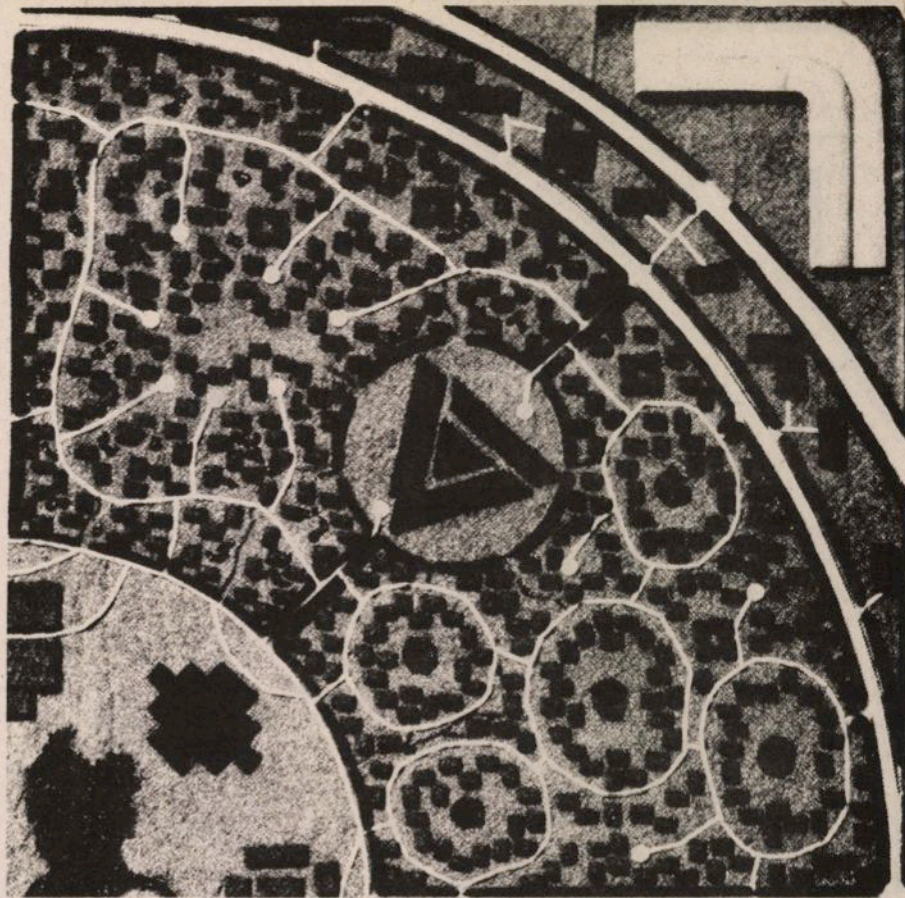
A city is a context for relationships. Its very existence shapes the extent and quality of our interactions. While personal growth and social transformation are possible anywhere on the planet, whether on a mountain top, in a highrise, refugee camp, or war zone, there are climates and soils which are more conducive to growth than others. The intentional communities movement chronicles the quest for the most fertile soil and the most nurturing climate for growth. Renaissance City is but the latest chapter.

Social scientists speak of a relationship spiral permeating all creation. Using the analogy of an ocean wave, they describe five stages in the process: attraction, convergence, contact, fusion, and new creation, corresponding to an incoming wave which swells, rises, crests, breaks and flows freely toward the shore. The complex process of urban design and city planning reduces to one of creating nodes of opportunity where the relationship spiral can manifest. The greater the number of nodes, the richer the environment in terms of growth potential.

Some of the underlying tenets which favor the creation of relationship nodes are: 1) a setting harmonized with nature, 2) pedestrian pre-eminence in the transportation hierarchy 3) low-rise architecture, 4) neighborhood schools, workplaces, shops, play areas and community centers, 5) neighborhood integrity, 6) simplified infrastructure, 7) circular versus linear design, 8) a spiritual centerpoint, 9) layering of functions, 10) self-sustaining systems, 11) simplicity and 12) user-based design.

The last principle, user-based design, undergirds the entire process. The evolution of a living environment is a co-creative endeavor among the residents of the community or city. The greater the involvement of minds, hearts and hands, the more timeless and authentic the results. As we shape our environment, so our environment shapes us.

The design of a representative square mile for a Renaissance City evolved through readings and discussion within a Community Design Forum open to the entire community of Stelle. The stimulating and supportive environment coupled with regular community input on major issues provided the raw materials; needs, priorities, dynamics, and practical constraints. One summer day many months later the design emerged, complete, whole, without conscious effort, in a timeless and



unforgettable moment.

The following is a brief description of each section of the city: (It should be noted that existing natural terrain, waterways, roads and characteristics of the parcel of land exert a considerable influence on the ultimate design of the city. The area around Stelle, for example, is virtually flat farmland with county roads forming a rectangular grid of square mile sections).

The following is a brief description of each section of the city:

1. *Central Park Area*

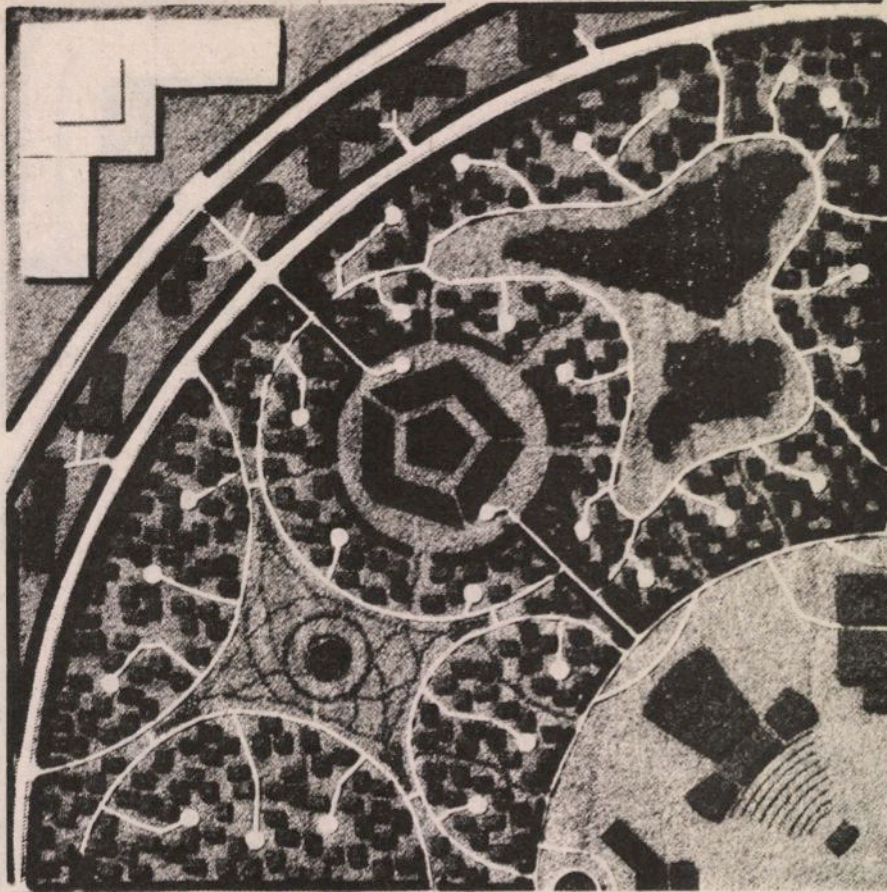
This is the heart of the city. A focal point for a city is essential to its health and vitality. This park serves many purposes; a place for rest and reflection, a place to meet friends, a conduit between public buildings, a place for recreation such as jogging or sailing, a place for open air concerts and theater, and a place for large gatherings and celebrations.

2. *Public Buildings.*

Eight buildings surround the park

and border a road which is referred to as the inner loop. The buildings include a library, museum, performing arts center, adult education/college, fitness/sports center, mart, health/wellness center, and local government. The location and intended purpose of these buildings draws residents to the city center, creating a rich fabric of social interaction. At least five of these buildings house restaurants which face the central park. Every resident of the city is within four blocks walking distance to these buildings, or may be dropped off at the front by private electric vehicle or the shuttle service. No permanent parking is available on the grounds within the inner loop. A visitor entering the city from the north, south, east or west sees these beautiful buildings at the end of a long, tree-and-shrub lined boulevard.

The Mart is divided into two main sections, a food mart and a merchandise mart. Between these buildings is a roadway to allow



delivery of products by special light-duty trucks without detracting from the overall appearance of the area. The Sports/Fitness Center houses a large community pool, as well as a full complement of exercise facilities and equipment.

3. *Neighborhoods.*

The core of daily community life is the neighborhood. The city is composed of eight neighborhoods, each with a population of approximately 600. Each neighborhood is 48 acres in size, thus the average population density is 13 people per acre. The neighborhoods radiate outward from the center of the city, and each is a self-contained, limited access environment. As reflected on the model, each neighborhood is unique, and is designed around a particular theme. Housing type, housing density, seclusion or openness, water environment or garden environment, each has its particular appeal to an individual, couple or family. The diversity of personal tastes, lifestyles,

and cultural preferences of those who will be attracted to the city is great, consequently a diversity of neighborhoods and housing styles will facilitate a smooth integration of new residents. Variety in neighborhood styles will add an element of continuing interest and excitement to residents old and new.

A thick band of shrubs, trees and bushes provides a visual and auditory buffer to all traffic on the major streets. The number of access points into each neighborhood is limited, and the roads are configured to discourage all but local traffic. Off street parking of golf-cart sized electric vehicles is permitted within the neighborhood.

Pedestrian paths, bicycle paths, parks, gardens and ponds are found in abundance within the neighborhoods. The creation of the ponds serves many practical as well as aesthetic purposes. The soil excavated to create the ponds is a primary component in buildings, either in a soil/cement mixture or in a fired,

expanded clay used as lightweight aggregate in concrete. The mixture is poured into forms, then allowed to cure, creating 18" thick walls which buffer daily and seasonal temperature swings. External insulation and a double air space further improve building performance, and an exterior coating gives the homes an aesthetically pleasing look. The homes are substantially waterproof, fireproof, earthquake proof, rodent proof, thermally efficient and inexpensive when compared to "imported" building materials.

The use of ponds for water supply, water treatment, irrigation, aquaculture, as well as recreation and local temperature moderation, are further enhancements to the quality of life in the city.

As indicated by the model, many of the homes are clustered with one side facing directly south to maximize solar gain. Passive solar design is an inherent aspect of all home construction. While personal ownership of homes and buildings is encouraged, the land itself is held in a community land trust, with lifetime leases for parcels. Residents will enjoy adequate private outdoor space which will be respected by all residents, with ample grounds, parks and green belts for common use.

The physical integrity of each neighborhood and the proportions of infant, child, adolescent, adult and older adult is intended to encourage social interaction and the development of stable friendships and interpersonal relationships.

4. *Schools.*

Two neighborhoods share the facilities of a combined primary/secondary school, which is designed to accommodate 250-300 students. Children can walk to the school through common areas and green belts, crossing few if any residential streets and no major arteries. Students are no more than 2-3 blocks from school. Busing is

limited to out-of-town field trips. On the grounds of each school are exercise and playground equipment, and the school grounds are surrounded by a dense band of bushes and trees to afford quiet to neighboring residents. Access to the school by road is from two directions. The road from the inner loop to the school is for visitors and guests; the road from the outer loop is for delivery and pickup of supplies and equipment. Each school has a large assembly hall for school functions as well as neighborhood meetings. The sharing of school facilities by two neighborhoods will help to blend the unique aspects of differing cultures and lifestyles in each succeeding generation.

5. *Outer Loop/Parking.*

Surrounding the neighborhoods is a three mile circular road known as the outer loop. This loop intersects all major arteries, and provides access to the county roads which border the city. The loop is a two lane road with additional forty-five degree parking on each side. Over 3,000 vehicles can be accommodated along the outer loop, which can meet the needs of the community, an influx of visitors for special events, and new residents while succeeding square mile sections are under construction. The loop is bordered by a buffer of bushes and trees to minimize noise and pollutants within the adjoining neighborhoods. The outer loop also allows access to the buffer zones where all support services are located.

The outer loop is the interface between traditional vehicles and electric vehicles. All traffic within the city is by small 2-4 passenger electric vehicles similar to enclosed gulf carts. Consequently, weight requirements and overall size of paved surfaces is greatly reduced. Additionally, the roads and sidewalks within the outer loop are an expanded clay/cement mix, leveled and cured in place much the same as the homes. Very

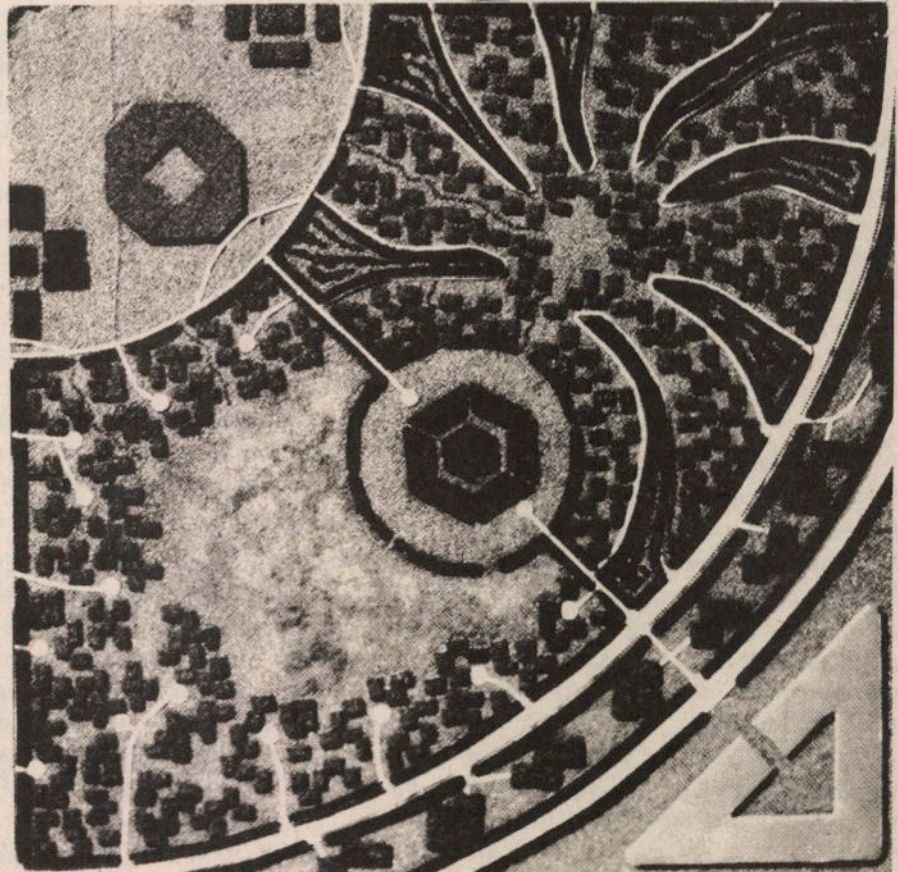
substantial savings in road construction will be realized using this method. Exhaust emissions and vehicle noise will be absent within the city.

6. *Buffer Zone/Support Services.*

Between the outer loop and the Industrial sites is a buffer zone consisting of four 16 acre sections. In this area are essential city functions such as Water Supply and Purification, Water Treatment, Emergency Power, Telephone Company, Public Works, Fire Protection, Security, Solid Waste Collection and Recycling Center, Storage Facilities for individual possessions and for municipal equipment, Public Transportation Garage, Gas Stations and Auto Maintenance facilities, Mail Distribution Center, Emergency Medical Clinic, Warehouse and Distribution of larger items from the Merchandise Mart, and a Visitors Center. Facilities will also be

provided for hobbyists, craftspeople, artisans, and others needing a workplace outside the home. Placing these support functions outside the central part of the city will contribute to lower activity levels and congestion, and will enhance the overall environment.

An integrated water-wastewater system offers complete water self-sufficiency to residents. The system utilizes the soil itself as well as the numerous ponds to manage the recirculation and purification of wastewater. Water drawn from area wells is purified and delivered for use. Wastewaters are aerated for up to 40 days in lagoons, then distributed at night via an underground sprinkler system to the lawns and gardens. Lawns are watered and fertilized with no residual odors, and as the water percolates through the subsoils the organic materials and minerals are withdrawn. Horizontal runoff is controlled through the natural contours of the land, passing through



sand filters and into the ponds to be absorbed by plants and aquatic life. The water returning to the aquifer is pure, and the water table remains stable.

7. Industrial Sites

The industries for the city are situated on the four corners of the development. Their ready access to established county roads will keep truck traffic well-away from the residential areas and central district. The industrial buildings will be set close to the county road intersections, and shipping and receiving will be accomplished behind the plants via an Industrial Road. Each plant will be located on 10 acres, and will be an attractive, modern facility providing essential goods and services to city residents and to the world-at-large. The 300-400 employees will be able to walk, bike or commute by electric shuttle to the plant or office, further

reducing the need for the automobile. Many individuals will join an auto cooperative to maximize utilization of traditional automobiles to further reduce their cost of living

Summary

With unique housing construction, a community land trust, reduced infrastructure costs, independence of the traditional automobile, cooperative purchase of food and other necessities, and ready access to educational and cultural amenities, Renaissance Cities offer the opportunity to substantially reduce the cost of living, while sustaining a high quality of life. The lower cost of living will allow a corresponding reduction in salary requirements, which will attract major business interests to the area. The fully developed "community of communities" Renaissance City will stand as a living affirmation of the

health and vitality which can be derived from a well-conceived and carefully-built urban environment.

For many individuals the pursuit of personal growth and transformation can no longer be contained in an isolated seminar or weekend retreat. A humanely designed Renaissance City will fulfill 1) the need for an integrated, permanent, self-sustaining, supportive environment which accelerates, for those who are ready, the natural process of maturation toward full psychological health and spiritual unfoldment, and 2) the need for the world to witness this flowering of human potentialities, and to see in it, if they choose, their own future and destiny. □

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Turning the Dream into Reality

BY ED OLSON

"The Renaissance Cities project translates the Utopian ideal into concepts relevant to the 1980's and beyond: the reduction of the cost of living through cooperation and mutual aid, the design of a large town or small city for people and other living things rather than for cars, and the ideal of creating an environment offering both the stimulation and the serenity which may encourage the full expression of our human potential."

Allen Butcher

SINCE its inception, The Foundation for Personal and Community Development has worked to facilitate individual, social and global transformation by seeking to increase public awareness of and access to the myriad tools available to effect positive change.

From managing the publication of *Communities* magazine to creating the Self-Help Association for the Realization of Potential,

(S.H.A.R.P.), and local Centers for Human Development, our efforts have been to encourage the growth of supportive environments for the realization of human potential.

In our view, the creation of ultimate supportive environments lies in the vast potential of intentional community living.

The Foundation was conceived and born in the intentional community movement, and, in some respects, our mission has been to share with the world "bits and pieces" of the advantages of cooperative and community life.

So, when Bob Powers presented his idea for a very large community he called "Renaissance City", incorporating the best of what's available for creating a framework for nurturing self-esteem, self-empowerment and community, we were naturally and immediately, intrigued and fascinated.

Those of us who have personally

experienced the benefits of accepting the challenge of building life-engendering environments for ourselves and our families would like everyone to experience the same joy. We know that living "the good life" everyday surpasses, by far, the occasional, remedial transformational seminar, retreat, or weekend intensive. Living in community is intensive enough.

But intentional communities do have their share of problems, and a perennial one among many communities centers around attracting and keeping an adequate number of participants. There are many reasons why the ranks of the former-residents keep swelling, but in our view, the size of a community itself is often the major contributing factor.

A Question of Balance:

WHILE small is beautiful (especially during the first year or two away from a conventional metropolis), the "too small" community is, in many ways, just as fraught with problems

as the "too large" city.

The isolated "too small" community can become too stifling emotionally and socially. Relationships can become so intense as to seem stale or suffocating, causing premature burn-out.

And inadequate contact with others of diverse philosophies or points of view can contribute to our intellectual and cultural stagnation. (After all the nice thing about meeting people with whom we disagree is that they remind us of how right we are!)

But, perhaps, the lack of economic diversity is the greatest drawback to the "too small" intentional community.

We know a university mathematics professor who gave up the work he loved, choosing instead to live in a small, isolated rural community in Tennessee. He'll talk for hours about the wonderful life he's had in the community, truck farming and making straw brooms, but he's still working on plans to be able to return to teaching.

We also know architects, computer programmers, carpenters, electrical engineers, physicians, dairy farmers, metal shop mechanics, a marine biologist, an elementary school teacher, a former NASA aerospace designer, professional actors, singers and a concert pianist, and so on and on, who are planning and scheming to make their communitarian dreams a reality, but don't want to give up career interests or intellectual pursuits in order to indulge their passion for supportive community and cooperative living.

They don't want to have to choose. They want the best of both worlds. And why shouldn't they have both?

Re-enter Bob Powers and his "Renaissance City".

Here is a plan for a technologically advanced, though environmentally safe, self-sufficient, esthetically pleasing, small-scale and humanely designed community for 5000 people. Actually the Renaissance City is the linking together of 8 or more neighborhoods of 600 or less.

Now, a community of 5000 may just be large enough to provide the social, intellectual, cultural, and economic diversity to help stabilize a community and the concept of interactive small neighborhoods could let us preserve the essence of why we've chosen communities in the first place—human closeness and one on one interaction.

What Renaissance City proposes is the creation of a large, very large, intentional community that would retain all of the benefits of the "small community", while simultaneously accomodating a larger population.

We're standing squarely behind the "Renaissance City" concept and we're promoting it around the globe.

The Design not a 'Fait Accompli'

HOWEVER, no aspect of this plan has been poured in cement. There is nothing that can't be changed.

