

COMMUNITIES

journal of
cooperation

COMMUNITIES

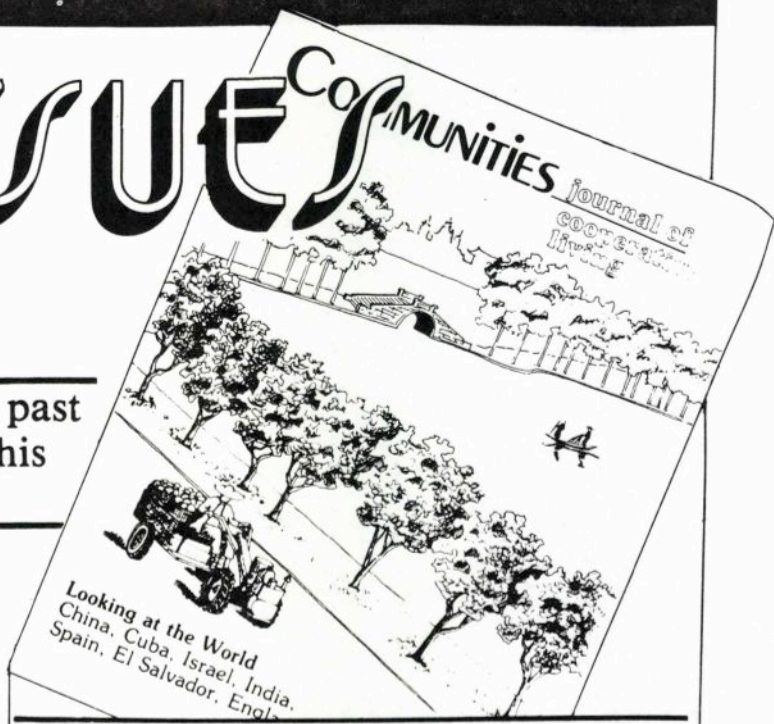
Sirius
Clairemont Project
Cerro Gordo
Ozark Regional Land Trust
Green Pastures
Aprovecho Institute
The Chinook Learning Center
Camphill Special Schools

Urban
Middle-class
Communes



BACK ISSUES COMMUNITIES

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).

COMMUNITIES

Journal of
Cooperation

Summer 1987

TO OUR READERS	2
LETTERS	3
THE URBAN MIDDLE-CLASS COMMUNAL MOVEMENT by Lewis E. Durham	4
DAILY LIFE IN THE SIRIUS COMMUNITY by Corinne McLaughlin	10
THE CLAIREMONT PROJECT by Carroll English	14
CERRO GORDO, Letters Special 'Letters to the Editor' section	17
OZARK REGIONAL LAND TRUST by Denise Henderson	23
STEWARDSHIP: Green Pastures, An Emissary Community by David Pasikov	29
APROVECHO INSTITUTE AND THE END OF THE ROAD COMMUNITY by Stephen Mallery and Ianto Evans	34
THE CHINOOK LEARNING CENTER	37
PARADISE LOST, PARADISE NEARLY REMEMBERED by Dave Thatcher	41
AN ALTERNATIVE IN SPECIAL EDUCATION by Bernard Wolf	46
THE FINDHORN COMMUNITY by Mary Inglis	50
REACH	53
RESPONSE CARD AND ORDER FORM	56

©1987 by Community Publications Cooperative, a division of the Unschool Educational Services Corporation. All rights reserved. Printed in U.S.A. Opinions expressed by authors and correspondents are their own and do not necessarily reflect those of the publishers. Movement groups may reprint with permission. Communities is published from offices at 105 Sun Street, Stelle, Illinois 60919. Second Class postage paid at Stelle, Illinois, with

additional entry at New Haven, CT 06511. Send contributions of editorial material to: CPC, 105 Sun Street, Stelle, IL 60919. Communities is \$16.00 for one year; \$22.00 for institutions. Single copies, \$4.00. Add \$2.00 for foreign subscriptions. US PS# 006570. Postmaster: Send changes of address to Communities, Journal of Cooperation, 105 Sun Street, Stelle, Illinois 60919.

Communities

Credits

PHOTOGRAPHS

Innovative Housing—7
Sirius Community—11, 13
Louis C. Androes—17, 19, 20, 21
Hawk Hill Community Land
Trust—23, 26
Green Pastures Community—30,
31, 32
The Camphill Special Schools,
Inc.—46+47, 48, 49

Staff

EDITOR

Charles Betterton

PRODUCTION COORDINATOR

Chris Collins

BUSINESS OFFICE

Charles Betterton
Cathy Feinman

Continuity

COMMUNITY PUBLICATIONS COOPERATIVE

Paul Freundlich, Chris Collins, and
Charles Betterton

Special Thanks To

Cathy Feinman
Stan Fischer
Ed Olson
Chrash Betterton
Sarah Betterton
Evan Hurrle
Walt Schultz
Anthony Feinman
Carroll English
Renee Trenda
Tom Hurrle
Walber Pinto
Jim Obenshain
Karen Levi
Steve Dydyna
Nicki Dydyna
Tim Jones
Debbie Weaver
Kathy Davis
Renie Emery
Warren Curry
Al Barberg
James Aghayere
Allen Butcher

To Our Readers

The general focus of this issue is on how community experiences facilitate personal growth and spiritual unfoldment. Life in community does in fact facilitate personal growth. Sometimes it even goes beyond being "growth engendering" to become "growth endangering". What an excellent example working on *Communities* itself has turned into... You may have noticed that we are a bit behind schedule. Well, maybe it's time for me to confess that I am in fact guilty, as someone recently charged, of "running down the road without looking in the rearview mirror."

When I was initially approached about the possibility of *Communities Magazine* coming from Twin Oaks to Stelle, I represented three different boards of directors based in Stelle. Each one of these boards supported the idea of having *Communities* here. As a result, I made a commitment to assume responsibility for the transfer to Stelle thinking that financial support and staffing would be provided by one or more of the organizations which had expressed an interest. As it turned out, one of those boards decided they could only participate if they had editorial control and since that was out of the question, they withdrew their participation. The other organization which had been established by the first one also decided not to participate. That left Stelle Foundation, Inc., a new, independent, not-for-profit organization established in late 1984 when Stelle became an open community.

Stelle Foundation consists of a number of past, present, and potential future residents of Stelle who share a service orientation on a global scale. These individuals are interested in networking with the thousands of other intentional communities around the world, acknowledging value in every experience of community. Stelle Foundation sponsored the revitalization of the Fellowship for Intentional Community which recently held its first board meeting concurrent with the annual CESCO (Community Educational Services Council, Inc.) meeting held during Memorial Day weekend in Stelle. It was quite natural for Stelle Foundation to be willing to assume responsibility for *Communities*, even though our resources were minimal since we were so new. As a result of a \$3,000 loan from CESCO, we managed to accomplish the initial transfer of *Communities* to Stelle in late 1984.

Since then, we have continued to evolve the editorial focus of *Communities* in order to more effectively communicate with a growing readership about the significance and relevance of intentional community experiences to the larger society. During the past two and a half years, a handful of volunteers have worked miracles with each issue of the magazine. Several of these issues have been quite successful based on the overwhelming response, such as the issue on Model Communities, Past, Present, and Future and the issue celebrating the Federation of Egalitarian Communities.

Publication of *Communities* has been maintained by this small group of individuals working together under the Stelle Foundation, not by the community of Stelle as many naturally assume to be the case. Our present delay in publishing the spring issue is the result of various factors including a general state of overwhelmedness and a 60% increase in our printing costs. During the past year, the three individuals who had made the greatest contributions to *Communities* here in Stelle, (Charles Betterton, Renee Trenda, and Ed Olson), each took full time jobs elsewhere which precluded their further involvement except on an occasional basis.

For most of the past year, Cathy Feinman has kept the office alive and functioning with the help of a few part time volunteers. (Chris Collins continues to play the major role of production coordinator and chief miracle worker.) While we have been able to involve a growing number of Stelle residents in the work with *Communities*, most residents are too busy with other activities to get involved. Cathy and I recently decided that we were no longer able or willing to continue to carry the load we had shared for what seems like forever. We decided it was time to offer *Communities* to a community interested in the movement and aware of the significance of *Communities* so they would be willing to commit whatever resources are required to ensure its future publication. After thinking

(Continued on page 36)

LETTERS

Dear People

I would like to suggest a subject for an article in your magazine. The title of your magazine is *Communities*, but I've often wondered are the people you write about really organized into communities? Perhaps the words 'organization' or 'groups' best describes these people. The question is not merely academic.

I'd like to see you do an interview-style story about the status of groups and how they feel about having marginal people in their groups. I'm referring to emotionally troubled people or people who differ from the middle-class norm.

In the beginning communes were supposed to be an alternative for people seeking a way of life different than the competitive society. People envisioned a way of life that was productive and life affirming. Now I'm wondering if these ideals have been realized or have people simply formed semi-exclusive groups. From reading *Communities* and the pictures I note most commune members are physically attractive and intelligent. They seem above average. So it seems that these groups have evolved into a membership that could be said to be one dimensional. This is what has happened in most American suburbs. People there for the most part have good incomes and families. Could it be that commune groups screen out socially marginal people in the same manner as the suburbs do? Also, the cities accept everyone simply by people choosing to live there. Poor people might have to sleep in the streets but there are no gates, and the culture does offer some social benefits. Groups can simply choose not to admit people.

Some of your articles have touched briefly on this subject. For instance, a K. Kinkaid mentioned a commune is no place for emotionally troubled people. "We can't help them and we

can't do anything for them." She went on to say, "there are other places for these people to go." Another article mentioned that if you screen members and get motivated, intelligent people you can accomplish anything. I'd like to see an article deal with these questions. An even more fundamental question is are groups of people actually communities or even communes if their membership is so stratified? To me the ideal commune would take in all kinds of people, Blacks, the poor, street people, minorities, the mentally ill and so on. Well, I just thought I'd put in my two cents worth.

M. Moore
Shell Lake, WI

As a long time reader of *Communities* magazine, I would like to congratulate you on the very impressive issues you published last year. The issue on the history of the early American communes and the double issue dealing with models for new communities were exceptional. I now find that I can recommend *Communities* to friends and colleagues who lean toward the development of a more cooperative society. Thanks for your important effort in educating the American society on the diverse nature of the communities movement.

If there is some way that we can assist the *Communities* staff in your educational mission, please contact us. Thanks for your time and consideration.

Tom Welsh
Courtesy Assistant Professor
University of Kansas
Lawrence, Kansas

Dear Friends,
It has been my intention to write you

since *Communities* first changed hands. However, as you may well understand, in my fullness of days, I didn't.

We want you to know how pleased we are with the deepening of the scope of *Communities*. We have always felt that it is necessary to recognize the spiritual, the sacred of Consciousness if we are to continue to evolve. *Communities* touches that.

Thank you for your valuable work, for your contribution to our world. You give much.

If there is any way in which I (we) can help you or work with you at any time, please let us know. We move toward the same purpose.

Tasha Christos
Suneidesis Consociation
Buras, LA

Dear Folks,

Felt moved to write by the excellence of Issue #73. The most "real stuff" I've seen in an issue in a while. I appreciate the magazine all the time, but this was special, with facts and opinions and impressions about the *basics* of community spread out in thoughtful and relevant profusion, I felt. Let's have more of the same, as and when you can get it.

(Unreadable name)

Dear Editor,

I am grateful that you and your friends are increasing subscriptions for *Communities*, which is now a far better magazine. CESC's loans may help, but your voluntarism merits the real gratitude.

John Ewbank
Southampton, PA

The Urban Middle-Class Communal Movement

The movement of middle-class people into communal or shared housing in urban areas is a recent and unique phenomenon in the communal history of the United States. While there is evidence of student and faculty cooperative houses from the 1920's, and one could speculate that this occurred from the beginning of university life, the urban middle-class communal household dates from 1970 on.

Before going further, we need to define some terms. First, we are using middle-class to define those people who usually are college educated, engaged in professional or semi-professional work and whose values and income would place them directly in mainstream America. However, people who are drawn to shared living seem to be more liberal, interested in issues of ecology, health and peace and more experimental by nature than most people considered middle class. In other words, it would be hard to find a conservative Republican in a communal house. However "loose" the term may be, middle class has stuck as a description of these types of houses.

David Bradford, faculty member at Stanford, takes a different tack in an unpublished paper of February, 1973. His definition at the time was:

"We are defining 'middle-class commune' by the values and behaviors of the members, not by the class from which they came. To do the latter would wash out any distinction among intentional communities for most members

of even the most extreme counter culture crash pad come from the middle-class.

Communes we have observed are more likely to place stronger emphasis on preserving the tie to the nuclear family, to have members holding outside employment, to live more affluently and to place more emphasis on organization and rules than their more radical cousins . . . (But) generally there is a greater transfer of behavior patterns from traditional family to the commune."¹

One can go further in stating that the middle-class communal house lives easily within the urban context and does not share the traditional utopian "back to the land" dream. Thus, this household movement varies markedly from the utopian tradition in America. And, as indicated by David Bradford above, these people are striving to stay within mainstream urban society and are not interested in "leaving" or making radical changes in society. They are creating an option for living more happily and efficiently in a contemporary urban setting.

The term communal is also used in describing these groups. There may be some question by historians as to the use of the term communal, but this is the word used by the people in these households. Many were friends and parents of the "hip" and radical generations of the '60's and were influenced by their institutions. The media-contaminated word commune

was picked up by these innovators of the 1970's and the term middle-class commune was born. Rather than being an ideological statement, the word communal became a statement of identification with a commitment to community. The new non-related extended family was born.

EMERGING SIGNPOSTS

This writer has had the privilege of being involved in the birth of this movement and has personally been a part of some of the events and publications described below.

by Lewis E. Durham



The writer knows of a few houses that date back to 1970 in Boston, Minneapolis and the San Francisco Bay Area. One of the difficulties in identifying these houses is the intentional low visibility maintained. They shun publicity, and often people can live next door to a middle class house and not know that it is a communal group. By the end of the year 1970, there were known houses in Daly City, Berkeley and North Oakland in the Bay Area.

1971. A group of people in San Francisco, many from Glide Methodist Church, began meeting at Beth-

any Methodist Church in the Noe Valley area. This group discussed living together for a year, and ultimately four houses came out of the group energy. In the **Fall of 1972**, David Bradford, a faculty member at Stanford University, held a course on "Middle-class Communes" through the University of California Extension Division. One hundred and seventy-five people took the class and the paper cited above was a result. The paper rather accurately describes what was to occur even though David and friends had not yet started living communally (they finally did). People

from this class interacted with the Bethany group, and the movement really began to develop momentum.

1972-73. This period saw the development in Boston of the New Community Projects, which serviced middle-class communes as well as those of a more radical nature. Also, the Unitarian Church began sponsoring groups that considered intentional living, and some houses began appearing such as one in Santa Barbara from these study groups. Dick Fairfield had also begun his newsletter out of Los Angeles and later produced significant books in the field.





In 1974-75 the Middle-class Commune took off in earnest. First, there were the publications such as *Families of Eden* by Judson Jerome, the first of only a few books which identified this phenomenon. *Communities: Journal of Cooperative Living* came out with a special issue (#20, May/June, 1975) on the Middle-class Commune, in which a number of houses across the country were described. In addition, how-to information and procedures were beginning to develop on subjects from how to start a communal household to getting the dishes washed. Major newspapers published articles, and *Ms. Magazine* did an article by expert Rosabeth Moss Kanter, called *Communes for All Reasons*, which devoted a large section to urban families.

At the same time, conferences and workshops were beginning to be held. One of the first was an Urban Commune Conference at Camp Kilawana in June 1974, near Napa, California. Eleven houses were represented, and subjects such as care of children, leadership vs. followership, how to deal with anger, networking and many others were dealt with (41 adults and 14 children attended). The "big" conference was held in October 1975 at Aptos (near Santa Cruz) in California. Over one hundred people formed a large communal setting and worked on their mutual problems. Over thirty houses were represented. It was this conference that sparked the special issue of *Communities Magazine*.

Following, in 1976-79, came a further period of expansion. More sophisticated procedures for house meetings and dealing with conflict and mediation were developed by therapist Claude Steiner and the Radical Therapy group of Berkeley.

In the Bay Area, a newsletter called the *Grapevine* was launched in 1977 and within a year had nearly two hundred subscribers—mostly individual houses. The apex of the how-to period came in Eric Ramey's book, *Shared Houses, Shared Lives*, which was published in 1979.

In the Bay Area, at least, there seemed to be a plateau of middle-class communal activity in the early 1980's. Houses still existed (some now 10-12 years of age) and new ones were being formed. The *Grapevine* had become the *Collective Networker*, which still advertised monthly communal raps. But it was not a mature movement that knew how to make living together work. Most communal houses seeking new members were advertising that they wanted only people with previous communal experience.

Again, in the Bay Area, from 1984 there has been a burst of new energy by a non-profit group called Innovative Housing, which has established twenty-five houses in Marin County alone. Innovative Housing is receiving United Way money to establish more of these houses—a sign of acceptance of the concept.

WHAT DO THESE HOUSES AND PEOPLE LOOK LIKE?

Out of different surveys of houses in the Bay Area, 16 in 1979 and 7 in 1983, along with many reports and personal visits, a composite picture emerges of what the people and houses are like in the middle-class communal family.

Other than a desire for an extended family and a belief in the value of shared living, these groups are distinctively "non-idologically oriented." They evidence an interest in a variety of people and a tolerance for

differences—as long as one will cooperate in household chores! Their interests reflect a very "middle-class" and "liberal" lifestyle. The members are "in the world" and do not reflect the traditional utopian desire to be "apart from the world." In almost all cases, the people have outside interests and jobs and use the living situation as their family base. Invariably the groups have nice houses that would fit in any middle or upper middle class residential area. Some even hire maids to clean the shared areas once a week.

These houses are characterized by single, divorced or widowed people in their 30's or 40's, often college graduates who are or were professionals. There also will be a few couples, children, young adults and some older people as well. The groups are well organized and easily handle the management of household living. These are the people who organize PTAs, church groups and volunteer at the drop of an issue. They believe in house meetings where feeling and interpersonal relations are regular agenda items. They pride themselves on skills they have developed in dealing with conflict. They are well-run groups that enjoy a facility for family living that most nuclear families lack.

Differing from the traditionally male dominated rural and religious communities, these groups are very egalitarian in nature. The equalizing of the sexes is present in every house known and women members comment frequently on the value of shared living for this reason. There is an anti-leader bias and a firm belief in the value of decision making by consensus. This has been truly a "grass roots" movement within the middle-class. Most of the people would identify with the concepts of

“Voluntary Simplicity” or “Living Lightly on the Planet” and value living well for less.

SOME STATISTICAL PICTURES

In the 1983 study of seven houses in the Bay Area, the following data

Average Age of Houses	Present Location	All Locations	Present Range	All Locations Range
	5.29 yrs	7.71 yrs	1/6 to 10 yrs	6 to 10 yrs

Three of the houses go back at least nine years with one having been in the same location for eleven years.

The **Number of People** in a communal family is primarily determined by the size of the house itself since all groups require that members

emerged and is similar to previous studies.

Age of the houses can be measured both by the length of time in the present location and by the age of the group which may have existed at previous locations.

have a private bedroom to themselves (the exception being a couple sharing one room). However, all agreed that 8-12 was an ideal size with the exception of the smallest house (4) feeling that 6-7 would be ideal.

Number of People	Average Number	Range
	9	4-13

Three of the houses had 11, 11, and 13 respectively and felt they were the ideal size, especially in terms of the workload.

Sex ratios seem to be an implicit norm for most houses and it is obvious that there is an attempt to keep a balance between women and men. There is one exception in that one house is composed of all women

(5 adults and 1 teenager) who seem quite happy with the existing situation. This particular house used to have an even balance of two adult men and two adult women. The explanation given for the change is that when the men moved out the best prospects for new members were women.

Sex Ratio of Mixed Houses (6)	Total		Average per House	
	Male	Female	Male	Female
Ave 15 & over	25	27	4.16	4.5

The **Ages of the Members** gives a picture of the makeup of the houses. Since teenagers tend to participate as adults in these houses and also have

their own rooms, those fifteen and over are counted as adults. Two of the houses had teenagers and two other houses had younger children.

Ages of People 15 & over	Total Range	Average House
	15 - 74	22 - 56



Another way to look at the age factor is to plot the number of people by age groupings.

Age Group	Number	
0-14	4	(in two houses)
14-22	7	(in two houses)
23-20	10	
30-40	26	
40-56	9	
56-74	6	

WHY DO PEOPLE CHOOSE TO LIVE COOPERATIVELY?

Individuals were asked to write statements about the benefits derived from shared living. The majority of comments centered around the importance of living among people with whom they could share feelings, perceptions, friendships, compassion, and love. In short, they had achieved to some extent and enjoyed a loving community.

The second major reason involved sharing the burden of surviving in the world. This meant more than just economics (less expensive) but also sharing responsibilities of keeping a household going and using resources wisely and efficiently.

Many referred to the "richer lifestyle" available to them not only in attractive physical surroundings but in intellectual and educational stimulation. They regarded this as a place to grow and learn and live fully.

Stability, family, "never lonely" and a balance of private vs. social time were also important. There is a security that does not detract from independence: real support when needed including respect for the right to be left alone.

Skills of relating and living with diverse people were cited as benefits

derived from shared living. Human relations skills are highly valued and sometimes learned with the help of professional facilitators. Managing the inevitable conflicts becomes routine. As one widow summed it up, "(shared living) . . . is an ideal alternative to marriage."

Finally, the reader needs to hear quotes that come from the respondents. At the very heart of shared living is the "Why."

"Biggest advantage is to share the every-day process of living with others --- It is extremely nonsensical emotionally as well as economically to live alone in 1980."

"The immediate impelling advantage is economic. The second advantage is social, i.e., a group of people with whom one shares the concerns of daily life and with whom there is some interdependency. . . ."

"Exposure to a wider spectrum of thinking. Stimulations for greater action and change within individual lives. Rigidity and calcification staved off. . . ."

"Keeps me flexible, aware, and lively . . . Direct relationships that do not have a nuclear family basis are revealing, salutary and humanizing."

". . . Everyone has skills and resources which can be recognized and used by all. The end result is an optimum physical environment bolstered by a supportive psychological situation."

". . . Lower cost for space, food supplies and resources. Shared hot tub, computer, TV, sewing machine, etc. Shared skills — I don't have to be a plumber when someone else can do it. There is an impetus for actualizing my dreams and support for me when I have a hard time."

"As a mother of an eight-year-old daughter I can say that communal

living has given both of us a greater sense of freedom and independence. We co-parent at our house. This has provided Mindy with a secure and fuller experience."

"There is a sense of unity about living pleasantly with others. You *know* people don't live in isolation because you don't experience isolation. It is terribly reinforcing to work and live with others cooperatively. You learn you can 'do it' and that 'doing it' with others is *better* — not a second-hand substitute for doing it alone."