In our opinion, any community that expects to be vital must evolve through a shared, co-creative process among all who live or expect to live there. The Renaissance city model should be seen as a highly evolved, detailed starting point for that co-creative process.

The great value of the Renaissance City plan is in increasing our awareness of a number of community design issues, pattern language, low-cost construction and financing alternatives, and environmentally safe techniques for natural resource management. And, for pointing out that all of the appropriate technology needed to make it happen exists today, and awaits only our bringing it together in one place at one time.

The time is now, and the place is anywhere in the world the necessary support can be found.

A Prototype "Renaissance City" Underway!

BECAUSE the Renaissance City model was developed and first presented in Stelle, Illinois, and because Stelle is one of the intentional communities that has always aspired to become large enough to accomodate several thousand people, there

has been a good deal of local support for building a prototype Renaissance City on or adjacent to the Stelle site.

Dozens of people are now actively involved with the project and two community land trusts are being formed to purchase the necessary land. Connections have also been made with several small to medium sized high—eco tech companies that are expressing interest in the Renaissance City project.

Detailed proposals for the project are being submitted to the large grant-making foundations and organizations as one strategy for obtaining financial support. A key element in the effectiveness of these proposals is the accumulation of non-binding letters of intent from individuals who believe they would be interested in living in a Renaissance City if one existed.

The non-binding letter of intent is simply a show of support for the idea and does not carry with it any future or financial obligations. But being armed with several thousand such letters will help convince any potential financier that this is, indeed, an idea whose time has come.

Do You Want to Get Involved?

THE only element still missing from the plan is YOU and your support. There are a number of ways you can become involved:

1. Give us some feedback: positive, negative, indifferent! What you like, didn't like, your ideas for improvement and any other suggestions.
2. Submit a non-binding letter of intent indicating that you would be interested in living in a Renaissance City.
3. Write for more information on how you can become involved with non-profit community land trusts being established to obtain land for a Renaissance City.
4. Seriously discuss and consider the ideas we are presenting here and share them with a friend. And, think positive and encouraging thoughts. It will happen if we want it to.

Sustainability and Livability in the Future Medieval City

BY RICHARD S. LEVINE



Second International Conference on
Making Cities Livable
Venice, Italy June 1986

By the theme "Making Cities Livable," we mean making the city more supportive of human needs and values, and making it a more pleasant place in which to live. I should like to suggest an alternative definition which is at the same time more inclusive and more direct. This alternative definition is that "Making Cities Livable" means making it *possible* to live in cities, making cities which will sustain our needs and desires, and which will also sustain themselves.

Thus the larger, overarching issue to which our theme addresses itself, if not in the immediate future at least in the foreseeable future is the question: How can we make cities which are both supportive of human needs and values, and at the same time be able to continue to do so into the indefinite future? To make pleasant cities which will continue to take us along our present unsustainable path is not good enough.

We have seen a number of case studies of "performing minor surgery" on existing modern cities in the U.S., while European studies have shown attempts to regain human qualities in our cities by trying to recapture some of the essence of the medieval fabric which underlies the best of our European cities. I should like to pose the perhaps utopian question that if we could start anew and were somehow able to build a city which would arise out of the highest values, capabilities, technologies and aspirations of our times, what would such a city be like? Unless we grapple with such a question, our attempts at modifying parts of existing cities runs the risk of dealing with form and not with substance. Unless we pose the broader question of the sustainability of our society and the cities in which it dwells, we may be winning pleasant spaces, but losing our civilization.

The major question of our time is

this: Can we find a sustainable way of living on this earth? The major challenge of our generation is to build a sustainable society, a sustainable city. Some have held that such a notion is a romantic fantasy. It is thus a measure of the crisis of our times that survival itself may be considered to be a utopian dream.

But sustainability is no dream. It is the unsustainable society which is the modern invention. Each city in history, by the evidence of its existence was essentially self-sufficient. It is one of the paradoxes of modern times that we have made the once universal quality of sustainability now seem almost unattainable.

We are living in a time of falling expectations where survival itself is becoming a question. Instead of thinking of utopias as idealized cities and idealized relationships among people as they have been thought of in the past, the utopia of our age is a sort of personal one. This modern dream is of unlimited personal wealth, permitting unlimited consumption-driven satisfaction. For a few this appears to be an attainable dream. The twin upward spiral of wealth and consumption has been the modern beacon which has replaced the previous aspirations of more noble utopias. As long as the spiral was clearly in the process of expansion, one could hope to be part of its system and hope to be showered with its gifts.

We have pursued this modern dream of a better earthly life the way other ages have pursued more heavenly religions. Through most of the modern era, Technology, our earthly God, has more than delivered on its promises and has made believers of the most resistant of atheists. Our complete faith in Technology and the total investment of our work, resources, and means of production, in

its cause, gives us little opportunity to pursue alternate paths. Moreover, there hasn't seemed to be reason to want to do so. For most of the modern period the values and direction inherent in Technology have seemed to be so nearly identical with our own human values that we have taken for granted that this should be the "natural" state of things.

Through all time man has been a creature of nature, and all life's experiences, both hardship and pleasure, have been a gift to man from the natural environment which is no longer seen as the provider of gifts, but as the tyrant which has given a short and brutal life. The promise of Technology was to conquer nature and to lift the burden which it had imposed on us so that we could rise above Nature and finally be free. Technology has largely delivered on its promise, but we are starting to suspect that we may have lost some things in the process which may have given content to our lives. As long as Technology delivered on its promises, we were unconcerned about its direction or its methods. There are now significant concerns. In order to sustain its exponential growth, Technology has developed an extraordinary capacity about which even more spiritual religions have remained timid to explore. This is the ability to operate outside of the three dimensions previously given to us. It has become expert in concealing the fact that it has exceeded its ability to operate from present resources and that it has created problems which cannot be resolved in the present. Instead, its great genius is in the perfection of its own sort of time machine with which it is able to import resources from the future and export problems at an ever-increasing rate to a now-imprisoned future unable to defend itself. In our own journey through time, we are rapidly

approaching this depleted, polluted future.

Today we are faced with a panorama of problems of unprecedented danger to both our society and to our species. But there is a difference from the problems which we had in Nature. For the only time in history, the problems which threaten us today, are virtually all problems which through Technology, man has created. More significantly they are the by-products of that Technology—the very consequences of using it. In pursuing the goal of raising man above the problems of Nature, a new set of problems is created, which are now unnatural, and which are in their own terms (in terms of Technology) fundamentally incapable of being solved. Because they are unnatural, they are alien to us and void of human content. As the circle of man's Technology and industry increases its size, and as the work of technological progress and development becomes more and more specialized, the increasing tendency which has emerged in our era is that the specialized problems solved at this periphery, with whatever elegance or efficiency, are creating as their by-products, problems which are far more entropic and far-reaching at the circle's core, at the center of our human existence.

The problem is that we have been far less demanding on Technology than we have been on Nature. We have considered that in Nature there are both positive and negative aspects, and in our age-old struggles in working with Nature, we have tried to maximize its positive aspects and minimize its negative ones. On the contrary, we have regarded Technology as being all to the good, or at least to the extent to which we have been unfamiliar with it, we have given it free reign to prove itself. Unfortunately the only proof which we have



demand was whether in the open market it could carve out a niche for itself. We incorrectly assumed that the marketplace, which had worked for us during more natural times in regulating the emergence of change, would work just as well for this unnatural force. What we were unable to account for was the fact that Technology was in its genius, hiding its side effects and postponing its consequences. The benefits which Technology had brought to us had caused us to forget about the basic principles of cause and effect. We adopted the habit of divorcing the "negative effects from the positive causes," and treated these effects as separate problems to be solved in isolation from their causes. These new solutions in turn would create new by-products creating other problems in an ever-expanding spiral, which by its very process guarantees that basic solutions will not be found and root problems will not be addressed.

If we would subject Technology to the same critical processes which we have always used in our relationship with the world of Nature, we would have the possibility of rescuing ourselves from this modern dilemma. Technologies may not be good or bad

in themselves, and as we know, priests are fond of claiming that any evil is in man's use of things, but more to the point, it is certainly true that there are technologies which degrade or eliminate things of human value whatever benefits they may bring at the same time. There are also technologies which, if allowed to develop to their own requirements for efficiency, growth and profit, have every likelihood of plunging our civilization into its final disaster.

Yet we cannot go back to pre-technological times, and we would not want to if we could. It is still Technology which holds the keys to our survival and to our future utopias. Technology will serve us well if we are able to decide that this is to be its role. Technology has been the vehicle for the concentration of both wealth and power. This has created the illusion of both prosperity and of progress.

We are now beginning to realize that prosperity and wealth are strictly local phenomena. They are local in both place and in time. By the colonization process we have been able to create pockets of wealth by depleting distant peoples and resources. By our methods of exporting the toxic by-product of our temporary

prosperity, we have created crimes against the future which have no accounting in the present. In order to break the strangle-hold which the technological path has put on any alternative development, it is necessary to transcend its principal tool, the analytical method.

It is not that there is anything inherently wrong with either Technology or with the analytical method. Their problem, which at the same time is their great strength, is the way in which they go about defining a problem and then resolving it. When confronted with a complex problem the analytical approach is to subdivide the overall problem into smaller and smaller problems until each of the resulting sub-problems becomes so small or so simple as to be readily resolvable as isolated operations.

In this way each of the sub-problems may be sub-optimized, and presumably when these parts are then reassembled, the resulting whole will also reflect the idealized characteristics of its component parts. The analytical method is brilliant in its elegance and in its cleanliness. It does produce results which may also be elegant. Its most significant flaw is that in its genius in isolating problems from their contexts, often over and over again, something significant is likely to be lost. This is usually not fatal to the immediate problem to be solved, but it consistently loses the forest for the trees. It consistently overlooks the fact that any problem statement is to some degree an abstraction from the greater complexity of reality from which it is thereby isolated, and each breakdown of the larger problem further abstracts and cleanses the sub-problems from the messiness of the real world upon which the whole construct ultimately depends and is meant to serve.

The analytical frame of mind trains us to abhor the messiness of reality and rather, to delight in the elegance

of our detail solutions. The only problem with this is that we still remain under the illusion that we are dealing with reality.

There would be nothing wrong with the analytical approach if we were to understand its limitations. But we don't understand and, what has now become critical, our civilization's problems have been animated by this lack of understanding.

The solution to this dilemma is, at least conceptually, very simple. The solution is to enlarge the model under which we operate to make it a model which integrates in, rather than factors out—a model which includes the best of technological and analytical approaches, but which is neither dominated or limited by them. This would not be a new model, rather it would be a very old one. It is the model of design, the model of self-regulating growth, the model of Nature, the model of synthesis. It is also the model of the evolution and generation of the medieval town.

We are at a time of great convergence. While it is true that we have great problems, at the same time we have at our disposal extraordinary tools and resources with which to structure a sustainable society. The only thing missing is that we have the habit of operating in a rather different way—analytically.

"We have met the enemy and he is us." Pogo

Our path has led us into our problems. We can find a path to lead us away from these problems but it must be a different path. We must develop a commitment to a process which includes both Analysis and Design—in other words, to a process of Synthesis, as the shaper of our industry, our economy and our environment in order to enter the path of Sustainability. Compared to analytical methods, design processes have always looked messy and inexact. Moreover the results of these

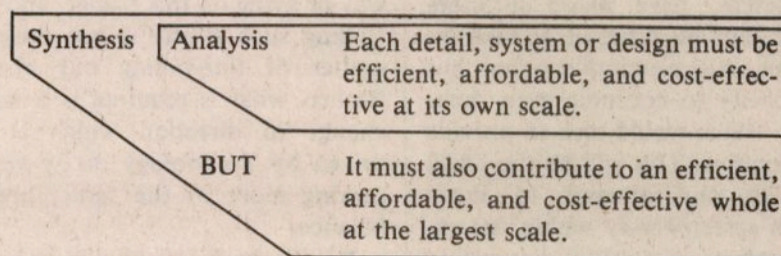
different approaches are also different. An analytical procedure is like a mathematical equation. By itself it will produce a predictable sort of result. A design process on the other hand offers no such guarantees, as it is an embracing process dealing with many variables, and is essentially open-ended. Analysis deals with the problem of excess variables by artificially removing them from the operation or by often making arbitrary, hidden decisions about them. The key to successful analysis is disconnection, while the key to successful design is connection.

The essential problem with the analytical/technological system under which we have been functioning is that it does not operate according to the First Principle of Sustainable Design. This First Principle is also the model of Synthesis. It includes Analysis:

itself before it can be expected to change the direction of the larger society.

It would seem that there are two different ways in which sustainability can begin to appear. The most obvious is the advent of more and more alternative technologies within our larger society. The second is the development of the isolated modern sustainable community. We have seen especially since the Arab Oil Embargo in 1973, for example, the emergence of a whole family of alternative technologies; active and passive solar energy systems and their integration with many different energy-conservation strategies, bio-fuels, energy from wind and water, organic farming and other forms of sustainable agriculture, recycling of wastes and so on. the goal of the Alternate-Energy Movement in the U.S. in particular has been to see these technologies

The First Principle of Sustainable Design



Because we operate in a global system where everything is connected to everything else, the "largest scale" of the First Principle must be the whole earth. No scale smaller than this would offer a full guarantee that a local efficiency would not, in fact, be exporting the problem somewhere else. In order for the plant of Sustainability to multiply, it must not be harvested until it flowers, comes to fruit and goes to seed to be replanted many times over. This is the essential case for the sustainable community. It must be permitted to first exist by

integrated within the building and construction industry as well as the society at large. In this quest much success has occurred. Over the past 12 years in the U.S. the rate of increase of energy consumption has fallen drastically and as a result the demand for new central power plants has slowed dramatically. But herein lies perhaps an even more serious problem. While the relative efficiency at which energy has been used has been lowered, the total amount of energy used from non-renewable sources continues to slowly increase. We are



no closer to sustainability, yet we have come close to exhausting the energies and ideas of the alternate energy movement. We have become a victim of our own success. By being integrated into the system, we have been at the same time co-opted by the system and have thus lost our vital force. The consumptive system has won once again and by consuming the Alternate Energy Movement it has borrowed more time for itself. In so doing it has postponed the time when it would either collapse through unsustainable consumption, or would have to convert its direction to a fully sustainable path. In effect then, these alternative approaches which in themselves could be important steps in the direction of sustainability, by strengthening the existing consumptive system, have made it more difficult, not less difficult, to take the next step. A consumptive system has the capacity to consume even those systems which would seek to provide an alternative. This will be the likely effect of any attempt to move towards sustainability within the existing system.

What will it take to move our society in a sustainable direction? It appears that two factors are necessary. The first is a change in sensibility, from the prevailing belief that our present system and its direction, even with all its problems, is still the only real alternative, to the realization that the system and the values which animate it are fundamentally flawed and it is only a matter of time until the system destroys itself. The second is the emergence of the belief that a real alternative, both attractive and believable is indeed within our reach.

The first factor is manifesting all

around us. The American space-shuttle disaster and the failures which have followed it have beaten into our psyche the feeling that our most hallowed technologies are imperfect and unreliable. The Chernobyl nuclear holocaust will have marked a turning point in our collective consciousness. Living through the Chernobyl holocaust, it is difficult to imagine any positive effect from what may be the monumental event of our generation. Yet perhaps its monumentality will be the very catalyst which changes the whole sensibility of our age. Perhaps it is to be the event which causes us to realize that the struggle of our age is not to be between Communist and Capitalist, or between rich and poor, or developed and undeveloped, but rather it is to be between hyperconsumption and sustainability. Perhaps the sensibility is to develop very quickly, which will lead us to the understanding that the root problem of our age is to structure a balanced way of living on this planet, and that finding such a way is not simply a matter of fine-tuning our system. Rather, what is required is a major change in direction which is not driven by Technology or by wealth seeking more of the same, but by balance.

It is the thesis here that in order for our civilization to change to a sustainable path, the first and critical major step is for a number of small sustainable communities to first appear. There are several reasons why this would be the threshold level for paradigmatic change in our society's direction. In spite of all the successful details which might be part of such a community which already exists, there is no actual modern self-sustaining community which yet exists. The fact is that the larger society neither believes that a sustainable community is possible, or if possible, would not be a desirable place or way to live. These first sustainable com-

munities then need to be not only self-sufficient in material terms, but should also demonstrate the whole range of New Age values, as well as old urbanistic values, in its realization. The moment that this alternative is palpable as both place and way of life, it seems to me likely that the threshold for accomplishing this paradigm shift will have been crossed.

In understanding the nature of sustainable communities, history can teach us some valuable lessons. It has often been said that it was the Renaissance which marked the beginning of the modern age. It was the Renaissance which liberated the individual from the collective spirit of the medieval period, freed philosophy from theology, freed buildings from cities, and presented an ambiance which fostered the emergence of individual genius in the arts and in science, which opened the possibility of the sort of progress and specialization which so typifies our modern world. But the Renaissance also marked the end of another period. The Medieval period, in Italy for example, created an extraordinary sort of city. The fact that unlike the modern city, they were fundamentally sustainable, is not in itself extraordinary, as each historic city had to maintain this balance. What makes these cities so noteworthy is the integrated quality of the life within them and the way in which the city, in form and structure, both supported and was supported by the life of the city. Their institutions, governance, religion, agriculture, and crafts were so interrelated and complex that to our modern eyes it would almost seem that the city functioned as much as an organism than as an interrelationship between organisms. The form of the city as well, with its dense, meandering, responsive and supportive urban fabric constrained and defined by the city's wall with its towering gateways, as much a part of the mythology of the city as for its

defense; all were a direct response and support for the city as an organic whole. Even today the visitor is impressed by the way in which narrow streets flow into public squares and in the way in which the city is perceived more as a continuous fabric than as a succession of uses and responses, as evidenced by the richness of its surfaces, articulated as they are by the many changes which have been made in them over time.

The serene medieval city seen from a distance atop its hill, crowned by its towers and constrained by its walls, was on the inside teeming with energy and exchange, not all of it peaceful. It was a society in which none of us would be comfortable, to say the least—not just its primitiveness and the difficult life and short lifespan of those times, but also for the restricted roles and opportunities which such a society offered. Yet if we could be sufficiently detached to view this city as we would view an organism, we would see that these medieval cities were institutions of man, more vital at the scale of the whole, perhaps, than any which have emerged since that time.

The city dweller of that time lived in the city, and not so much in his own house. Houses in fact did not exist; individual buildings were connected to the overall fabric of the city. The only scale at which the city had an image or identity was at the scale of the whole. A common theme in medieval painting is the image of the city as an object, being held in the hands of the patron saint of the city. Every city had a patron saint who was perceived to be as important to the city as its buildings or people. As the Dutch architect van Eyck would say, the city was a large house. Its doors were closed at night, as much as ritual protection from the forces of darkness than from any perceived threat from without—but also simply as we would close the doors to our own

homes at night. With all the rivalries, jealousies, opposing interests, and factions which existed within, the city was at the same time understood in the sense of one large family whose wealth of material and form was for the benefit of all. The city dwellers had great collective pride in their city, and their fervor can only be compared to the sort of seemingly irrational enthusiasm which is today reserved for sports teams.

Many of the most vigorous of these medieval towns were located on sites which would be the last places in which we would want to locate a modern city. They were located on the sides, or more often at the tops of steep hills. In a very real sense, the history of their physical development is a history of man's attempts to build in an orderly way. In the difficult and irregular form of the hill. Everywhere there is the record of the encounter—an amicable resolution of such opposing forces. The paths of major streets curve to find an acceptable slope to wind up the hill toward the center. The smaller streets often take a more direct route up the hill and, because of their steepness and their steps, they often become strictly pedestrian paths, often crossing the same major streets several times as it switches back upon itself. When the top of the hill is particularly steep and inhospitable, it is often crowned by a castle as in Assisi, with the major public spaces occurring on the way up the hill. More often these cities have found sites which define a short ridge or saddle at the top where the major public spaces may be woven over the saddle or along the ridge as in Perugia, Todi, and Urbino. Sometimes the top of the hill includes several ridges and saddles where the dialog between site and building often generates spectacular results, as with the Campo in Siena or the sequence of public squares in San Gimignano. In spite of the extreme building

density in these towns, the piazzas—the public spaces—always seem to occupy the commanding positions of both the site as well as the built town. The dynamism is almost palpable. Massive buildings literally bulging into streets or squares, with the equally strong yet unseen forces of the public life holding them back to precisely the right position to give the piazza exactly the space it has needed to radiate its vitality through these centuries, but not a millimeter more.

A modern architect can only feel humbled when walking through these hilltowns. These cities were built at a time and by a culture that, by our modern standards, was in the most poor and pitiable condition imaginable. Although often built on the ruins of earlier Etruscan, Umbrian, or Roman cities, these towns were developing in the tenth century when Italy was just emerging from the Dark Ages, when life was barely beginning to arise above the subsistence level. There were only the simplest of tools and the most limited of resources.

Yet, in spite of their primitive infrastructure and their fundamental unsuiteness to modern forms of transportation, they have survived the centuries and they continue to thrive today. More importantly, they touch chords deep within us in ways unimaginable in the modern city. The reason for their attraction is not immediately obvious. They have a roughness about them which may not be really beautiful. Many of the forms and surfaces which are integral to their essence are not something which a modern architect would be able to reproduce, or indeed have any interest in reproducing. Moreover one can get so tired walking up and down the hills that bodily fatigue can quickly overcome the ability to perceive, much less reflect on, the sense of place which has been created here.

One's early reaction is to be

overwhelmed by the contradictions. Poverty in both means and technology, and difficulty of terrain, generate great richness of form and rightness of place—while in contrast, the unprecedented wealth of modern society, in every way in which we know how to quantify wealth, abundance, choice, diversity, material, technology, energy, and productivity, all conspire to produce endless quantities of goods to be consumed, but no places in which to enjoy even the consumptive life.

Our modern cities have consumed their sites. Their location instead is somewhere between monotony and chaos. They give us no rest; no comfort. They are our location, not our home. It appears that the wealthiest society cannot afford to build its home as well as the poorest. It appears that the wealthiest society has not yet chosen to afford to survive.

There are many things in the medieval city that don't work very well. One has only to visit several dwellings with their now modern conveniences—always cleverly, but sometimes awkwardly, worked into the ancient fabric—to know for certain that one would not design it this way if one were starting from scratch. The modern approach would be to tear it down and “build it right.” The result might be to have better-organized apartments, but to have less city. The fabric would have been interrupted. The resources available would all likely be used on the apartments with little left over for the city. As modern improvements would be made, the city would slowly vanish. What would be violated would be not so much the appearance of the city, but rather the living process by which the city was generated.

While the Renaissance gave us its great architects who designed monuments conceived as whole pieces,

separate from the city, these medieval towns too had their master builders. They didn't *design* as much as (in the Italian architect De Carlo's words) they deconstructed and restructured the fabric of the city. Instead of being torn down, buildings were added to and changed. It is common to see medieval walls built on the ruins of Roman ones, themselves built over Etruscan foundations. The medieval walls in turn might have windows, doors and other openings from different periods, bricked in with newer windows and doors carved into new locations. Not only is this process not an interruption of the existing fabric, but it is clearly an extension and affirmation of the validity of the process which had generated the city to that point. The process was a self-regulating one which produced things that were either good or very good. When some detail, building or public space didn't work very well, at the next opportunity it was changed until it did work well. The process might have taken several hundred years if the deficiency was a minor one, but as long as the process was maintained, the long-term overall quality of the city and of all of its parts was assured.

One can walk through these towns and see many things which as isolated events don't seem to make sense to the rational modern architectural mind, e.g. many small connecting streets in one area, and no connecting streets somewhere else. Seemingly arbitrary changes in material or in articulation. Majestic entrances to small courtyards and subtle entries to majestic spaces. Yet it all seems just right. Things may not always make sense to the observer, but in relation to the process of their development they are sensible. Some of the weaker details seem to be waiting around as if for the next restructuring, but they are all right. And the restructuring continues even today, usually with

great respect and sensitivity to the existing fabric. Living in Perugia for the past few months, I have watched the repaving of via Bontempi, a medieval street which starts on the level near the center of town and curves around through a medieval gate where the grade gets so steep that the street turns into steps. Although the street must have been repaved many times during its several-thousand-year history, I would guess that it has never been done as well before. The new paving is in locally quarried stone with deep parallel lines chiseled into its surface, both to provide good traction and to present a strong overall texture so as to visually overcome any disorderly appearance which any dirt or oil might otherwise give it. It is a joy to observe how this simple material is permitted to weave its way past different conditions and round different obstacles, while always maintaining its integrity. It encounters and becomes street drains, manholes, doors, steps, slopes and curves. It is a very expensive paving, requiring a great deal of labor to do the work well. A job that would have taken weeks with asphalt is taking months. However, no other material would last very long in this demanding application. The stone will last for hundreds of years. When looking at fiscal budgets, it would seem to be an extraordinary extravagance, but when looking at the life of the city in time, nothing less is so inexpensive and repairs and enhances the urban fabric as well.

A few years ago a similar restructuring occurred at the top of the hill on the Corso Vannucci, the main street of Perugia which runs along the ridge at the top of the city. Up until a few years ago the Corso Vannucci was a busy street, jammed with trucks, cars, busses, parking, and people. It was very modern in this respect.

The modern solution to the problem

of this growing congestion would be to look for a way to widen streets, or take down buildings to make room for parking lots, garages, or bypass streets. In the modern American city these actions might almost seem to be appropriate, as the building stock is often undistinguished and chaotic in the first place. In Perugia, of course, just the opposite approach was taken. The street was closed to traffic and was repaved with the same chiseled stone which is now being used on via Bontempi. It is now a pedestrian street with service vehicles permitted only at certain times of the day. This simple act has given it more positive urban energy than it has had since pre-modern times. It is now all space and promenade.

When I talk about Perugia, or in fact any of the hilltowns, I refer to only the center of the town which is defined by the medieval walls. The sad fact is that the moment that one steps through the medieval gates, one enters a completely different world with a completely different structure. Outside the walls there are only individual buildings; there is no fabric. The buildings fight their sloping sites and lose all their battles with the automobile and with each other. The buildings are all awkward and self-conscious. Instead of the timeless quality of the still-living medieval fabric, the buildings outside the walls seem dated and isolated, no matter how new or old. The city walls contain a unique and vital organism.

The city wall was an element which was vital to the medieval city's definition and coherence: to define the city as an organism, becoming its skin or cell wall, containing the great quality of energy and information exchanges which occurred within it, and restricting the sorts of commerce which could enter or leave its boundaries. So too in the Sustainable City, at least until it is proven and propagated, there is a necessity for a

city wall. It is probably not a literal wall, but it must serve many of the same functions. Like the medieval city-state, the sustainable City must have an internal economy as its major economy. That is, it must operate largely autonomously from the outside economy with the large part of the wealth and value generated in the city remaining within its "wall," and adding to the wealth of the city—that is, not being exportable. One could think of the city in this respect as being like a modern corporation with the residents as both shareholders, workers, and managers. In this sense the city would operate much like an organism, where the quality and quantity of internal energy and information flows are at a much higher level than its exchanges with the environment outside.

It is premature to completely describe what the sustainable City will be like. There will be many such cities and they will each be unique. But they are likely to share certain principles and disciplines. Many different technologies will be tried and balanced with one another. Many diverse ideas will be attempted until the best combinations finally prevail.

A simple definition of Sustainable City is as follows:

The Sustainable City is a city which neither consumes on a net basis by way of import, nor pollutes by way of export, and when operational, would be able to maintain its desired state of information and energy flows through the balanced stewardship of its local environment.

This means that all energy, food, and other resources consumed would be from on-site sources. It also means that no products of this production or consumption (pollution) are exported from the site. For the first Sustainable Cities it should be at least possible to "close the gates" once the city is inhabited and functioning and continue to operate for an indefinite

period. This would be the proof that the larger society would need in order to understand that the Sustainable alternative is indeed possible. This will be the proof which will change society's sensibility and paradigm.

Once the proof is achieved, the Sustainable City has the luxury of becoming like a normal city, of trading with the larger society, provided of course, that the proper balances are maintained. It has the luxury of determining and deciding which life-enhancing and city-enhancing commerce is to become an integral part of the city, and which needs are to be bartered for the city's exports.

How will the first Sustainable Cities come about and how will they be financed? I cannot say. I do know that our consumptive civilization has concentrated vast hoards of wealth which have nothing to do but seek ways of increasing their unimaginable quantities/qualities still further, at the same time that this process propels us ever faster towards the abyss. Perhaps the stewards of some of that wealth will sense where we are headed and will think that there might be an alternative. □



Fellowship of Intentional Communities, Inc.

By Allen Butcher

August 1986

Incorporation Meeting at Stelle, IL

In my mind, the calling of this meeting to legally incorporate the Fellowship was in large part a test to gage how much momentum could be evidenced in this concept of formally establishing a North American association of intentional communities, and institutions and individuals working to support the communities movement. Our experience now shows that we have a group of individuals of sufficiently solid vision and intent to travel a thousand miles, sit through hours of meetings, then go home and spend days more to write articles, letters, and legal documents, and otherwise invest significant levels of energy into a movement building effort. The high level of trust we experienced in each other's commitment to "the larger good" over our own specific community's or organization's particular philosophical or ideological tenets was a dynamic of this meeting which we recognized, and which we acknowledged as being crucial to the future of the Fellowship.

Friendliness and acceptance of the differences among our many communities, and toward the many sympathetic individuals outside of community, is certainly a quality we aim to advance through the Fellowship, and this we felt we experienced at Stelle. The people of this community were very accomodating and welcoming, displaying a sincere interest in learning about our home communities, and encouraging our participation in the social functions planned for the weekend of our meeting, including, not entirely coincidentally, Stelle's annual open-house!

The seven people who attended this incorporation meeting of the Fellowship for Intentional Community (FIC) represented, either officially or unofficially, nine different associations. The list includes: two cooperative communities; Stelle in Illinois and Shannon Farm in Virginia—two

communal communities; Sandhill in Missouri and Twin Oaks in Virginia—two community networks; the Inter-Communities Network (ICN) in the East Central states and the Federation of Egalitarian Communities (FEC) involving nine communal communities throughout North America—and three community support organizations; Community Publications Cooperative (CPC) producing *Communitiies* magazine, Community Educational Services Council, Inc. (CESCI) which manages a revolving community loan fund, and the National Historic Communal Societies Association an academic organization encouraging research into contemporary and historic community efforts.

Through the future we expect to maintain the tradition of holding the annual Fellowship meetings at different communities in some rotating sequence. This may be particularly important in the new Fellowship, which also involves non-land based organizations and interested individuals, as a means of grounding this disparate constituency in the real world of community needs and concerns. Whether this level of idealism would be practical in the type and scale of association which some of us envision is somewhat questionable, considering the number of people we may wish to encourage to attend the annual meetings and the distances they may be traveling.

FELLOWSHIP HISTORY

In the recent past the Fellowship involved primarily communities on the East Coast, although there is memory of a broader involvement in the early years. Griscom Morgan of Community Service, Inc. in Ohio, in a letter of May 1985, states that the original Fellowship was named at a communities conference in 1953 attended by about sixty people from communities on four continents. Since then the number of participants

has dwindled, two purported reasons being the attempt to institute a structure of dues payable to the Fellowship, and the resignation of 1962 of a communal association citing the objection of being associated with groups who did not corporately own and manage all property.

What appears to have had a major role in keeping the Fellowship active through recent years, at least as a social gathering, was the concurrent business meeting of the Community Educational Service Council, Inc. loan fund, originally a project of the Fellowship. The last two annual Fellowship/CESCI meetings entertained the concept of expanding the focus and activities of the Fellowship, and the May 1986 meeting at Tanguy Homesteads announced the intention to meet in August to incorporate in the state of Illinois.

FELLOWSHIP INTENT

The statements proposed for the bylaws of our larger, more activist Fellowship present our purposes as:

A. *Facilitating Global Exchange* of information, labor and management skills, and the sharing of emotional, psychological, spiritual, psychic, political, social and/or economic support, skills and contacts among individuals, communities of people, and institutions that are interested in the Intentional Community Movement;

B. *Serving as a Network*, or coordination center, for Movement work, including referral assistance for individuals seeking personal connections, organization of group tours to intentional communities that are seeking new members, coordination of joint projects among individuals, communities, and other institutions;

C. *Building Trust* among communities, and among communities and other institutions and individuals, through shared celebrations and other

F.I.C.

networking activities, to increase the awareness of our common life experiences, and to better understand the range of differences among the various paths and belief systems of the Intentional Communities Movement;

D. *Acting as a Repository* of current intentional community literature and information materials.

E. *Assisting Academic Institutions* in their efforts to develop coursework, degree programs, research and publishing activities relating to current and historic intentional communities, or relating to the many valuable innovations of intentional communities awaiting wider applications;

F. *Increasing Awareness in the Wider Human Community* that intentional communities have created a wide variety of ecological alternatives for personal growth and community development, and for nurturing social transformation.

To serve these purposes the Stelle meeting decided to change our name from the Fellowship of Intentional Communities to the Fellowship for Intentional Community to acknowledge the involvement of individual people and of institutions. In further service to our purposes we decided to legally incorporate as an Illinois non-profit corporation, and to seek educational tax-exempt status. Our home office is now at Stelle Community, with Charles Betterton as interim president, and Ed Olson as interim secretary/treasurer. The structure of our board-of-directors will be to represent each of our four membership categories of: intentional communities, intentional community networks, institutions providing support to the community movement, and interested individual persons. Among these representatives the members of the Executive Committee shall be chosen who will coordinate the official functions of the Fellowship between annual meetings.

All of this organizational effort is intended to provide a structure upon which we may pursue in concert the many projects, ongoing or proposed, which support the development of the communities movement. The current projects that may be strengthened or expanded are; *Communities* magazine, book sales, the revolving loan fund, and the referral service of persons interested in communities to communities open to new members. We also seek to encourage informal visitations, and labor and barter exchanges between communities. Such interactions we recognize as leading to the building of regional or ideological networks among communities which is so vital to a prerequisite to the establishment of a tradition of mutual appreciation and aid within our intentional communities movement.

Further project concepts to be developed would be, first of all, the production of an informative brochure about the Fellowship and the movement it seeks to support, with descriptive sections on each membership category, and a section listing the many sources of information covering the broad spectrum of community efforts. Additionally, we may seek to broaden our involvement to other communities, community networks, individuals and institutions on the U.S. West Coast, in Europe, Israel, Japan and elsewhere. In our own region there are many community oriented networks and institutions with which we have not yet interacted, including Land Trusts, the Social Ecology/Green movement, the Christian communities, minority, therapeutic, conference, religious, spiritual, cooperative, or other organizations and individuals who understand, comprise, or otherwise value what intentional communities represent as part of what is termed the Fourth World.

There are two general proposals

now being discussed for projects which may eventually grow out of our Fellowship. One seems to involve both contemporary intentional communities and the various public historic community sites through producing a video presenting both—and presumably drawing certain inferences about the community lifestyle and its potential future. An extension of this idea is the organizing of tours of both historic and contemporary communities, an experience that would be of interest to those of us who live in community as well as “outside” people.

A second project being discussed within the Fellowship is that of supporting the founding of a new community. Historically, many communities have had a large organizational backing from which the community sprang and from which it derived much ongoing support. As a potentially very large network, the Fellowship for Intentional Community may be able to direct much interest to a new community project, particularly one which is eclectic in its composition, and one which encourages and can manage mass media attention. The Renaissance Cities project translates the utopian ideal into concepts relevant to the 1980s and beyond: the reduction of the cost of living through cooperation and mutual aid, the design of a large town or small city for people and other living things rather than for cars, and the ideal of creating an environment offering both the stimulation and the serenity which may encourage the full expression of our human potential.

Anyone, or any organization, having an interest in the Fellowship or any of its projects is encouraged to write to:

**Fellowship for
Intentional Community**
105 Sun St.
Stelle, IL 60919

□

by Nick Giglio

SUNRISE RANCH has been in existence for forty-one years. During that time many physical changes have occurred in the buildings, the planting of crops and the right stewardship of the land. Throughout its history, the overriding value of this community has been in the atmosphere that is maintained by the people who live here. When it first began, twenty people carried this responsibility. Now more than 140 residents maintain a stable, generative and loving atmosphere.

My dictionary lists the word "atmosphere" as meaning "a pervading influence; a distinctive quality." This pervading influence has a creative, uplifting effect on the land, the crops, the animals and human beings. The distinctive quality is in the moment-by-moment living of those who dwell here. It is not the task at hand that carries meaning in itself, but the quality of living expressed by the person performing it.

We who live at Sunrise Ranch are especially blessed to be in this atmosphere each day. There is a magnetic quality to it that draws people from around the world for varying lengths of time, many of whom are on our international mailing list or have read one of the numerous publications produced here. The most recent book is titled "Beyond Belief."

Last year we accommodated visitors for a total of 7,000 guest nights; this year I expect 9,000 guest nights. The pervading influence of the atmosphere generated by people here

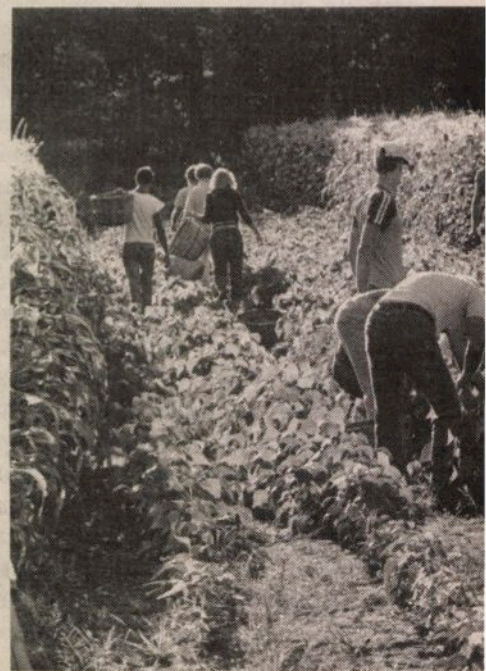
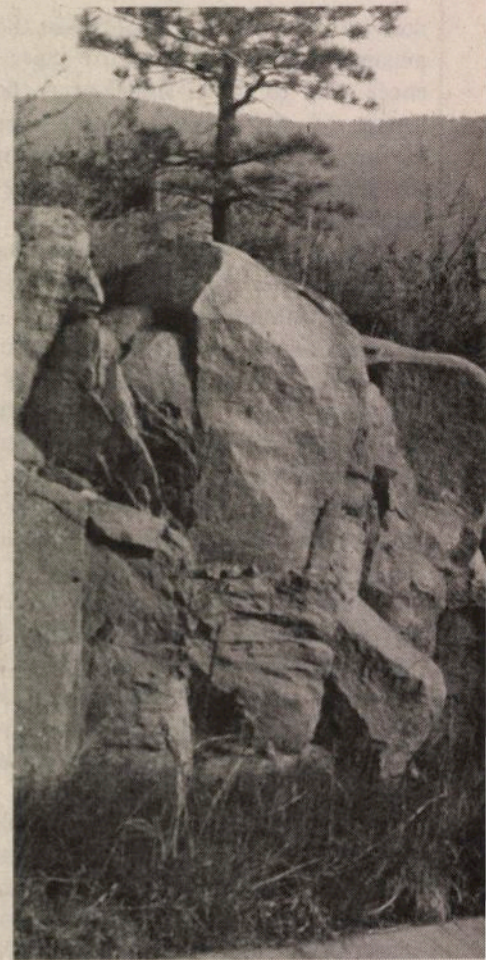
over many years works its magical way in those who come to give themselves into the restorative process. Here is a fountainhead of heavenly substance that awakens and enlivens.

The suggestion to those who visit is to maintain this atmosphere when they return home; and so the pervading influence is not limited to one geographical location, but is present around the globe. The forms of its expression emerge naturally and uniquely in each circumstance.

Sunrise Ranch provides the headquarters and home base for the international Emissary community which has approximately 155 meeting locations in 23 countries. As with those who dwell on Sunrise Ranch, our many friends worldwide are concerned with spiritual expression in everyday living. Such expression is quite practical in nature and applicable in any field of human endeavor. Seminars and classes are held throughout the year in a number of countries. They are experiential in design and assist people to discover their own natural expression which is both creative and joyful.

Numerous public gatherings have been held around the world inviting many people into the integrative process in living. There is no need to join anything, but rather to discover for oneself life's ability to bring integration. Manipulation, hidden agendas, and tools of persuasion are seen as unnecessary excess baggage. *Life works—don't fix it!* Just align with the way life works.

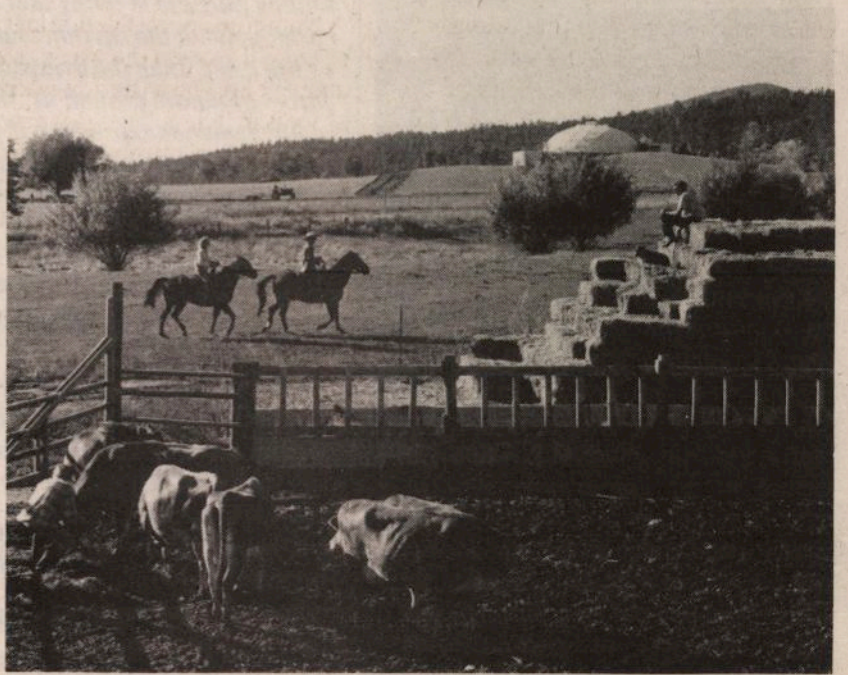
An example of such public gatherings was a series of events

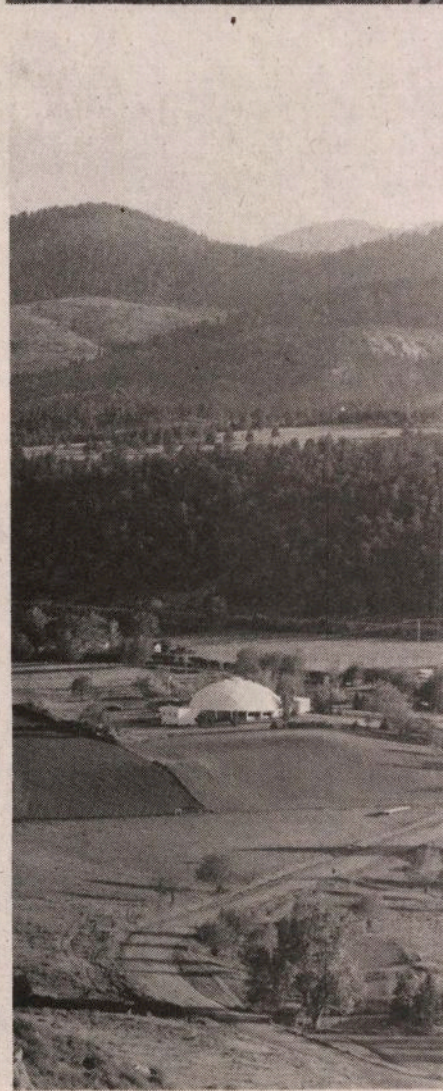
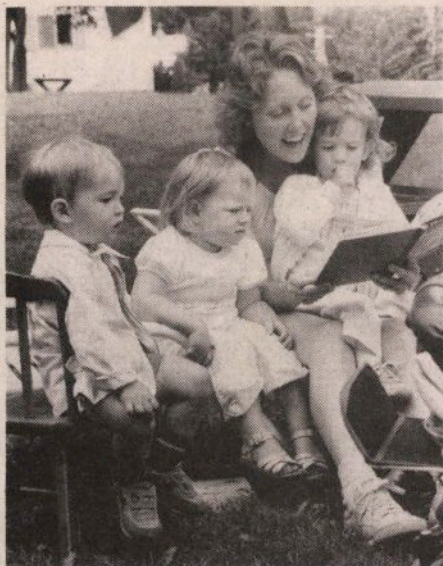


SUNRISE RANCH

—and the—

International Emissary Community





called "The Rising Tide of Change" held in 1985. A book of the same name was compiled from a number of talks given at these gatherings, which were held at 19 locations in 9 countries with approximately 4,500 people attending. In 1986, in a hundred locations, we hosted an "At Home" day, inviting friends to picnics, games, hikes, or whatever was appropriate to each locale. In a number of places our video "Climate for the Garden" was played. This video depicts the internal state of people having great effect in the world around. It has also been aired on many PBS stations nationwide.