This last comes from a fifteen-year-old woman. "It is nice to have other people around to talk with and to keep company with. If I lived alone with my mother I feel I would often be lonely and/or home alone. Even if a person is in their private room . . . it's very nice to know that someone is *there*. I also feel that we would be unable to afford such a nice house if we lived alone, but this isn't quite so important, because I have lived in group situations for so long I really know no other way, but I think I definitely prefer group living."

RECURRING DREAMS

There have been recurring dreams in the rather scarce literature on this movement. One of the more specific of these hopes and dreams is a statement that came out of a San Francisco house in 1972. The statement was partly an attempt at self-definition and also a way of describing to potential members what the collective dream was. This house still exists and would still endorse this statement with one major addition. Since 1972, the issue of "living lightly on the planet" has come to the fore with all its emphasis on ecology, conservation and preservation of the



planet. Adding this concern, the statement of 1972 was:

EXPECTATIONS FOR THE "232" HOUSE

As an affirmation for our coming together at 232 to live and experiment with a new way of living out our humanness, we will commit ourselves to the best of our abilities, to the following:

1. It is our belief that a life of openness and honesty is the best way of living together and we will be honest and open with one another. All feelings, including anger and passion, will be in the open, and support given to those who express and receive such feelings.
2. It is our belief that human fullness involves the giving and receiving of help. Recognizing that asking for help is difficult in our culture, we will be on the alert for the unexpressed need.
3. It is our belief that we live in a society where political awareness and action are essential, and we will work to improve our awareness of the issues and involvement in them.
4. It is our belief that the so called "middle class" is in need of liberation, as are many other groups in the United States, and we will work for the liberation of ourselves and all others.
5. It is our belief that the fullness of life includes a constant balance (even tensions) between individual freedom and group participation. We will aid each other in maintaining a creative tension that allows for survival of the individual and the group, recognizing at times

painful choices may need to be made for separation.

6. It is our belief that money is useful (good?) as well as a problem (evil?) and recognize the need for all to share in the financial life of 232. Decision making and sharing the cost are the responsibility of all.
7. It is our belief that the sharing of work and responsibilities for the common life is essential to good feelings about each other, and commit ourselves to participate with a free will and joy.
8. It is our belief that the creative life is as important as the work life, and commit ourselves to developing a full life of arts, crafts, and leisure enjoyment.
9. It is our belief that we are in 232 as a group and will support each other in all ways, each fulfilling their commitment, even to supporting the person who finds life at 232 unsatisfying at this time. Joining and leaving the group will be cause for celebrating our right as individuals to take charge of our own lives. □

BIBLIOGRAPHY

BOOKS

- Gardner, Hugh: *The Children of Prosperity*, Thirteen Modern American Communes. St. Martin's Press, New York, 1978.
- Jerome, Judson: *Families of Eden*, Communes and the New Anarchism. The Seabury Press, New York, 1974.
- Kagan, Paul: *New World Utopias*, A Photographic History of the Search for Community. Penguin Books, New York, 1975.
- Kanter, Rosabeth Moss: *Communes, Creating and Managing the Collective Life*, Harper and Row, New York, 1973.
- Raimy, Eric: *Shared Houses, Shared Lives*, The New Extended Families and How They Work. St. Martin's Press, New York, 1979.
- Thamm, Robert: *Beyond Marriage and the Nuclear Family*, Canfield Press, San Francisco, 1975.

NEWSLETTER

The Collective Networker Newsletter — P.O. Box 912, San Francisco, CA, 94101.

MAGAZINE

Communities — Journal of Cooperation: 105 Sun Street, Stelle, IL 60919.

DAILY LIFE

in the Sirius Community

by Corinne McLaughlin

What's it like to live in a community, and how is it different from non-community life?

In my more inspired moments in community I feel like I'm living the future *now*—the age-old dream of building a better world—and this gives me a great sense of satisfaction. At other times, I've experienced the whole range of human emotions. About the only thing I *can't* say about community life is that it's boring—exciting, stimulating, mysterious, maddening, stressful, confusing, playful, supportive, peaceful, funny, sad, wonderful—all this, but never boring!

For me, community living is both intensely challenging, and deeply fulfilling. Learning to get along with different kinds of people can stretch me to my limits. I feel sometimes as if I'm in a human greenhouse where there's rapid growth everywhere. But I rejoice in my freedom from the 9-to-5 rat race and being able to live a healthier lifestyle. I feel empowered in being able to create my own life and live my spiritual values—being close to nature, cooperating with others and developing self-reliance. And I feel I'm in tune with my life

purpose in sharing this way of life with the many visitors who are drawn here. And above all, I feel a deep sense of love and connection to the land here, to the beauty of nature, which is my constant teacher.

I live in a spiritual community called Sirius (after the star Sirius), started by myself and my partner Gordon Davidson in 1978 on 86 acres of land near Amherst, Massachusetts. We had lived at the Findhorn Community in Scotland for several years, and then had visited over a hundred communities in this country before starting Sirius. (I've personally lived in communities of one kind or another for 15 years—and I've learned a lot since my first experiences in the Haight-Ashbury in the '60s.) Sirius Community members live in several houses on the land or nearby, and there is a larger family of Associate members around the country. Sirius is a non-profit educational center offering programs for the public and helping people in their spiritual growth.

A typical day in my life at Sirius may give some insight into the joys and struggles of community life:

My day usually begins with a meditation in our community

sanctuary at 7:30 AM, as this helps me start the day in a centered, peaceful way. Sometimes different members of the community take turns leading the meditation by saying a few inspirational words in the beginning, or reading something from a favorite book. We end our silence by sending peace and healing energy into the world.

After the meditation I have a breakfast of granola and fresh milk with the other family who shares our kitchen, and with the three guests who are currently visiting our community. The 14-year-old girl in our household starts being rather loud and obnoxious as we start eating, and I always find this very irritating early in the morning. Often I ask her to "mellow out", and she responds not too pleasantly, but today, I just try to deal internally with my own reactions. I realize she's just being herself, a typical teenager. We all try to work on our negative reactions to others, and see where we're attached to something, demanding that someone else change to accommodate us instead of learning to stay centered ourselves. We see everyday life as our spiritual teacher, mirroring back to us our own

internal state, showing us where we're stuck and need to grow in love.

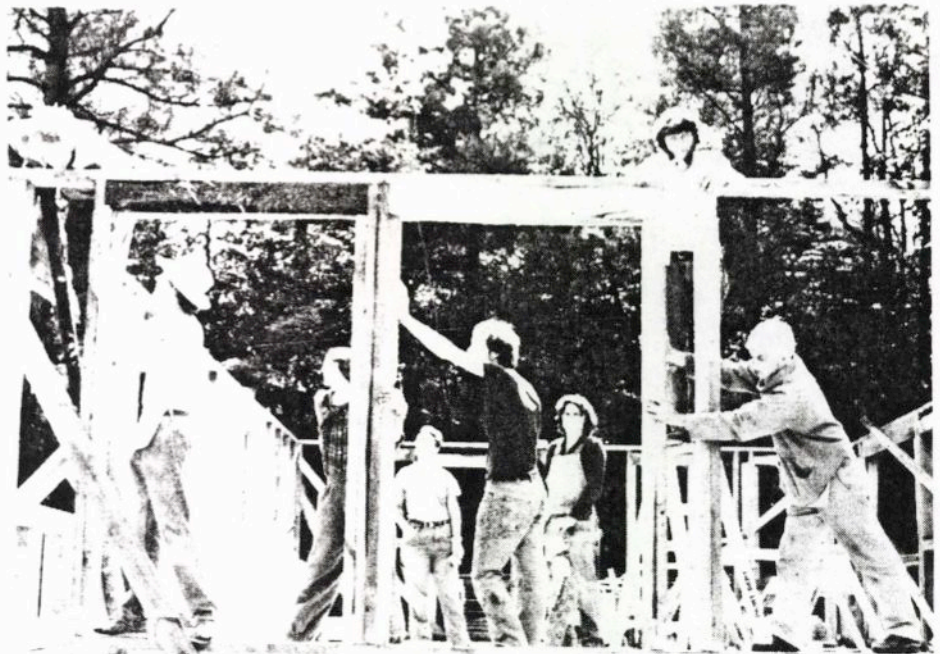
Over breakfast, plans are discussed for getting the materials needed for the day's building project—a large solar passive business building, with accommodation for members and guests and a wood-working shop for Rainbow Builders. Some of our members are worker-owners of this cooperative solar construction company.

One member at breakfast who is "focalizer" (main facilitator) for our garden wants to know which guests would like to work on the new building and which would like to help put compost on the garden. (We use organic, intensive raised-bed methods in our garden, and grow all our own vegetables for ourselves and our many guests for the summer, and can and freeze food for the winter.)

Two guests volunteer for the building project—one of whom is a woman who wants to learn carpentry—and one volunteers for the garden.

Another member goes off to cut firewood from the dead trees on our land, as we heat all our houses with wood to save fuel costs.

Most of the work in the community is volunteer work done by members and guests, with the exception of four part-time staff jobs in gardening and coordinating educational programs. We all seem to really enjoy work—it's something important we have in common. Work to us is "love in action." Some community members have part-time jobs outside the community but others have started their own businesses in the community, like a book and tape company, an electrical parts business, an imported clothing business, and the solar construction company. Full members of the community provide for their own living expenses and then



Sirius Community

share equally the expenses of the land and developing the center. We all work on strengthening our faith in God and the abundance of the Universe to meet our needs.

Work in each area of the community generally begins with an "attunement"—a moment of silence, holding hands together in a circle to affirm our oneness with God, with our co-workers, with the plants and nature forces in the garden, or the tools we'll be working with. This creates a sense of harmony in the group, and also seems to make the work go easier and smoother.

The younger children in the community go off to nursery school—some to the local alternative Waldorf School, based on the spiritual teachings of Rudolph Steiner. The older children attend the local public schools. Children in our community are raised mainly by their nuclear family, but play frequently with the man non-related "aunts", "uncles" and "cousins" of their extended family, and so have a wide range of close friends who love them.

I go off to work in our office, answering letters from people who want to visit the community and letters from our brothers and sisters in other communities. There always seem to be more letters than I can get to. This is one of my challenges—always feeling too stretched. There's usually more work than people to do it. But I'm trying to develop a sense of humor about it!

As it's a sunny day, I want to get outside to help in the garden before lunch. We all feel a strong connection to the earth and try to spend as much time as we can in the garden and the forest. In weeding the strawberry patch, I mentally warn the weeds that I'll be pulling them up to recycle them onto our compost pile for fertilizer,

and I let them know I still love and appreciate them. I feel a wonderful healing energy working with the plants, a deep connection to the earth. And I have a very heart-filled discussion with another member as we work, discussing various community issues.

Before a lunch of fresh vegetables from our garden, I'll have a glass of apple juice and basil, a natural remedy for hay fever. (We use a number of wholistic health practices and natural remedies which are very effective in caring for our own health—we rarely have to see a doctor. I then begin planning our evening communal meal, as I am on tonight's cooking rota. We cook our breakfasts and weekday lunches individually and share evening and weekend meals. We've formed a small food coop and buy our food in bulk, so this saves a lot of money.

I always find cooking a very creative experience (since I only have to cook once a week!), but I also find it a challenge at times to stay centered and peaceful if I'm running late or I burn something! Since we feel that the "vibes" or feeling we put into the food affect people as much as what they actually eat, we try to put the most positive loving vibes that we can into the food.

At 6:00 there's a bell for evening meditation, and people slowly drift into the sanctuary. After meditation, we have a circle to bless our food, with children and adults singing a song together. This is one of the times I like the best—there is a real warmth and sense of sharing. Some members haven't seen each other all day, so dinners are a time to share news and take care of informal business. It can often be quite noisy and busy at meal times. There's no formal rota for clean-up, but everyone knows s/he

needs to help with the dishes at least once or twice a week, and it seems to work pretty well.

At 8:30 we have our weekly community meeting of full members called a "personal sharing" meeting. After a medication to create a sense of unity in the group, we begin with announcements or business items. Then we go to "personal sharings"—a time to share spiritual growth experiences of the week or to resolve inter-personal conflicts. Tonight there is a conflict over the location of some brush piles, with anger from the accuser and defensiveness from the accused. Other community members are not so emotionally involved in this issue, so they help to mediate. The member who's angry is helped to look deeper inside himself at what the real issue is—feeling that his opinion wasn't asked, that the other person is always inconsiderate of his needs. Through this supportive group process, he is helped to uncover and resolve some deep problems from his early life.

We usually find that we're able to resolve tensions between members because we *believe* we can, and because we are each committed to keep working on it until it's resolved. Conflict that's shoved under the carpet in a community will only fester and then finally explode. We sometimes use specific therapeutic techniques, like active listening or psychosynthesis, when needed, but often we help the process just by being good listeners and good mediators. Our meetings are often emotionally charged, but the air always gets cleared in the end.

These meetings are also the time when major policy decisions, involving the use of the land or membership, are made. We use an egalitarian process of consensus and

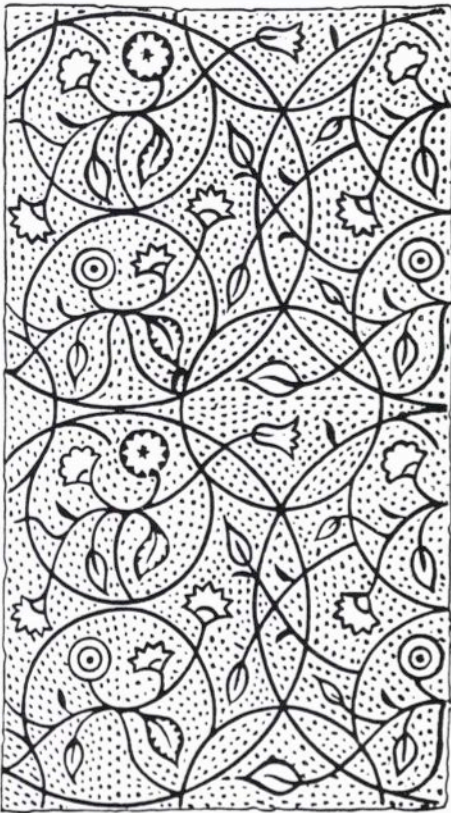
group meditation, to release our personal opinions and attune to that which is for the highest good of all. Each member takes a turn "focalizing" or leading one of the meetings. We usually end our meetings with a group hug, and sometimes a few jokes, or some popcorn (a community favorite!)

After the meeting, as I'm falling asleep, I think about the struggles and pains of creating this new way of life. Sometimes I wonder if I'm crazy to do all this . . . But then I remember my former suburban boredom and frustration, and I know I'm in the right place. It's always challenging to be a pioneer on the frontier, creating new colonies of the future.

Alternative communities, I feel, are like research and development units for society—experimenting with new human structures in self-governance, energy, health, food production, businesses, etc. Each of our communities is helping to transform the world in a small, but important way. And it's great to have so many good friends to do it with!

Terrie M. Laughlin is co-founder with Gordon Davidson of Sirius Community in Massachusetts and has taught courses on Alternative Communities at American University and Hampshire College. She is the author of a new book on Communities today called Builders of the Dawn (available for \$14.45 postpaid from Sirius Community) and of a new directory of 440 intentional communities around the U.S. and world (available for \$6.00 postpaid). To order books or for free information about visiting Sirius Community, write Sirius, P.O. Box 388 C, Amherst, MA 01004, (413) 254-1251.





The Clairemont Project

The Clairemont Project is designed to introduce people from various backgrounds to new philosophies and lifestyles, through cooperation, open and honest communication, and to experience through intentional friendship development based on shared ideals and values, the benefits of shared living.

It is our purpose, as an intentional community, to realize our own perfection, and demonstrate to the rest of humanity how we can all live in peace and joyfulness.

Personal growth is achieved, by either a live-in arrangement or visiting as friends of the community, and engaging in a loving gestalt process in addition to several "work on one's self" processes.

From the Clairemont Project Brochure

BY CARROLL ENGLISH

The Clairemont Project in San Diego, CA is an urban community founded by Bob Brown to support people in that locale in learning a new lifestyle in community—for whatever reason. Some of the reasons have to do with being unemployed or alcoholic, with having been on drugs, etc. Participation in the project is about living in harmony with fellows through the practice of unconditional love, while discovering means of earning a living.

This group originated in the Clairemont Housing Development of that city. Bob's vision is that this work be a demonstration project to show how we can all live in peace and joyfulness through cooperation and sharing. Bob says, "If we see the world and people as loving, everyone doing the best he/she can—then we never fear anything anyone does or says. Whatever people say or do is their best expression at the moment of their love."

Participants in the project need to pledge to align themselves with a list of "Thirty-nine Agreements" that Bob has devised, which act as guidelines in building community spirit and "family." (See box) Each of the several households established in the project hold Gestalt sessions when needed to discover solutions to problems in the group's life. Solutions are reached through democratic voting. There are no leaders in the Clairemont Project, and each participant—including Bob himself—has one vote. Everyday decisions that come up for a vote require only a simple majority. The group decides on membership influx and outflow, and a two-thirds majority is required to add or drop a participant.

Each of the households may have a distinct orientation or *raison d'être*. One is composed of students of A Course in Miracles, for instance. Conceivably others might be made up of recovering addicts, or social workers, or single parents on welfare,

or technological types who might create an urban New Alchemy (referring to a technological community in Massachusetts). Cooperative living offers more for less, Bob Brown points out. One house, car, lawnmower, etc. can serve more than one nuclear family at less expense to all concerned.

As communitarians well know, intentional community life offers a family setting and support to participants. Especially Clairemont Project people need these as they begin a new lifestyle based on self-responsibility and love of self, neighbor, world, and universe. So far, Bob and project participants feel that it IS working—that unconditional love makes all things work together for good within "the family."

Bob is thinking of asking the community (CP) to consider adding "Family" to the name—the Clairemont Family Project. *Family*, as in *extended family*, as in "heart kindred" (as opposed to "blood kindred"—who are often rejecting, ab-

39 Agreements

WE HEREBY PLEDGE AND STRIVE TO:

1. Maintain a cheerful disposition without anger, threats, harassment or violent behavior of any kind.
2. Understand that people of good will may have fundamental differences of opinion, which can be discussed and upon which agreement may be reached.
3. Use reason and logic as basic conversational tools which we also use to make important decisions. Irrationality can be used to achieve greater insight during the P.I.E. game (Perfection in Everyone).
4. Eliminate contradictions between stated beliefs and actions.
5. Develop conversational techniques as an aid to verbality and confidence building.
6. Acknowledge equality in all forms, such as: age, class, race, sex., etc.
7. Be open and honest about thoughts and feelings, activities, financial matters, time and future plans. "I don't want to talk about it," may be seen as a negative response to a question.
8. See the positive side of other people's actions and try not to say something about someone that cannot be repeated.
9. Disengage without ill will and withdraw from any association at any time, for any reason whatsoever (Graceful distancing).
10. Improve our courtesy and manners, trying to behave in a sensitive, considerate and refined fashion.
11. Remind each other to clean up the messes we create, and that we all have our own neuroses and weak points to work on.
12. Maintaining a sense of humor without flippancy or teasing.
13. Get beyond superficiality, mystical vagueness, small talk and the hard shell of formality, through the loving gestalt process.
14. Seek out a comfortable means of using your energy to support yourself (or a suitable exchange) rather than looking to others for support.
15. Concentrate on one's highest ideals in order to draw energy from them that translates into activity, effort and productive work.
16. Stand up for your sense of honest communication, clearly speaking your mind and expressing true feelings on any subject.
17. Say no, and never agree to do something one does not really want to do.
18. Be aware of the negative aspects of jealousy and possessiveness.
19. Understand "relationship rings" as each representing a different level of intimacy and involvement.
20. Get familiar with Gestalt-O-Rama Self-Improvement Techniques, employing them in the P.I.E. games, and using them to remind ourselves and others of the terms of this agreement.
21. Own our own feelings. We are not responsible for how others perceive our expressions or opinions. No one can insult me without my own consent.
22. See the universe and all those around us as being supportive so long as we are doing what we like to do. Recognize there isn't any demonic force guiding circumstances.
23. Receive consent in every type of interpersonal interaction or relationship, avoiding any form of coercion or non-reciprocity.

ct
sent, non-caring). Several prospective participants in the Clairemont Project are in their 70's, and declare that the spirit of community which they are finding in this group is "what we've been looking for all our lives." It is obvious to anyone who has given any thought to the issue, that retired persons have a lot to offer community life, and more time and love to contribute than most younger persons. It seems equally apparent that any community will be more stable and healthy, the broader its spectrum of ages is.

Maybe one of the households/options of CP might be centered around political activism, you suggest to Bob. "It's not compatible with what we're doing," he responds. "If you're into unconditionally loving *everyone*, you change the world through love, not through confrontation. Love builds up. Here, we keep everything open, visible, legal."

Bob Brown sees his purpose in life as using his honesty and creativity to "inform and remind others of their connection to humanity and the universe." He acquired this worldview and the skills for his project through his extensive research on communities, through reading up on what works in psychology and lifestyles, and by applying common sense during his 50-odd years. He believes deeply in "moderation in all things and in applying rationality to everyday decisions."

As project originator of CP, Bob sees his role in the first five years of its existence as maintainer of the integrity and purpose of it—unless he relinquishes his responsibility to another for some reason, or a two-thirds-majority vote decides that the project purpose isn't being upheld. From the looks of it, Bob and the household communities of the Clairemont Project may be together for a long time. Bob feels—and it appears to be true—that the format of the CP is

24. Use "GROPES" as a helpful tool or technique to discover what may be going on at a subconscious level at any time.
25. Take responsibility for meaning what you say and do, and expect consequences regarding your statements and actions.
26. Take the problems of humanity and the world personally to the extent of seeking to use your energy toward their resolution.
27. Familiarize yourself with the literature involved in constructing these agreements.
28. Generate unity with the rest of humanity through the 16 Universal Principles of Universal Law/Living Love Methods.
29. Be responsible for asking for what you want, but not demanding.
30. See relationships as being conditional, while still being able to love unconditionally.
31. Be willing to raise problems and unclear issues for group mind consideration.
32. Lose cheerfully when a vote is not seen in your favor. Life is "we win some, and we lose some."
33. Develop friendliness and social charm, not only during the initial stages of a relationship but also once it is already established and familiar.
34. Consider it ungracious to hug or touch unless an openness to such gestures is indicated by others.
35. Participate in important gestalts so that the group mind can benefit from all possible sources of wisdom when an issue of significance is being discussed.
36. Allow others to be as generous as they wish, because being generous to others makes us feel so good.
37. Form the closest of platonic friendships based on these agreements, values, and ideals, before engaging in sexual intimacy.
38. Be gentle, kind and loving when reminding everyone else of these agreements, when the agreements are not being observed.
39. Act as though you are now living your life as you ideally wish to be living it.

SPECIAL CONSIDERATIONS

1. Everyday decisions that come up for a vote require only a simple majority.
2. Deciding who may participate or who is required to leave the Clairemont Project requires a two-thirds majority vote.
3. We have no leaders, and each participant in the project has an equal vote.
4. Changes in this agreement may be made at any time and require a two-thirds majority vote. Agreement changes and other important issues should be discussed thoroughly, and not be voted upon until the next day or after some other appropriate time period.
5. Bob Brown is the "Project Originator" of the Clairemont Project and it is his role in the initial phase of the project (the first five years) to maintain the integrity and purpose of the project, unless he relinquishes this responsibility to another or a two-thirds majority vote decides the "Project Purpose" isn't being upheld.
6. It is Bob Brown's purpose in life to use his honesty and creativity to in form and remind others of their connection to the universe and the rest of humanity.