For 1987 there will be public gatherings called "The Signs of the Times," which will be held in approximately 70 locations on April 25 and 26. The short preliminary writeup gives a glimpse into the essence of these events:

The signs of disintegration are legion. But there are signs of integration as well: individuals who are recognizing the power of innocence, who are releasing self-centeredness in favor of a vision of wholeness, who are finding purpose in living that is in harmony with the rhythm and cycles of life itself. Like the irresistible forces of nature around us, the force of life demands expression in human affairs, and the times belong to those who willingly align themselves with that force.

Manipulation, hidden agendas, and tools of persuasion are seen as unnecessary excess baggage.

It is the signs of integration represented by such individuals that will be the focus of these events. THESE are the signs of the times.

In addition to the public events just mentioned, there will be a Land Stewardship Conference held on Sunrise Ranch February 7, 1987. Since inception, this place has been

operated as an organic farm and the land as a whole has been looked upon as consecrated ground. Perhaps the signs of the times are the many people waking up to the fact that the earth belongs to a much larger source than the greedy human ego, which has been despoiling its rich, inherent beauty.

We put on these public events in view of the fact that many are awakening to life's creative urge; we recognize the value of letting a concerted flow emerge between us. There really is little value in living in a community if the motivation is to hide away from the world, to recede from what is deemed unattractive. The whole world, in fact, is beginning to be seen as one community. It has even been called "the global village." No one is exempt. Therefore, as a person is factually harmonizing with the way life works, his attention is no longer centered in himself, but in the larger world around him for which he is responsible. Such a person brings effective change into his world with a calm assurance that he does make a difference. It is this personal sense of responsibility for one's world that characterizes an emissary, whether living in a community or in the heart of a city.

We have also found that no goals are needed. There is the natural integrative process always at hand, bringing order and balance far

beyond what any human intellect could imagine. In letting go of preconceived beliefs of the way things should be, there is ease known in this step-by-step process within which one's whole experience in living is made new. There is truth to this simple statement: Let Go—Let Life!

CULTURES IN COLLISION

The Rajneesh Search for Community

By Louis C. Androes

Relationships to people are what we seek in our search for community. In our search for this community, the Bhagwan Shree Rajneesh says Western Society is hyperactive—too much tension, repression and inner conflict.

He doesn't stop at that.

He continues with extensive thoughts about the shallow, hollow, often fruitless lives of contemporary man. Discomfort is the usual response of those who see themselves portrayed so revealingly.

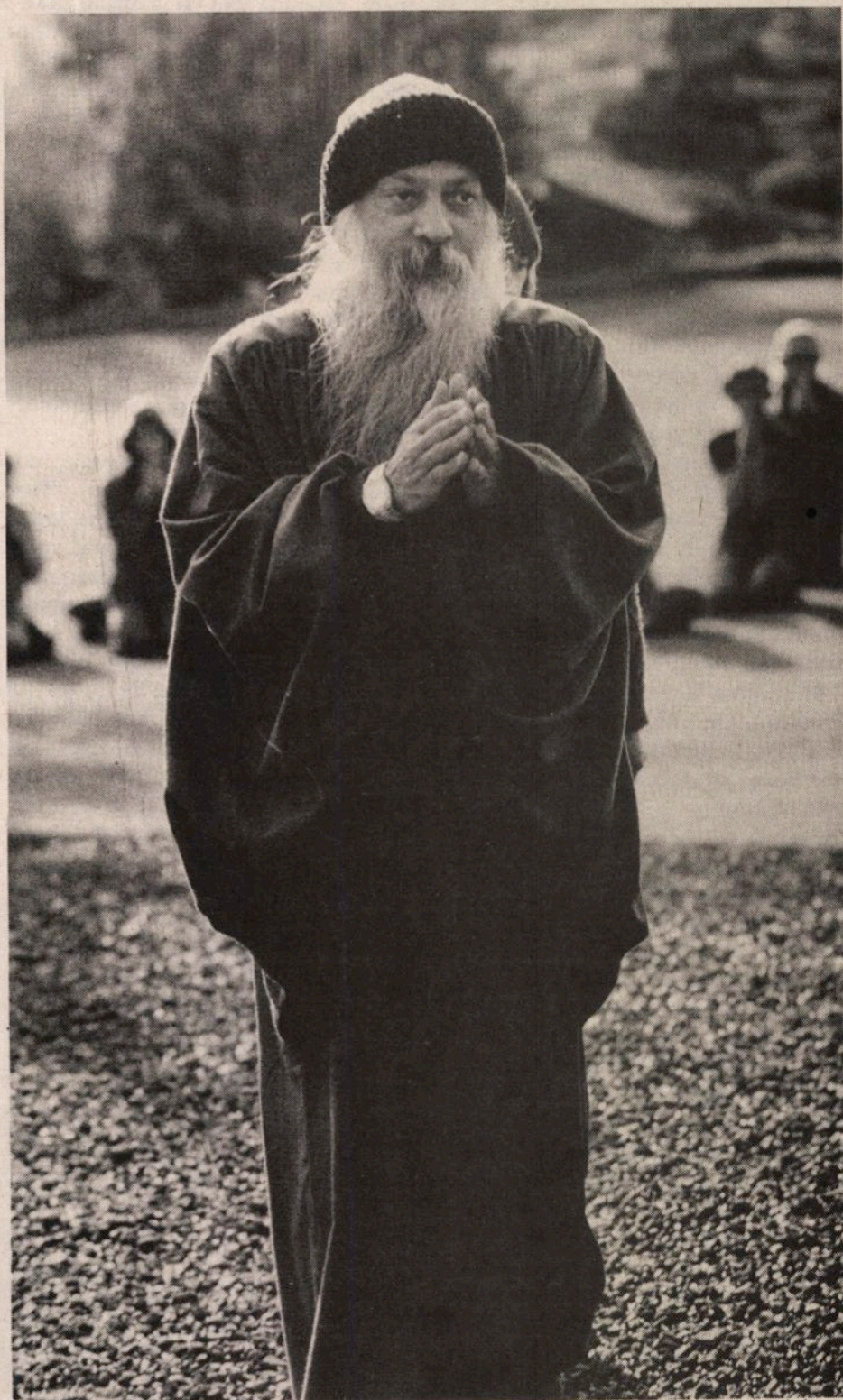
The media has considered as newsworthy only that portion of the Bhagwan's teachings which are controversial while almost totally ignoring the rest, the revealed substance and source of man's discomfort.

He was born Chandra Rajneesh Mohan on December 11, 1931, in Kutchawada, India. On the night of March 21, 1953, while resting under a "tremendously luminous" tree, he became enlightened and experienced a "virgin reality—uncorrupted, un-touchable and unmeasurable."

As a student at Jabalpur University (B.A., 1955, M.A., with honors, 1957), later as a lecturer, and finally as a professor there, he established a reputation as a revolutionary which so enraged his academic fathers that by 1969 he was forced to resign.

Meanwhile the Bhagwan, a title meaning master or enlightened one, traveled the length and breadth of India promoting his outspoken and unconventional views on a broad range of religious, philosophical and political beliefs including rejection of the repressive Indian way of life.

By 1964 he established a six acre



ashram at Poona, India. In the next seven years his daily discourses and evening darshans produced over 33 million words and pictures which were faithfully recorded in over 400 books, numerous audio cassettes and video tapes. He is reported to have told his followers, "I have said it all."

The decision to leave India initiated a worldwide search for an ideal location to establish an agricultural commune, an area remote enough to establish an experimental community and an appropriate site for the world headquarters of a religious organization claiming over 400,000 members worldwide.

The discovery of Oregon came about almost by accident. While looking at large Texas ranches, the search team uncovered an out-of-state listing for the Big Muddy Ranch located in the remote highlands of central Oregon. One look was all it took.

With over 100 square miles of wildly dramatic, exuberantly beautiful, volcanically formed landscape, the Big Muddy Ranch was a misused, abused, bankrupt, and abandoned cattle and sheep ranch. In June of 1981, when the negotiating was finished, the Big Muddy Ranch ceased to exist, and Rajneeshpuram was born. Oregon will never be the same again.

Within hours of the completion of the negotiation and purchase of the Big Muddy Ranch (renamed Rancho Rajneesh), the first residents arrived. Almost from the first day, the confrontations between the Rajneeshees and the citizens of Oregon held not only Oregonians but also the United States and much of the rest of the world spellbound. Since the ranch boundaries included both Wasco and Jefferson counties, the Rajneeshees extended invitations to get acquainted meetings in The Dalles and Madras, county seats for the affected counties. A great deal of effort went into these meetings as well as other public relations efforts in the nearby towns of Bend (Deschutes County seat), Prineville, Redmond,

and the major cities of the Willamette Valley, Portland, Salem (the State Capitol), Albany, Corvallis, and Eugene.

Meanwhile, activity at Rancho Rajneesh was frenzied. Sannyasins (as the disciples of the Bhagwan call themselves) were arriving daily and were camping out at Rancho Rajneesh or finding quarters at the closest town of Antelope, 28 miles away, or in the other more distant towns.

In the rush of events, decisions to incorporate a municipality at Rancho Rajneesh were suspended and a controversial "agreement" was reached between all parties concerned with incorporation to concentrate Rajneesh activities in the town of Antelope. Although officially listed as a ghost town, about 40 people, unable to escape, made Antelope their year round residence.

Most of Antelope was for sale and had been for many years. The Rajneeshees offered cash. The local residents took the money and ran. The press, with minimal urging from the few who remained, screamed "takeover."

Responding to mounting pressures, the County Commissioners of Wasco County agreed to the incorporation of the City of Rajneeshpuram on some 2000 acres of Rancho Rajneesh. An election was held by those concerned; all other State and local legal requirements were met; Raj-

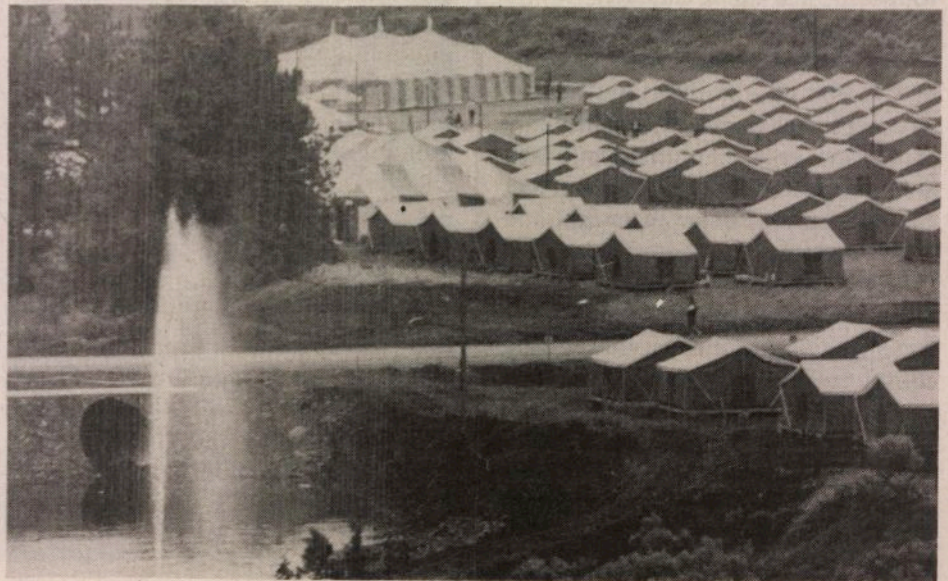
neeshpuram came into being. Now, over five years later, all the world including the Rajneeshees are asking, "What went wrong?"

To partly clarify what happened, let's look briefly at the relationships between a selected number of previously existing local groups and the Rajneeshees.

The first group is the media. From the beginning, the Rajneeshees made certain that whoever would listen would know what it was they were trying to do in Oregon. The newspapers in Bend and The Dalles had a field day in their news departments. The letters-to-the-editor columns flourished.

More remotely, 150 miles away, The Oregonian, a Newhouse newspaper in Portland, and The Statesman-Journal, a Ganett newspaper in Salem, took remarkably different approaches to the events in Central Oregon. The Oregonian's most controversial effort was a detailed expose of all the transgressions of the Bhagwan. This was published in a massive twenty part series in July of 1985. While it tediously reveals the less admirable aspects of the Rajneesh movement, it is even more significant in what it reveals about Oregon and Oregonians. It contributed to a negative national image and was "a strident example of yellow journalism."

By contrast, the Statesman-Journal, several months prior to the



arrival of the Rajneeshees in Oregon, and as if by premonition, assigned a team of reporters to do a fairly extensive investigation of Oregon's less savory past. That they chose to do this was totally coincidental and was in no way related to the eventual coming of the Bhagwan and his disciples. The result was published in February, 1981, under the title "Bigotry in Oregon." Subsequently, the Statesman-Journal presented the Rajneesh story in a very low-key manner and continues to do so at this writing.

Oregon Magazine, recognizing the potential for profit, consistently produced feature articles that perpetuate many of the sins detailed in the Statesman-Journal expose of "Bigotry in Oregon." In addition, they maintained a monthly "Rajneesh Watch" which served to aggravate the negative image mentioned above.

The second group to be scrutinized is 1000 Friends of Oregon. This public "watchdog" organization was originally organized by a former Oregon Governor, the late Tom McCall, as a citizen action group designed to monitor and hold responsible those government agencies created to enforce land use and development statutes as well as various ecologically based legislation enacted during his terms as governor.

Almost from the beginning, 1000 Friends of Oregon initiated a series of lawsuits challenging everything the Rajneeshees tried to do. When their efforts were repeatedly thrown out of court, they came back with new or revised charges.

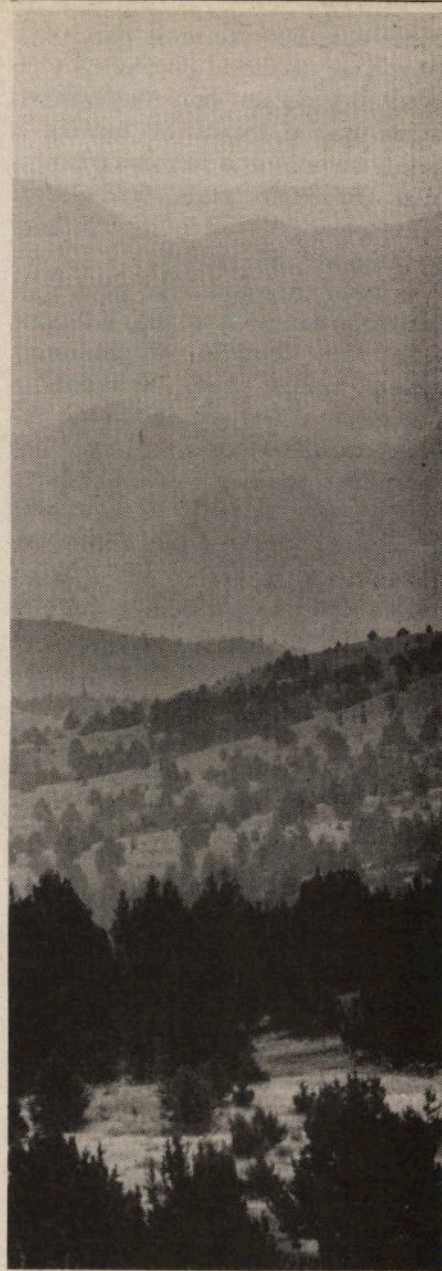
The third group to be considered consists of elected public officials. While those at the local level, i.e. county commissioners, mayors, and city council members, responded well to the initial efforts of the Rajneeshees and their public orientation meetings, those at the state level were conspicuous both by their silence and by their absence. The reaction among state legislators was mixed at best. A few did visit at various times arriving at diverse conclusions. Pressures on the state legislature to enact laws making the Rajneeshees somehow

illegal failed to produce those results. Political aspirants who based their campaigns on ejecting the Rajneesh from Oregon also generally failed; but, overwhelmingly, most officials at the state and federal level have avoided any reference to Rajneeshpuram and The Bhagwan. Two exceptions are worth noting.

U.S. Senator Mark Hatfield wrote some compromising letters, copies of which reached the hands of the Rajneeshees. Although they were published in The Rajneesh Times, there was profound silence from the rest of the media in Oregon.

The other exception involved at least two visits to Antelope and Rajneeshpuram by State Superintendent of Schools, Verne Duncan. The 1000 Friends challenge of the right of Antelope and Rajneeshpuram schools to receive state tax funds, because of supposed conflict between church and state, left Duncan little alternative but to investigate for himself. His first visit resulted in an unexpectedly enthusiastic report, mainly because the Rajneeshees were using some innovative teaching methods which he personally advocated, in spite of resistance expressed elsewhere within the educational community. Consequently, he revisited the same schools and altered his report in such a manner that state school tax funds could be withheld legally until the issue of state school be settled, if ever in the courts. After some delay and other maneuvering, the courts decided that funds would be released pending resolution of the suit.

Closely related to the group of elected public officials is the fourth group to be considered here, the appointed public officials. This group contains the operating staff, the professionals, aides, and "troops-in-the-trenches" personnel who are in daily contact with the public in carrying out the functions of various local, county, state and federal agencies. In order to carry out their responsibilities as employees, they had no choice but to interact directly and repeatedly with their counterparts among the followers of the Bhagwan. Among the more visible



are the Agricultural Extension Agent in each county who is the Field representative of the Agriculture Department of Oregon State University, the Bureau of Land Management, the Fish and Wildlife Department, the Soil and Conservation Service, Water Resources Agency, Forestry, and the local representative for the Land Conservation and Development Commission, the administrative end of the Land Conservation and Development Department.

It was this group of functionaries that operated between the public and the disciples of Bhagwan. No matter how they performed they were eventually viewed with suspicion by all

concerned. For the most part these people are dedicated people; they do what they do not only for employment, and a means of earning a living, but also as a personal commitment to their skills, knowledge, beliefs, and desire to be of assistance to those they are serving.

Without exception, the people in this group have told me their relationships were founded on courtesy, mutual respect, and, occasionally, admiration. They recognized the intelligence, knowledge, skill, and accomplishments the Rajneeshees brought with them from their past endeavors. They also commented on the awesome ignorance and lack of insight of the Rajneeshees to some of the problems they encountered in their efforts to do immediately what some communities in Oregon have been unable to accomplish in over 100 years. For example: How do you respond to the Rajneesh farmer when he asks: "What is a bale of straw?" And how do you explain to the Rajneeshee there is no magic formula, no one time action that will restore the streambank vegetation, guarantee a year-round flow of water, and restore the local game fish to a stream that traditionally dries up every summer? The Rajneeshees not only listened to the suggestions made but went on to find additional, better answers that have gained official acknowledgement for their ingenuity.

Perhaps the most controversial of these agencies is the Land Conservation and Development Commission. Conceived by the late Governor Tom McCall and the state legislature, L.C.D.C. has the responsibility of overseeing and eventually approving the preparation of a comprehensive land use and development plan for each city and county throughout the state. As originally conceived, all cities and counties would presumably require not more than two to four years to complete this program, at which time the L.C.D.C. would no longer be needed and could be phased out. At this writing, over ten years after L.C.D.C. was formed, there are still one or two jurisdictions who have yet to present an acceptable plan to

L.C.D.C. Rajneeshpuram not only accomplished this task but did so in less than six months with only one of the several goals and objectives required in the plan still involved in some negotiation and clarification. By comparison with the rest of the state districts, they produced an outstandingly detailed document as well as a superbly conceived and thoroughly thought out program for implementation. With such a performance, they became instant targets of those few cities or counties who have yet to complete a plan acceptable to L.C.D.C.

The next group, while the easiest to identify, is the most difficult to describe—the local citizenry.

Wasco and Jefferson counties contain about 25,000 people, most of whom live in The Dalles (pop. 11,260), Madras (pop. 2320), or Rajneeshpuram (pop. 2500-5000, depending on time of year and need for workers). The remaining vastness of these two counties is populated, if at all, by large scale farmers or by lumber, mining, or tourist interests. This does not include the permanent residents of the Warm Springs Indian Reservation which also straddles these two counties. Only The Dalles is affected by such major urban influences as Interstate Highway 84, Union Pacific Railroad, and The Dalles Dam, a major item in the Bonneville Power Administration's development of the Columbia River. All the rest is rural with some areas inaccessible. Even those individuals who gravitate to the urban centers have their roots in a rural environment. Consequently, their outlook on the world is very provincial; they frequently are handicapped in their efforts to make a living by lack of knowledge, useful skills, wealth or income, and opportunity to alter their condition. Farming, being the struggle it is today, understandably gives them great local pride just in the ability to survive adversity.

The final group surveyed was the Sannyasins themselves.

Without question, the disciples of the Bhagwan Shree Rajneesh were different from anything that had ever

appeared in Oregon. Their differences were so great that for that reason, if none other, they would be resented not only by the local residents, but also by Oregonians and American citizens almost anywhere.

A few specifics will illustrate my point.

Overwhelmingly, the Sannyasins were young, financially secure, highly skilled, well educated, knowledgeable, urbane, and globally oriented in their view of life. Most of them had demonstrated their abilities and/or achieved recognition, notoriety, or even fame for their achievements. For the most part, they had long since satisfied those first three or four levels of need as identified by Abraham Maslow; they were now free to concentrate on levels four and five—inner fulfillment, self-realization. They brought to this task a strong orientation to religious values. This was perhaps the most binding force among them. But they also brought with them highly developed political, economic, social, and theoretical values. Aesthetic values, although expressed in unusual ways, appear to be the least exhibited but certainly were not absent.

The prominent characteristic that distinguished them most clearly was their role as seekers. Not only were they seeking to bring some internal order into their personal lives but also they were attempting to bring some external level of understanding and order to the world in which they lived. They admittedly sought a level of community far beyond that which they had been able to find in any other society or culture now in existence. As seekers they had found an ideal "knower" in the Bhagwan. Philosophically the Bhagwan's writings cover most of the thought current in the United States having to do with community in whatever form you might wish to find it.

The adverse personality trait most consistently portrayed by the Sannyasin was impatience. That impatience was expressed most dramatically in the speed with which they put together their City of Rajneeshpuram. In less than four years they



accomplished what other Oregon cities have struggled but failed to do in the past 100 years. They built a city of all new attractive buildings capable of housing a permanent population of about 5000. They created a central core area containing a civic, cultural, social, shopping and entertainment complex that brings all these functions together in one place. Their public transportation system was second only to Portland in size; it was free to all riders. Because they could start from scratch and do it all at once, they were able to install a waste disposal system that produced no residue to be buried, burned, hauled away, but rather was recycled, used

productively in their agricultural systems. By the judicious location of water wells and the development of a major reservoir on Muddy Creek, they created a municipal water system conservatively estimated as capable of serving a population of at least 50,000, while at the same time actually raising the level of the local ground water table. A demonstration level restoration of streambank recovery and streamflow reliability, sufficient to return both game fish and beaver to streams on the ranch, was a major achievement. They increased their agricultural capability enough to supply much of their vegetarian diet and to offset through

increased production more than twice that lost by removing agricultural land in order to build their city. Finally, until the tide turned disastrously, they had displayed the ability and agility to outmaneuver the general public on most issues, as demonstrated by their repeated success in their court battles.

Any effort to hold up the Rajneeshee as an example of what a group of people can do when there is consensus, cooperation, and a clearly defined goal and sense of mission only infuriates the people of Oregon.

Why?

The more obvious reasons are simple.

When you are not unduly restricted by money, almost anything can be possible. When you have large numbers of "employees" who cost you room and board only, anything is possible. When you have available at no fee most of the professional and technical brains required in today's business world, everything is possible. And when you have all of these and your neighbor doesn't, envy and jealousy are inevitable. But there is more to it than this.

As already mentioned, the Rajneeshee were impatient. They were also abrasive. But most of all, from the Bhagwan to the latest recruit, they tended to be confrontational. It is this characteristic combined with the abrasiveness that so attracted the attention of the media and incensed the sensitivities of Oregonians. It was also a potent combination for self-annihilation, for suicide. It was their undoing.

There are more subtle reasons, too.

As a communal group, everything except personal possessions was shared. There was no such thing as "unemployment" in Rajneeshpuram. Yet all had 100% unemployment security benefits of food, shelter, clothing, transportation and medical care. To accomplish this same condition in the remainder of society would require a total change in everything we do under the names of democracy and corporate capitalism. Under such circumstances there was little likelihood that a sense of community could

have come into existence between the Rajneeshees and the people of Oregon. Nowhere in the U.S. have we been able to build a lasting system that says, "I'm willing to discuss your interest, as long as you'll consider mine."

As this is written the major question still in the mind of some is: What next for Rajneeshpuram? All the efforts of the state of Oregon failed to suppress the experiment in the central highlands of Oregon. With the entry of the federal government into the case, charges were brought and sustained which resulted in the Bhagwan's eviction from the U.S., thus initiating a process with no end in sight.

In their attempts to create a condition of community, the Rajneeshees tried to prevent the conversion of their experiment into a commodity to be merchandised like hamburgers; to preserve consensus without authority; and to thwart the dictatorial monopoly of personal power from degrading community and citizen participation in decision making. In this they failed.

Much of the upheaval surrounding the departure, eventual arrest, trial and conviction of Ma Anand sheela and her cohorts is a recurring affair historically common to communal efforts. The eviction of the Bhagwan Shree Rajneesh fits into this pattern of gradual loss and ruptured recovery.

So, what next?

For the most part, the Rajneeshees have removed themselves from Oregon. A skeleton crew maintains Rajneeshpuram; Rancho Rajneesh is for sale. They have moved their publications marketing efforts to Boulder, Colorado, and the Bhagwan roams the earth looking for sanctuary.

But there are at least three other elements more important to the survival of the Rajneesh movement both here and throughout the world. These are elements important to all efforts at community.

Successful groups whether intentional or unintentional, communal or



cooperative, large or small, exhibit certain characteristics if they are to survive to maturity.

Chief among these characteristics is organization. In this respect the Rajneeshees are well endowed. They exhibit great homogeneity in their goals, objectives, purpose; they know in advance what they intend to do (including fantasy), how they intend to do it (pragmatics, usually economic), who is going to do all the work (reality), when and where the work will be done (here and now), and why they do this at all (ideals, theory, philosophy, etc.). They have consistently exhibited a sense of unity, coherence, harmony and, yes, even serenity via a focused or centered thesis to which all subscribe prior to any personal involvement. Potential disruptive influences are thus greatly reduced.

Second, successful efforts at community contain or have access to resources. This means people, skills, financial resources, and, most of all, leadership skills and abilities.

Third, the originators recognize the need for continuity and take the necessary steps to insure it by finding or identifying and subsequently train-

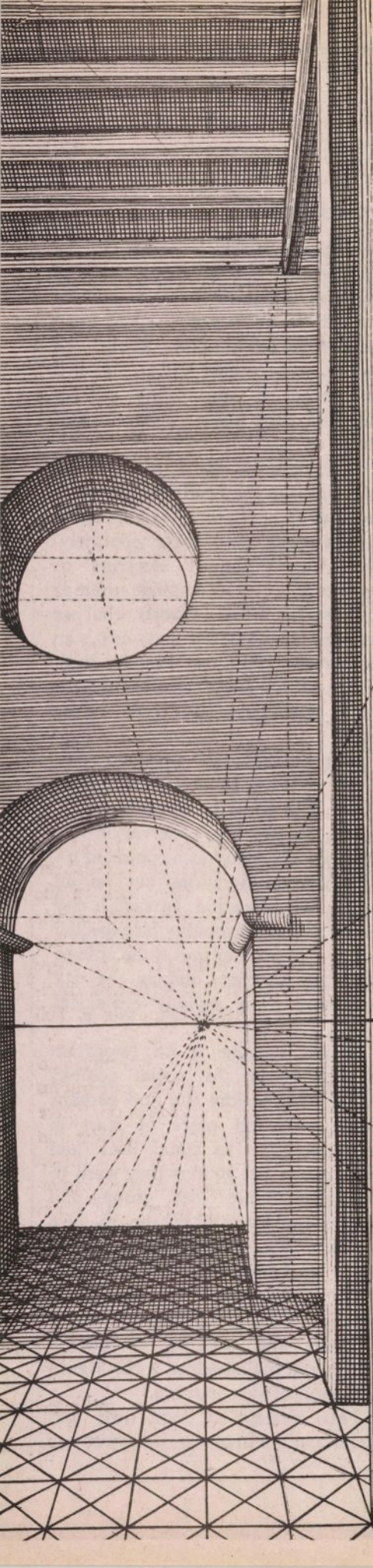
ing the leaders who will carry on the work once the original team is gone. In religiously based communities these are usually referred to as apostles or disciples.

The Rajneeshees appear well prepared in all three areas. Most of the followers, worldwide, have never seen the Bhagwan nor even been in the same country with him. Their access to resources, item two above, has never been questioned. That there were competent and effective disciples living in Rajneeshpuram is well known.

The Bhagwan, his philosophy, and the construction of Rajneeshpuram is not an isolated phenomenon. There is too much evidence available that indicates a worldwide revolution known as the human potential movement is now in progress. An inner psychological transformation of the individual is its goal. The awareness that such a movement is happening is best illustrated in Oregon by a new and surprising question I have been asked repeatedly in only the last few months.

"Have we missed an opportunity?"

Stay tuned. □



Planning for and getting a healthy city

By Leonard J. Duhl, M.D.

What determines the health of a city or community? Some of the measures of health are easily quantified, but the really vital ones are highly subjective. Professor Duhl highlights the results of his research into the underlying dynamics of a healthy city, which he sees as a "social ecology." It has to do with maintaining a balance between applied modern technology and preserving human-scale environments appropriately.

In a highly complex, technological world, when mayors are saying their cities are ungovernable, to speak of cities that perceptively and measurably function as enlightened communities with decentralized decision-making processes and economic democracy may seem an unattainable ideal.

Evaluation of a City's Health

I have been particularly interested in a methodology which would enable us to ask questions about the city, its problems, its people, and its ways of working—one that does not ignore the standard ways of doing things in a community, but is embedded within a broader context of an environment that is social, cultural, economic, and political. Cities, like people, are unique. Their individual history, geography, and culture affects them, not only creating an atmosphere, but a context in which things happen. It is these considerations that have led to my looking at the city using the metaphor of the human organism.

As with the human organism, the city has its many organs and connecting parts. What makes each of us humans work is a complex biological and psychological set of processes that allow different kinds of functions to take place. Each part has within it a set of functions that are unique and within each part are

materials and mechanisms that assist in connecting it to the surrounding organs within the organism itself. There is no action that takes place that doesn't affect the whole human. So is it with the city.

The questions that one asks if one views the city as a collection of pieces each of which are to be dealt with separately or if one is primarily focused on the individual are different than those one would ask if one believes in a living, growing and changing system and would focus upon the context within which activities take place and where breakdowns are treated.

As I have moved into the area of healthy cities with my colleagues, graduate students, and health, planning and other associates, we have found it particularly interesting to determine and note some of the preliminary issues as worthy of additional examination. We have observed that the cities that seem to work well and that appear to have the most positive impact on human development are those with:

- A common sense of history and values. This characteristic is sometimes further strengthened by a "networked" group of leaders who have had common experiences, further extending the sense of community with commonly held values.

- A common "gameboard" for decision making where people from diverse groups can come together, despite differences, to work out decisions about the community. While on this gameboard such groups agree to play by commonly accepted rules of the game.

- A multidimensional society: multicultural, people of many ages, from a broad economic base. Cities, for example, that do not have children suffer a lack of ongoing future leadership development. Those that are full of the single, unencumbered, or a disproportionate number of the old or poor soon lose their real energy for life.

- A strongly supported "hard" infrastructure of roads, telephones, transport, water, sewers, etc.

- A decentralization of human functions with centralization the infrastructure. An overall governance which is nonhierarchical and collaborative appears to be important. A city can be an area of villages that never comes together as a viable city; or, it can be a city with strong neighborhoods where people feel empowered as their concerns are given voice and their needs are dealt with at a personal level. The latter encourages the building up of strong grass roots leadership to represent neighborhood needs in the greater city which, in turn, eventually builds strong leaders with a good overall sense of the larger issues in the city.

- A leadership that is more interested in meeting the city's needs than in immediate economic advantage. When the city's goal is to exploit the communities within it rather than offering opportunities through "real" jobs, or if interest earned or profit is the only goal, the city does not respond to the needs of its citizens for meaningful work and for that essential element, for them to feel that they are in control of their lives.

- A complex interactive economic system where multiple small businesses are part of a larger set of activities.

- A system that allows for broad and innovative ways of support and networking in "health." This would be accompanied with an awareness that the community's health is not only related to medical care and services but involves all of the qualities we have been presenting here.

- An absence of divided turf where conflict and polarization reign supreme. Such an environment offers a great deal of hope for the health of the city and its people.

- A symbolic identity. This can be a physical or natural symbol or a physical place, but its existence has a spiritual element and is something that gives the residents a sense of identity or place—a visual image of their city that imparts a sense of style.

- A physical place where people come together. Sometimes this place is or becomes the symbolic identity of the city as described above, presenting an image and style to those within the city and those on the outside. Cities that seem to do well have an identifiable physical place, an informational hub, where values, both negative and positive, are communicated between cultures and generations.

- An issue or issues over which the inhabitants of the city can come together despite age, economic, ethnic background or other dissimilarities.

- Finally, when something is wrong, the healthy city recognizes it and is able to respond quickly. This changed organism has the ability to modify itself to meet the always changing requirements of life. Although this skill is needed once breakdown has occurred, in many instances, breakdown may be avoided if the city is able to meet changing requirements.

Social Learning

Now that we know some of the qualities that successful cities have in common, we need to know how to assist the cities to evaluate and learn from this information about the experience of others and to put this knowledge to appropriate use to deal with their unique concerns and goals.

In looking at the characteristics that make up the healthy city it soon becomes apparent that it is impossible to look at any one of them separately. Each has within it elements of another and they all impinge upon or complement others. Clearly what we are dealing with in a healthy city is an environment that can best be dealt with in ways that are sensitive to what can be called the social ecology of the city.

Aristotle believed that no city should be larger than one in which a cry for help could be heard on all of the city's walls. This observation was probably not meant as a comment on logistical considerations but on an organic consideration. In such a city people would reasonably be expected to know each other and to be able to assist one another, making the city functional as a socially ecological entity.

Social learning is an important component in the social ecology model of a healthy city and perhaps this is a good place to start in directing cities to stand back and determine what actions they want to take first. While cities, groups and people at all levels within the city have to learn from many different directions, an important element is that learning must come from experience, not just from being exposed to the thoughts and teaching of others. Reciprocal maintenance is the logical extension of this learning.

This concept of our own and reciprocal maintenance is easy to see

in going back to the metaphor of the human organism. The human organism must maintain itself, but to survive it must also maintain the other organisms that depend upon it.

The reciprocal maintenance concept exists in many societies and at many levels: if I take something out of the city, the educational institution, or whatever, or if because of my family or social circumstances I have been given something extra, I have a responsibility to put something back for someone else and to sustain that which nurtured me.

This central association was expressed by physicist-author Fritjof Capra (1982) in noting that, "The more one studies the living world the more one comes to realize that the tendency to associate, establish links, live inside one another and cooperate is an essential characteristic of living organisms."

The Challenge

The challenge, then, whether it be in Greece with its ancient traditions of cities, in modern Africa, in the teeming cities of Asia, or Hispanic America is to create cities as places where people can gather and work out among themselves the issues that determine whether they can perform the important functions of life.

A city is a gathering point for families and friends to come together for their rituals of birth, schooling, family, religion, work and death. A city is a place to play, in which to relax and in which to find hope for the future. A city teaches its young and its old. But, unless a city has hope for all its citizens—hope for them to attain a future for themselves, their peers and their families—it is a failure. Most cities have both successes and failures. There are the successful businessmen and religious leaders. There are the happy, healthy families and there are the superalienated who have no hope, who feel

only contempt for those who have "made it."

There are many who live elsewhere and work in some of these cities. There are those who pass through the cities on the transportation systems, in cars and busses on the freeways, who see only the city's rooftops. There are those who just pass through the transportation terminals heading elsewhere. But, most important, there are those who live in the city—yet don't see it. These people do not make a city healthy.

It is time for all to learn that it is worth stopping and looking—to live, shop, play and learn. To stop, and to see, will mean that as goods and people come through on boats, trains, and planes this is more than a transshipment center. This is a place where value can be added to all that passes through the boundaries.

It is time to begin a dialogue which involves every citizen in the city in asking and answering the questions: How can by city be a healthy city? How can this be a place for all people? How can this be a place of expanded activities? What are we doing now that we must get rid of because it no longer deals effectively with the issues of our city?

The end goals will be different in each city as they emerge from the people who make up the city in its special atmosphere. The goals will appear as more and more people ask the questions. *They*, with their questions, will start a process to make a better city. The scale of the response will vary, from the little things to major and complex undertakings. Then, what is required is a new pattern of governance, a reframing of the generic questions and the city educating itself about the possibilities that are possible and open to it.

The important aspect is to get the process going. Many parts of the organism are in different stages of health. Some need more help than others. The important input is ideas and energy. The important complement to this is leadership that is not only aware that something must be done, but is one that can listen, facilitate, encourage and support. □

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SPACE SETTLEMENTS

Five centuries after Columbus opened access to "The New World" we can initiate the settlement of worlds beyond our planet of birth.

Pioneering the Space Frontier, the report of the National Commission on Space, recommends the establishment of "human settlements beyond Earth orbit."

To achieve this goal, the Commission proposes three principal thrusts for the U.S. space program:

- Advancing our understanding of our planet, our Solar system, and the Universe
- Exploring, prospecting, and settling the Solar system
- Stimulating free enterprises for the direct benefit of the people on Earth

Specifically, the Commission found that "there will be a need for

long-term human settlements in orbit and, at some point, on the surfaces of the Moon and Mars . . . For the space frontier to become attractive to human pioneers it will be necessary to build settlements with Earth-like characteristics . . ."

Appointed by President Reagan in March of 1985, the Commission was directed by the President and Congress to provide the United States with a long-range vision and strategy for its future in space.

During its year-long deliberations, the Commission received input from hundreds of Americans, ranging from aerospace engineers to average citizens.

Declaration for Space

RATIONALE FOR EXPLORING AND SETTLING THE SOLAR SYSTEM

Our Vision: The Solar System as the Home of Humanity

The Solar System is our extended home. Five centuries after Columbus

opened access to "The New World" we can initiate the settlement of worlds beyond our planet of birth. The promise of virgin lands and the opportunity to live in freedom brought our ancestors to the shores of North America. Now space technology has freed humankind to move

outward from Earth as a species destined to expand to other worlds.

Our Purpose: Free Societies on New Worlds

The settlement of North America and other continents was a prelude to humanity's greater challenge: the space frontier. As we develop new lands of opportunity for ourselves and our descendants, we must carry with us the guarantees expressed in our Bill of Rights: to think, communicate, and live in freedom. We must stimulate individual initiative and free enterprise in space.

Our Ambition: Opening New Resources to Benefit Humanity

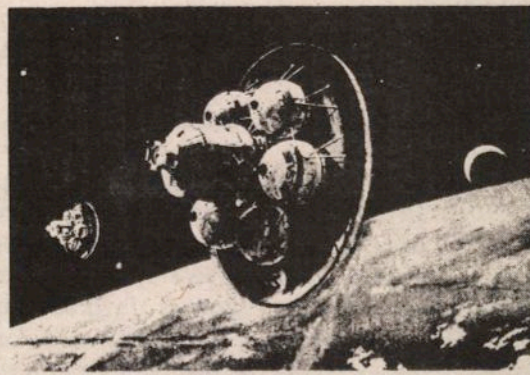
Historically, wealth has been created when the power of the human intellect combined abundant energy with rich material resources. Now America can create new wealth on the space frontier to benefit the entire human community by combining the energy of the Sun with materials left in space during the formation of the Solar System.

Our Method: Efficiency and Systematic Progression

In undertaking this great venture we must plan logically and build wisely. Each new step must be justified on its own merits and make possible additional steps. American investments on the space frontier should be sustained at a small but steady fraction of our national budget.

Our Hope: Increased World Cooperation

In his essay *Common Sense*, published in January of 1776, Tom Paine said of American independence, "'Tis not the affair of a City, County, a Province, or a Kingdom; but of a Continent . . . 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in the contest, and will be more or less affected even to the end of time, by



Two transfer vehicles being slowed down by the upper atmosphere of Earth [aerobraked] during their return to a space station. A large, ceramic disc acts as the aerobrake. Behind the disc are six spherical propellant tanks and a cylindrical module containing several astronauts.

the proceedings now." Exploring the Universe is neither one nation's issue, nor relevant only to our time. Accordingly, America must work with other nations in a manner consistent with our Constitution, national security, and international agreements.

Our Aspiration: American Leadership on the Space Frontier

With America's pioneer heritage, technological preeminence, and economic strength, it is fitting that we should lead the people of this planet into space. Our leadership role should challenge the vision, talents, and energies of young and old alike, and inspire other nations to contribute their best talents to expand humanity's future.

Our Need: Balance and Common Sense

Settling North America required the sustained efforts of laborers and farmers, merchants and ministers, artisans and adventurers, scientists and seafarers. In the same way, our space program must combine with vigor and continuity and elements of scientific research, technological advance, the discovery and development of new resources in space, and the provision of essential institutions and systems to extend America's reach in science, industry, and the settlement of space.