When participants in the Clairemont Project achieve a state of joyfulness, it will not be necessary to look at these agreements.

applicable in any setting of the communitarian lifestyle. We will look forward to following the progress of Bob Brown, his Thirty-nine Agreements,, and the households in the Clairemont Project.

Characteristically, Bob Brown requested that to make this article complete, I should express my *feelings* about my experience of the Clairemont Project. We spent a couple of days and nights at the CP's main focus, at present, a beach house in Rosarito, Baja, CA (Mex.) where friends of the CP may repair on weekends—or anytime they can get away. I felt my "normal left-brained agenda" fading away as I soaked up sunshine, was cooled by ocean breezes, walked along the beach, "window-shopped" in the craft and curio stores and stalls of the close-to-the-border environment, and basked in the jacuzzi each day. I loved interacting with the staff persons there—all members of the CP, all enjoying their work of supporting visitors to their spa, most of them persons who previously had addictions—all now into teaching themselves and each other absolute lovingness. I found it valuable to sit in on a group discussion (in the jacuzzi) of this week's issues: whether to accept a particular applicant, how to support the manager in relying on the "group mind" so that he doesn't end up making all the decisions, and what to do with furniture to be displaced by an incoming applicant.

Bob encourages readers to respond to this article. You can send him your impressions.

Bob Brown
c/o Clairemont Project
4547 Gila Avenue
San Diego, CA 92117
(619) 272-3475

CERRO GORDO

The following letters were received by Communities Magazine in response to the article by Louis C. Androes in Issue No. 71/72

As we publish quarterly, our letters section cannot be very timely, therefore, we presented the letters we'd received concerning Cerro Gordo to Chris Canfield so that, with his response, we might present to you a balanced dialog.

We hope this will help illuminate the issues for those interested in the Cerro Gordo development.

Those against —

Dear Editor,

Louis Androes' article on Cerro Gordo was most disturbing. I first heard about Cerro Gordo in the mid 1970's and moved there in 1980. I invested money, wrote for and helped publish the newsletter, and was one of the few people to actually build a home and live there on the site. To a reader who knows nothing about the project, the article presents a concise history that is generally accurate. There are significant inaccuracies, however, some of which I will point

out. In addition, and more importantly, there is a dangerous lack of disclosure as to the current status and level of associated risk for anybody considering future involvement with the project.

First, I would like to correct some assertions that appeared in the article. Mr. Androes' first sentence that Cerro Gordo is, "an intentional community now coming to realization," is curious. I guess I don't know what "coming to realization" means. The Cerro Gordo that I know today is deeply in debt, the "developer," Chris Canfield, has many judgements against him, the original parcel of

land has been fragmented and divided among various owners and investors, the price of a "homesite" has gone from \$5000 to around \$30,000 (be sure to find out what you get for this money), and most of the remaining people who actually live on the land are not involved in the project and want nothing to do with it as it is now managed. The only "realization" here is one that recognizes that something is wrong and has to change. Mr. Androes' statement that "all lands destined for development and construction of the village were cleared of encumbrances" upon a Federal Land Bank loan is not true.



Letters

Practically every square inch of the original 11258 acres is either owned free and clear by someone else outside the coop, or is encumbered by mortgages or lease/options that incur substantial debt obligations. The article states that, "The Cerro Gordo Cooperative now owns the ranch." Actually, of the total acreage, the only land deeded to the Cooperative is about 18 acres that is comprised solely of roadway, most of which has a perpetual easement granted to the Bureau of Land Management for public use. Lastly, the construction that is forecast in the article has not occurred. The last residential construction activity took place in 1980.

Now, on the the more important matters. If any of your readers were interested enough to contact Cerro Gordo and consider becoming involved, especially with a financial investment, please have everything checked out by an attorney who is familiar with real estate and partnership law. My inclination is to advise against any financial involvement,

but it seems people have to learn some things for themselves. Whatever you do decide, please obtain all documents that relate to Cerro Gordo. There is a complex matrix of interconnected documents from various entities that determine how Cerro Gordo operates. Start with the Cerro Gordo Charter and Bylaws, Developer's Agreement, Forest Land Agreement, Water Service Coop Charter and Bylaws, and Town Forum Charter and Bylaws. There are many more pertinent documents, you just have to dig in and get them. And if you are serious about investing, you will undoubtedly have papers specific to any transaction: Deed, mortgage, co-ownership agreement, lease/option agreement. And be sure to check out the real fair market value of any land backing your investments with local realtors.

But beyond these rather standard procedures, please consider the track record and the cumulative experiences of many, many people. Consider that the last financial statement for the

project was published in 1983. Consider that the "developer" cannot hold title in his own name due to judgements against him. Consider talking to Lane County Planning Staff about their viewpoints on the way the project has been managed. Consider talking with any one of dozens of people in the Cottage Grove area who moved there for Cerro Gordo, but who later disassociated themselves from it. Find out why. For myself, I currently have two long overdue promissory notes and a land ownership transaction agreement from the "developer" that has gone unfulfilled since 1984. Mine is not an isolated incident.

It's been an expensive learning experience for me. I still think the dream of Cerro Gordo is a worthy one and I am still doing my best at making it real. But the current management of the project will not make it happen, in my opinion. I strongly recommend that anyone considering involvement to find out for themselves the complete story.

Barry Northrop
Eugene, Oregon

November 30, 1986

Dear Editor,

When I saw the article on Cerro Gordo in your last issue I felt immediate concern for any folks who might believe the information in it. Although much of the historical run-out is close to correct, the major impression the article gives of the "projected eco-village" is far from the mark. I have been personally involved in the project for many years believing it to be a way to actually develop an eco-village—a significant dream of mine. Unfortunately, the present development approach is sorely lacking in credibility.

As many of my good friends, intelligent, ecologically minded



idealists also drawn to the vision of this community, tried to tell me I now try to tell you that the current management of the project is, to be kind, very poor. Most folks seem to need to be burned to learn, but please at least do some very hard investigating before considering investing your time, money or dreams in this development run by Chris Canfield. Speak to former community members and listen very carefully to their stories of broken contracts and unmet promises. Show any papers to your lawyer before signing or sending money. Just because the idea of an eco-village is so wonderful don't be naive and squander your energy.

I would be willing to share my experiences with anyone interested and am also still dedicated to building an eco-village, but only one in which value for value exchange is the rule not the exception.

Ryam Nearing
Eugene, Oregon

December 10, 1986

Dear Communities,

I am quoted in your article on Cerro Gordo (issue #71-72).

In the year that has passed since Mr. Androes was here preparing that article much has come to my attention.

I would now warn anyone who ever considers investing in Cerro Gordo to talk to the people Mr. Canfield himself describes as his "multitude of unpaid advertisers", namely the investors who placed their money and trust with him and now feel taken advantage of.

I also recommend Lane County Public Records. The clerks were very helpful. In less than an hour I located several judgements against Canfield Associates Limited totalling more than \$367,000.00 and causing foreclosure on large areas of Cerro Gordo.



Potential investors would also do well to contact the Oregon State Attorney General's Office, Securities section and the Oregon State Realty Board for public records relating to the activities of Canfield Associates Limited.

Because Mr. Canfield fails to disclose a large part of the situation, I have been preparing an article with the intent of making the picture as complete as possible.

Although no Eco-village has been built here, many valuable lessons have been learned. A sense of community has grown out of the folks who were first drawn to the dream and are now a strong and positive influence throughout the area.

Cerro Gordo, the dream and the reality, offers quite a contrast between the efforts of the trusting, well intended people it attracts and the questionable business practices and ethics of its promoter, Mr. Canfield.

Buyer Beware!

Jake Walsh
Eugene, Oregon

November 30, 1986

Dear folks at Communities,

In the summer/fall issue I just read your article on Cerro Gordo. I was attracted to that dream in the late 1970's. Hundreds of people came to the summer gatherings then, full of hopes and plans. I started going to the property and then got involved in functions on a regular basis in 1982 and 1983. In 1985 I was a supporting member, paying monthly dues and planning on living there in the future. I met the writer of your article when he visited Oregon last holiday season. Now I see that Canfield will not bring the dream to fruition.

The article leads us to believe that almost 1200 acres are unencumbered and are ready to be built upon. More than one third of the property is mortgaged, with the hope that the forestry coop will be able to manage enough yield to make large yearly payments. Many separate investment parcels, totaling more than twelve percent of the land, have been

Letters

foreclosed upon by the investor groups. Some of those owners are advertising their land on the open market, hoping to get some cash back. Many of them feel ripped off by Chris Canfield, who very rarely keeps his financial commitments.

Over the years Chris Canfield has bailed for Cerro Gordo by bringing in more and more investors to hopefully pay off the earlier ones. Only the earlier ones haven't been paid off. Money has gone for outreach, planning, legal fees, and staff support, including the unbudgeted expenses of Chris Canfield.

It's a wonderful dream, and I continue to search for a way to live it myself. People who invest now in Cerro Gordo are funding a fantasy. It would be ethical to advertise the Canfield plan as a dream and a fantasy. A live-in reality it isn't, nor will it be.

Shirley Reeves
Eugene, Oregon

Those for —

April 30, 1987

Dear Editor,

As CerroGordo's Community Development Coordinator, I appreciate the opportunity to comment on Louis Androes' article and the letters you have received. Lou has done a good job chronicling the problems we've encountered, but I would like to add my observations about the emotional dimension of a big project like Cerro Gordo.

When people invest more than just their money and put their beliefs and dreams and heartfelt feelings into a project, there's a powerful constructive force that can surmount almost any obstacle. This is how Cerro Gordo achieved the impossible and survived 12 years of deadly delays in securing land use approvals. This is how we redeemed 936 acres from foreclosure in 1985; and in 1986 established our first resource-based business and secured new building

permits. And this is how we'll begin homebuilding again and move our first manufacturing business on site, and grow from there into the symbiotic community we've always envisioned.

But not without blood, sweat and tears. 12 years of bureaucratic delays and the resulting financial problems created a lot of stress, which was only heightened by the intense emotional involvement of the Cerro Gordo pioneers. At times our strength became our weakness, when external problems became emotional issues and interpersonal debates. With all of the land redeemed and the land use approvals secured, Cerro Gordo's survival is now assured. But as a community we still need some time to recover from the emotional trauma of the 12-year ordeal.

The negative letters are a case in point. They come from two households who now share a duplex in Eugene. Until a year ago, three of the five individuals were actively involved in the Homestead Cooperative, which purchased 10 acres at Cerro Gordo over 10 years ago, to build a clustered homesteading neighborhood for themselves. Over the years the Homesteaders experienced many difficulties obtaining county approvals and making agreements among themselves. Last year Barry, Ryam and Allan gave up on the Homestead Cooperative and decided to purchase a separate CerroGordo parcel for themselves. I supported their proposed cluster, but when they tried to purchase a parcel for less than half its book value, I felt obliged to inform the parcel owners of pending parcel sales at full book value and the Homesteaders' contractual obligation to install electricity and telephone to the vicinity. When the parcel owners did not accept the offer, the formerly supportive threesome began a concerted anti-Canfield campaign, in-

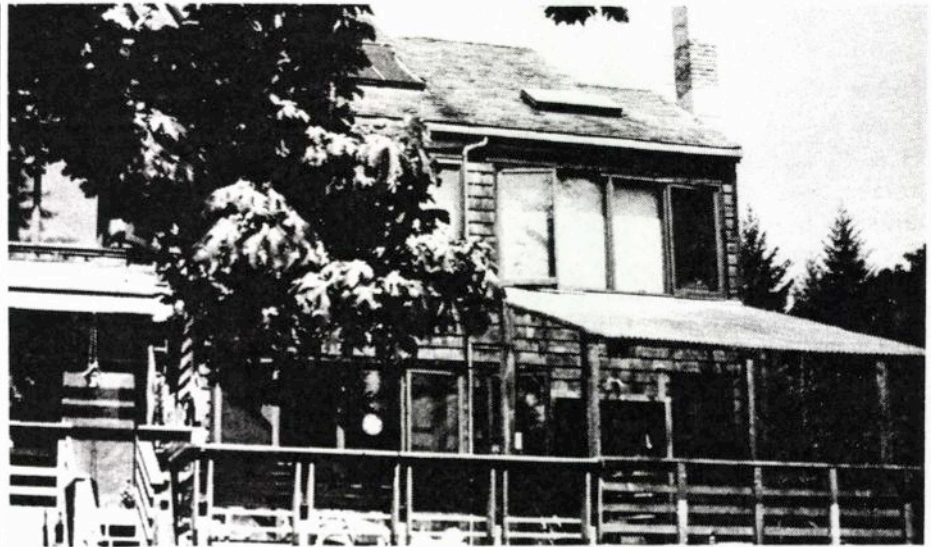


cluding letters to Cerro Gordo landowners, *Communities Magazine*, the Sierra Club, Lane County planners and the Oregon State Divisions of Real Estate and Securities. At this writing the campaign is continuing, in spite of my repeated requests for a mediated comprehensive settlement.

This kind of episode is disheartening, but it demonstrates how committed, well meaning people can cave in to the stresses of a long term, complicated project. One of our mottoes, is, "Working together we create community." But sometimes the frustrations of the work are so extreme we lose sight of the essence of community: we win together or we lose together.

At the moment it may appear we're losing with our little disagreement; but this eternal optimist has a different idea about the eventual outcome. I believe a handfull of complainants will actually end up assisting—to bureaucrats and all the diverse Cerro Gordo landowners alike—the coöperative course of action needed for continued community growth.

Neither the article nor the letters were clear on this, but when the land is redeemed, all of it with rural residential zoning (about 618 acres) is decided free and clear to community members and supporters (including some who are no longer actively involved and want to sell their memberships). Now that the external threats to survival have been eliminated, the Cerro Gordo landowners may have their chance to work together cooperatively to realize the Cerro Gordo dream. The plan is to proceed by uniting all of the landowners together into a limited dividend community development corporation and then applying for county approvals for a phase one of 12 clustered homesites. When this happens we'll be looking for families



who want to join us in living and working at Cerro Gordo, and pioneering a prototype symbiotic community.

Will we succeed? I certainly think so, after experiencing over the years all the good will, patience and perseverance of the huge majority of Cerro Gordo participants—all in the face of impossible odds against us. Well, the impossible takes a little longer. "Often times ignorance serves as well as courage," said one of our wiser community leaders. Certainly we would never have dared to start Cerro Gordo if we had known it would take 12 years for land use approvals, instead of the "year or two" the county planners told us in 1973. But once we started, hundreds of Cerro Gordo Community members have invested a whole lot of heart to keep the dream alive. May we continue to have the courage to realize our dreams.

Christopher Canfield
Dorena Lake, Oregon

February 5, 1987

To the Editor,

As a member of the Cerro Gordo Community since the early 1970's I

still very strongly support the project and the efforts that go along with it to put the Dream into reality.

After many years of involvement, working for the Gown Forum, living on the site, and finally planning my own home and neighborhood, my dream is beginning to come true. This last fall I got a building permit from the county for the 2 bedroom cottage I designed, and also a permit to finish and upgrade a 2,000 sq. ft. workshop. I plan on recruiting other people to be my neighbors and share my "Homestead."

I am very proud of the work that has gone into the Cerro Gordo Project. A lot of careful thought and community input has formed the Cerro Gordo documents that will help lead the development and protect the environment of the land. Together they will unite the individuals and land into a community.

I have lived locally in the Cottage Grove area and have been aware of all the financial and other problems, and one by one they are being resolved and I feel the project is still worthy of support.

Suzanne Huedner
Cottage Grove, Oregon

Letters

February 6, 1987

To the Editors,

I have recently read your issue Nos. 71 & 72 and have learned that you have received letters in response to the article by Louis Androes on the Cerro Gordo Community critical of the management of Cerro Gordo. I would like to offer my views perhaps as a balance or corroboration.

I am Donald Nordin, President of Equinox Industries as mentioned in the article. I became involved with the Cerro Gordo project in 1974 and have been continually involved since that time. I have served on the board of the Cerro Gordo Community Association and on the board of the Cerro Gordo Co-op, including a term as president of that board. I am also a financial investor and the General Partner of one of Cerro Gordo's various investment groups.

Louis Androes' article is an accurate report on the Cerro Gordo situation. Of course, one cannot elaborate upon 13 years of an endeavor in 45 paragraphs. As Mr. Androes stated the key member of this (Cerro Gordo) group is Chris Canfield. I feel that this doesn't go far enough: Especially in light of the other articles by Charles Mauch, Robert Powers, Ed Olson, Richard Levine and Mr. Androes' other article on Rajneeshpuram; and in light of criticism leveled at Mr. Canfield's management of Cerro Gordo.

My feeling is that Chris Canfield has done a remarkable job, indeed a heroic job, in keeping the Cerro Gordo dream alive and attainable. After 13 years, the concept is even more relevant than it was when we started re: the other articles mentioned above. After 13 years, with no significant revenues, the assets of the various Cerro Gordo operations still exceed the liabilities. No one's invest-

ment has been irretrievably lost, rendered illiquid for sure, but not lost. At 1100 acres, the Cerro Gordo property is the largest tract of land in Lane County which has proper zoning to allow the building of a new town. (The Weyerhaeuser Company with massive land holdings in the County and certainly adequate financial resources was unable to obtain zoning or variances to proceed with a development project they wanted to do.) An outreach program has been developed and serviced on a shoestring. A large part of the debt is being serviced and retired using our renewable natural resource in the forest, with the forest actually being improved in the process. Utilities extend nearly a mile into the project property. Extensive planning has been done. I could go on but I hope I've made the point that much has been accomplished and the dream and concept is still on track and in forward motion, albeit at times at an excruciating slow pace.

I also think that Mr. Canfield is representative of the crucial role of the individual in these supposedly collective enterprises. Twice during my tenure on the boards of Cerro Gordo organizations we had to respond to revolts of factions of the membership. Both of these times Mr. Canfield offered to relinquish his position to whatever group could credibly carry on the project. Through referendum both times the majority of the membership preferred to keep Mr. Canfield as general manager. From my perspective and knowledge of the challengers I remain convinced that the Cerro Gordo project would have ceased to exist in any recognizable form within months of an exit by Chris Canfield. Throughout the history of intentional communities and co-operative ventures the single entrepreneur has been essential. For Cerro Gordo,

Chris Canfield has been and continues to be the seed crystal.

I have known Mr. Canfield professionally and personally over the past twelve years. He is certainly no guru and cannot claim the sort of devotion that Rajneesh effectively used to garner many millions of dollars to Rajneeshpuram. He is rather a singularly dedicated individual. He has given over his life to date to making Cerro Gordo work. Of the hundreds of people who over the years have been involved in the Cerro Gordo project, I have recognized no one who would have been willing to make sacrifices he has made and endure the calumny of those who want someone else to bend the world for them.

As far as I know, Mr. Canfield has not enriched himself through his efforts for Cerro Gordo. Quite the contrary, he has invested all of his personal assets in Cerro Gordo and related enterprises, surrendering in the process his equity in two houses and two vehicles. If Cerro Gordo works, he should realize a modest return. If Cerro Gordo fails, he will be personally bankrupt. If wealth had been Mr. Canfield's goal, given his talents, he certainly could have achieved that in a multitude of ways by now. Rather, he saw a need in the world and decided to do what he could to address that need.

A change in management at Cerro Gordo is certainly desirable when the project achieves the next phase. I'm sure that no one would welcome that more than Chris Canfield. However, Cerro Gordo still needs the constant attention and flexibility that a single visionary can offer.

Donald Nordin
Cottage Grove, Oregon

The regular 'Letters' section can be found on page 3.

Ozark Regional Land Trust

By Denise Henderson

I've heard the mysterious term "land trust" bandied about for most of the twelve years that I've lived in the Ozark mountains of southern Missouri. From the start, I knew that it meant stewardship of a piece of land, that is, protecting it perpetually against ecological harm, unwise development or sale for speculative financial gain. That the land would be held jointly and used by community members for their homes was also implied. But how this was to be set up legally so it would protect both the land and the residents was the big unanswered question.

I thought I wanted to be a part of such a community, so, over the years, I've been watching with great interest as different groups have moved to our rugged hills, bought land, and set up various types of communities. Most of these have been joint partnerships, which means that all partners hold joint title to the whole property, even though many of the partners end up building their own homes

on different parts of the land. There have been some notable successes with these communities, but by-and-large, they have run up against struggles, some of them so bitter as to destroy the community.

Our hills hold allure for the homesteader. The fast-flowing rivers with their towering bluffs have a certain majesty, and the views from high hills are breathtaking. Add abundant wildlife, clean air and water, and reasonable land prices, and it's easy to see why there have been so many in-migrants during the last decade. But beautiful land doesn't meet all human needs. Unfortunately, jobs are scarce in the isolated Ozark woods.

Financial woes and the need for the finer things of our culture, such as libraries and theater and university have caused some community farms to depopulate. But I've watched friends who deeply love their homes be at the mercy of a disgruntled partner. One farm with about seven families faced a forced sale of the property because of the demands of



one party in a divorce. Other community farms have had partners abandon the land, stop mortgage payments, and refuse to transfer their interest in the deed to paying members. After hearing these sad stories for so many years, I had about decided to do my best to act as steward to my own forty acres and forget about land trust or joint ownership in a community.