Our Approach: The Critical Lead Role of Government

As formerly on the western frontier, now similarly on the space frontier, Government should support exploration and science, advance critical technologies, and provide the transportation systems and administration required to open broad access to new lands. The investment will again generate in value many times its cost to the benefit of all.

Our Resolve: To Go forth "In Peace for all Mankind"

When the first Apollo astronauts stepped onto the Moon, they emplaced a plaque upon which were inscribed the words, "We came in peace for all mankind." As we move outward into the Solar System, we must remain true to our values as Americans: To go forward peacefully and to respect the integrity of planetary bodies and alien life forms, with equality of opportunity for all.

We recommend demonstration projects in seven critical technologies:

- *Flight research on aerospace plane propulsion and aerodynamics;*
- *Advanced rocket vehicles;*
- *Aerobraking for orbital transfer;*
- *Long-duration closed-ecosystems (including water, air, and food);*
- *Electric launch and propulsion systems;*
- *Nuclear-electric space power, and*
- *Space tethers and artificial gravity.*

Civilian Space Goals for 21st-century America

EXPLORING, PROSPECTING, AND SETTLING THE SOLAR SYSTEM

In addition to basic scientific research, we propose specific applied-science investigations to discover, study, and learn to use for human benefit the resource on the space frontier. These materials have special value because they do not have to be lifted from Earth and carried over a long supply line. As a natural consequence of these investigations, the future will see growing numbers of people working at Earth orbital, lunar, and eventually, Martian bases, initiating the settlement of vast reaches of the inner Solar System.

Living in space will be practical even though for long-term good health people and the food crops that support them require atmosphere, water, sunlight, protection from radiation, and probably some gravity. Technological advances will permit all of these requirements to be met in free space; food, oxygen, and water can be recycled within an artificial biosphere, shielding from cosmic and solar flare radiation can be provided by lunar soil transported from the Moon with little energy, and artificial

gravity can be provided by rotation. In the event of illness or accident, we can return people to Earth from lunar distance within a few days. Thus, the Earth-Moon region is favored for initial industrial production and for testing prototype spaceships and life-support equipment for later voyages to Mars and its moons.

The Commission recommends:

Continuing robotic prospector missions, using the techniques of remote sensing and of on-site measurements to discover and characterize usable materials on our Moon, Mars and its moons, and accessible asteroids. A very high priority should be given to discovering any resources that may be frozen near the lunar poles, to determining the potential water and hydrocarbon resources on the surfaces of Phobos, Deimos, and near-surface layers of Mars, and to charting and analyzing all of the asteroids that pass close to Earth.

Missions to obtain samples from selected sites on our Moon, Mars and its moons, and the most accessible asteroids. When prospector missions have identified the presence of valuable chemical elements, sample return missions will be needed to bring back enough material to characterize the

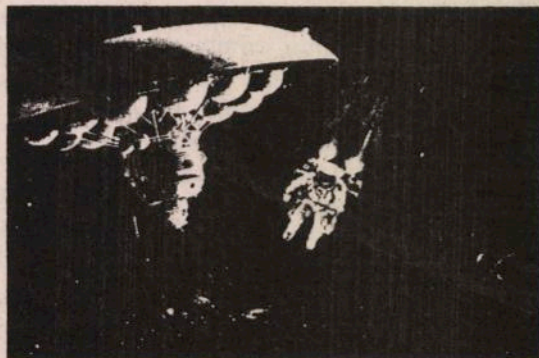
minerals and initiate industrial process development based on the physical and chemical properties of the samples.

Robotic and human exploration and surveying of substantial areas and special features of the Moon and Mars. This effort will begin on the Moon with automated roving vehicles tele-operated from Earth, and on Mars with vehicles having substantial artificial intelligence. Robots will be followed by the first astronaut crews operating from lunar and Martian outposts and bases.

Human outposts and bases in the inner Solar System. On the space frontier, habitations with closed-ecology life-support systems and reliable power plants will be needed to support work crews and, eventually, their families for long-duration work. Maintenance of good health for people working on science, exploration, and enterprise in distant communities, some of them at less than Earth-normal gravity, requires more knowledge and the development of dependable new systems. The development of long-duration habitation in space, based upon local resources, is essential to the support of activities in all three of our primary areas: science, exploration, and enterprise.

The Exploration of the Moon

To obtain a great value in knowledge from a small investment, we should send robotic explorer probes to the Moon equipped with sophisticated sensors. It is a first priority to search the permanently shadowed craters near the lunar poles, where ices containing carbon, nitrogen, and hydrogen may be found. We therefore recommend: *A robotic lunar polar prospector to examine the entire surface of the Moon from low orbit.* The prospector spacecraft should be equipped with remote sensors to examine the polar craters. We also recommend: *Probe missions to drive penetrators into the*



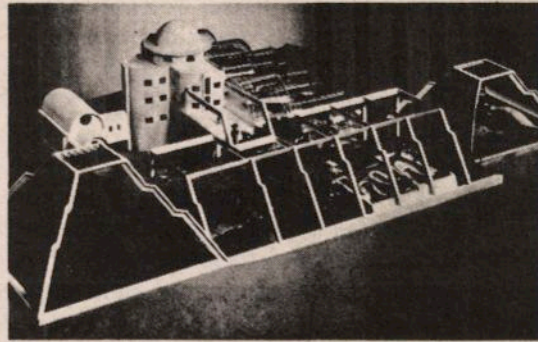
An astronaut has departed a transfer vehicle for a close-up look at an asteroid.

lunar surface, for on-site analysis at particularly interesting or valuable locales and missions to return samples for analysis from regions selected from prospector and probe data. It will then be time for people to return. Therefore, we return to the Moon, not only for brief expeditions, but for longer, systematic explorations; eventually, we should come to stay.

Prospectors will need to make a series of land traverses, as is customary in resource exploration, and the promise of lunar poles may draw prospectors as an early stage of lunar exploration. The first expeditions will make use of transfer vehicles as temporary camps on the Moon, just as the shuttle serves on each flight as a temporary space station. As more is learned and we find reasons to zero in on specific points, the temporary camps will be enlarged. Caches of food, fuel, water, and oxygen will be left there between visits and, finally, explorers will "overnight" at outposts through the lunar darkness that last 15 Earth Days. As the first stage of the return to the Moon, we recommend: *Establishing human-tended lunar surface outposts, primarily for a variety of scientific studies.*

Readily-accessible Asteroids

A special group of asteroids, almost unknown until the past decade, is particularly promising for exploration and resource utilization: the "Earth-crossing" group, whose orbits bring them closer to the Sun than the Earth itself. About 40 such asteroids are now known, and we propose an intensive search for more members of what is believed to be a large family of these potentially valuable celestial bodies. The Earth-crossers are of more than academic interest. A considerable body of scientific evidence suggests that one such asteroid—or, perhaps, a comet—about five miles across, may have been responsible for our exist-



Model of Biosphere II: a closed-cycle biosphere designed by Space Biospheres Ventures in conjunction with the Institute of Ecotechnics.

tence. About 65 million years ago that body, traveling perhaps 20 times faster than a bullet, is believed to have drilled through Earth's atmosphere and buried itself deep in Earth's surface. The resulting splash of material spread throughout the atmosphere in the form of finely-powdered dust, cutting off sunlight to such a degree that, it is thought, plants died and the dominant fauna, the dinosaurs, were wiped out by starvation. That astronomical event allowed a tiny creature, the ancestral mammal, to grow, differentiate, and fill vacated ecological niches, giving rise eventually to *homo sapiens*.

A small number of the Earth-crossing asteroids have orbits that so nearly match Earth's that they can be reached more easily, in energy terms, than the lunar surface. Others are of interest for enterprise and settlement because they appear to contain the life-giving elements carbon, nitrogen, and hydrogen.

We have seen and tracked some of the Earth-crossers, but another group of asteroids, whose existence is still unproven, could be of greater importance. Orbital theory suggests that asteroids may be trapped at other locations in Earth's own orbit, 600 million miles in circumference, around the Sun. Because of the unfavorable viewing angles from Earth, these "Earth-Trojan" asteroids are exceedingly difficult to spot. None has been seen. If they exist,

material from them could be returned to the Earth-Moon system with almost no expenditure of energy. We therefore recommend: *Expanded Earth-based and space-based searches for readily accessible asteroids; continued telescopic characterization of their surfaces; and robotic prospector missions to particularly promising asteroids.*

SPACE ENTERPRISE

Our proposals span the range from involving private enterprise more heavily in post-shuttle space transportation to the support of major new industries. We propose that NASA should have a role in encouraging new space enterprises through technological development and demonstration analogous to its traditional successful support of the private sector in aeronautical research. It is imperative that the private sector be much more heavily involved in defining the nature and specifications of future launch vehicles. This will help ensure the adoption of commercial practices that will reduce operating costs and make it possible to transfer operation of these vehicles to the private sector. Future vehicles for cargo and passenger transport should be designed to be readily operable by the private sector after development is complete and routine operation is reached. To accomplish this the Commission recommends: "That wherever possible

the private sector be given the task of providing specified services or products in space, and be free to determine the most cost-effective ways to satisfy those requirements, consistent with evolving Federal regulations". We also recommend: *That NASA initiate research and development now on systems and processes for application beyond low Earth Orbit.*

These systems should include tele-operated machines to repair and refuel satellites in high orbit, and the machines of robotic lunar pilot plants. Lunar resource utilization will depend on automated and tele-operated machines which are reliable and easy to use. This equipment must be developed through the pilot-plant stage for robotic plants capable of transforming lunar and other non-terrestrial raw materials into propellants, shielding materials, structural elements, and industrial raw materials.

The National Commission on Space Report

PIONEERING THE SPACE FRONTIER

Pioneering the Space Frontier is available from SSI. Send your name, address and check for 11.00 per copy to:



Space Studies Institute
P.O. Box 82
Princeton, New Jersey 08540

Telephone: (609) 921-0377

Left: Island Three habitats such as this could support over one million persons in free space.

Right: Island One, with the Queen Mary, Hindenburg, Empire State Building, Saturn 5, and Great Pyramid for scale.

OPENING THE HIGH FRONTIER

The High Frontier® of space contains a vast bounty of resources and opportunities for mankind. The Space Studies Institute is a private, nonprofit organization working to open the resources of space for human benefit within this century.

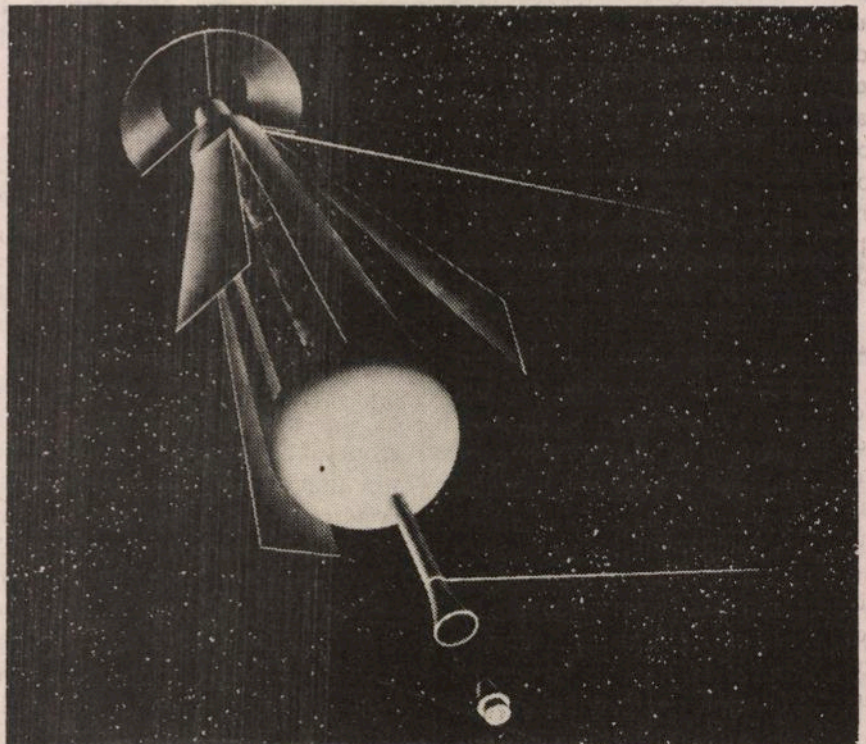
The Institute was founded by Dr. Gerard K. O'Neill, Professor of Physics at Princeton University and member of the President's National Commission on Space.

CHARTER OF THE SPACE STUDIES INSTITUTE

The Institute's primary purpose is to open, for all humanity, the High Frontier of space. That goal includes (1) using space resources of materials and energy productively, for human

benefit (2) generating wealth from space resources, to improve the human condition both for those who live on the Earth, and for those who will live in space (3) building Earth-like habitats in space, to expand the ecological range of humanity initially to the space of the Earth-Moon system, later throughout the Solar System, and ultimately perhaps throughout our galaxy.

The Institute's deeper goals are the survival of humanity, the improvement of the human condition, and the expansion of human freedoms and human dignity. The Institute looks toward an open future in which the free choice of individuals, rather than the dictates of governments, will shape individual human destinies.



MEMBERSHIP INFORMATION

Members of the Space Studies Institute receive "SSI Update," the Institute's newsletter on a bi-monthly basis, notices of selected events in their area, and discounts on books and other materials. Through the support of our members we are able to fund the research needed for humankind's breakout into the High Frontier of space. To become a Sustaining member of SSI send your name, address, and tax-deductible donation for \$15.00 or more to Space Studies Institute, 285 Rosedale Road, Princeton, NJ 08540.

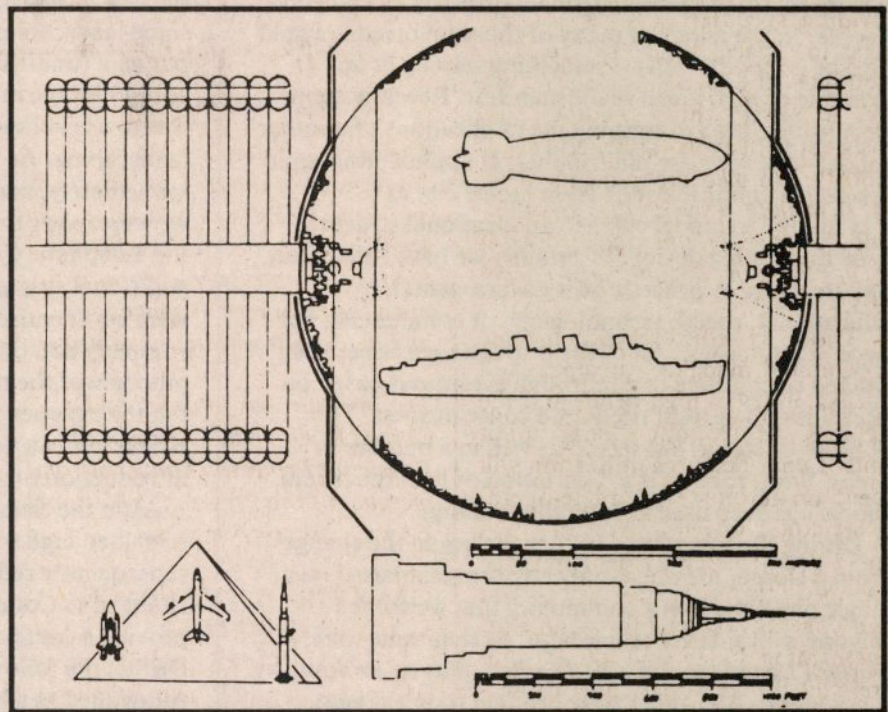
HABITATS AND COLONIES

Classical Designs

In the September, 1974 issue of *Physics Today*, Dr. O'Neill published a design for a large cylindrical human habitat which could be constructed in free space from materials mined on the Moon. In summer studies conducted by NASA in 1975 and 1977, additional work on habitat design was performed. Space colony designs have included a "doughnut" or torus colony, a glass "crystal palace" configuration and many others. At present, a sphere appears to be the optimal design for a habitat for 10,000 persons.

Scaling Studies

In 1985, based on design suggestions by Dr. O'Neill, the Institute began an examination to determine the smallest design capable of supplying sufficient simulated gravity for human needs. Much of the present work centers on determining the biomedical requirements of human beings in space and their tolerance to rotation rates required to provide simulated gravity.



MICRO BIBLIOGRAPHY ON SPACE COLONIZATION

Books:

2081: A Hopeful View of the Human Future is available in hardcover from the SSI office. Please enclose \$15.20 in check or money order along with your name, address, and request and send to SSI, 285 Rosedale Road, Princeton, NJ 08540

The High Frontier is currently being published in softcover by Anchor/Doubleday and is available by order through most bookstores.

Magazine Articles:

The following articles appeared in popular magazines and are readily available from your local library. These are just a small sample of the articles listed in SSI's Space Bibliography.

Dr. Gerard K. O'Neill, "The

Colonization of Space," *Physics Today*, September 1974. This was the first article on space colonization by Dr. O'Neill.

Dr. Isaac Asimov, "The Next Frontier," *National Geographic*, July 1976. Although much of the technical information in this article has been superseded due to SSI research, this remains one of the best popular articles on space colonies.

Dr. Gerard K. O'Neill, "The New American Frontier," *Discover*, November, 1985. This article describes a practical approach to large-scale space development in the near future.

Bibliographies:

To obtain a copy of the SSI compiled Space Bibliography, please send your name, address, and request to SSI, 285 Rosedale Road, Princeton, NJ 08540 with \$2.00 to cover postage and handling.

Community Design Forum



The community of Stelle was founded with the idea and intent that it become a small-sized city of 250,000 people. In the minds of many of those involved it would also be a “model” city—something serving as an example of high ideals made manifest. Recently some people have been examining the implications of another model—the scientist-philosopher. If applied, this could result in a definition shift from model city as “example” to model city as “an ideational structure used as a testing device.” Certainly we have found that any structure or process, be it governmental, educational, social, technological, or commercial, has been reality-tested. All of them so far have either been junked or continue to go through evolutions based on usefulness to current needs and consciousness. The concept of forum has served us well in a number of areas. What follows is a description of how the forum model has been used in community design.

During the summer of 1982 Stelle began the change from a closed, members-only environment based on a single philosophy to a community that welcomed anyone with a desire to live here. At that same time, *A Pattern Language* and *The Timeless Way of Building* by Christopher Alexander were brought to our attention. These books introduced us to new ways of thinking about how the community could be designed and built. We got excited about user-based design and realized we had much to learn. Those who were interested in this aspect of design formed up as a class, asked an architect friend to teach and work with us, and named ourselves the Community Design Group. We thought we would be working with concepts only, but Reality walked in with a bona fide, hands-on opportunity.

The Stelle Telephone Company had been planning to erect an equipment storage building, and had chosen a site adjacent to one of the homes. In an act of courtesy greatly appreciated by the homeowners, who also happened to be part of the Design Group class, they offered their plans for review and feedback. The result was an agreement to use the siting of the building as an exercise in one aspect of user-based design. From the class came a description of the situation, a model of the building, an architectural rendering of the building on its proposed new site, ideas for possible use of the building’s exterior, and an invitation to residents to let us know what they thought. The drawings, which had space for hand-written comments, were placed in high traffic areas. (One was taped to the lid of a freezer in the food Mart.) The proposed changes in the original plan included: siting the building so it would partially screen a parking lot, landscaping the front and sides, and building a small stage on the side facing the parking lot so we could have occasional concerts and “dancing in the streets.” Response from residents was favorable.

The Telephone Company agreed to put the building in the new location and allow the Design Group to do some landscaping and use the back for a stage. The class put on a fund-raising party for the stage and raised about half the money needed for materials. The plan was to use volunteer labor for construction and landscaping. As it turned out, the stage was not built immediately, and time flowed on. Four years later when we were ready to build a simplified version of the stage, the Telephone Company needed the stage space for additional storage. The volunteer landscaping efforts were never entirely satisfactory, and eventually the company had the work done professionally. Thus the outcome of the project was not entirely as conceived, but the experience was a good one. We finished the course with an information sharing session and the introduction of *A Pattern Language* to the community.

After the class work was completed enthusiasm remained high so we continued to meet every week, subsequently redefining our purpose. The name was changed to Community Design Forum in order to provide a context for future user-based design projects. During the following two years the Design Forum functioned as a biweekly meeting place for individuals or groups requesting input or feedback on projects—either from those of us with a declared interest or from the community at large. The Forum provided ideas and siting for a children’s pocket park, a link between the community and landscape architecture students from Purdue University with an assignment that involved identification of client needs on a large scale, recommendations for siting an experimental greenhouse, and recommendations and feedback to the Architectural Review Board of the Stelle Community Association. People involved with the Forum also assembled a slide show and information presentation which summarized the constraints of local climate, weather, and soil, showing examples of house design, building technology, and landscaping that had been tried—basically a report to prospective homeowners/builders on what has and has not worked.

For the past two years Design Forum fires have been banked low. Meetings have been rare as founding participants turned their energy into other areas of community life or worked on individual projects—e.g., Bob Powers’ renaissance city plan. The Forum does serve as a viable process for exploring ideas, airing differences of perspective, and discovering nodes of consensus. It can be reactivated easily, whenever we have a need, and it appears adaptable to other circumstances. We are interested in finding out how other communities go about design, planning, and decision-making. □

by Dianne Frothingham

KERISTA

The Utopian Commune That Invented "Polyfidelity"

by Bluejay Way, Eden Zia, and Wise Sun

A number of historical American communal societies explored innovative sexual structures. The Oneida Community of the mid-1800s practiced nonmonogamous "complex marriage." Everyone in the commune was "married" to everyone else. Males assumed responsibility for a somewhat crude, but earnest, form of birth control. In Frances Wright's Nashoba commune, blacks and whites lived together in pre-Civil War Tennessee and interrelated sexually as equals.