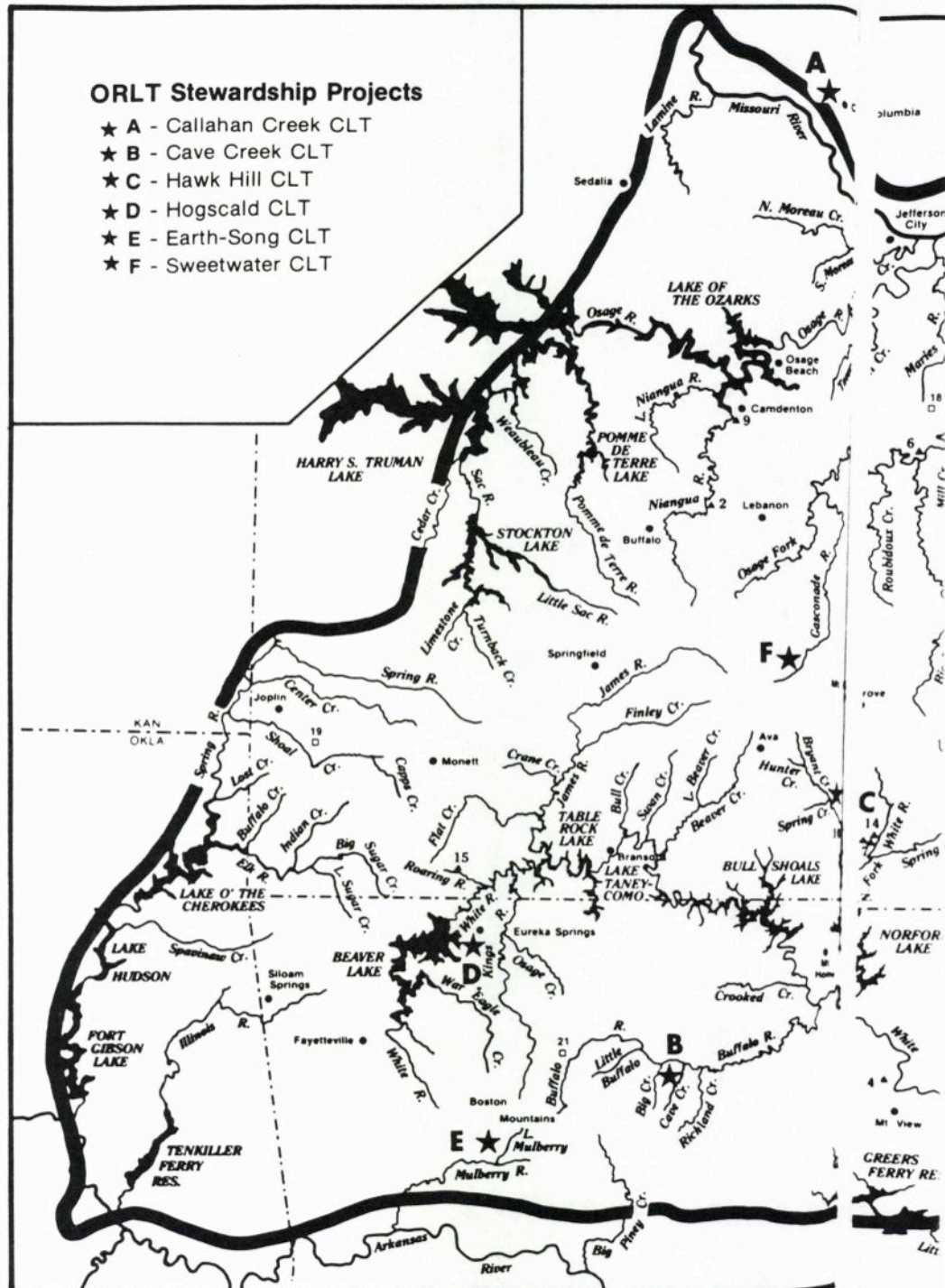
So, when Ozark Regional Land Trust (ORLT) formed in '83, I admit I had doubts as to whether the theory of a land trust could ever work in practice. I watched ORLT closely from the beginning, since I sit on the board of the environmental not-for-profit which gave ORLT some of its initial funding.

ORLT's success has far surpassed my expectations. Five community land trusts (CLT's) are in various stages of formation, and ORLT founder and director Gregg Galbraith has been deluged with requests for help to form other CLTs, as well as requests for speaking engagements and articles.

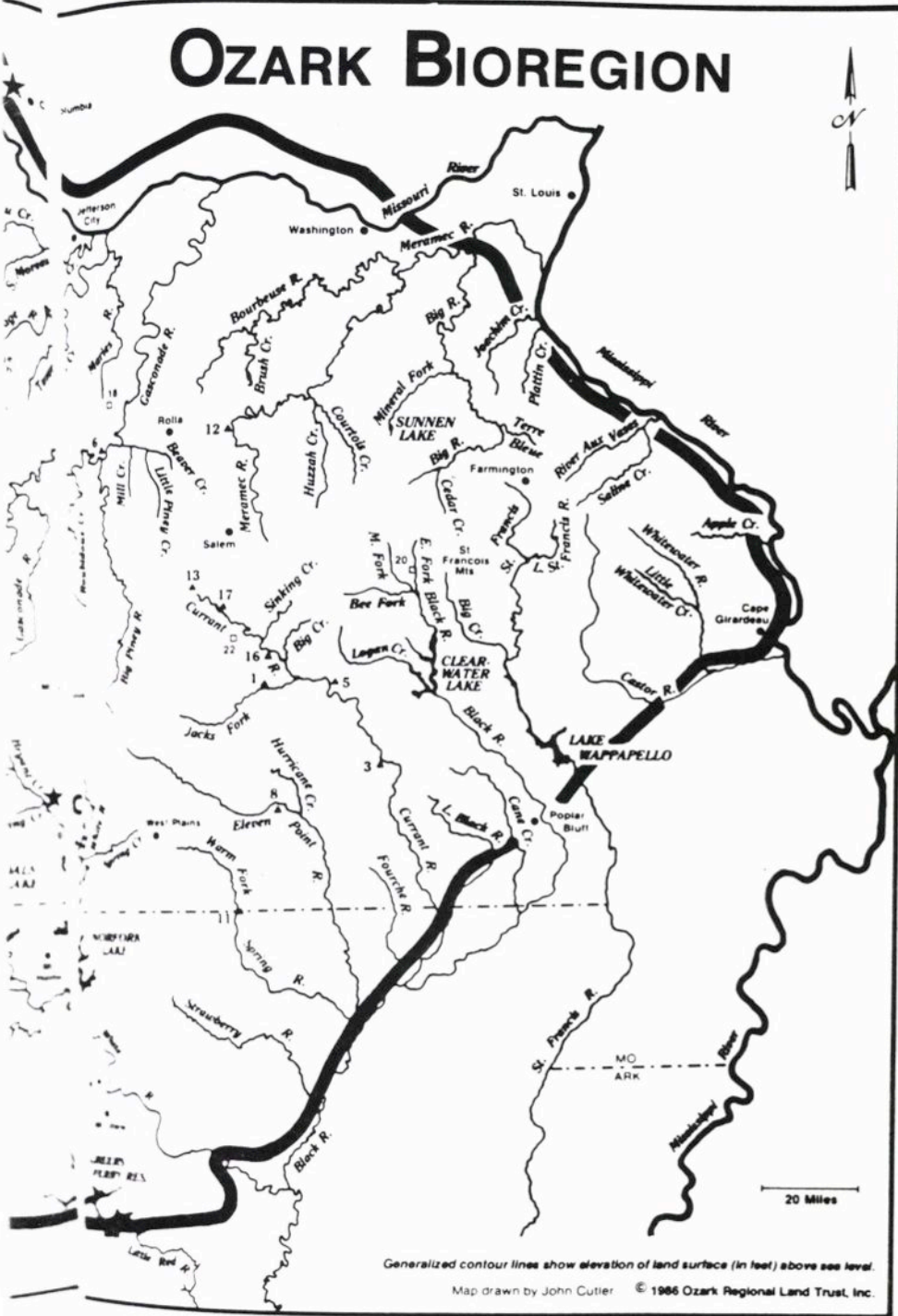
I believe the reason for this success is Galbraith's ability to understand human needs and the ecological needs of the land, and translate them into a workable legal format. This format has grown into the Community Land Trust Model, which can be adapted to meet the needs of people and land in a wide variety of situations.

When Galbraith helps form a CLT, he sits down with the landowners or prospective community members and works with them to draw up a land use plan, a lease agreement for residents, and the ecological restrictions that will protect the land, called covenants. Then the CLT files for incorporation with a special IRS status suited for community land trusts. The CLT board is formed to lease the land and oversee the use of community property, and the CLT is off and running.

As I followed ORLT's progress, I was pleased with the success, but not too sure if belonging to a land trust was really for me. I couldn't quite turn loose of the idea of owning the land I lived on, even though



OZARK BIOREGION

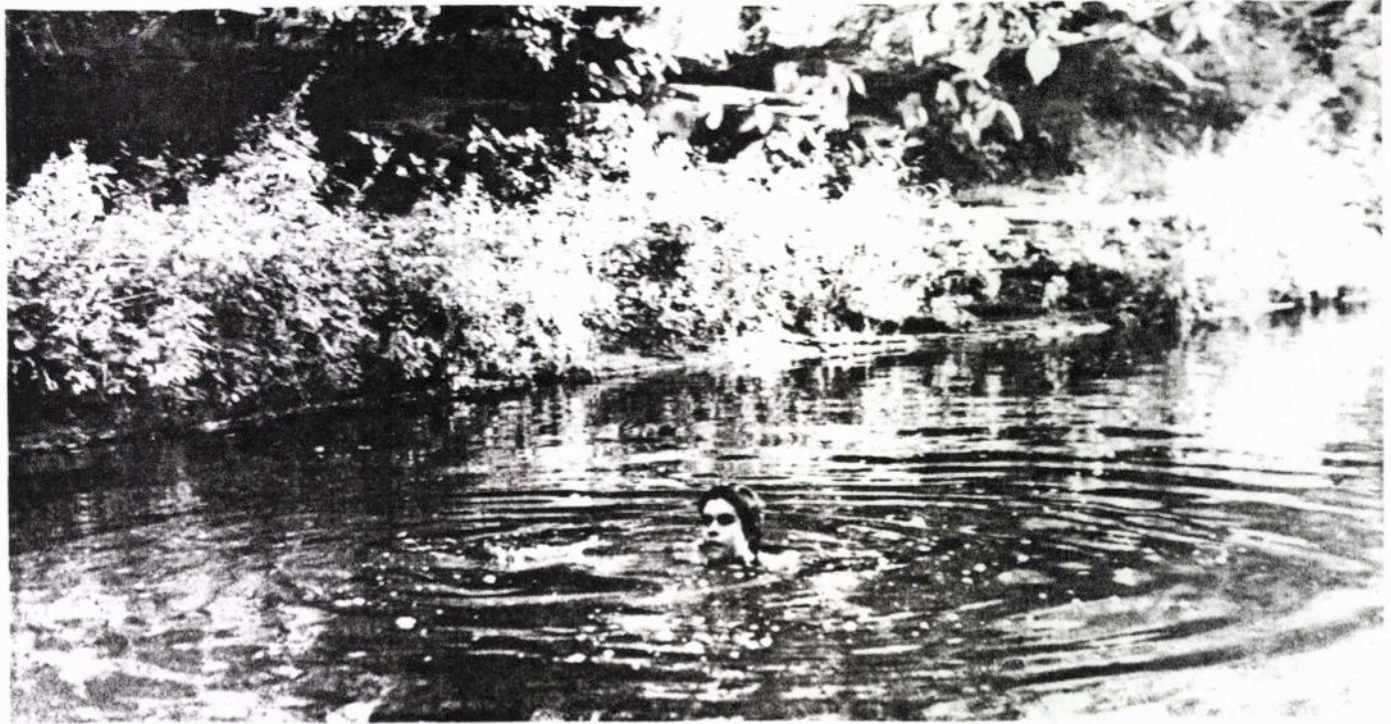


I approved on an academic level. And I was a little insulted that someone would impose restrictions, suggesting that I wouldn't have the good judgement to make the best ecological decisions for my land. Then I thought about all those headaches that arise when more than two people try to agree on anything.

It happened that I became the temporary caretaker for Hawk Hill Farm, which is the first CLT organized by ORLT. I had my own land, on which I planned to build a house someday, so I had no intention of joining Hawk Hill. As the CLT design process went on around me between Galbraith, the landowner, and the first confirmed member-resident, I realized that all of my objections to community membership were being addressed.

I read the lease agreement carefully and discovered that it is most reasonable. None of the clauses or covenants would impose restrictions upon me that I wouldn't have undertaken independently. If I decided to move, I could transfer my lease without losing my investment in improvements. I could get back all my prepaid lease money except a small yearly fee for each year I stayed. Should I have children, I could pass the land to them, and they have the option of renewing the 99 year lease. The title to the land couldn't be threatened by another member defaulting on his or her lease, or a divorce, or death, or anything else. There are provisions to enforce the ecological covenants and to settle disputes between leasees. The CLT board structure is based on member participation, and seems equipped to make good decisions for the community.

So you guessed it, now I'm in the thick of it. Hawk Hill is a lovely piece of land, all 240 acres, and there's several more homestead parcels available. The leaseholds range from 15 to 40 acres; they all have a mixture of woods and open fields. There's a big bottom field that runs along Brush Creek. It will be held as community land, as will some of the steep



The Ozark CLT Network

Finding solutions to problems has been the work of ORLT since it began, and CLTs have been the answer. Here are examples of how some CLTs came into being.

— A 73 year old farmer in Boone County, Missouri, with 361 acres of organic farm and woodland was no longer able to manage his land but wished to continue to live there. Without much income he knew that he would have to sell the land. Friends contacted ORLT and a plan was drawn to put the land into a CLT and guarantee a life income for him. Thus Callahan Creek CLT began formation. The farmer will continue to live on part of the CLT and others

will join the trust to manage the organic farm and woodland. "I don't want to see the land sold to developers. I have kept it organic and I would like it to stay that way. I would like to see others, who are young, come and restore the farm and live on it. I believe the Trust can do that."

— A couple with 113 acres of beautiful land in the heart of the national forest in Madison County, Arkansas, wished to attract others to their property to cultivate community cooperation. From experience they knew that selling part of their land to like-minded persons sometimes led to disappointment and loss of part of the land. They also learned that people without a direct investment in the land would not feel enough security to stay. The entire land will now be put into trust with the formation of Earth-Song CLT. It will offer secure leaseholds to new

residents who will respect and participate in the land use plan for the whole property. Jerry Price, founder and former owner explains, "The two of us spent 15 hard years barely making the payments on this land, my wife commuting to work two hours through the mountains, fighting the Army Corps dam builders and protecting the forests. Now we want to see this land protected in a trust, as the Indians believed, and not sold again. It is an unpolluted place, a healing place, with a mountain river so clean and isolated you can drink from it."

— A large tract of land (440 acres) along the Gasconade River near Mansfield, Missouri, was bought in partnership by a group with a communitarian vision. When the group eventually factionalized, the title and ability to pay the mortgage became in doubt. ORLT helped them reorganize into Sweetwater CLT and

ref
in p
oth
pay
Job
say
war
the
frie
thei
deve
envi
orga
alter
stew
on.
— T
Arda
42 ac
Arka
adjac
main
farm
demo
CLT

and scenic areas along the waterways. Of course, the whole half-mile frontage along the creek will be community owned, so that everyone has access to fishing and the swimming hole. A small tract just off the highway has been set aside for commercial enterprises and/or community buildings.

I'm enthusiastic that we can put together a stable, happy community here. Although making a living is a creative endeavor in this area, Hawk Hill is within commuting distance of four sizable towns and is an hour and a half drive from Springfield. Plus, the land is well suited to livestock production—right now I'm raising quarter horses. We cut good hay off the bottom field last fall, and most of the pastures have live water. The horticulturist who assessed the land said that fruit trees should do well (there's a

wild persimmon grove that's loaded this year), and I had a surprisingly good garden this year. I even sold a little excess to the Springfield whole foods store.

After a decade of watching for the community situation that would serve my needs and protect the land, I'm convinced that the ORLT Community Land Trust Model is fair, workable, and longlasting. If others come forward and draw the same conclusions, the Ozarks may someday be populated by strong communities that choose stewardship rather than exploitation, cooperation over selfish interests, and be able to enjoy the pristine beauty of the Ozarks for generations to come.

For more information on ORLT, or membership in any of the CLTs, write **Ozark Regional Land Trust**, 427 S. Main, Carthage, Mo. 64836. □

retainance the property. With a CLT in place it has been possible to attract others to the land, keep up with payments and continue building. Eric and Beth, a founding member of the CLT, are looking for people who live in a small community in the country, who are willing to share their land, resources, and labor with their neighbors, and who want to live in a community in an environmentally conscious way: organic gardening practices, alternative energy sources, a stewardship approach to land and so

The family of Eric and Beth Kindberg, homesteaders on 240 acres in Newton County, Missouri, wished to bring the land into a total permaculture system. Cave Creek has been designed on the land to

include five homesites and an intensive cooperative agricultural project all within the keyline permaculture design plan. An educational program will promote Ozark Keyline Permaculture to other farmers. Eric and Beth have written, "The idealistic end we hope for our agrarian activities is to demonstrate a method by which farmers, or folks desiring to live an independent and freer life can do so providing the highest quality food and environment for themselves, as well as bettering 'our' land. These farmers would have the option to not work themselves to the bone, make a decent income, have a very low overhead, and the flexibility to direct their activities socially, politically, and personally as they desire, without being dictated to by economic imperatives."

— A woman contacted ORLT who wished to preserve 240 acres in Douglas County, Missouri, in a

community setting. She donated a portion of the property and offered the remainder at a reasonable price. Thus Hawk Hill CLT was formed. In accordance to her wishes and those of prospective members, 146 acres were divided into five ecologically protected homesteads. A 50 acre open tract was set aside for grazing or a future orchard, and a small tract near the highway was earmarked for light commercial use. 44 acres, including a half-mile of Brush Creek frontage, are protected from development for conservation purposes. Denise Henderson and Mary Rowland, Hawk Hill's current members, are accepting membership applications from self-reliant people who hold stewardship ideals and have a little pizzazz. Mary is an actress who manages a food coop. She has a dream of starting a cultural arts center in the area. Denise writes for a living and raises horses.

The Community Land Trust Model

“How can we form a land trust?” That’s the question Ozark Regional Land Trust (ORLT) is asked over and over, from groups all over the country.

The first obvious necessary ingredients are suitable land and at least a couple of people with a vision of what kind of community they would like to create on that land. They’ve got to be willing and able to put a lot of hard work into making their vision a reality.

If ORLT acts as the “parent” organization for the budding community land trust (CLT), the first thing that the CLT designer will do is sit down with landowners or prospective community members and draw up a land use plan. This may take several months, as the land may be assessed by soil scientists, foresters, wildlife managers, and other experts.

Private residential parcels are surveyed, as are common lands intended for the use of all members. Probably locations of roads and utility lines are determined. Space may be set aside for community buildings or commercial enterprises. The future residents’ needs for privacy and attractive surroundings are given utmost consideration. Likewise, the ecological impact on the land is carefully considered. Fertile soil is protected for sustainable agriculture; forests are managed for health and permanent timber yield; water is protected from contamination; and buildings and roads are located to have the least damaging impact.

After the land use plan is in place, provisionary clauses are drawn up. These are usually different for each CLT; they set the tone for the community. These clauses may address such issues as what type and how many buildings may be built, animals, the maximum number of residents on a parcel, absenteeism, or the arbitration procedure to settle disputes. These provisionary clauses

are in effect unless the CLT board (which will be made up of the future member-residents) decides to change them.

All of this is very similar to the making of a suburban subdivision. But the whole point is that the land be held in *trust*, protected, in perpetuity.

Next, ORLT and the founding CLT members impose ecological covenants on the use of the land. Covenants are the foundation for the land’s long-term protection. They cannot be changed by the CLT board. The covenants are to the provisionary clauses as the U.S. Constitution is to ordinary laws. So the founders must exercise careful judgement to be sure the covenants cover only the most important ecological considerations. Covenants typically cover such things as mining, wildlife protection, overgrazing, overcutting of timber, waste and sewage control and pollution.

Since the land will be held in trust, the member-residents cannot actually own their private homesteads. Drawing up the lease agreement for member-residents is the next step in the CLT formation process. Every effort is made to offer residents long-term security and freedom of use of the land. Parcels are typically leased for 99 years. Leasees may build houses, outbuildings, fences, ponds, or any other type of improvement that falls within the guidelines of the land use plan. They own the improvements, and can sell them if they transfer the lease to another person.

Lease fees are usually very reasonable, but sometimes the debt on the property requires that some or all of the lease fee be paid in advance. In these cases, if the lease is transferred to a new member, he or she will make an arrangement to pay the departing member the remaining pre-paid lease fee. This insures that leasees can recoup their investment in the parcel and its improvements should they decide to leave.

Heirs are also protected, because the lease agreement specifies that the

lease and its improvements will be transferred to heirs. Leases may be renewed by leasees or their heirs at the end of the lease period.

Once the design is complete, the founders file incorporation papers for the CLT. Since IRS rules prohibit regular not-for-profit organizations from owning land to be used for community residences, ORLT is set up to take advantage of a special IRS two-level not-for-profit corporate structure. The CLT is set up as a not-for-profit title holding company. The IRS code requires a “parent” organization for such corporations, and ORLT serves that function.

The not-for-profit status has proved to be very helpful. In one case, the landowner donated a part of the land directly to the CLT. The owner got a tax deduction and the CLT got a better overall price on the land, which resulted in lower lease fees for the members.

The CLT board is elected when the incorporation process is complete. The board is then responsible for raising the money to purchase the land and promoting the available leaseholds. The CLT board is in control and ORLT takes a back-seat role, offering guidance only as it is necessary. ORLT gets many inquiries from prospective CLT members, and these are referred to the CLT boards.

“Communities” are the social relationship that develops between people sharing the same needs, economies, resources, place and interdependence. Community is not static. The pool of members in a community often changes. In the broader sense, community includes those future members, yet unborn, who will need to share in the elements of community life.

The Community Land Trust Model offers diversity, flexibility, and individual freedoms. The CLT model seems to encourage variety and innovation. The success of ORLT and the Community Land Trust Model lies in its ability to address the long-term needs of the individual, the community, and the land. □

STEWARDSHIP



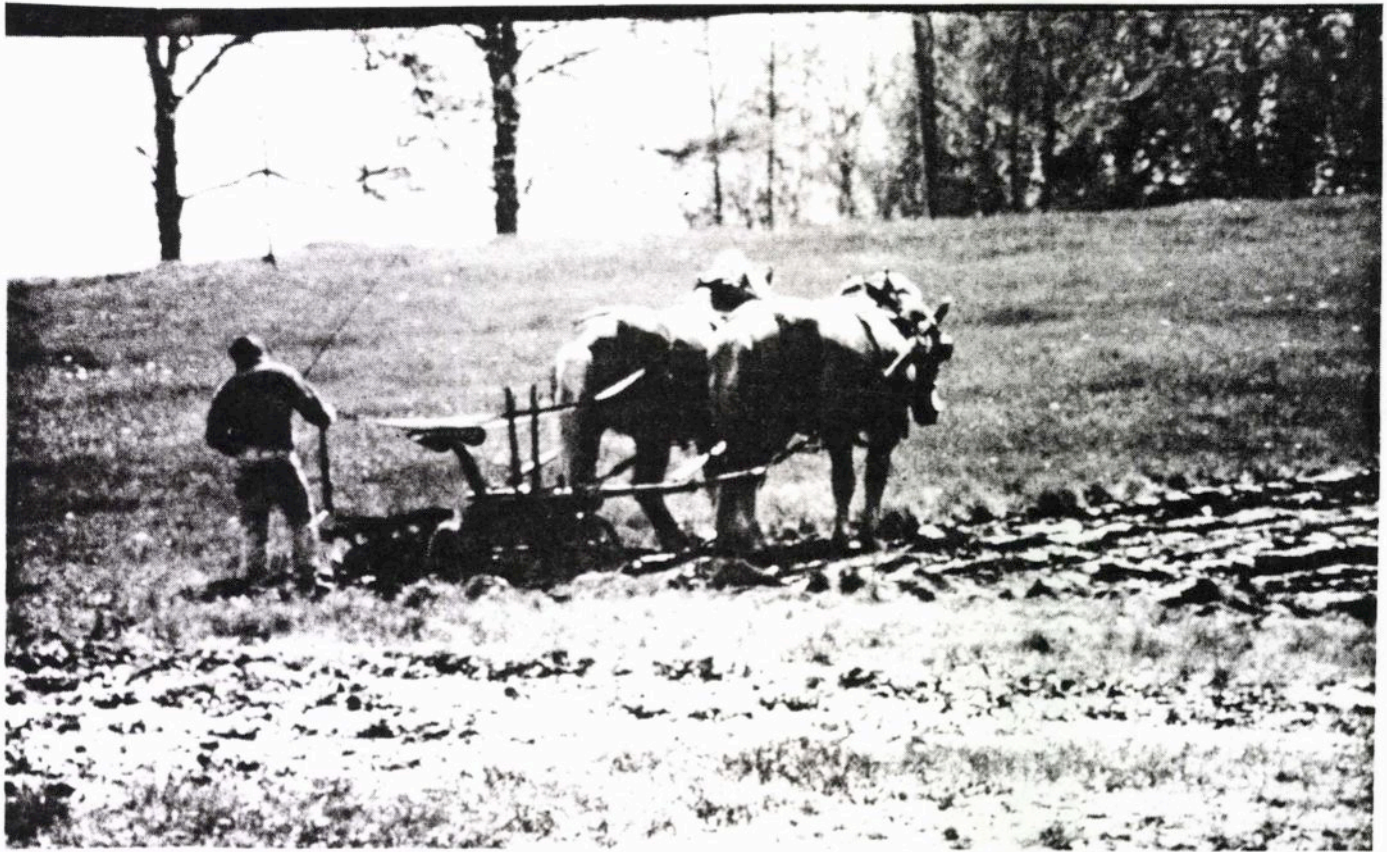
by David Pasikov

WE SEE IN THE WORLD around us graphic illustrations of disintegration in our global culture—the collapse of the family and the environment as well as tension between the superpowers resulting in the threat of unleashing the nuclear arsenal. Yet amidst the disintegration, there is evidence of integration as well. There are heroics which take place continually that testify to the shining of the human spirit that never reach the daily press.