Kerista is a contemporary model intentional community which carries on the quest for sexual liberation. The commune is composed of group marriages in which everyone maintains intimate relations with a variety of people. Current membership stands at 26 adults. Children

members are heterosexual, but the commune is open to gay and bisexual people.

The sexual structure of the Kerista community is called *polyfidelity*. It is designed for nonmonogamous singles who want variety in intimacy, same-sex camaraderie and a wholesome home and family life. Polyfidelity is an erotic and pragmatic way to weave those "prizes" together. Each polyfidelitous group marriage is called a B-FIC (pronounced bee-fick, which stands for Best Friend Identity Cluster). In a B-FIC, all relationships are equally treasured. Within each B-FIC, members use a balanced rotational sleeping pattern, which commune co-founder Even Eve claims is "the greatest invention since the wheel." Responsible hedonism is the ideal.

Kerista. It is not limited to an exclusive bond with just one other person. Every set of two people in a B-FIC has a special dyadic lovjoy. People appreciate the differences in the variety of partners and never compare one person's best to another person's worst. B-FICs are differentiated from each other by flair, which is a somewhat intangible quality that draws people to each other. Flair has to do with holistic affinity and complementary equality.

Polyfidelity is for a certain type of person who has decided that she/he definitely does not want to live alone or in an isolated nuclear family. It is a wholesome option for people who want to overcome negative emotions like jealousy, envy, rivalry, macho, and dishonesty, folks who want to experience the ecstasy of getting as close as human beings can get.

Kerista is a highly intellectual and rational lifestyle. It is more than a Utopian sex trip. The relevance of the commune as a model lies in the highly practical plan, formulated through brainstorming, for effecting large-scale transformation in the world at large. As a coalition of freelance artists, writers and thinkers, members have devised the "Keristan Islands Peace Plan." The plan is simple yet comprehensive. It begins by members creating a kibbutz-type commune movement in the U.S., whose unity is derived from a common *social contract* that incorporates the underlying idealistic principles of the kibbutzim of Israel (democratic decision-making, worker self-management, equality) with essential Keristan values (elimination of jealousy, high verbality, individual psychological development through direct intense "gestalt encounter"). The significant new idea that Keristans add to this

Polyfidelity is for a certain type of person who has decided that she/he definitely does not want to live alone or in an isolated nuclear family. It is a wholesome option for people who want to overcome negative emotions like jealousy, envy, rivalry, macho, and dishonesty; folks who want to experience the ecstasy of getting as close as human beings can get.

are considered "guests" and are not eligible to join the commune or engage in sexual intimacy until they reach the age of 18. All members of the commune share the ideal of "voluntary childlessness," because of concern with overpopulation and a desire to conserve energy for art and social change work. Members hope to someday operate residential childcare facilities for homeless children. All male members have voluntarily chosen to get vasectomies, thereby lifting the responsibility of birth control from the females as a personal statement in support of feminism. At present all

Because of the healthy and uninhibited sexual atmosphere, friends of the commune have coined the phrase "homy as a Keristan."

Unique to the Keristan culture is the attitude toward "dyadic lovjoy." This is a term that means the particular bonds of affection and friendship any two people within a B-FIC feel for each other. People never suppress natural emotions for the sake of "equality." Each dyad is encouraged by the group to take their good feelings "out as far as they can go." There's no such thing as liking someone too much. Romance is alive and well in



Keristans like to dance and refer to high-energy rock, soul, funk, punk and rap music as "Our Ruler."

blueprint for organized group living is the notion that the commune will use the money saved through cooperative living to serve as capital for funding betterment of society programs. At present, commune members spend over \$5,000 per person, per year, for funding philanthropic activities, in addition to building a healthy endowment fund. Currently this philanthropic focus is on fostering self-esteem enhancement in the general society through gaming, rap groups, and media production.

Today 3.6% of the Israeli population live on kibbutzim. Keristans point out that if the same percentage of people were to live in the U.S. kibbutz-type commune network, it would result in the generation of over 50 billion dollars each year, available to fund research and development and charitable activities.

Charles Fourier, the French Utopian theoretician of the early 1800s, said that rather than distort human passions to fit institutions, it is vastly preferable to create institutions that fit human passions. In keeping with this idea, the Keristans have formulated a new religion. This religion, *Kerista*, has a doctrine which members vote on. Any member can propose a change at any time. The religion holds humor, equality, liberation and love as the highest virtues. It paints a picture of Heaven as a model mythical, democratic republic in which all the races, and all the deities and important characters from other religions, live together in harmony. The teachings of the religion are communicated to the faithful and

curious others through *Far Out West*, the comic strip produced by Even Eve.

The commune maintains a small business. When someone joins, she/he has the choice to work at an outside job or be self-employed in the community's collective. Members publish journals, sell advertising, run a printing, graphics and typesetting enterprise and offer housecleaning, gardening and home services. Other businesses are cab-driving, bookkeeping, computer training, business consulting, audio and video production.

Currently, plans are underway to open a retail outlet to sell computers. This facility will also be an electronic publishing center, offering computers on a time-share basis for graphic production and other computer functions.

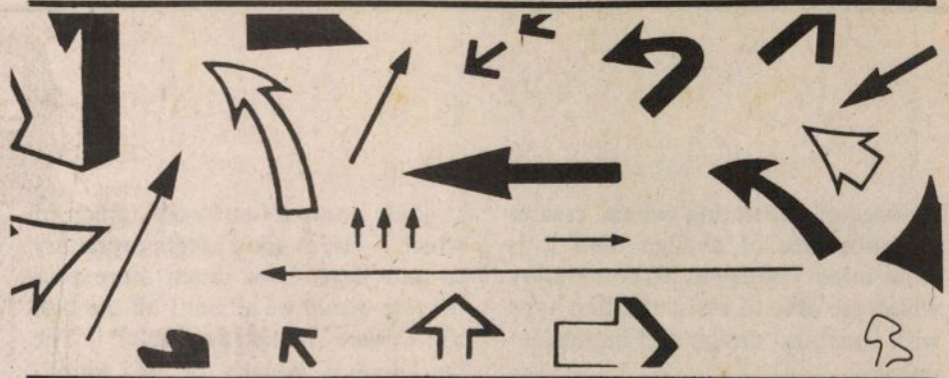
The Keristans bill themselves as the computerized commune, which plans to use microcomputers to enable large numbers of folks to function as a democratic network, even though the membership may be settled in communes located around the world. Other computer plans are for the construction of an elaborate "expert system" called *Messiah Two*, which will contain all the information necessary for the development of democratic, equalitarian communes by any group of people. Currently, members use computers to run the Network Clearinghouse for Community Organizing which serves folks working on societal and self-improvement.

Folks in the commune are interested in relating to people who are not now, and may never be,

members. Colleagues, such as teachers of math, computer science, art, psychology, anthropology and communal studies (or others interested in those subjects) are sought for correspondence. Folks in the San Francisco Bay area are encouraged to attend social events and rap groups like the Gestalt-O-Rama™ Growth Co-op, open four nights each week. The group also maintains "Solomon's Houses," shared-living facilities for people who are interested in light-level cooperative living but don't want the intensity of joining the orthodox, holistic commune.

Non-commune members may join the Utopian Philanthropists' Society (UPS). For \$120 annual dues, members of the society receive 12 books and periodicals per year, reports, personal advertising in the commune's journals, 792 categories of benefits, and the option of participating in any of 792 games. One of the most popular games is the Abacus Yenta Services Game. Commune members like playing match-maker for UPS members. The commune currently produces two journals: *Utopian Classroom: Journal of Self-Esteem Enhancement* and *The Node: Journal of Computers, Business and the Future* as well as a quarterly book series called *Kerista: Journal of Utopian Group Living*.

For a free course produced by the commune, called *Introduction to Practical Utopian Theory* write Kerista, 543 Frederick Street, San Francisco, CA 94117 or call (415) 753-1314 or 681-7358. The commune is accepting new members, so if you're interested, get in touch.



Network

memo

By Thomas H. Greco, Jr.

For a long time I felt like a "voice crying in the wilderness," as I'm sure others of you have at times too. I kept plodding along, but without a lot of vigor, and less joyfully it seems than I should have if I had had more faith. That is beginning to change now as I see attitudes changing and multitudes of people working to build pieces of the New World. I guess I am aptly named.

I've always had diverse interests and liked to concern myself with origins and relationships and patterns of things. I can now see the various components of the transformed society developing and growing strong, and I begin to envision how they might be linked to form a unified, functioning whole. Actually, they are already linked in an ethereal way; my concern is to catalyze more concrete linkages.

True Marks recently relayed a letter from Allen Butcher announcing "a major effort to network everyone interested in the concept of intentional community" for the purpose of mutual aid and support. You may have seen this too. It focuses upon The Fellowship of Intentional Communities. The exciting thing about this is the stated intention of, including "the great diversity of

community traditions in North America," as well as people involved in Land Trust and Bioregional efforts. I can see enormous possibilities for cooperative structures to develop among diverse communities—structures which will become the models of the whole of society.

As I see it, there are several structures within society which maintain centralized control, they are the Land monopoly, the Money monopoly, the Power monopoly and the Information monopoly. I don't intend to "curse the darkness" and rail against the powers that be, for I believe that "all things work together for good", and that things are as they ought to be for this time and these circumstances. Our challenge is to shine the light we have so that all may see clearly what their next steps ought to be. And if any be agreed, let them walk together.

Given that, it seems to me that Allen's Fellowship should include, not only lifestyle communities, but also work communities (such as School of Living, AFSC, Community Service, etc.) and decentralized communities of interest (such as Action Linkage, Freenetwork, The Fourth World, and the economic reform networks like GPE, etc.), for it is the

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process of informing which creates the substance of change, and it is these latter two types of community which are able to assist the first type with structural design and implementation.

This is truly the "Information Age" and if information is freed and widely disseminated, how can the result be other than good. Is there a shortage of information? Is information something to be hoarded, lest we run out of it? Does sharing it diminish us in any way? The way of things within corporate and governmental bureaucratic hierarchies is to guard information and limit access to those with a "need to know". But who decides who needs to know, and on what basis? I think the primary effect of restricted access to information is that it makes it possible for some to rule over others, or to have advantage over others, as if their information came to them through their own merits and they therefore deserve to have more power or wealth or advantage.

The elements of this debate can be clearly seen in the current phenomenon of microcomputer software distribution. Software is a term which is used to describe sets of instructions written in direct computers to perform particular tasks. It is, pure and simple, information. Every program or piece of software must be authored by someone or some group of people. Like a book or a song, it is usually considered to be the author's creation. An author can make his/her creation freely available or he/she can try to restrict access to it. Software producers have devised a variety of methods for preventing "free" access to their programs, primarily through the use of subprograms which make copying difficult or impossible. Some of these methods are extremely ingenious, and a few are downright mean. Nevertheless, there is a huge and growing body of freely available

"public domain" software, much of which is just as good as its proprietary counterparts. How much more productive would we all be if all the best tools were freely available? "The workman is worthy of his ware", but . . . What would the world be like if each gave freely of her/his talent, doing the things which felt right and joyful? Some programmers have been moving in this direction by allowing their programs to be copied by anyone, but charge a fee for the documentation, manuals and support, essentially trusting those who find their program useful to send in payment for it.

Michale Linton has insightfully noted that "money is an information system we use to deploy human effort."

Winston Churchill is purported to have said that "Land monopoly is the mother of all monopolies". I would agree that, but would add—*information monopoly is the grandmother of monopolies*. There are two factors to consider regarding the matter of information in the social structure. First is the capacity which individual people have to utilize information; second is the accessibility of information within the established structures. The former is a fact of natural development of the individual. The latter is a question of deliberate design. There are many rationales to justify restriction of information access. I think most, if not all, are

pathological in their genesis—arising out of paranoia, greed, egoism and elitist beliefs. As the people learn to by-pass the information bottlenecks and filters and create new structures to facilitate information flow, I think the other monopolies will be impossible to sustain. Money is a good example.

Michael Linton has insightfully noted that "money is an information system we use to deploy human effort". The textbook definitions of money are all *functional* definitions—they tell what money *does*. Michael's definition is an *essential* definition—it is the first one I've seen which tells what money *is*. Now that we realize that money is information, or perhaps more accurately, a carrier of information, we can begin to design systems to carry the information more efficiently and more convivially. Perhaps we can dispense with money altogether. Various systems have been developed and tried in the past. Some were flawed; others were sabotaged; still others, which worked just fine within a limited area, were set aside in favor of the national currencies which had a wider area of acceptance.

There is no shortage of creative ideas at present. Michael Linton's LETSystem (Local Exchange Trading System) and Conrad Hopman's CCC (Community Cooperation Coordinator) come to mind. These need to be given a fair test. A network of communities would seem an ideal place to start.

At almost the same time that I learned of the community network effort, I read about the Information Technology Institute which is part of the Center for Urban Education in Portland, Oregon (I think it's connected with *Rain* magazine). They have a primary object of assisting non-profit organizations in setting up information systems and implementing the information which has be-

come available. Such centers can provide the technical expertise and resources necessary for construction of the web which can empower individuals and communities through the liberation of information.

As individuals, voluntary associations and communities of various sorts (what has been called, The Fourth World) gain greater access to information, along with the ability to properly process it, the potential for decentralized, mutually advantageous

cooperation increases exponentially. As this happens, centralized structures, being superfluous and relatively inefficient, wither away.

It seems we have here all the component parts (or, more appropriately, "organs", since we are speaking, in the New Age, of organic systems rather than mechanical ones) necessary to bring our embryonic society to the foetal stage. I invite one and all to help me put the pieces together. □


LETS is a community information exchange and recording service organized for the purpose of supporting communications and trading among individuals, incorporated and unincorporated businesses, non-profit groups, and all members of the local community.

There are two main aspects to a *LETS* system: It provides first of all, a directory of available goods and services being offered by the various participants, and secondly, it maintains a system of accounts for facilitating trades and exchanges without the use of cash or any other form of currency. It is this second aspect which distinguishes *LETS* as a new and unique entity capable of revitalizing any community and helping it to become more self-reliant and secure.

LETS is not a barter system. Barter requires that the two parties to the exchange each have something that the other wants. The main purpose of a money system is to get around this limitation by providing something which is universally acceptable in exchange for goods or services. In effect, it allows one to deliver valuable commodities or services without immediately receiving other goods or services from the recipient. If money is received instead, the seller can then claim whatever he wants, whenever he wants from anyone offering the wanted items, by giving up money in exchange. *LETS* incorporates this essential feature of money while avoiding the dysfunctional aspects of all known monetary systems, e.g. alternating cycles of inflation and depression, ever increasing debt and interest burdens and the ever diminishing control over local affairs which results from dependence upon centrally controlled structures.

It does this by keeping track of the amounts of value exchanged between members in freely negotiated trades.

Local Exchange Trading Systems



All trades are negotiated in terms of the same familiar currency units which have customarily been used in the community, except that no cash changes hands. Instead, the account of the seller is credited (increased) by the amount of the agreed price, while the account of the buyer is debited (decreased) by the same amount.

Accounts may thus have either a positive balance or a negative balance, but such balances are not reckoned as debts and no interest is ever charged. Account information is available to every member of the system and can be consulted when a trade is contemplated. By comparing a potential purchaser's account balance to his/her trading volume, a judgement can be made regarding that person's ability and willingness to honor his/her commitment to the community. Each member then has a responsibility to the entire community for assessing and advisability of a trade.

A *LETS* system can be organized formally as a private, non-profit agency or trust, or informally as a communications network. In either case, the services provided by the *LETS* system functionaries are compensated by means of a small levy made on each trade and credited to the accounts of the individuals providing the services.

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New Community Project

Attempts to change the nature of urban communities invariably meet with diminishing returns through time as they are compromised by the existing hegemony. Movement after movement and project after project falls into obscurity or becomes transformed to the point where the original objective may no longer be met. Most communities are strong reactors to change, struggling to maintain a status quo that is profitable to the existing power structure. Economic, environmental, social, and energy reforms virtually never are realized in their highest forms.

Those of us working with the New Community Project, Inc., have recognized this problem of swimming upstream. In fact, many of us, as isolated individuals or small groups of individuals working for change in apathetic communities, have experienced some degree of burn-out. We have concluded that radical change in the nature of urban communities is best achieved apart from existing urban areas. By constructing a new urban community, people aware of the need for large-scale reform and motivated to work towards it can effectively work and build together.

By constructing a community apart

from the cities and towns we now live in, we can demonstrate to the existing communities that our systems and principles work. We will have an irrefutable forum within which to develop means of communicating our agenda to the larger society. We will be able to show the need for our ways of life, and we will be able to show its benefits as well.

This will not be an intentional community in the usual sense: no closed group will exist, and no adherence to a credo will be required, simply an interest in a better tomorrow for the human race. It *will* be "intentional" in the sense that people will live there because of what the community is and stands for, and not just because it's a place to exist and subsist, as is the case with most existing communities. Intentional communities in the usual sense will certainly have a place within the New Community, since the principles of cooperation and community living that are critical issues in our effort generally are foundations of intentional communities.

It is hoped that the new community will serve as a focal point for a large area economically, culturally, and socially. Rather than being an isolated community as many efforts

are, it is intended to interact deeply with the people living around it.

The New Community Project has much in common with the Renaissance Cities project and with a few other efforts. It is, however, largely different from most projects and efforts—but can draw from the experiences of many. We're interested in networking as much as possible with other efforts and organizations, and have an especial interest in forming an association of groups striving to build this type of community.

The following principles are key to our effort:

- Renewable, safe energy and energy efficiency will be mandated to the greatest extent possible.
- The highest levels of environmental quality will be maintained.
- Urban planning will be made as effective as possible, and will consider all possible issues, including areas virtually never considered by traditional government bodies.
- Economic planning will focus on use of local resources, locating effective marketplaces, local control, and averting the cash drain that usually afflicts small communities.
- Equal opportunity will be a high priority in recognition of individuals' needs for self-actualization.
- Full employment will be a major goal.
- Individual freedoms will be respected and preserved.
- Pluralism and diversity will be encouraged as essential to the growth and development of the community.
- Broad democratic participation will be encouraged. The town is to have a truly participatory government.
- Mixed property ownership and ownership of economic resources will be encouraged, in order to draw from the richness of diversity that is essential to the community.

Community and cooperative

I'm interested in the New Community Project. Please place me on your mailing list for the next four issues of the newsletter and send me membership information.

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PUBLICATIONS

The Autumn 1986 issue of *In context* (#14) focuses on "Sustainable Human Habitat; Buildings, Resources & Community". It includes interviews with Amory Lovins on energy, Huter Lovins on community economic renewal, Wes Jackson on the possibilities for sustainable agriculture, Masanobu Fukuoka on using natural farming to green the deserts of Africa, and articles on retrofitting towns, creating bioshelter condominiums, Scandinavian experience with cluster housing, and a process for reshaping your neighborhood. Single copies are \$4 and subscriptions are \$16/yr from

In Context
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ownership will be emphasized, however.

— The community must be flexible, allowing for necessary change in its structural as well as its social/cultural components in order to accommodate unforeseen change.

We envision an organizational structure that may become rather complex. The New Community Project, Inc., is intended to be an advocacy organization with 501 (c) (4) tax status, which allows a greater freedom of lobbying and advocacy action. The New Community Foundation is soon to be incorporated, hopefully to have 501 (c) (3) status, which is a designation for charitable/scientific/educational organizations. Further components will add to this mix. It is foreseen that Type "S" (small) corporations will be included; cooperatives will be a part, and a community land trust will be included. The reason for such a mix is to have an entity that can most effectively act in each particular sphere of activity. Human legal systems being what they are, we must accommodate all exigencies.

The Project is a new effort, having been incorporated as a nonprofit corporation in February, 1986. The Project is in the process of applying for tax status under the IRS. We publish a bi-monthly newsletter featuring other efforts, news of the Project, and other articles and commentary. We will send the newsletter for half a year free to anyone interested. As yet, we don't have many members, but expect substantial growth in the near future as we reach out to make interested people aware of our existence. We invite anyone interested to join with us, knowing that the best community can be achieved only through the broadest participation.

For further information, contact:

New Community Project, Inc.
P.O. Box 308
Louisville, KY 40201

Spotlight on

Community Service Inc.

COMMUNITY SERVICE, INC. was founded in 1940 by educator and engineer Arthur E. Morgan to help people improve the quality of small community life. It is a national, non-profit organization concerned with all aspects of community life and development. Central to its work is the realization that the small community, in

its many forms, is basic to social evolution and survival. The work of Community Service is carried out through correspondence, consultation, a bi-monthly *newsletter*, books for sale on community related subjects and annual conferences. Membership includes the *newsletter* and is available for a yearly tax-deductible contribution

of \$15 or more. If this is more than one can afford, the *newsletter* will be sent for less. The office, located in Yellow Springs at 114 East Whiteman Street, is open weekdays from 9 a.m. to 4 p.m. A free expanded booklist and sample *newsletter* are available upon request.

New Books

THE SMALL COMMUNITY: Foundation of Democratic Life, 1984. Arthur E. Morgan

First published in 1942, this book is Arthur Morgan's definitive work on the significance and potentials of the small community. As relevant and inspiring today as when it was written. The essence of the Community Service philosophy. Community Service, Inc. 336 pp., paper, **\$10.00.**

OUR OWN WORST ENEMY: The Impact of Military Production on the Upper South, 1985. Tom Schlesinger, John Gaventa and Juliet Merrifield.