What is it that binds humankind? Temporal agreements certainly do not provide a lasting foundation. One does not have to look further than who our current allies are and compare them to our allies during World War II to discover the limitations in this approach. America is now united with Germany, Italy and Japan in a cold war against our former ally, Russia.

There is only one human race. As children, we start by being dependent and

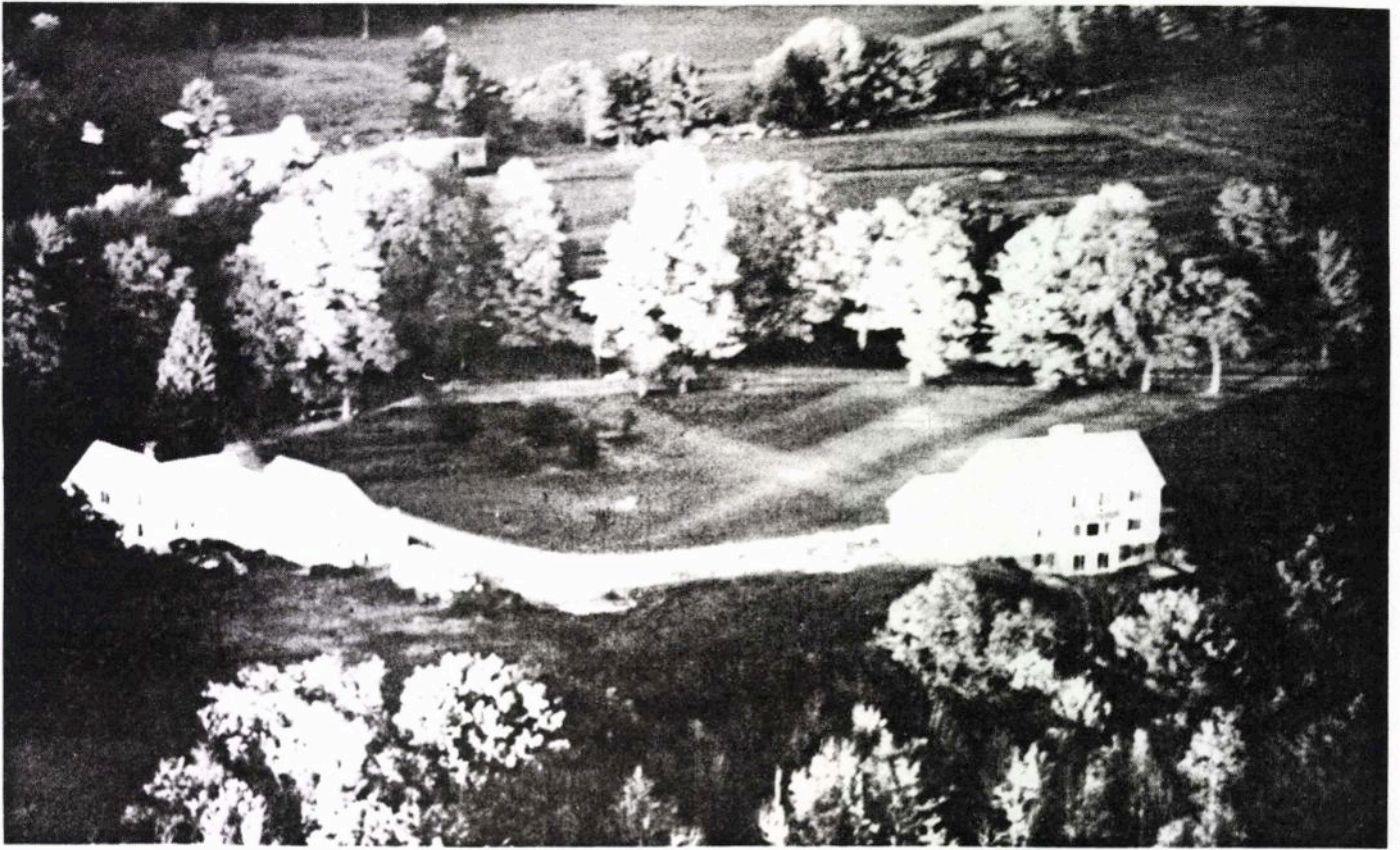
Green Pastures Estate
An Emissary Community



then strive for independence during adolescence. An adult is one who, among other things, recognizes that we are interdependent. The recent disaster at Chernobyl should teach us that we are inexorably linked together as humanity. What happens in one country definitely affects the remainder, despite the national boundaries cartographers record. How long must history repeat itself before we realize that we have a common ground literally and figuratively? From my perspective and experience, it is clear that as human beings we are one in essence, one in spirit. Humanity has lost sight of this unity and struggles with the hidden awareness that this is true. In these intensifying times, many are compelled to discover this underlying unity in their living.

We live in an orderly universe. Functions that are beyond man's tampering run exceedingly well: the tides, the seasons, the phases of the moon, sunsets and sunrises all occur with absolute precision. The world around us longs to participate in this cohesive order. However, due to our immaturity, humanity has continually let itself down and betrayed the earth. During the green revolution which began in the 1950's, farmers on a global basis began employing chemical means and hybrid crops to increase production and the earth responded, only to have its topsoil stripped away and poisoned. Organic farming practices were then re-introduced by some and the earth once again responded. I propose that it is not a matter of technique but rather who employs the technique that truly matters. For example, if I am an organic farmer and abuse my horses and lash out at those around me, am I really blessing the earth? Our relationship with the earth will continue to break down no matter what technique is used if the motivation is greed. Short term greed results in long term desolation.

Prince Charles at a recent address given at Harvard University shared these thoughts regarding the current state of humanity and what is required of us as people:



While we have been right to demand the kind of technical education relevant to the needs of the 20th century it would appear that we may have forgotten that when all is said and done, a good man, as the Greeks would say, is a nobler work than a good technologist. We should never lose sight of the fact that to avert disaster we have not only to teach men to make things, but also produce people who have complete moral control over the things they make. Never has this been more essential and urgent than at this moment in man's development. Never has it been more important to recognize the imbalance that has seeped into our lives and deprived us of a sense of meaning because the emphasis has been too one-sided and has concentrated on the development of the intellect to the detriment of the spirit.

Most people view themselves as separate, isolated individuals in competition with others. Alan Watts described human beings as "egos entrapped in a bag of skin." Contrast that to the definition of stewardship: "the individual's responsibility to manage his life and property with proper regard to the rights of others." I expand the definition to include this perspective found in Genesis: "And God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion . . ." I am certainly not a religionist but there may be something of a blueprint here. Humanity does have a vital role to play on earth that obviously has not been recognized.

The U.S. dollar has a symbol on it that countless people view each day and to which precious little thought is given. On the back of the dollar is a pyramid which could represent the realm of form. However the pyramid that is portrayed has no capstone. There is an eye above the pyramid which could easily represent vision but it is not connected to the pyramid and is thus out of place. To me the missing capstone represents humanity out of position. Rather



than being the “crowning creation,” mankind in true stature has been absent and the world around us reflects the resultant disorder. A steward would be one who is in position at the capstone to connect spirit and form. In the process one would have dominion over the mineral, vegetable and animal kingdoms. This is only possible to the degree that there is true alignment with the creative compulsion of life.

As stewards we are here not to get but to give, and in the process one’s needs are more than cared for. This is not just a belief for me. I have lived communally for fourteen years. One reason for choosing this lifestyle is that living in an intentional community compels a person to move beyond beliefs toward their practical application. The principles that I have been outlining are part of the framework at the core of the community of which I am currently a member. In the community that I am about to describe as well as our other community around the world, we are not present to be nice, or to grow organic carrots or to escape the world. Rather we are present to align ourselves with the way life truly works.

My wife, son and I live at Green Pastures Estate, an Emissary Community that was established in 1963 and is located in southern New Hampshire. Seventy-five people reside here ranging in age between eight and eighty. Strolling down our lane under a canopy of maples in the summer season, a person can commonly see a group of people working in the garden, the draft horses hitched and working in the fields and the children refining their skateboarding skills. In the midst of this pastoral New England setting, our mechanics also have a small business repairing forklifts. We are not reclusive: some of our community members work professionally in the surrounding cities, and the classes and seminars we conduct in “The Art of Living” attract people from around the world.

The experience of living in an intentional community enhances the assumption of personal responsibility. We depend upon each other for the basics of life. The same is true in a family situation. If you extrapolate further, the global community operates with the same dynamics. Perhaps at the global level though, the impact of an individual’s actions are not as graphic as in the experience of community. Nevertheless, each of us does make a difference. By harmonizing with the innate creative compulsion that impacts each of us, we participate in the orderly universe. By being out of alignment with the natural purposes of life, we add to the disintegration in the world around us. Although people often flock to the natural world for inspiration, I submit that the mineral, vegetable and animal kingdoms are looking for inspiration from men and women who once again are stewards of the earth. As that is done, there is the foundation not only for understanding and respecting each other but also for the restoration of this garden earth. □



David Pasikov along with his wife, Dianne, co-ordinates the community Green Pastures Estate in Epping, New Hampshire, as well as the activities of Emissaries of Divine Light in New England.

ADVERTISING ORDER FORM

Indicate issue desired

Issue Date
 January 15
 April 15
 July 15
 October 15

Closing Date
 December 1
 March 1
 June 1
 September 1

DISPLAY ADS—MECHANICAL REQUIREMENTS (Camera-ready copy)

INSIDE

		Horizontal (W) (H)	Vertical (W) (H)
Full Page	\$250	7 1/4" x 9 3/4"	
1/2 page	\$130	7 1/4" x 4 1/2"	3 1/2" x 9 3/4"
1/3 page	\$100	7 1/4" x 3 1/8"	3" x 9 3/4"
1/4 page	\$80	7 1/4" x 2 1/4"	3 1/2" x 4 1/2"
1/6 page	\$60	3" x 3 1/8"	2 1/4" x 4 3/4"
1/12 page	\$40	2 1/4" x 2 1/4"	2 1/4" x 2 1/4"

COVER:

Inside front.....\$500
 Inside back.....\$400
 1/2 Back cover.....\$300

ADDITIONAL CHARGES:

Typesetting.....\$25/hr
 Design & Paste-up.....\$15/hr
 Camera work.....\$10/photo

CLASSIFIED ADS—30 CENTS PER WORD (Minimum charge \$6.00)

BODY COPY—PLEASE PRINT CLEARLY _____

All ads must include address and phone number. Phone numbers count as one word. Abbreviations count as one word. Post office boxes count as two words.

Terms: Payment must accompany the advertisement. Make check or money order payable to: Communities Magazine, 105 Sun Street, St. Louis, Illinois 60919.

Ad agency discounts—15%. Communal/co-operative organization discounts—20%.

Payment enclosed: \$ _____

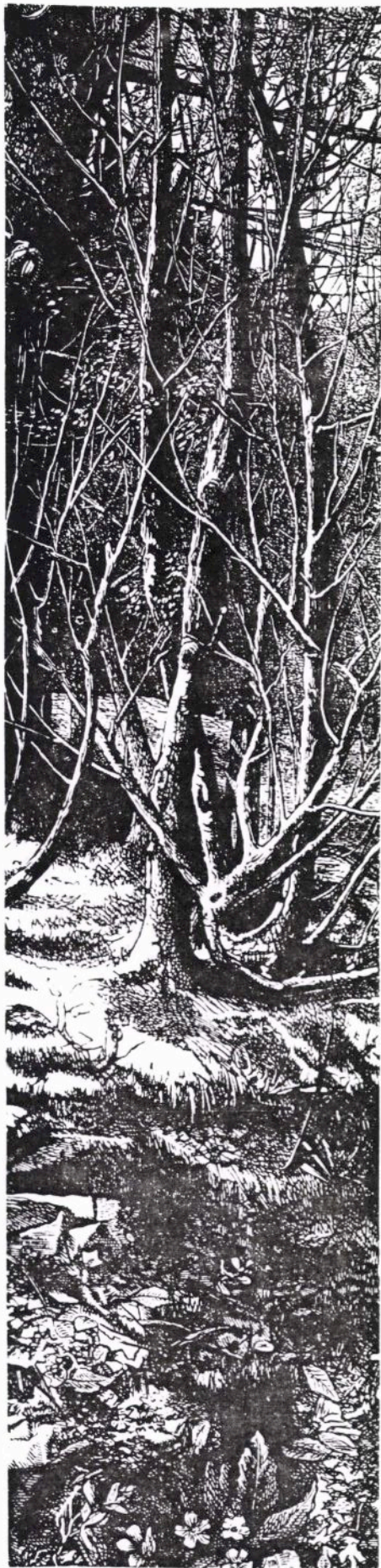
NAME _____

ADDRESS _____ CITY _____

STATE _____ ZIP _____ PHONE _____

COMMUNITIES accepts advertising only of goods and services that we feel will be of value to our readers. We reserve the right to refuse or cancel any advertising for any reason at any time. All advertising claims are solely the responsibility of the advertiser.

Ads being repeated will be rerun from the latest inserted advertisement unless otherwise specified. Ad copy will not be returned to advertiser unless prior arrangements are made at advertiser's expense. Ad rates are subject to change without notice except when previously contracted. Advertisers will be presumed to have read this rate card and agreed to its conditions.



Aprovecho Institute and the End of the Road Community

Pragmatic Idealism and a Living Example

BY STEPHEN MALLERY AND IANTO EVANS

The world community faces a hidden crisis—one that affects, or will affect, all people of the world. While affluent nations consume more and more of the earth's oil reserves, ever hopeful that technology will somehow meet the energy needs of the future, people in developing nations face an immediate fuel crisis: the disappearance of firewood. Solutions to this problem will be found through appropriate—not high—technologies.

Aprovecho Institute began about ten years ago as a service organization of specialists responding to the firewood crisis. The past decade has taught us a great deal and brought about many changes in the organization. Before going into who we are, we wish to provide background on the problem that brought us together.

Between 1951 and 1979, mountainous Nepal was stripped of one half of its forests due to timber industry harvests and the fuel needs of a growing population. Current statistics show that two billion people worldwide depend on fuelwood for cooking and heating, consuming over 90 percent of all the wood used for all purposes around the globe. Most wood is burned in open fires, usually indoors and often without adequate ventilation. Fifty to 70 percent of all

wood lost from the earth ends up under someone's cooking pot.

The increasing demand for firewood takes its toll in many ways. First, firewood prices rise, and the rural poor bear the brunt of the effects. The lure of profits entices landlords to harvest more available wood from their rural landholdings, which they usually then sell in cities and towns, sometimes in the form of charcoal. Poor rural peasants, dependent on fuelwood but with less and less available to forage, find themselves in a double bind. High wood prices create demands for petroleum-based fuels, but the cost of these fuels (and the hardware to burn them) are usually prohibitive to those who most need them. Catch-22.

Wood is technically a renewable resource, but in practice little reforestation succeeds. As forests disappear, irreversible damage is done to the planet's ecological balance. A cycle of "desertification"—the loss of farmlands, rangelands and once-forested areas to encroaching desert sands—threatens even the possibility of recovery.

People in Third World countries are trapped in this problem on center stage. Their daily fuel needs deplete local sources, so they migrate to new, often inferior lands, and in turn strip that land of its vegetative

balance. Wood prices rise so people cook over agricultural wastes and manures they would otherwise have returned to the ground. Valuable soil, exposed to harsh weather conditions, washes away with water the land can no longer retain, resulting in floods and silt-clogged waterways. Eventually, priceless soil is lost to the oceans. Fewer trees and more sand mean greater problems on the horizon. Meanwhile, the land's fertility suffers, crop yields decline, and people move on. The cycle continues, spiraling outward.

Achieving a balanced environment requires concerted effort. Immediate responses must include reforestation programs, research on alternative fuels and fuel-saving cookstoves.

The Spanish word "aprovecho" means "I make the best use of." Aprovecho Institute, a non-profit tax-exempt organization of people from several countries, was founded to help people in developing countries handle the changes that come with dwindling resources.

Our work has focused on the immediate need to research and promote fuel-efficient cookstoves as a means of reducing wood consumption. Through our consulting, training and educational services we have developed working solutions: efficient cookstoves and ovens that require minimal building skill and use low-cost, easily available local materials. The Lorena design, developed in Guatemala in 1976, has attracted a lot of attention and has been widely copied and adapted for use in other parts of the world.

The approach we take in providing our service is unconventional. Aprovecho views appropriate technology not just as "hardware" but as the entire process by which people and societies achieve greater self-reliance and self-determination. In fieldwork and educational outreach we try to help people sense their power over their own lives so that they can take

part in developing technologies that *make the best use* of their own skills and resources. In so doing we hope to encourage attitudes that may lead to real economic and social development.

We have worked in more than 20 developing countries over the past eight years and have gained considerable expertise innovating techniques for cooking, heating, housing and small-scale food production. In addition to this pool of experience, our Oregon office gathers and disseminates information worldwide. Our workers can use this information resource to help them solve problems in the field, but we try to maintain Aprovecho's emphasis in helping people learn to *make the best use of* their own skills and resources.

Aprovecho members constitute an extended, dispersed community of about two dozen men and women (in an equal balance of sexes), ranging in age from 20 to 70, living in several countries and held together by shared work and collectively agreed upon aims and philosophy. When Aprovecho is called to a special project we send a team from the labor pool of available members, wherever they may be.

Every aspect of our work—from the founding concept of appropriate resource management and culturally appropriate technologies, to our approach to consulting work in the field—fits within a broad framework of world community.

For example, we normally insist on sending out a team of at least one man and one woman, each contributing a balance of social and technical skills. The balance of sexes is important to the work (for practical reasons such as social rules governing communication), but also simply makes for good community.

We try not to advertise or be missionaries. In practice, fieldwork always comes by invitation, usually from people who have prior

knowledge about Aprovecho. We are well known abroad, famous in some parts of the world, so word about us seems to get around.

If we get an invitation to work for people who cannot afford to pay, we work for free. Opportunities to work for free are almost always made possible by the paid work we do for governments, international aid organizations and private foundations. The bulk of our income comes from this consulting work. Paid work pays for free work.

For the last seven years Aprovecho has been based in the US. After a few years of members living in crowded urban houses we acquired 40 acres of forest land in the Oregon Coast Range. The Aprovecho Research Center was founded and given a home for its library and information networking office, a studio for stove research and demonstrations, and new opportunities for education and outreach on broader issues related, but not limited, to the firewood crisis.

Our 40 acres are in the final stages of being made a land trust. The trust document has some new innovations we find exciting and likely to attract attention from others interested in land trusts.

Land stewardship here includes enhancing the productivity of the forest and farm land, and experiments in permaculture, the concept of sustainable small-scale agriculture. The forest gives us poles for building, clay for ceramic work and stove research, firewood, mushrooms and other wild foods. Most of the land has recovered from having been logged over a generation ago, but there are still some fragile areas which we protect.

So far we have only talked about Aprovecho, the original extended service community, but there are now two distinct, very different but inter-supporting communities: Aprovecho and End of the Road Community.



End of the Road is the resident community of about five to ten stewards who support and maintain Aprovecho's Research Center and facilities. The community hosts an increasing flow of visitors from all parts of the world and endeavors to live out in its everyday life the values Aprovecho teaches around the world.

End of the Road is a living demonstration of how people in residential community can minimize the effects of modern consumption habits on people in Third World countries. We heat and cook with our own firewood, using stoves we build ourselves. Electricity use is minimal: under \$10 each month. Because 70 percent of our food comes fresh from our 1-acre organic garden, we no longer need a refrigerator. We try to demonstrate that the alternative to consumerism—"frugality"—need not imply lack or squalor, that even under conditions of resource scarcity human ingenuity can evolve elegant solutions and provide dignified lifestyles.

The Research Center serves as a base for Aprovecho's ongoing work helping ease the firewood crisis: we train persons for overseas work, administer and coordinate our own overseas work and provide technical information upon request. Our quarterly journal, *Cookstove News*, is the first international source of news on Third World cookstoves. We have subscribers in about 60 countries.

Aprovecho is also investigating the many uses of bamboo, especially its potential as a low-cost construction

material. The Pacific Northwest's soil and climate parallel areas of South-East Asia, home of giant timber bamboos, so we are currently managing three experimental groves to test selected species and have incorporated bamboo in the Experimental Housing Project.

The lessons gained from the experience of Aprovecho are simple but far-reaching:

First, people can do big things on their own without large capital resources. Aprovecho's entire budget is about \$10,000 per year, which is covered by paid consulting work and contributions from members. A smaller dependence on money—including grant funding—gives us greater freedom to act according to our principles and to be creative.

Second, community can work on a non-residential level if people have a common purpose. Our newsletter, *News From*

Aprovecho, keeps our members and friends abreast of latest developments and activities, but it is the willingness of the members to respond to calls for help that makes our community work.

We do take interns, preferably for about a year. We are open to visitors, but we like people to write or call in advance and to plan on staying about a week. We are looking for more associates and members, both in various parts of the world and as End of the Road residents.

To contact us write to Aprovecho or End of the Road at 80574 Hazelton Road, Cottage Grove, Oregon 97424, or call (503) 942-9434. □

(Editorial, continued from page 2)

about which communities might be willing to assume this responsibility, we decided to first invite the Stelle community to take advantage of the opportunity. As a result, the level of participation has more than doubled as evidenced by the long list of people in the *Thanks To* listing. We have also been able to obtain new computer hardware and software which will eventually substantially reduce the time required to handle order fulfillment. As a result of the new help and improved capabilities, we are happy to report that everything seems to be working out well for at least the next few issues. We expect to get back on track with the special double issue directory which is now scheduled for publication in the spring of 1988. We apologize for the delay we have experienced and ask for your continued patience and support. Every subscriber will still receive the total number of issues they have paid for. In addition, we are willing to extend any subscription by an issue upon request as a gesture of our desire to retain your goodwill.

We believe *Communities* is an important and worthwhile publication. We are willing to continue to provide hundreds even thousands of hours of volunteer work in this labor of love. But for us to do so, we need your support and understanding. If you share our opinion of the value of *Communities*, please drop us a note or letter of support. If you are willing to help in a more direct way such as donating or lending money or perhaps by writing articles or guest editing an issue, please write or call. For someone interested enough to join us in this adventure, we would be willing to provide room and board (and possibly a small allowance) to an intern. Give us a call if you're interested.

Our work on *Communities* has been growth endangering in addition to the obvious growth engenderment, but we can tell you that we love our work and we are sincerely committed to doing whatever we can to help people everywhere learn how they can benefit from the wealth of resources available within intentional communities for facilitating personal growth and social transformation.

Please stay tuned. You're the reason we're here and we need you.

Charles Betterton

The

Chinook Learning Center

Located on Whidbey Island in the Puget Sound Basin of the Pacific Northwest, is a small educational center and covenant community known as Chinook. Begun in 1972, the Center is situated on fifty-five acres of evergreen forest and meadowland developed at the turn of the century as a Finnish farm. The buildings which house its programs maintain connection to the past and promote respect for the vitality and beauty of the "old farm." People who come to the variety of year-round programs offered at the Center are often deeply affected by the simple beauty of the natural environment. There is a sense of having "come home."

But Chinook is not an old farm. Its orientation is not toward the past but toward the future, and to the concerns which must be faced if a viable future is to be secured for the human family and for the earth. Nor is Chinook rural, for it is impacted by the large urban centers to which it lies close and its programs are designed for people primarily of an urban orientation.

When Chinook began in late 1972, there was no detailed plan, no clear map, no predetermined form or program. There was, however, a compelling sense of direction and the unflinching conviction that that direction was the right one. Most of the people involved in the seed group which gave birth to Chinook were actively concerned with the social and political issues of the late sixties and



"If you are thinking a year ahead, sow a seed.

If you are thinking ten years ahead, plant a tree.

If you are thinking one hundred years ahead, educate the people."

— Chinese Proverb

early seventies. We were also on the whole deeply Christian and many of us worked within church related programs. But all of us had experienced what might best be called a critical crisis of conscience as we awakened to a deeper realization of God's spirit within our own lives calling us to address the major issues of our day from a profoundly spiritual perspective. We recognized that the signs of our time could be read in two radically different ways. Either we could see what was happening in our world as a chaotic period of disruption caused by the breakdown of a social and political order no longer adequate for the affairs affecting the global family and the life of the earth in the late twentieth century.

Or, we could choose to believe that the crises affecting our world pointed to a creative transition, even transformation, in human affairs—a potential breaking through of a new order of meaning and value for the global human community and our common future.

Chinook was created in affirmation of the second possibility. We saw our efforts from the beginning as a strategy for deep-rooted, long-term social and political change.

In the early years we felt a strong impulse to begin creating a "learning community." What it would look like we could hardly guess. The small group of people involved at that time had no idea just how much our lives would be changed by the commitment we made to form a retreat and study center and a covenant community. Since exactly what the enterprise was all about was obscure, it required a fair amount of determination and faith to leave well-established urban lives, recover an abandoned farm, experiment with an assortment of workshops and programs, and to keep the thing going year after year. But there was always an element of fun about the whole endeavor, an unexplainable enthusiasm that came from saying "yes" to a task which required more strength and creativity than we thought we had. But somehow we knew, beyond our doubts, that we were responding to the strong inner leading of God and that this could be trusted. And we moved—mostly forward.

...much has been learned,
and we have gained
wisdom, know-how and
experience...

In the years since, Chinook has grown substantially, and in a fairly organic, steady and undramatic manner. Fourteen years later, it is a healthy and resilient organization. Many of the people involved in the early years are still involved. But that body has grown. It has given birth to a vital educational center, a strong covenant community (whose members now live in other parts of the region, the country and in Great Britain, as well as on Whidbey Island), and a large network of associates and friends. Quite a few individuals and families have moved to the Island in the last few years and are giving life to many new projects and to the vision of a cooperative village growing up on about one hundred acres of land surrounding the Center. In the process much has been learned, and we have gained wisdom, know-how and experience—with some of the best learnings coming through the hardest challenges, of which there have been many! Yet, in a time when organizations and projects, especially those with a community effort at their heart, can appear and disappear within a few months or years, Chinook is often credited for its steady maturation and consistent dedication to the vision it serves. For this we are happy and give great thanks.

There are five major components that now define the vision and work of Chinook.

First, is the **building of a new order of people**. Chinook has always sought to create a company of committed individuals much in the pattern of an "order." This company includes the covenant membership and a growing associate membership of people who link with Chinook because of their commitment to an interdependent, life-affirming and global future. The sharing of life through work, prayer, study, service, ritual and heart-to-

heart conversation is at the center of this new order.

Second, is the **development of Chinook as a learning center**. Education, as it has been from the beginning, is Chinook's essential work. A variety of workshops, courses, conferences, retreats and residential programs are offered throughout the year. We also sponsor lectures, special conferences and artistic events in Seattle. Education at Chinook offers people a comprehensive framework through which to understand the critical changes taking place in ourselves and in our world. It promotes a hopeful vision of an interdependent global future, and teaches ways in which this vision can become reality in everyday life. It affirms that the transformation of society requires the inner transformation of the individual and that this is no easy undertaking. It offers people support in making these changes. It assists healthy spiritual and psychological development. It teaches respect and love for the earth and helps people integrate human experience with the earth's story. It works at understanding the root causes of the violence, injustice, divisions, prejudice and fears disrupting the moral fabric of human society, and how to respond. It provides a meeting ground of people who share the commitment to work for real and lasting solutions for our troubled planet. But the heart of education at Chinook is the affirmation that life is sacred and that God is present in the immediacy of our everyday lives. This is in fact the foundation of the Chinook curriculum.

Over the past several years Chinook has developed a special relationship with many of the faculty whom we have brought to teach in our programs and conferences. From this group has developed our Associate Faculty—nationally recognized scholars, teachers and leaders who serve as advisors for our overall direction and work. At present the Associate Faculty includes Tom Berry, Mother Tessa Bielecki, Eileen Caddy, Francois Duquesne, Dean Elias, Robert Fuller, Rev. Gesshin Midwer, John Graham, Dolores LaChappelle, Dorothy Maclean, Connie Martin, Milenko Matanovic, Joseph Meeker, Parricia Mische, Terry Mollner, Dean James Parks Morton, Susan Osborn, Richard Overman, Sharon Parks, Jim Riley, David Spangler, Br. David Stiendl-Rast, Brian Swimme, William Irwin Thompson, John Todd, and Sim Van der Ryn.

The third component is the further **development of Chinook as a center of demonstration**. While all believe that the vision we serve must be modeled if it is to be recognized as relevant to the needs of our world, translating this vision into practical life is the hardest task of all. But it is happening: the ecological or cooperative village around the center is developing; new models of land stewardship and businesses are coming about; an important center of demonstration in its own right is being created by the Permaculture Institute located nearby which will offer opportunities for people to work with appropriate agriculture and land use; the long-held dream of a school for children was born in September with the beginning of the Chinook Waldorf School. We have a long way to go, but the steps taken to date are substantial.

Fourth, involves **developing collegial relationships**. Recognizing that a new vision of personal and global

Chinook has always sought
to create a company of
committed individuals
much in the pattern of an
“order.”

life is born through many diverse forms and strategies, Chinook is part of a growing cooperative effort linking a variety of projects, centers and organizations in the Northwest, throughout the country and abroad. Some have grown out of the wider Chinook family and are based on Whidbey Island. Many share a very deep spiritual and environmental orientation.

The fifth major component of our work is a **new emphasis on service and outreach**—perhaps the most important area of all. A renewed priority of our work, both in educational programs and within the covenant membership, is our active involvement in issues threatening human welfare or the life of the earth, locally, regionally and globally. We are currently working very hard to build this dimension into our long-term programs including the possibility of cross-cultural experiences and service-oriented internships.

Of the many questions asked about our vision and work, the most common has to do with the relationship between this kind of educational endeavor and substantive change in the institutions of mainstream society. “What is the relevance of Chinook, and places like Chinook, to the ‘real world?’” is the way the question is often put. The question is interesting in that it often equates the “real world” with urban, technological society. It assumes that if you have chosen to live and work in an alternative way, particularly in a rural environment, you are disconnected from the mainstream and no longer relevant to it. The image of “spiritual community” usually adds to the problem in the assumption that such groups are somehow freer from the conflicts and stresses of “real life.” There is also the quite valid critique that while many spiritually oriented groups talk about social and political change, they often involve people

who are insecure or afraid of the challenges of adult life and who seek security and identity through a group enterprise. They become part of a sub-group or counter-culture with no effective interchange with mainstream society. When such groups dissolve, or the individual leaves, he or she often has extreme difficulty reconnecting with society and meeting the challenges of work, home and family life. There are examples all around and throughout history to support the validity of this critique.

What is behind this question, however, are a far deeper set of concerns—concerns which are at the heart of Chinook. How does real social healing and change occur? How can alternative efforts have a positive and creative impact on mainstream social institutions? How do our ideals about global interdependence and planetary healing become more than self-serving abstractions?

There are a number of factors which we believe help Chinook maintain its relevance and its effectiveness in maintaining a creative interchange with mainstream society.

First, Chinook is primarily an educational center and not a residential community. Its membership is a covenant association of people whose commitment is to serve the vision of a new order of life, the vision which Chinook serves. The covenant includes responsibility for helping Chinook remain true to its purpose and effective in its programs and outreach. Thus, the focus of the membership is not on shared community life but on furthering the vision and values which have brought us together. Members live and work in a

variety of professions and life situations both urban and rural, on Whidbey Island, in other parts of the country and abroad. Many are active participants in the institutions of mainstream society, working to uphold a new set of values and to open ways for creative change.

In the early formation of Chinook, however, there was a period of “limited disengagement” from mainstream society—at least from the city and the patterns of urban, professional life. There was a necessity and wisdom in this. A seeming withdrawal into the rural environment which was to become Chinook’s home-base, provided time and space to examine our values, beliefs, goals and what we really wanted our lives to serve.

This period in Chinook’s development, though brief, was extremely creative. It allowed us to shape the vision and purpose of this Center with less influence from the dominant values of urban, technological society and its assumptions about the future. Most importantly, it was the time when a fresh and powerful sense of spiritual direction broke through. We experienced a new sense of God’s participation in our lives and came to the conviction that a new order of life was seeking birth—an order rooted in the personal experience of the sacramentality and interdependence of life and an emerging vision of a hopeful future for the human family. Our commitment was to serve this vision wholeheartedly. Consequently, this became the dominant focus and orientation which formed Chinook’s educational work and covenant community. Chinook’s strong outward focus was determined in this initial retreat period.

We sensed deeply that this “limited disengagement” was not merely for our personal benefit. In some important, though not easily understood way, we knew that Chinook was

The changes underway in our time are far too complex for easy social or political adaptations.

being created to serve a vision of life that ultimately might help redefine what the "real world" should and could be. A symbol of this determination to avoid self-serving isolation was a large map of the world, pasted on the Farmhouse wall before the Farmhouse had windows and doors. It is still there—a reminder to us, and to all who come to Chinook, of the world we're part of and are here to serve.

An important influence in the early formation of Chinook was the writing of William Irwin Thompson, cultural historian, scholar and visionary, who founded the Lindisfarne Association about this same time. Over the twelve years of our association he has become a close colleague, advisor and friend. Bill held that historically, when an important cultural shift is occurring, small groups of people come together around new constellations of values and a new image of the future. He called these groups "catalytic enzymes" or "evolutionary demes." They are like pioneers of the future who move to the periphery of society and begin to create models which serve as guiding images for the larger society as it goes through the transition from one era to another. Evolutionary demes, in Bill's terms, are not utopian communities such as those of the 19th century which stressed a return to nature in order to escape from "evil technology." Their purpose is radically different. Their orientation is toward the future, not the past, though they seek to draw forward into the future the finest heritage of the past. They are like map-makers helping the society at large see where it is, where it has come from, and where it needs to go. They begin to voice a new formulation of culture, a new mythic story that gives meaning and direction to the human journey. Bill points to other periods of cultural reformation and examples of significant small "schools" or

academies, religious orders or communities which existed on the edge of culture and had an enormously creative impact on their societies. Though small and seemingly insignificant by the world's scale, they influenced the course of human history, in much the same way that a small enzyme can affect the health and development of the whole body.

One such "school" with a transformative affect on society and on history became an important guiding image for Chinook—the Celtic monastic school at Iona in the sixth century. It was on this Island, located in the Inner Hebrides of Scotland, in 1970 that the vision of Chinook was inspired. Iona, to some degree, has served as a "template" for our educational work, particularly for our orientation toward service and training, and also as a model for the non-residential covenant form of the Chinook membership.

The Iona monastic school under Columba flowered in the last half of the sixth century, a period of tremendous social and political disintegration in Europe. Iona represented the vision of a new order of life and faith breaking into human history. It was not a remote or other-worldly vision, but one that stressed the sacramentality of everyday life and celebrated the divine presence within nature. People came to Iona to be trained as monks and teachers. They were then sent throughout Britain and Europe to establish other monastic schools and communities on the Iona pattern. The Celtic monastic movement, spreading from Iona, consequently was a major force for cultural and spiritual renewal throughout Europe during a period of pivotal conflict and change. The effectiveness of the model rested

in the teaching of St. Ambrose who declared, "The Kingdom does not exist in persuasive argument, but in demonstration and service!" Education at Iona meant commitment and action. It remains a powerful example of an effective strategy for personal, social and political transformation.

The effectiveness of Chinook will be determined ultimately by how successfully we are able to translate this vision into practical arenas of everyday life—in a sense, by how much the new values of sacramentality and interdependence are adapted by the dominant culture. We cannot expect this to come about easily, or soon. The changes underway in our time are far too complex for easy social or political adaptations. To serve this vision requires our total commitment and willingness to live on the edge of socially accepted standards of security and success. But Chinook, and the many people involved in similar endeavors around the world, must not underestimate the importance of this work—of its effectiveness as a creative strategy for long-term personal and social change.

Thomas Berry, a member of Chinook's Associate Faculty, and a passionate advocate of the emerging story of the interdependent life of humanity and the earth, states: "What is clear is that the earth is mandating that the human community assume a responsibility never assigned to any previous generation . . . Our task at this critical moment is to awaken the energies needed to create the new world and to evoke a universal communion of all parts of life." This is the essential vision of Chinook—the vision which brought this Center into being and which continues to inform, inspire, challenge and guide our lives. It is the "good work" of our time. May we serve it well—on behalf of the earth and in celebration of the gift of life! □



Paradise Lost Paradise Nearly Remembered

by Dave Thatcher

Throughout recorded history, memories of paradise and longings to realize potential compelled many individuals to explore their capabilities, to stretch at the fabric of the society in which they dwelled or abandon the society altogether. This compulsion gave birth to Utopian movements as social pioneers sought Utopia (the experience of heaven on earth) through the forming of communities. The following time line indicates a few of the groups which have sought to explore their more noble potential through the collective lifestyle. I find the commentaries which then follow add valuable perspective to the changes currently evident in the world.

From the 1st century A.D. comes this description of a communal religious group which has stirred renewed interest in recent decades:

Everyone looks up to them as free by nature, and not subject to the frown of any human being. There is no buying and selling between them, and the members have several occupations at which...they engage with untiring energy, making neither heat nor cold a pretense or excuse... They avoid the cities, because they well know the iniquities which have become inveterate among city dwellers... They stand almost alone in the whole of mankind because they

have been moneyless, by deliberate action, rather than by lack of good fortune.

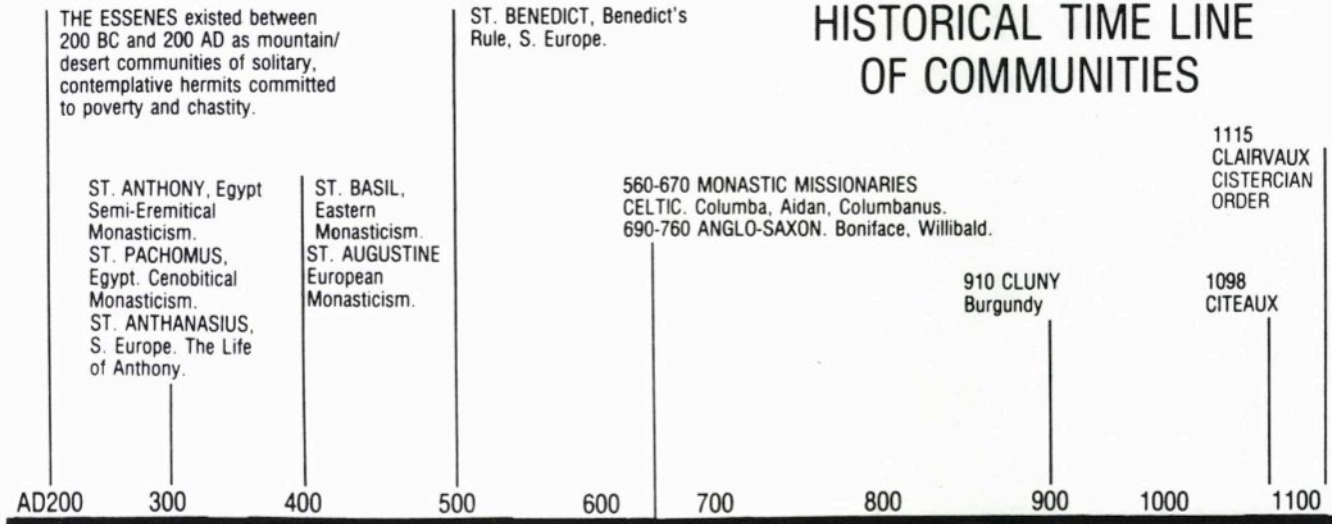
The Jewish philosopher Philo refers here to the Essenes, perhaps best remembered for their writing of the Dead Sea Scrolls. The Essenes adhered to their highest vision at a time of great social and moral unrest. They carried forward qualities of vision and character vital to humanity as cycles shifted.

Corinne McLaughlin and Gordon Davidson revealed in *Builders of the Dawn* that the later Christian monasteries (Benedictine, Franciscan and Jesuit)

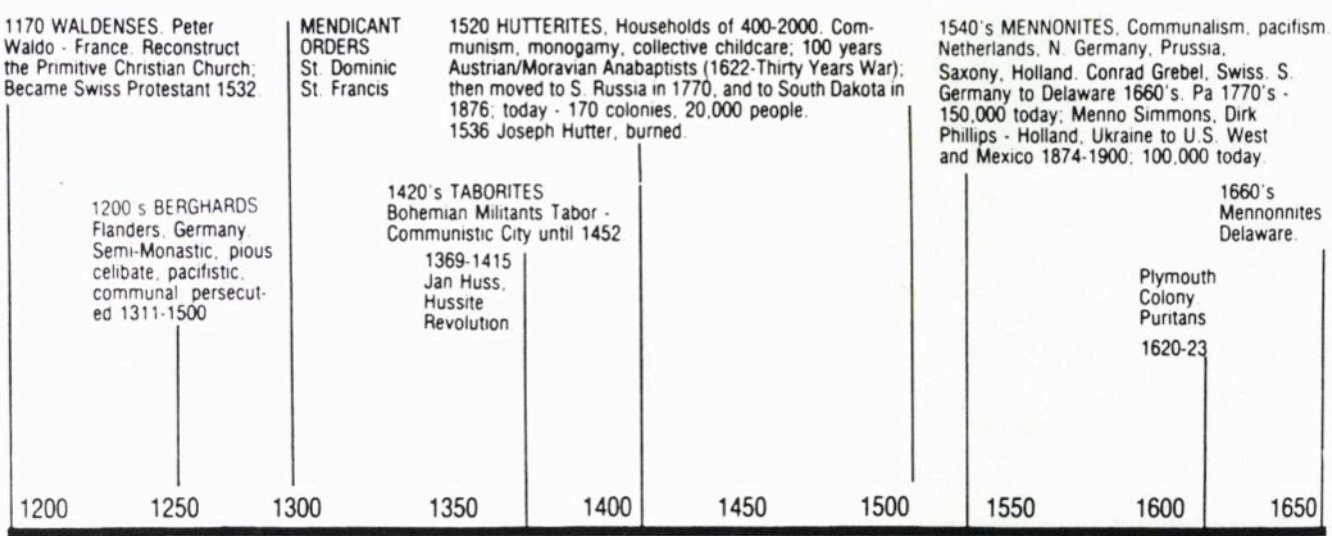
were by far the most imaginative, popular response to the protracted social crisis (of the Roman Empire's decline)... (The monks) had created a network of independent domestic economies that were the most stable, orderly, and productive in their society, with more than enough surplus to care for the needy, the aged, the indigent... They became the best farmers and craftsmen of their age, the inventors and disseminators of many new technologies... They traded goods, kept schools, distributed alms, transmitted the culture... Many of the most hostile wilderness areas of Europe were pioneered by the monks; many of the Western world's most basic techniques and machines were

David Thatcher, with his wife Carol, resides in central British Columbia, Canada. He is associated with the Emissaries, a worldwide affiliation of friends devoted to facilitating positive change in society. He spends much of his time working with individuals and organizations of similar intent, and is an international lecturer and writer. David is also an entrepreneur and recently started a new business in B.C.