An informative, well-documented report on the various negative effects on workers and communities that are economically dependent on defense contracts. Traces how the military production economy reaches much further than large defense plants. Includes the booklet "How To Research Your Local Military Contractors," an excellent guide for persons interested in how defense dollars are spent in their community. Highlander Research and Education Center, 223 pp., *paper, **\$10.00.**

RELIGION AND SEXUALITY: The Shakers, the Mormons and the Oneida Community, 1981. Lawrence Foster.

An exciting and yet scholarly study. It will be of great interest to scholars of American social history and of

sociology of religion and of the family. Also of interest to persons concerned with Mormon history, early communal movements and alternative marriage arrangements. University of Illinois Press. 247 pp., *paper, **\$12.00.**

RE-SHAPING SOCIETY: A Serious Hobby, 1983. Joe G. Hegarty

A food-for-thought pamphlet which asserts that the inequities of our society are the inevitable result of a minority controlled economic system. Suggests ways people can get more control over their economic life. Joe G. Hegarty, 53 pp., *paper, **\$2.00.**

Small Community

DWELLERS IN THE LAND: The Bioregional Vision, 1985. Kirkpatrick Sale.

An excellent comprehensive introduction to the bioregional philosophy, in which human beings have a "sense of place" and live in harmony with the earth in small-scale, self-sufficient communities. Sierra Club Books, 192 pp., cloth, **\$14.95.**

THE COMMUNITY OF THE FUTURE AND THE FUTURE OF COMMUNITY, 1957, Arthur E. Morgan

A view of community potential and its aspects. Suggestions for community improvement are made: cooperation between communities, local government, economic life, recreation, religion, intentional communities. Community Service, Inc., 166 pp., paper, **\$2.00.**

THE MAKING OF A SOLAR VILLAGE, 1981, William S. Becker.

A case study of a community whose innovative alternative to traditional flood control plans resulted in the construction of the nation's first solar-heated central business district. Includes technology and social planning methods. Wisconsin Energy Extension Service, 45 pp., *paper, **\$1.50.**

THE FUTURE OF THE COMMUNITY HERITAGE, 1971. Griscom Morgan

What is the place of mankind's heritage from the small community in the modern world of giant corporations, metropolis, atomic power and huge universities? Essential elements of culture are being lost in modern society because of inadequate understanding of their reality and their profound role in life. An appendix summarizes a social field theory. 23 pp., paper, **\$1.00**

THE BACKYARD REVOLUTION: Understanding the New Citizen Movement, 1980. Harry C. Boyte

An interesting, informative and well-researched book about the new social movement that emerged in the 1970's and is characterized as a form of grassroots activism that showed people taking action for themselves to remedy problems in their lives. Valuable appendixes that list support networks for community organizing. Temple University Press. 271 pp., *paper, **\$9.95.**

THE NEIGHBORHOOD ORGANIZER'S HANDBOOK, 1977. Rachelle and Donald Warren

What to look for in a neighborhood, process of influence, information flow, leadership, different types of neighborhoods. Strategies for getting things together in any community. University of Notre Dame Press. 237 pp., *paper, **\$7.95**.

Economics

SMALL TIME OPERATOR, 1983. Bernard Kamoroff, C.P.A.

A Guide/workbook on how to start your own small business. Covers all aspects including financing, bookkeeping, regulations & taxes. Includes all the ledgers & worksheets you will need for a year. Bell Springs Publishing. 190 pp., paper, **\$5.00**.

INDUSTRIES FOR SMALL COMMUNITIES, 1953. Arthur E. Morgan

An economic base can be developed for small communities without depending on big industry. A description of how this was done in Yellow Springs, Ohio. Community Service, Inc. 107 pp., cloth, **\$2.00**.

EMPLOYEE OWNERSHIP: Issues, Resources and Legislation, 1982. Corey Rosen

A thought-provoking and well-documented handbook on employee ownership. Supplies a general background on the subject, plus offers suggestions for possible legislation. National Center for Employee Ownership. 82 pp., *paper, **\$8.50**.

A COMPENDIUM OF LAND TRUST DOCUMENTS 1976. Compiled by Herb Goldstein, 1981. Community Service Reprint.

A useful aid for those writing a Community Land Trust agreement—examples from a variety of existing agreements. Community Service, Inc. 37 pp., paper, **\$3.00**.

SMALL COMMUNITY, POPULATION AND THE ECONOMIC ORDER, 1975. Revised 1982. Griscom Morgan

How monetary reforms could contribute to population control, decentralization, small community development, cooperatives and racial justice. 30 pp., paper, **\$2.00**.

PREREQUISITES FOR COMMUNITY WELL-BEING, 1972. Brown, Kaplan and Morgan.

The economic, political and administrative dynamics of metropolitan population congestion and the decline of small communities today and how it can be reversed. Community Service, Inc. 30 pp., paper, **\$1.50**.

WORKPLACE DEMOCRACY AND SOCIAL CHANGE, 1982. Frank Lindenfeld and Joyce Rothschild-Whitt, editors.

A very interesting collection of essays presenting the philosophy and development of democratic worker participation and ownership with documented case histories of large, democratically managed organizations as well as small collectives. Porter Sargent Publishers. 447 pp., *paper, **\$12.00**.

On Society

MUTUAL AID, 1982. Petr Kropotkin.

The complete, unabridged 1914 version in a new paperback edition with biographical foreword by Ashley Montagu. A study disclosing that "in the ethical progress of man, mutual support—not mutual struggle—has had the leading part." Extending Horizon Books. 362 pp., *paper, **\$6.95**.

PATHS IN UTOPIA, 1949. Martin Buber.

Profound and knowledgeable discussions of intentional community experience, history, philosophy and practice. Beacon Press. 149 pp., *paper, **\$6.00**.

ALTERNATIVE AMERICA, 1982. Mildred J. Loomis

The story of decentralism by one of the central characters whose life-long involvement and first-hand knowledge of the people and places adds a personal touch to the history of the movement. Universe Books. 175 pp., *paper, **\$7.95**.

WHOLENESS IN INTERACTION, 1976. ed. by Community Service Staff.

Interaction in family, community and the wider world. The spirit and culture by which people can live in harmony without sacrifice of individuality. 20 pp., paper, **\$1.00**.

THE UNSETTLING OF AMERICA, 1979. Wendall Berry.

How agribusiness and the mechanization of farming have caused us to lose our commitment to living well on the land and how we can work to regain this essential element in our lives. Avon Books. 228 pp., *paper, **\$6.95**.

THE INDEFENSIBLE SOCIETY, 1982. William S. Becker

A theory of national defense and foreign policy based on community self-sufficiency, decentralization and renewable energy systems. Becker submits that "solar energy and conservation are not merely interesting technical trends, but pillars of national defense and foreign policy." Lorian Press. 34 pp., *paper, **\$2.50**.

DEMOCRACY AND NONVIOLENCE, 1965. Ralph Templin.

From a full life as leader and inspirer within the decentralist, community and peace movements, "Ralph Templin offers us a vision of what a new kind of society, a non-violent society, could be like." —from A.J. Muste's introduction. This book helps in the thinking through that each one of us needs to do in order to be effective in social change. Porter Sargent. 334 pp., *cloth, **\$4.00**.

NOWHERE WAS SOMEWHERE: How History Makes Utopias and How Utopias Make History, 1946. Arthur E. Morgan.

Utopias are as essential to human society as plans are essential for building bridges. This book discusses the interaction of utopian vision and existing societies. The central example is Thomas More's *Utopia* and the Incan Empire. University of North Carolina Press. 234 pp., cloth, **\$5.00**.

Intentional Community

GUIDEBOOK FOR INTENTIONAL COMMUNITIES, 1977. ed. by Community Service Staff.

Theory and Practice for conscious community living. Background and perspective from experience of successful intentional communities in pioneering a better social order and way of life. Fundamentals for community living, education, economics. 43 pp., paper, **\$2.00**.

THE JOYFUL COMMUNITY, 1980. Benjamin Zablocki.

A reprint of a fascinating and useful sociological study telling the story of the Bruderhof, a communal movement now in its third generation. Provides a clear look at the people and at the problems and rewards of communal life. University of Chicago Press. 361 pp., *paper, **\$5.95**.

THE GROUP HOUSE HANDBOOK, 1982. Nancy Brandwein, Jill MacNeice and Peter Spiers.

A book for preventing, "If only I had known what I was getting into." Frank discussion of advantages and disadvantages of group house living. Very entertaining. Acropolis Books. 254 pp., *paper, \$6.95.

Simple Living

UNDERGROUND DESIGNS, 1977. Malcolm Wells.

A collection of drawings and descriptions of fuel-saving underground architectural designs by the man who modernized this ancient concept. Malcolm Wells. 88 pp., *paper, \$6.00.

TAKING CHARGE OF OUR LIVES: Living Responsibly in the World, 1984. American Friends Service Committee, San Francisco.

A how-to-do-it for simple living and personal and social change. Harper & Row. 254 pp., *paper, \$8.95.

Education

EDUCATION IN RURAL AMERICA: A Reassessment of Conventional Wisdom, 1977. Jonathan P. Sher, editor.

A special study of education developed by the US

Dept. of Health, Education and Welfare. Examines rural education both in terms of historical antecedents and present day realities. Points out how conventional

Arthur Morgan

Arthur E. Morgan, former President of Antioch College and first Chairman of the TVA, founded Community Service, Inc., in 1940.

FINDING HIS WORLD, 1928. Lucy Morgan.

An account by his wife of how Arthur Morgan's early life formed his world views. Kahoe & Co. 108 pp., cloth, \$2.00.

OBSERVATIONS, 1968. Arthur E. Morgan.

A treasury of insight, inspirations, profound observations gleaned from Morgan's writings. The range is as wide as the author's mind—community, ecology, education, personal and social values. Antioch Press. 323 pp., cloth, \$8.50.

THE LONG ROAD, 1936. Arthur E. Morgan.

Discusses the development of motives and values for life with practical illustrations and suggestions on how to live by them without compromise. 144 pp., cloth, \$2.50; paper, \$1.50.

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Communes Still Exist in the U.S.



by David Stipp

SHUTESBURY, Mass.—The laid-back days of flower power seem far away to Gordon Davidson, a former 1960s student radical, as he works long hours building up his management consulting firm, jetting to weekend conferences and trying to finish the kitchen in his handsome new home.

But that's life in a 1980s commune.

Long after the Woodstock era, thousands of communes are thriving in America. At one end of the group-living spectrum are loosely organized shared households formed mainly to save money. At the other end, tightly knit hives of followers swarm around their swamis. The ones between the extremes, like Mr. Davidson's version near this western Massachusetts town, often are called new-age communities. Their members typically share some property, but not everything. And while they speak of their communes as "spiritual" centers, they don't all adhere to a single religion.

A Parallel With China

Some new-age communities are former hippie communes, but the Age of Aquarius is over. Like China, many U.S. communes are being transformed by creeping capitalism. They are accepting members with wildly conventional ideas: One commune, in which group marriage has been the rule for 15 years, now has its

first monogamous couple. At Stelle in northern Illinois, communalism means living in suburban, ranch-style homes and pursuing the same kinds of careers that yuppies have. And the leaders of one network of collectives called the Emissary Foundation get around in a business jet.

The language has changed, too. Communes now are called "intentional communities," a term preferred by their inhabitants, who don't want their homes confused with hippie crash pads. The term "dropping out" is out; "plugging in" is in. And those who are plugged in to new-age communities describe the more-intense life styles of earlier years as "crunchy"—as in granola.

A good many communes are still pretty crunchy compared with mainstream America. It would be a big mistake, for example, to bring meat to a potluck supper at Mr. Davidson's mostly vegetarian community.

Less-Ambitious Goals

Old party lines, however, have largely become blurred. "We used to be out to save the world," says 35-year-old Douglas Edson, who has lived at Renaissance, a 40-member commune near Gill, Mass., most of his life. "Now we're just trying to set a good example by the way we live." Sliding aside an empty Moosehead beer bottle, Mr. Edson leans on the kitchen counter in his modern, solar-

and-wood-heated house—shared by three families—while telling a visitor how he changed from a flower child into the manager of an earth-moving concern owned by Renaissance. Nearby, his children watch cartoons on a color television set while one of them bombs the living room with a toy jet fighter.

In many communities, even the founding principles are giving way to new notions. Residents of Moniteau Farm, a 12-family collective near Jamestown, Mo., once strictly adhered to a macrobiotic diet, says Rita Worden, who co-founded it in 1979 with her husband. "We used to be real rigid about our way of eating," she says. For instance, "we didn't eat tomatoes and potatoes because they were considered too yin," as in yin and yang, the complementary passive and active forces of Chinese philosophy.

But now more-relaxed dietary rules prevail, and even the founders eat more conventionally. "It became clear that our children were getting too much yang," says Ms. Worden. "When the kids get colds now, I might give them apple juice. And sometimes I think, 'Maybe the reason they are ill is that they just weren't getting enough desserts.'"

Another big break with the past occurred recently at Kerista, a commune in San Francisco founded in 1971 as a center for group marriage. "The major life-style choice here is

Thousands of Communes Are Still Thriving in U.S., But Many of Them Aren't So Communal Anymore



polyfidelity," says Skip Bertolette, a Kerista member. "We're noted for doing away with jealousy."

But a few months ago, a couple in the community went monogamous: "It was the biggest change ever for us," says Mr. Bertolette. "We debated a long, long time whether a monogamous couple would be willing to share at the same level that we are trying to achieve."

The degree of sharing has lessened at many communities as their members have reached their 30s and 40s—often as parents with several children and a yearning for privacy. Mr. Davidson, the communal management consultant, adds that sharing everything often saps the "entreneurial" spirit needed to make communes economically healthy. Consider Sirius, the one he lives in.

Problems and New Rules

He and his wife, Corinne McLaughlin, founded it in 1978 largely as a melting pot for ideals they developed while coming of age in the late 1960s. That meant strict communalism: The initial seven members pooled their income, lived together in an old farmhouse, grew much of their own food and shared property such as cars. There were problems, though.

"Any time we were going to spend a lot of money—like \$25 or \$50 on a new coat for a member—the whole community would be concerned," he says. "We were spending too much time on the details of each other's personal lives." Moreover, the community was having trouble paying its bills because few members wanted to work outside it, he says.

So after three years, the rules were

changed "to combine the best aspects of socialism and capitalism," says Mr. Davidson. The current 13 adult members still buy food together and own land communally, but they are responsible for their own finances and pay about \$60 a month to live at Sirius.

To earn their keep, some members hold outside jobs such as accountant and carparts salesman. Mr. Davidson and Ms. McLaughlin recently published a book on intentional communities and have fashioned careers as experts on the subject. Mr. Davidson offers consulting on how to make communities work. He lists federal agencies such as the U.S. Department of Commerce among his past clients.

Sirius prospered after its economic revolution. Three new buildings have gone up on its rural, wooded 86 acres, including one with spare rooms that often are rented to big-city visitors on holiday. And Sirius residents supplement their incomes by offering consulting to visitors, for a fee, on everything from financial management to astrology.

Down on the Farm

The slide down the slippery slope of capitalism isn't always smooth, though. Two years ago, the Farm, a 15-year-old commune near Summertown, Tenn., made the same kinds of changes Sirius did. But when total communalism ended, some residents "thought we were selling out and left," says Joel Kachinsky, a 13-year resident of the place. Others had to leave because they couldn't find jobs in the Farm's rural area. During the mid-1970s, the Farm boasted some 1,500 inhabitants; now it has about 300.

The decline of the Farm is disturbing to communalists, some of whom regard it as the General Motors of American communes. But the overall communal population trend is steady. An estimated 250,000 people live in self-described intentional communities in the U.S. and Canada, about the same number that lived in the communes of the 1960s, says Charles Betterton, the editor of *Communities* magazine, a vehicle for communal news. He puts the number of intentional communities at 3,000 to 5,000, each with 20 to 100 people.

Sirius's Ms. McLaughlin says that communalism is growing as it becomes more like life in the suburbs while offering attractions often missing in suburbia, such as a sense of community, cheap living and a "more spiritual life style."

Some people looking for communal life styles travel continually on a world-wide "circuit" of intentional communities, says Jacqui Kippert, a Sirius member. "I call it the spiritual supermarket," she says. Robert Fogarty, who teaches history at Antioch College in Yellow Springs, Ohio, draws a different analogy.

"Intentional communities are like mom-and-pop businesses whose product is a kind of secular religion," he says. "They have to keep changing the product to fit a fast-changing market, but whatever the next wave of American life is, they incorporate it." □

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Gregg Galbraith, founder of the Ozark Regional Land Trust, and author of the legal manual *New Organizational Prospects for Community and Conservation Land Trusts*.

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Dennis James

Rio Bonito Community

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Christmas Star Valley

c/o Wind Spirit

2300 Dripping Springs Rd.

Winkelman, AZ 85292

(213) 474-0689

☆Our suburban community is located north of Los Angeles and south of Santa Barbara, California. We are a vegetarian, spiritual United Nations looking for cooperative, self-supporting people. Living with us we have had people from diverse spiritual traditions. Our seven bedroom house is owned by us, a monogamous couple with three children; rooms are rented to household members.

We meditate together weekly, eat together, share cooking and chores. We are always building, changing, growing, integrating and accepting.

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John and Melinda Warner
1731 Hendrix Avenue
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The purpose of HUI IO is to aid in the development and the implementation of lifestyles which take steps toward solving some of the problems of modern society. The problems we perceive include divorce, unhappy marriages, alienation, unsatisfying sex lives, inequality and economic deprivation. We believe that the establishment of alternative lifestyles will aid some members of our society who are

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Our current project is the establishment of a model group living situation on O'ahu. It is intended that this group be egalitarian, non-sexist, non-racist, economically independent, democratic, poly-fidelitous and cooperative. This prototype group will be self-governing, and will serve as a model for the establishment of similar groups throughout Hawai'i.

For information, write:

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(518) 883-5709

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Gaby & Mike Germann-Kurtz
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Waltham, MA 02154

☆I feel like I am sticking out my thumb like the veritable Sissy Hankshaw looking

to 'hitch' up with and network with some people on the road to a more open, loving lifestyle. My present vision is of a land trust or land co-operative, preferably in a moderate climate. The cohesiveness factor I find most desirable would be a willingness to work with others and share responsibility while respecting others' freedom and individuality.

Simultaneously I would like to begin networking with single men who share some of my spiritual and lifestyle desires. I'm looking for new friends and perhaps a partner.

I am a single parent (mid 30s) and share my life with my son, Zachary (8). I am of hippie vintage, consider myself a new age thinker, value friendship and integrity, possess a good sense of humor, and am a country girl at heart. I am 5' 2", blonde, hazel eyes, and feel pretty. I believe happiness, self-esteem and self-love are the elements of success.

Write me at:

Bobbi Hennessey
23 Central Street #2
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☆I am interested in forming a discussion/support group in the Houston area on cooperative and communal lifestyles. To my knowledge, nothing of the like exists in the area. I envision a multi-ethnic and multi-cultural group of people engaged in the following:

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3) To identify resources in order to assist development of c/c ventures such as: housing, businesses, consumer co-ops, etc.

4) To create a supportive environment for both those willing to participate in such ventures, and those who can only provide moral or financial support.

My reasons for interest in this area are: religious (I'm a Baha'i), practical (the traditional middle class life is inefficient), and idealistic (a new democratic "family" can be developed). Please write:

Gregory Southworth
P.O. Box 440789
Houston, Texas 77244-0

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Craig Landry
11043 Maize Ln.
Houston, TX 77041
(713) 466-7226

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Rachel is 5'1", is skilled in gardening, reads widely, loves opera music, ballroom dancing, skiing, and tennis. She is a

metaphysical student. Rachel was married for 35 years and has two grown children. She was born in Poland and has traveled extensively in Europe and Russia. Phone (815) 256-2215.

Carroll is almost 54, is 5'5" tall, has been in education for 28 years, is skilled in writing, sewing, Spanish, massage, etc., and loves Baroque music and folk dancing. Master's is in education/counseling. Phone (815) 256-2243.

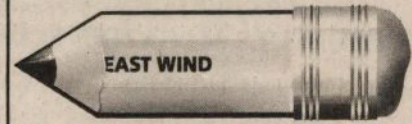
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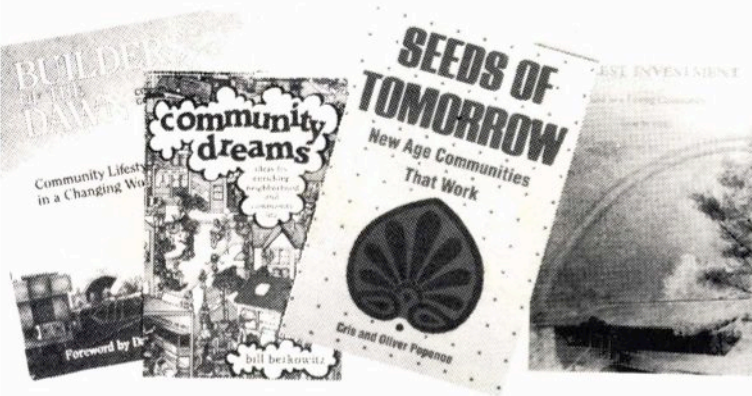
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BUILDERS OF THE DAWN, Corinne McLaughlin & Gordon Davidson: The co-founders of the Sirius Community in Massachusetts describe over a hundred intentional communities as map-makers for humanity's journey into the future, creating companionship and support systems, reducing living expenses, while offering opportunities for spiritual and psychological growth, personal and group empowerment, research and development for society, and education for the future. **\$14.00.**

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THE COMMUNITY LAND-TRUST HANDBOOK, Institute for Community Economics: Community land trusts make it possible for people to own their own homes, and enable communities to protect forests and farmlands or redevelop urban areas. Included are comprehensive guides to the organizational, financial, and legal steps with nine case studies. **\$11.00.**

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