HISTORICAL TIME LINE OF COMMUNITIES



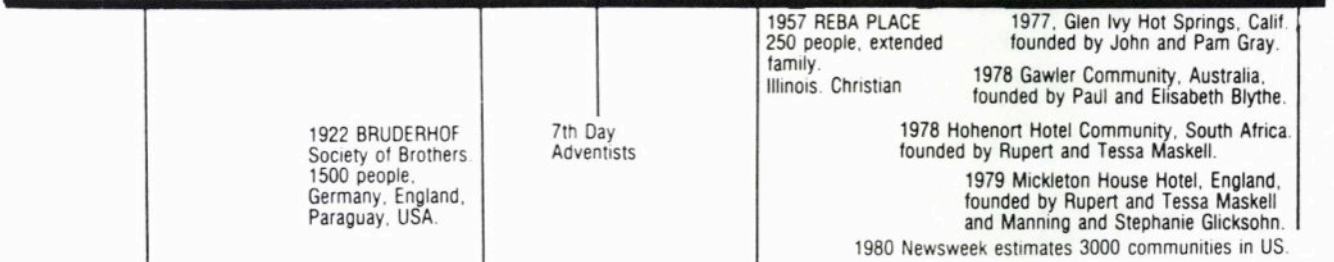
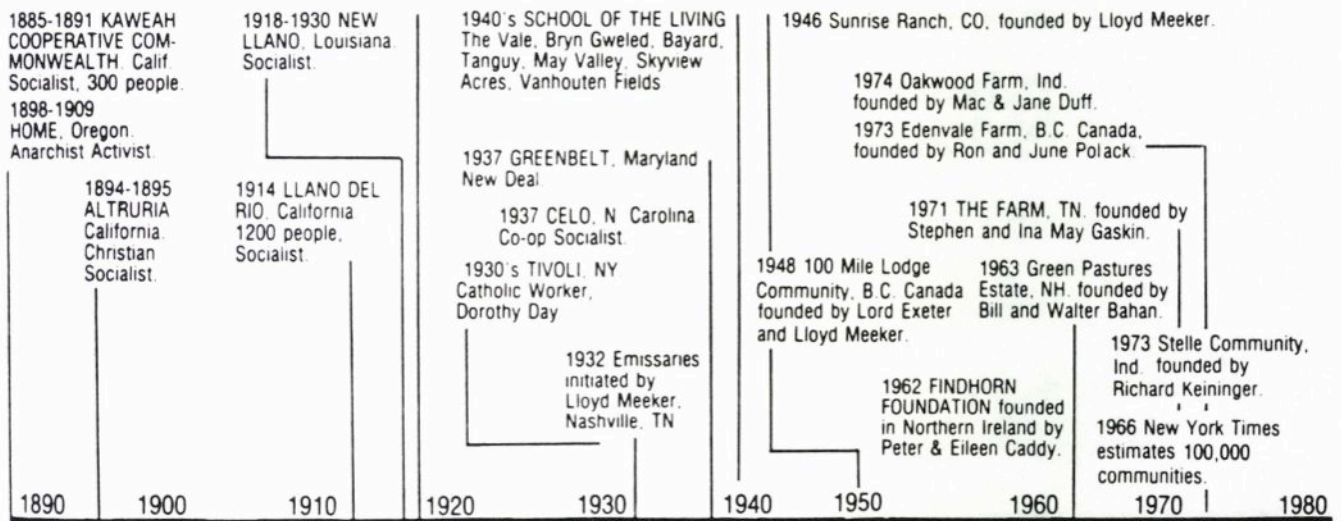
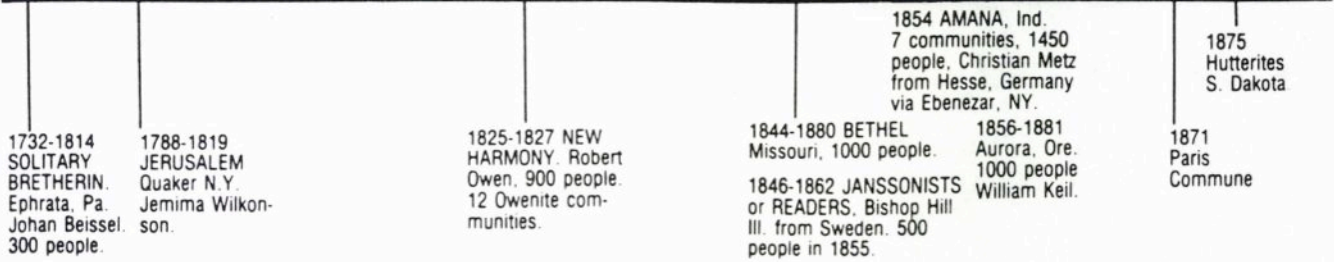
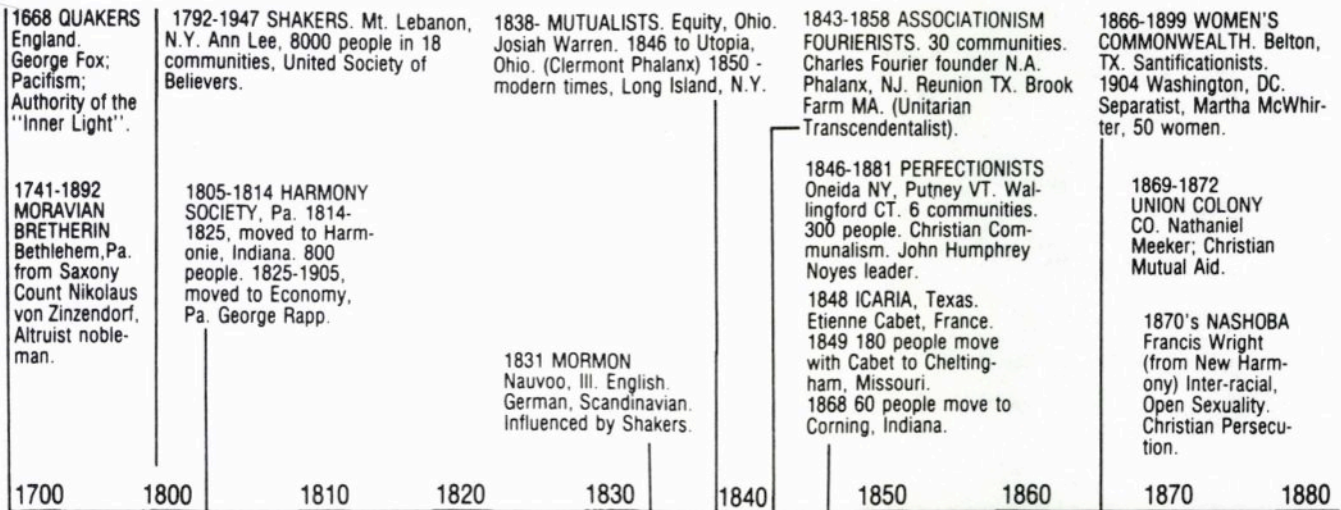
325 AD EMPEROR CONSTANTINE adopts Christianity as State religion of Rome.



HEIGHT OF MONASTIC DEVELOPMENT
Controlling 1/4 of the developed lands of Europe.
To Monasticism - to serve God, one must quit the world.
To the Military Orders - to serve God, one must fight the world.
To the Mendicant Orders - to serve God, one must serve the world.

JESUITS, Strict religious discipline, Council of Trent 1545. Inquisition, counter-reformation most successful in Italy and Spain.

1582 PURITANS, England. Robert Brown, Furtherance of the Reformation - Simplicity of Ritual, Separation from the State.



either invented or perfected in the monasteries.

In more recent times the United States is noted for its freedom of worship, and acceptance of the world's outcast and downtrodden. It is not surprising to see American history filled with social exploration. One notable example, Brook Farm, was associated with Ralph Waldo Emerson and Henry David Thoreau. Brook Farm was initiated in 1841 by Rev. George Ripley, leader of the Transcendentalists, and was situated on 160 acres in West Roxbury, Massachusetts.

...their desire was to combine the thinker and the worker, to guarantee

In educational theory it (desired) "perfect freedom of intercourse between students and teaching body." There were no prescribed study hours, and each student was required to give a few hours a day to manual labor—the girls to kitchen and laundry work, the boys to hoeing and chopping. There was no infant school, a primary school and a college preparatory course covering the six years.

The small and short-lived experiment ended in 1847 shortly after the loss of a major building to fire. Yet the qualities of character and the vision nurtured there continue to in-

As pioneers we lead a rather rugged form of life, devoid of many conveniences deemed to be essential to city dwellers. To those of the world this is just a little ranch in the foothills of the Rockies. Only those who come in the spirit in which we abide here will be able to see that which we see, and hear that which we hear.

Sunrise Ranch has grown over the years and now is home to about 150 residents, and is a source of inspiration to thousands around the world.

I liken such communities and social experiments to the nurturing environment of a mother's womb in which new dimensions of life may be born. Each of us, wherever we may be, are required to maintain this same sacred and stable atmosphere in our living. In this way the child of our creation, the world, will reflect the design and intelligence of life itself, rather than the egocentric and manipulative tendencies of human beings.

The search for meaning continues for those who think that fulfillment will be discovered through material comfort or the advancement of this civilization. But history, common sense and observation of the world condition reveal that genuine fulfillment does not come from an external source. Fulfillment comes through maintaining a stable, loving atmosphere in our living, through expressing our innate divinity, and through our stewardship over all life forms which comprise this planet. In this way we come to *know* that we are one with this planet, one with all people and one with all life in our daily living. The long lonely search for meaning and purpose may be called off, for we ourselves are the missing link. □

This article is reprinted with permission from EARTHRISE: A Personal Responsibility, by David Thatcher, Foundation House Publications, Inc., 4817 N. County Rd. 29, Loveland, CO 80537, USA. In Canada: P.O. Box 9, 100 Mile House, B.C. V0K 2E0.

I liken such communities and social experiments to the nurturing environment of a mother's womb in which new dimensions of life may be born. Each of us, wherever we may be, are required to maintain this same sacred and stable atmosphere in our living. In this way the child of our creation, the world, will reflect the design and intelligence of life itself, rather than the egocentric and manipulative tendencies of human beings.

the highest mental freedom, to prepare a society of liberal, intelligent, and cultivated persons whose relations with each other would permit a more wholesome and simple life than could be led amidst the pressure of competitive institutions. There was no religious creed. Each individual was free insofar as he did not violate the rights of others.

It attracted not only intellectuals—but carpenters, shoemakers, and printers. It paid a dollar a day for work (physical or mental), to men and to women, and provided to all members, their children and family dependents, housing, fuel, clothing and food at approximately actual cost.

fluence American thinking nearly 150 years later. Besides Emerson and Thoreau such prominent thinkers as the publisher Horace Greeley and the authors Louisa May Alcott, Walt Whitman, James Russell Lowell and J.G. Whittier were all influenced by the creative environment provided by Brook Farm.

In the current century a few gathered in the foothills of the Colorado Rockies to initiate what has become Sunrise Ranch, International Headquarters of the Emissaries. In 1946, upon arriving on what was then a desolate bit of land, they shared these words:

You Can Share the Thrill of Living in a Computerized Utopian Commune Without Leaving Your Home.

Let your mind wander into new realms
of psychological and sexual frontiers by
reading the real life adventures of 32 people
who are making history.

Who Knows... You May Be the 33rd

This is the story
of the
Kerista
Commune.
Learn about it
today.

Send for your **FREE**
Introductory Course in
**Practical
Utopianism.**

Mail in the coupon below to: The Course, 547 Frederick Street,
San Francisco, CA 94117 Telephone: (415) 753-1314

- Please send me the FREE Course.
- I would like to become a member of the Utopian Philanthropists' Society. Enclosed is \$ 6.00. This entitles me to receive The Utopian Classroom, a quarterly journal produced by the commune to promote self-esteem enhancement. The journal also carries Far Out West, the official commune comic strip created by artist Even Eve.
- I'm a teacher of a course that may want to use your materials.
- I am interested in possibly joining an intentional community like Kerista.

Name _____

Address _____

City/State/Zip _____

Phone _____

An Alternative in S

MAINSTREAMING! That's the buzz word in special education today. It is linked philosophically with the notions of "normalization" and hitched legally to P.L. 94-142, the federal "Education for All Handicapped Children Act of 1975." Educationally it is the policy of placing handicapped children in the educational placement which is "the least restrictive environment." For some of us dedicated to providing alternatives in education, the current interpretation of "least restrictive environment" has become an unwelcomed millstone around our necks. It has become another example of how a high ideal can become twisted and made rigid through the legal and regulatory process.

What is the ideal? How can it be grasped? Perhaps one can say it like this: All our handicapped friends are people just like us non-handicapped ones. Each has a biography which wants to be lived out, unfolded into the manifold panoramas of relationships and experiences, of joys and sorrows, of the alternating high points and low points, which belong to a biography. This biography, like all biographies, flows into and mingles with countless other biographies forming a "mainstream" of social life. Joining one's life in a meaningful way to other people's lives is one of the most varied and valuable prospects imaginable. The experience grows that one has only managed to become what one is at hand of the experiences and encounters with others.

For the person with handicaps,



by Bernard Wolf

Special Education



Bert Wolf

however, several conditions are necessary to optimize relationships and experiences. These conditions include continuity, structure, predictability, stability, acceptance, commitment, and upholding of dignity. There are more, for sure, but this list is a first indicator.

What is the prevailing concept of "least restrictive environment?" It establishes a cascade of educational experiences. These are rated or valued, the priority sitting at the top. Attendance of a regular public school class sits at the top of the cascade's pinnacle. This is considered the most desirable. The cascade then descends in a sequence that goes something like this: a regular class in the public school with supportive services; a special class in a regular public school building with some time with the regular kids; a special class in a special ed. building; a special day school; a special residential school; schooling while hospitalized; instruction in one's own home. Well, with the "least restrictive environment" concept we have started at the top in a regular class and have careened down the waterfall. Allegedly we have started in the limelight of mainstreaming and normalization and have dived into the dungeons of restrictiveness. Please notice that the point called "special residential schools" lies way down the cascade. Is this always justified?

For many handicapped children the attending of public school is a sentence to long periods, day in, day out, of social isolation. Although there may be social contacts during

An Alternative

the 9:00 a.m.—3:00 p.m. school day, there is the hour-long bus ride back and forth with its alienating and confusing bedlam. There are the long stretches after school, on evenings, weekends, and vacations when no friends, except busy family members, are around. Schoolmates are widely scattered. A friend on the block is rare if ever. At home, time outside is restricted; the handicapped child is too vulnerable to the random and unpredictable happenings of today's disconnected neighborhoods. In the service of the doctrine of "least restrictive environment" the child is cut off, isolated, and restricted to the walls of home and the limited time of devoted but usually busy parents. If this is "normalization," who needs it?

Let me explain an innovative alternative in special residential schooling. We call it the "Children's Village." Although our village is mainly for children with mental retardation, the idea is applicable to a variety of children requiring special care.

It begins with a group of non-handicapped adults who unite their dreams, ideals, and longings into a sense of mission and intention that is far greater than the mere sum total of these individual adults. It is a vision that longs to bring the illusive world of Truth and Light closer to daily life. It is a vision that wishes to weave relationships and fill actions with that warming, yet objective, love the ancients called "Agape." It is a vision that recognizes the intimate interdependence of biographies, so that the one knows that he is what he has become only on account of the other, and that the meaning of what he does can only be truly realized in the well-being of the other. It is a vision that divines beginnings before birth and continuations after death. It is a



This is an alternative which attempts to promote human freedom, human dignity, and unrestrictiveness within one's God-bestowed potential. This is an alternative supported by an interweaving of human connectiveness which lets human life, in spite of handicapping conditions, flow in a mainstream of experience, with both breadth and also depth.

vision that allows the apparently handicapped person to be seen as the social catalyst which begs for this vision to become manifest.

In everyday parlance this "Children's Village" might be considered a residential special education program for the mentally retarded. However, this designation is easily confused with the very notions of institutional restrictiveness which it strives to confute. The social togetherness, the aesthetic permeation of the entire environment, outside in gardens and greens, inside in interior decor and artistic displays, the cultural richness of daily, weekly, and seasonal celebration—all this points to a unique alternative for those with mental handicaps. This is an alternative which attempts to promote human freedom, human dignity, and unrestrictiveness within one's God-bestowed potential. This is an alternative supported by an interweaving of human connectiveness which lets human life, in spite of handicapping conditions, flow in a mainstream of experience, with both breadth and also depth.

This alternative approach to living and working together with people with mental handicaps has been practiced by the Camphill Movement in America since 1981. Now celebra-

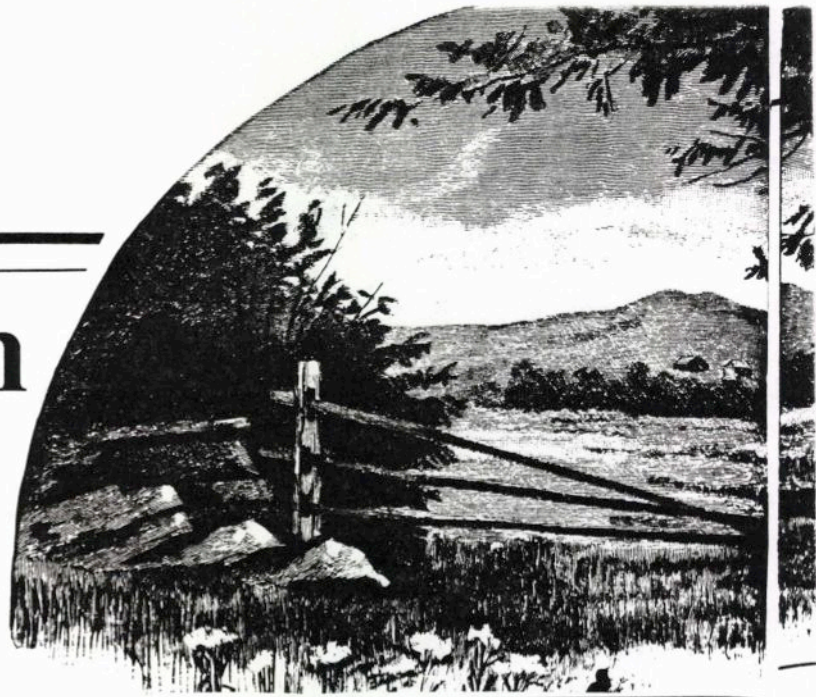
ting 25 years of Camphill in America, the Camphill Movement is expressed by five alternative cultural centers located in Glenmoore, Pennsylvania; Kimberton, Pennsylvania; Copake, New York; Hudson, New York; and Sauk Centre, Minnesota. Founded by Karl Koenig in Scotland in 1939, inspired by Rudolf Steiner and Anthroposophy, the work of the Camphill Movement is a challenge to the prevailing interpretation of "least restrictive environment."

Robert Smith, Executive Director of the federal Exemplary Private School Recognition Project conducted by the American Council on Private Education, has written, "What strikes me is that the visitors (to your program) were enormously impressed by their visit and by the quality of the relationships among and between staff and students. They recognized that yours is a very special kind of school for the mentally retarded based on a philosophy of education which stresses human interdependence . . . In brief your school resembled to the visitors a kind of intentional community."

Further information on the Children's Village" can be obtained by writing to the Director, Camphill Special School, R.D. 1, Glenmoore, PA 19343.



The Findhorn Community



BY MARY INGLIS

Twenty-three years ago the Findhorn Community had its unlikely and inspired beginning in a caravan park on the coastal sand dunes of north-east Scotland. Peter and Eileen Caddy and Dorothy Maclean, recently unemployed and acting on the guidance Eileen received from what she called 'the God within,' towed their caravan onto a site next to a rubbish dump and began—also on guidance—to grow vegetables to supplement their weekly unemployment benefit. Thus, unwittingly, they began a process that by 1978 had resulted in the creation of a spiritual community consisting of over 300 members, responsible for seven large properties (including a 180-bed hotel in the nearby town of Forres and a whole island off the west coast of Scotland), running educational programmes for almost 4,000 paying guests a year and with an annual turnover of almost a million dollars.

Six years ago people were beginning to predict the likely and uninspired end of this same community. By 1979, what was now the Findhorn Foundation had a massive debt it could hardly service, let alone reduce; the sanctuaries or meditation rooms, formerly considered the 'heart' of the Community, were virtually abandoned; Peter and Eileen Caddy

had separated and Peter had left for America (Dorothy had left some years previously); various projects and initiatives enthusiastically and briefly begun by now-absent originators languished untended; there was no coherent leadership; and membership was dwindling rapidly. The Community's survival did indeed seem at stake.

Yet today the Community is not only surviving but thriving. Members who a few years back were beginning to think of packing their bags are now looking to the long-term future of the place. Two years ago the Community celebrated its 21st birthday with the purchase of its birthplace, the 22 acres of the Findhorn Bay Caravan Park, and since then a primary school has been established, development plans for the construction of an 'ecological village' are underway, and a programme has been drawn up—and the first steps taken—to reduce and eliminate the debt. The last two years have seen the start of a 'Findhorn Fellowship,' a group of transformation-oriented activists and friends of the Community living and working in the world; while the young people of the Foundation have almost single-handedly launched a highly dynamic Youth Project which is not only working within the Community but is also connecting with local groups active among unemployed

youth, as well as creating links with various community development groups throughout Britain. In that time also the Foundation has hosted the 3rd World Wilderness Congress, organised two conferences on Peace, two Arts Festivals, a conference on *The New Economic Agenda* and another on *Spiritual Work of our Times*, hosted an invitational European Humanity Gathering of representatives from virtually every country in both eastern and western Europe, and provided facilities for *Terra Nova*, a gathering of grassroots community activists from throughout Britain, organised and run by the Youth Project and the Easterhouse Festival Society in Glasgow.

All these activities add up to a strong statement of commitment to 'being here,' a statement made stronger, perhaps, by the very real period of crisis the Community has weathered. The commitment to 'being here' is not just local but also global, a willingness to engage with the issues of our time both now and for the future. And, on a fundamental level, the commitment is a spiritual one: indeed, without the renewed connection to the original vision and the emphasis on strengthening and deepening the Community's spiritual roots, it is doubtful whether many of the above activities would have got off the



ground at all.

That original vision is perhaps best summed up by David Spangler, an inspired and visionary philosopher who spent three years at the foundation in the early 70s: "The universe is essentially a wholeness, infilled by the one life and harmony of God. His will is the spirit of that wholeness in action. That life and will live in each of us; if we attune to them and unveil them in our actions, then harmony and wholeness are created within us and about us. That is the principle. The Findhorn Community is founded on the demonstration of the reality and practicality of that principle."

This is not a vision unique to the Findhorn Community; but its particular expression in the initial years was perhaps somewhat unusual. Much of the focus was on learning to cooperate with the nature forces, both with the 'outer' realms of plants and soil and compost, and—more uniquely—with the 'inner' realm of angels and nature spirits from which, the early group was told, all outer manifestations ultimately sprang. The results are well known. The splendour of those early gardens on what was little more than sandy soil was what initially attracted an increasing interest and response from around the world, and in fact still seem to be what the Community is most famous

for: people still come looking for the large cabbages and fairies at the bottom of the garden.

During the 70s, thousands of people flocked to the Foundation, some drawn by the more phenomenal aspects of the place, others by the underlying principles and vision. It had always seen itself, in the broadest sense, as an educational centre: a place of spiritual practice where life itself was the classroom and people could learn on an ongoing basis to tune in to the reality of spirit and give it expression in their lives. Now, educational programmes began to be developed as well, based on recognising the spiritual dimension in humanity and in the world in general. The doors were wide open to virtually anyone who wished to come: more and more guests and members were accepted, and more and more buildings were purchased to house them. In the heady excitement of the transformative vision of building a new heaven and a new earth—and building it *now*—more and more projects were started. No-one seemed to question the assumption that the bigger the Foundation became the greater would be its ability to serve the planet. First growing plants; then growing people; now—just growing.

As a solid foundation, 'just growing' wasn't great. Metaphorically speaking, it was like building on sand, only this time the angels and nature spirits weren't about to help. The Community found itself increasingly overcommitted, with almost all its energy going towards just holding things together, and even that it wasn't doing too well. By the time Peter Caddy left in 1979, Francois Duquesne, who took over as focaliser or leader of the Foundation, had a three-fold crisis on his hands.

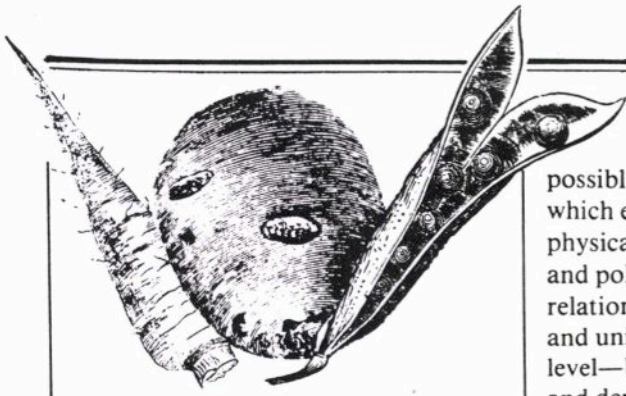
"Physically," he says, "it manifested as a financial crisis in relation to the recent acquisition of a large property and a huge bank overdraft. Behind that—or perhaps what precipitated it—was a political crisis, because there was no coherent

leadership. Behind that again, the true crisis was one of faith—a spiritual crisis. Probably the majority consciousness of the Community was not in touch with its purpose or vision. There were several reasons for this. We were 300 people at the time, very spread out, and the communication links had broken down. Clarity could not reach out to all parts of the body. It was also a time when we were confronting glamour, and that made it difficult for the higher clarity to come through. We were in fact embracing our shadow side. So I stepped into a three-fold crisis—a spiritual crisis that translated itself into a leadership problem and outwardly manifested financially."

The next three years were hard but valuable ones. as the membership halved itself and stringent financial cut-backs were made, many of the Community's guiding concepts and images were re-evaluated and rescued from the fuzziness into which they seemed to have fallen.

'Manifestation,' for instance, began to be seen in more of a qualitative than a quantitative light, not so much a matter of acquiring, of having more and more things 'added unto you' (for whatever good reasons or purposes), but rather as a process of giving, of 'adding unto' the world. 'Guidance' was no longer an unquestioned directive from an absolute God, whether within or without, which had to be carried out at all costs, but rather the organic unfoldment of the next evolutionary pattern, an unfoldment which needed to involve the best of people's creativity, love and wisdom, and the form of which was not necessarily fixed. And 'planetary transformation,' it was clear, was not going to be an overnight phenomenon: it would be the word of several generations.

Gradually the Community began to come together again. Small meditation cells formed and met in people's homes each week; as more



people connected with a sense of purpose and faith in the future, an inner momentum gathered and a collective responsibility began to emerge. Greater accountability was apparent, less glamour, more maturity. The financial nose-dive halted and the debt stabilised; the Community found itself with more efficient management and administrative systems and realised that these, too, were part of a spiritual lifestyle.

In 1982 the Foundation held a conference on the theme of *Building a Planetary Village*, and within a month had made an offer to purchase the Caravan Park, just recently up for sale. It was a momentous step in faith. The Foundation did not have the money, and the purchase price—£380,000—was almost exactly the size of its debt. But this time, the step was clearly not a 'just growing' one: it was the outgrowth of the work of the previous three years and a reflection of a commitment to translating spiritual principles into an enduring lifestyle. It was also—because the holiday section of the Caravan Park was a viable commercial concern—a longer-term means of assisting the Community to eliminate its debt.

With the generous support of many friends and well-wishers around the world, the purchase was finalised a year later, and the next phase of the Foundation's work got underway. It is a phase characterised by the term 'planetary village,' an image which has been germinating for some years and which, while it is by no means fully understood as yet, serves as a metaphor for the Community's continued evolution.

In its broadest sense it suggests the

possibility of creating a culture in which everything is sacred, in which physical, cultural, social, economic and political systems and relationships all reflect the diversity and unity of spirit. On another level—because all these are emergent, and dependent on particular times and places—it suggests that the Community could be a kind of social laboratory, a 'research and development' centre where new patterns of cultural and social evolution could be explored and assessed.

Of course, it also refers to a place where people live their lives. 'Village' speaks of roots and connectedness, of organic human settlement. 'Planetary,' on the other hand, perhaps describes the larger consciousness embodied in the settlement, and the context in which it is held—as well as serving to warn against insularity, and to call for the carrying of the work and vision of the place into other areas of society.

But the metaphor is, after all, only a metaphor. In the end, the Findhorn Community is a place where people live their lives. The village is building itself, shaped as much by the needs and dreams of the individuals in it and by the influences acting on them as by a collective vision.

For instance, the urge for a larger income than the board, lodging and pocket money supplied by the Foundation, or for the freedom to pursue an activity or business the Foundation is not in a position to take on, has led a number of longer-term members to move into 'independent membership' status so they can follow their own initiatives while still maintaining a close relationship with the Foundation. Other people have moved into the area in order to be close to the Foundation while not actually joining as members, and they, as well as a number of other local residents, often help out in work departments on a voluntary basis as well as participating in some of the

programmes. As a result of these trends there is now a flourishing diversity of concerns and individuals associated with but not part of the Foundation itself, and through whom also links with the local area are developed and strengthened.

Equally, within the Foundation itself, members who increasingly see themselves as "settling" here find themselves with different needs to those of the more transient and largely singles community of ten or fifteen years ago. Ageing caravans will give way to more substantial housing not only for ecological or visionary reasons, but also because people need homes. It is the needs of the growing families that have created playgrounds, a 'family house,' a playgroup, a school. And, as members grow older, more attention is being given to the care, support and needs of the elderly.

'Settling' raises broader issues too, such as what are the economic and political structures that can best serve an emergent village. Clearly, the current structures *are* changing, need to change, in order to hold and link together this changing organism. But how, and in what direction? Prophecy is a risky business. It seems likely, however, that these will be partly a result of creative envisioning, and partly an organic outgrowth of particular responses to particular situations, of people doing what seemed needed at the time. And trial and error.

David Spangler once described the Findhorn Community as a place of 'inspired muddling.' Personally, I like that image. It has both hope and humility in it—guardians to my mind, against two of the major pitfalls that can entrap the unwary pilgrim on the path: a sense of despair and ineffectiveness, and a spiritual arrogance. If the Findhorn Community can keep those two qualities in its heart—hope and humility—then, whatever forms it takes or structures it creates, it should do all right.



REACH

Reach is a reader service intended to help people looking for communities and communities looking for people to find one another. Listings should be 50 to 150 words, preferably typewritten. We request payment of \$10 for listing up to 100 words and \$15 for longer listings. These amounts are 60% lower than our special classified ad rates for communities and cooperative organizations. Please note that dated material requires a lead time of at least 6 weeks before the publication date for an issue.

Groups Looking

ØFrom panic to New Hope; from idleness to permanent employment; from plunder to land trust; from chemicals to organic; from scatteration to beloved community; from divorce to compatibility; from rat race to creative living; from stress to assurance; from "bossism" to democracy; from sensuality to fidelity; from trivia to eternal— is this what you are looking for?

The design of New Hope is all-generational, seniors furnish money in lieu of labor; "youngers" furnish labor in lieu of money, but some furnish both. Usury wrecks community; we bought land and are building houses with 0% loans. Competition kills community; we produce for use and not for profit. Idleness is the devil's workshop; 40 hour week, and retired work when they want to. Chemicals breed cancer; our food crew grows our organic health food. Schools beget strife and individualism; our kids start with Montessori.

Why die in a nursing home; New Hope will have custodial care, a clinic and counseling. Why retreat; New Hope is creative leisure and productive labor. Why be lonely; new Hope will gather on work days for a two hour fellowship consisting of food, worship, business and fun. Why grow sour; New Hope has fervor that is sweet to imbibe. Startup in 1987.

Workers, which crew do you want, food, construction, care, business? Retired, what for you: loaf, crafts, ministries, garden, childlife, study, write? Has panic reached you yet? Is your paper money deflating? Is sickness preposterous? Is religion an opiate? Is education based on myths? Is war making you belligerent? Over a decade New Hope is generating sane and glorious living.

All these curses in the establishment are to be transcended in New Hope. *Solutions are a single package.* We can do it together, in unity there is strength. You can't go it alone. Come alive. Get going. \$3 brings manual, form, bylaws.

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

ØIn *Phoenix* we're creating incredible intimacy, deep love and joy, and rapid and intense psychological and spiritual growth. We also have successful professional careers and a great urban upscale lifestyle. We'll welcome three more people to our totally intimate and very heart-level three-adult group marriage. You may also be interested in our visionary project: creating radically improved biofeedback systems for reaching high states of consciousness. If you might fit well with Phoenix, call us.

Phoenix
Beverly Hills, CA
(213) 275-3730

People Looking

ØI (white male, 38) am in need of residence at self-sufficient, preferably spiritually-oriented, community in a good climate for myself and my spayed, indoor cat. Currently self-employed as a home cleaner, I am more domestic than industrial. Satisfied if basic needs of food, shelter, clothing, constructive atmosphere

and peace and quiet are met. Also, considerate, co-operative, healthy, motivated, organized, optimistic, practical, self-reliant, task-oriented, vegetarian and verbal. Would like to relocate before July 1, 1988 during good weather.

Harry Knapp
3740 Buena Park Dr.
Studio City, CA 91604

ØI (West-German, 24 years, student, gay) am looking for an alternative project (community, collective or a farm project) where I can live and work together with other people (gays), who are trying an alternative way of life.

I have experience in biological—dynamic agriculture (R. Steiner) and also I have worked in a gay collective (natural food). For me it is very important to link work, politics (anarchy), sexuality, spiritualism with each other and meet people from other countries. I have time from the end of June til the end of August. I'd like to hear from you soon.

Johannes Hasse
Mellerstr. 32
4800 Bielefeld 1
West Germany

ØIn July a member of our community died leaving a house he had just recently completed. We now have the difficult task of finding a buyer for his house who we can live with as a neighbor and co-owner of our 96 acre farm. The house has two bedrooms, is of pole-construction, is heated with wood. We are located 40 miles south of Rochester, NY. One other family lives on the property currently, with three children. Five other adults with two children are also owners, some of whom may live here eventually. Our interests include organic gardening, cheesemaking (we own the Jerseys), living as independently as possible; shared childcare, possibly home schooling. We are committed to careful land stewardship. We have no common spiritual or philosophical

commitment. We are friends who met in the co-op community of Rochester.

Upland

RD 2, Hudson Rd.
Wayland, NY

◊My dream is to start a halfway house/sheltered workshop or intentional community to provide jobs/social support for ex-cons/mental patients/handicapped/homeless, etc. My other pet project is to organize a tenant-owned shopping center for small entrepreneurs, which would also contain living quarters for the businesspeople and others. This would be a sort of co-op mall-apartment complex combination which would make the mall corridors into indoor streets where people live, and community life can take place. I would be interested in corresponding with anyone who is interested in either of these ideas. Write to:

Susan M. Gardner
3923 Huntingdon Dr.
Minnetonka, Minn. 55343

◊Single young man seeks similar persons for close, long-term relationships. Expanded family. Communal living. My other major interests and purposes are: Metaphysical study and exploration. Child care and education. Nature preservation and caretaking. I like a modest, alternative lifestyle. Some possible future plans, thoughts are: Moving elsewhere—such as Hawaii. An overall, experimental social group. Raising, and having children. Land stewardship. In-depth correspondence desired.

G. Sprow
1417 Third
Webster City, Iowa 50595

◊Male-34, vegetarian (Vagan) Taoist; aspires social-economic sovereignty (small farming/organic), passive solar underground house; appreciates shared domestic responsibilities. Interest: rearing children as vegetarians, east/west philosophy, social-sciences, herbology, art, nature, instrumental music, building construction/maintenance and auto mechanics. I instruct T'ai Chi. Singles or communal response welcome.

Call or write:

Benito La-Salle
221 Old Kingston Rd.
New Paltz, New York 12561
(914) 255-9175

◊We are looking for 25-35 families to form a co-op to buy about 100 acres of farmland, build houses, maybe homeschool, homestead, run home or group businesses. Artists and professionals welcome. Private ownership of house and small plot of land, group ownership of woods, fields, gardens, groups-use buildings. Emphasis on cooperation and independence, low cost but high quality.

Hunterdon or Mercer County, NJ.
Probably about \$3000 down for the land.

Avery & Olivia Farrar-Wellman
38 Robert Rd.
Princeton, NJ 08540

◊Looking to form community or neighborhood in western central Belize. Good, reasonably-priced land available in village

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

Title of publication—*Communities: Journal of Cooperation*; Publication No.—006570; Date of filing—9/2/87; Frequency of issue—4 times per year. No. of issues published annually—4; Annual subscription price—\$16.00. Complete mailing address of publication—105 Sun Street, Stelle, Illinois 60919; complete mailing address of general business offices of publisher—105 Sun Street, Stelle, Illinois 60919.

Publisher—Community Publications Cooperative, 105 Sun Street, Stelle, Illinois 60919; Editor—Charles Betterton, 105 Sun Street, Stelle, Illinois 60919.

Owner—Unschool Educational Services Corporation, P.O. Box 763, New Haven, Connecticut 06503. No known bondholders, mortgagees, or other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities. This magazine has not changed during the preceding 12 months.

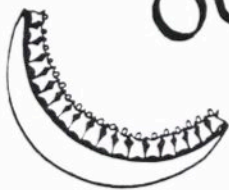
Extent and nature of circulation. (First number is average number of copies each issue during preceding 12 months; second number is Actual number of single issue published nearest to filing date.)

A. Total number of copies—3800, 3300. B. Paid circulation 1. Sales through dealers and carriers, street vendors and counter sales—1005, 1220. 2. Mail subscription—1375, 1454. C. Total paid circulation—2380, 2674. D. Free distribution by mail, carrier or other means: samples, complimentary, and other free copies—100, 30. E. Total distribution—2480, 2704. F. Copies not distributed. 1. Office use, left over, unaccounted, spoiled after printing—1120, 596. 2. Return from News Agents—200, —. Total—3800, 3300.

I certify that the statements above made by me are correct and complete. Signature and title of Business Manager.

Charles Betterton

WOMEN:
CELEBRATING
OUR CREATIVITY



A Women's Gathering

September 4-6, 1987

Twin Oaks Community Louisa, Virginia 23093

703-894-5126

"We consider the artist a special sort of person. It is more likely that each of us is a special sort of artist."

--Elsa Gidlow

Twin Oaks is a member of the Federation of Egalitarian Communities: six rural locations; cooperative, nonviolent, self-supporting; fighting sexism, racism, ageism. Write or call for information.

of "horse-and-wagon" Mennonites, many of whom are moving.

Need people, families interested in simplicity, sharing, caring, fruit and vegetable growing, householding, health, sanity, music, dance, laughter, communication, self-reliance. Not attracted to those attached to materialism, high-tech, organized religion, -isms, or drugs. Tropical, humid, gentle mountains with nearly year-round rainfall, creek nearby, secluded but fairly accessible. No public utilities, little employment opportunity. Sincere response welcome. SASE please.

Steven Mendelson
Rt. 5
Renick, WV 24966

◊Attention communities in the Philadelphia area, Seattle area, San Francisco area, San Diego area, New Mexico, Arizona, Colorado and Florida. We are a married couple searching for a child-conscious community. We are looking for a community with established child rearing policies and planned schooling for children. A humanistic and egalitarian value system is essential, as well as respect for nature. Preferably, we would like the community to be a

cooperative land trust in one of the areas mentioned.

One of us is an educator interested in establishing and developing cooperative alternative community education. The other is in the process of self-exploration in preparation for motherhood. We are searching for the perfect taco. Please contact us soon.

Len & Laura Quatrella
206 Morehouse Road
Easton, CT 06612

◊We are now inviting families and single folk to join us in co-creating family together in the house we are building near Amherst in western Massachusetts. We are located across the road from the Sirius Community, within a co-operative neighborhood known as Hearstone Village (ten households, population fifty and growing).

We envision our new home to be a gathering place and a center for the transformational work we are engaged in. We have designed 7500 square feet of space for both living space and for group gathering space. The design supports everyone living intimately as "extended family" with one another, while at the same time offer-

ing individual privacy. We are committed to using all our relationships as gifts for our growth. The experience of living closely with others is a major focus for us this lifetime—the re-creation of "tribal life" in the eighties.

In the context of Creating Family Together, we want our home to be a place where we intentionally nurture loving relationships. We want to create a place where children are deeply respected, honored, loved and empowered. We want also to create a place where healing energy is strong and available, where friends are family, where gatherings of people happen regularly, where music and dance is celebrated, where important planetary work is done.

We are two families with children ages 5, 4, 2 and 2. We wish to join with kindred spirits. Contact:

John and Johanna Bailey
Baker Road
R.D. 2, Amherst, MA 01002

John and Morningstar Sprague
691 Northeast Street
Amherst, MA 01002

Community Land Trusts

In the Ozark Mountains of Missouri and Arkansas



Ecologically protected communities affiliated with Ozark Regional Land Trust offer various

residential opportunities

Whether you seek a farm homestead or a homesite in a diversified rural community, there is a place for your dreams and family.

Community Land Trusts provide unique advantages

- Personal homesites - private and secure
- Cooperative community management of the land area
- Ecological protection of natural characteristics
- Organic agriculture □ Cooperative economic support
- Enduring community values

HAWK HILL CLT — Douglas County, Mo. 240 acres on Brush Creek. The CLT is designed to foster the best of self-sufficient diversified farming practices.

EARTH-SONG CLT — Madison County, Ark. 113 acres located in the Boston Mountains. Much of the land is wilderness preserve, but some is available for organic agriculture. Several small homesteads are planned on part of the land.

CAVE CREEK CLT — Newton County, Ark. 95 acres of farmland bordering on Cave Creek. This acreage will serve as an educational center for *kevline permaculture*. The project will be managed cooperatively by resident farmers.

SWEETWATER CLT — Wright County, Mo. 440 acres on the Gasconade River. Home to a budding crafts community. Sweetwater's purposes include preservation and protection of the land, self-sufficient homesteading, and a cooperative community way of life.

CALLAHAN CREEK CLT — Boone County, Mo. 361 acres of diverse terrain within 3 miles of Columbia. The land will be managed productively and ecologically by several small farmsteads on the site.

Contact: Ozark Regional Land Trust □ 427 S. Main □ Carthage, Missouri 64836

Are you interested in

Building?

Building a home, a better life, a brighter future, and more? The community of Stelle was founded as a gathering place where people of high ideals and beliefs could manifest their desires for positive change on a personal and social level.

A new section of Stelle has been opened, and single and multi-family lots are now available. If you are ready to build, why not visit Stelle and consider building more than just a house.

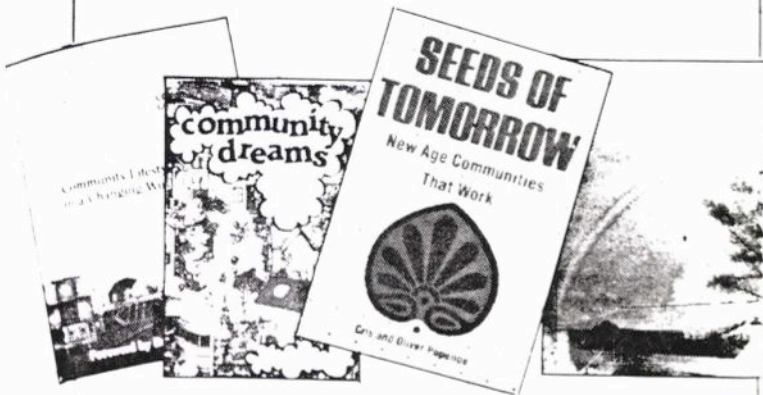
For further information about Stelle and the property for sale there, contact:

THE STELLE GROUP

127 Sun Street
Stelle, IL 60919
(815) 256-2200

OTHER PUBLICATIONS

available from
COMMUNITIES PUBLICATIONS COOPERATIVE



1985/1986 DIRECTORY OF INTENTIONAL COMMUNITIES: (Still available and current until the new directory is published in the summer of 1987.) **\$5.00.**

1987/1988 DIRECTORY OF INTENTIONAL COMMUNITIES: Available Summer 1987. New and expanded Directory issue featuring listings of communities with information on size, purpose, government, relationships, religious spiritual practices, diet, visiting policy, etc. Special Resource section with book reviews and listings of publications, networks, and organizations whose services are related to community and/or cooperation. **\$8.00.**

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.**

(Note: All book prices are postpaid.)

SEEDS OF TOMORROW, NEW AGE COMMUNITIES THAT WORK, Oliver and Chris Popenoe: Surveys a wide range of intentional communities, analyzing each carefully, examining its origins, the principles and beliefs that motivate it, administrative structures, business and financial resources, obstacles faced and methods for overcoming them—distilling the general principles that apply to those communities that have proven most successful. **\$12.00.**

THE BEST INVESTMENT, LAND IN A LOVING COMMUNITY, David W. Felder: Information on paying for land, getting construction help, self-sufficiency in food production, and moving into your new home. Also a section on the dynamics of building a peaceful and co-operative community. **\$10.00.**

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. **\$9.00.**

COMMUNITY DREAMS, IDEAS FOR ENRICHING NEIGHBORHOOD AND COMMUNITY LIFE, Bill Berkowitz: A ground-breaking book of "practical utopia." Ideas here are fresh and offbeat, small in scale and low in cost. Powerful and wide-ranging, it is sure to stimulate and motivate anyone who cares about making communities better. **\$10.00.**

THE SMALL COMMUNITY, Arthur Morgan: "Of all major factors which enter into the determination of our national life, few if any are receiving so inadequate attention as is the welfare of the community or primary group . . . The preservation and perfecting of the small community is one of the greatest issues facing our times . . . This book is a survey of the field, and a guide to work within the small community." **\$11.00.**

THE ULTIMATE FRONTIER, Eklal Kueshana: Presents the inspiring philosophy and world view of Scientist-Philosophers dedicated to improving and preserving the best of civilization, offering fresh insights into today's complex problems, and providing a moving and practical message of hope. This book inspired the founding of two intentional communities: Stelle, Illinois and Adelphi, Texas. **\$8.00.**



PERSONALS

*Human beings concerned
about planet
How to be human
together
in small enough groupings
to mean anything
to each other,
large enough to survive
Women and men
respecting personhood
sharing insights
urban, rural touching
of the universe
Prepared to build
political, social, economic,
ethical models
toward spiritual growth
Please,
make contact*

COMMUNITIES

JOURNAL OF COOPERATION
105 SUN STREET
STELLE, ILLINOIS 60919

- \$16.00 ONE YEAR (\$18.00 Foreign)
- \$30.00 TWO YEARS (\$33.00 Foreign)
- \$19.00 (\$22.00 Foreign) A year's subscription plus the
Guide to Cooperative Alternatives

Name _____

Address _____

COMMUNITIES

105 Sun Street
Stelle, Illinois 60919